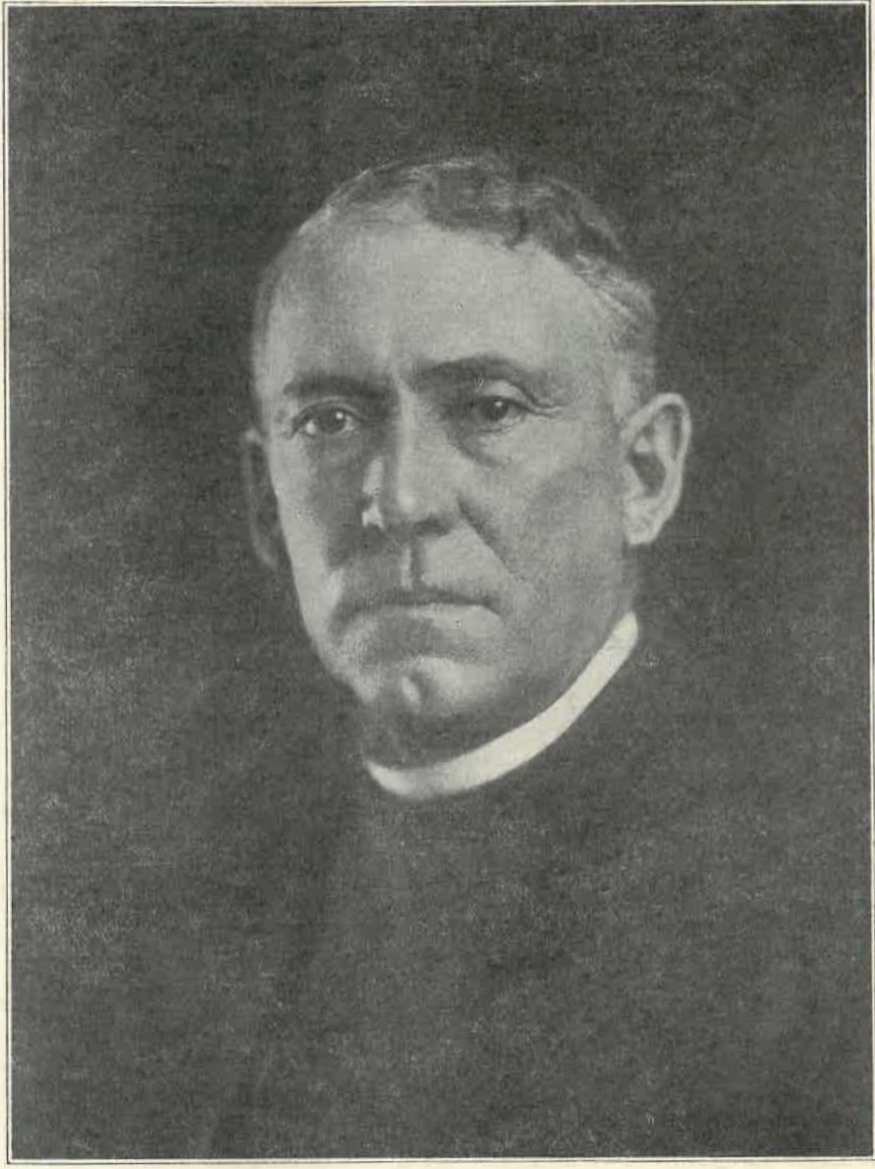
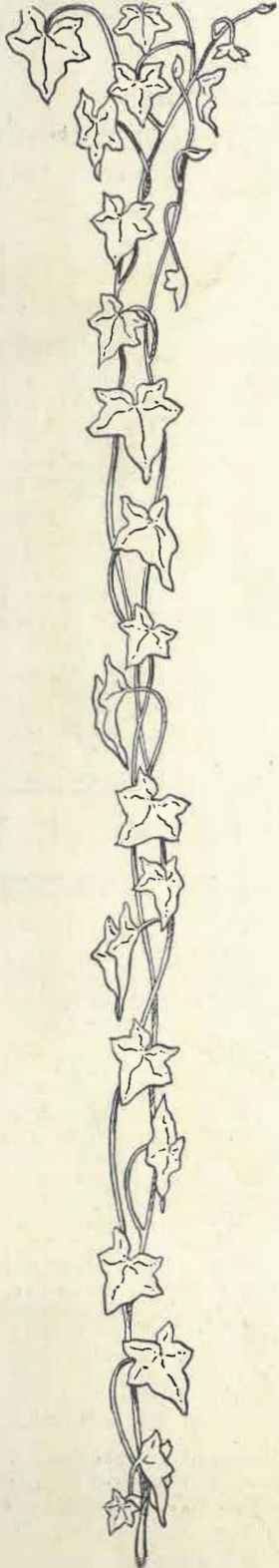


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(See pages 358 and 371)

The Living Church

Established 1878

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

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Church Kalendar



OCTOBER

- 4. Seventeenth Sunday after Trinity.
- 11. Eighteenth Sunday after Trinity.
- 18. Nineteenth Sunday after Trinity. S. Luke.
- 25. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude. (Wednesday.)
- 31. (Saturday.)

KALENDAR OF COMING EVENTS

OCTOBER

- 6-8. Synod of Washington.
- 8-9. Synod of Northwest.
- 12-15. House of Bishops.
- 14-18. Pan-American Conference of Bishops.
- 21-22. Synod of Midwest.

AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

- 12. St. Clement's, Philadelphia.
- 13. Trinity, Bridgeport, Conn.
- 14. Trinity, Easton, Pa.
- 15. All Saints', West Newbury, Mass.
- 16. St. Andrew's, Hopkinton, N. H.
- 17. Grace, Hartford, Conn.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BOWDEN, Rev. GEORGE, deacon, is in charge of the Warren County Missions, with address at Belvidere, N. J.

CASADY, Rev. P. M., formerly vicar of St. Paul's Church, Clinton, Okla.; is rector of All Souls' Church, Berkeley, Calif. Address, 1383 Spruce St.

COX, Rev. HARVEY A., formerly in charge of St. Saviour's Church, Raleigh, N. C.; is in charge of the Church of the Messiah, Mayodan, Christ Church, Walnut Cove, and associate mission. Address, Mayodan, N. C.

EMHARDT, Rev. Dr. WILLIAM C., of Longport, N. J.; is vicar of St. Mary's Pro-Cathedral, Philadelphia, Pa. Address, 601 S. Broad St.

HEAD, Rev. ALBERT H., formerly rector of St. James' Church, Oskaloosa, Iowa; is curate at Christ Church, Corning, N. Y. (Roch.). Address, 72 East 2d St.

HICKS, Rev. FREDERICK G., formerly rector of Christ Church, Calumet, Mich. (Mar.); is vicar of St. Mark's Church, King City, Calif.

HOWARTH, Rev. BOYD R., who has been in charge of the Warren County Missions, with address at Belvidere, N. J.; has gone to Alexandria, Va., to supervise work in five missions in the Virginia diocese under the direction of the Seminary.

LEMOINE, Rev. HAROLD F., formerly assistant at St. Paul's Church, Flatbush, Brooklyn, N. Y.; is assistant at the Church of the Transfiguration, New York City, with address at 1 East 29th St.

MALONE, Rev. J. LEON, formerly in charge of the Gates-Hertford field, Winton, N. C. (E. C.); is in charge of Wrightsville-Lumberton field with address at Box 1, Wrightsville Sound, N. C.

MELLING, Rev. G. CLAYTON, is curate at St. John's Church, Jersey City, N. J.

RAPS, Rev. HENRY GEORGE, formerly assistant at St. Luke's Chapel, Trinity Parish, New York City; is on the staff of Mount Calvary, Baltimore, Maryland, with address at 816 N. Eutaw St.

SPARKS, Rev. THOMAS A., formerly vicar of Trinity Church, New York City; has become affiliated, with the canonical approval of Bishop Manning, with Holyrood Church, New York City, in the capacity of Special Preacher, to begin his new assignment on October 1st.

STEWART, Rev. VIRGIL P., formerly in charge of Epiphany Mission, Sedan, Kans.; is rector of St. John's Church, Abilene, and of St. James' the Less, Herrington, Kans. Address, Abilene, Kans.

WELLES, Rev. EDWARD R., formerly chaplain of St. Mark's School, Southborough, Mass.; is dean of the Cathedral of All Saints, Albany, N. Y. (A.). Address, Office, 75 Elk St.; Residence, 66 S. Swan St., Albany, N. Y.

TEMPORARY

APPOINTMENT ACCEPTED

BAKER, Rev. WILLIAM OSBORN, of Morristown, N. J., has taken charge of Grace and St. Peter's Church, Baltimore, Md., until October 15th.

LEAVE OF ABSENCE

SILK, Rev. CLAUDE W., M.D., at the Mission of the Holy Spirit, Orleans, Calif. (Sac.), is on leave of absence. Address, 15, Oppidans Road, London, N. W. 3, England.

NEW ADDRESSES

BURTON, Rev. JOSEPH, formerly 1001 E. 31st St.; 1401 E. 48th St., Savannah, Ga.

GOMEZ, Rev. JOSE F., formerly Ave. Wagner 36, Colonia Gpe. Inn, Villa Obregon; Calle de Teocelo 17, Fraccionamiento California, Mexico, D. F., Mexico.

GRIFFITH, Rev. G. TAYLOR, formerly 3603 N. E. Senate St.; 6603 N. Curtis Ave., Portland, Oreg.

HADEN, Rev. CLARENCE R., JR., formerly

1209 N. Locust St.; 1720 W. Mulberry St., Denton, Texas.

JESSUP, Rev. Dr. CHARLES, formerly 841 Auburn Ave.; Hotel Lenox, Buffalo, N. Y. Office address remains 128 Pearl St.

LEWIS, Rev. ROBERT LEE, formerly Bladensburg, Md.; 3506 Lowell St., N. W., Washington, D. C.

WEBSTER, Rev. LEWIS H., formerly Warwick, N. Y.; 1326 John Jay Hall, Amsterdam Ave. and 114th St., New York City.

RESIGNATIONS

ARMSTRONG, Rev. GEORGE P., as rector of Grace Church, Union City, N. J., as of October 1st.

SEXTON, Rev. J. FREDERICK, after serving as rector of St. James' Church, New Haven, Conn., for over 40 years, resigned September 1st, and has been elected rector emeritus. Address, 216 Bishop St., New Haven, Conn.

DEPOSITIONS

JOHNSON, JAMES ALADUBI, Presbyter, by the Bishop of Kentucky, June 2, 1936.

RED KETTLE, CHESTER, Deacon, by the Bishop of South Dakota, June 19, 1936.

ORDINATIONS

PRIESTS

VIRGINIA—The Rev. FREDERICK GRIFFITH was advanced to the priesthood by Bishop Tucker of Virginia in Christ Church, Brandy, September 16th. The Rev. Mr. Griffith will continue as assistant at Ridley, Emmanuel, and Bromfield Parishes, with address at Culpeper, Va. The Rev. W. F. Allison preached the sermon.

DEACONS

ALBANY—GEORGE EDMED DEMILLE was ordained to the diaconate by Bishop Oldham of Albany in the Cathedral of All Saints, Albany, N. Y., September 18th. The candidate was presented by the Rev. Herman J. Smith and will be a student at the General Theological Seminary. The Rev. C. V. Kling preached the sermon.

FLORIDA—HOWARD FREDERICK MUELLER was ordained to the diaconate by Bishop Juhan of Florida in St. Luke's Mission, Live Oak, September 13th. The candidate was presented by the Rev. A. M. Blackford and is in charge of St. Luke's, Live Oak, and St. Mary's, Madison, Fla. Address, Live Oak, Fla. The Bishop preached the sermon.

CORRESPONDENCE

Flags

TO THE EDITOR: The incident of the flags in the Cathedral of St. John the Divine did not seem to me to be of primary importance, but as three of our Church papers, THE LIVING CHURCH [August 8th, page 127], the Witness, and now the Churchman, have devoted editorial comment to it I am asking you, and also the other papers, to print this statement in reply. All three of the editors express surprise that the Bishop and the Dean disapproved the display of the flag of the Russian Soviet government in the Cathedral. I am surprised at the surprise of the editors.

(1) The disapproval of the Bishop and the Dean rested in part, though only in part, on the fact that this feature of the service had not received proper authorization. It seems to me obvious that no such feature should be introduced into a service without the proper authorization. It was in no way necessary to have any of the flags at the service.

(2) The statement made by the managing editor of the Witness, and repeated by THE LIVING CHURCH and the Churchman, that the

flags of all nations were included is incorrect. The flag of Nazi Germany was not displayed, quite rightly, I hold, in view of what that flag at present symbolizes. But why then should the Russian Soviet flag have been displayed?

(3) The Russian Soviet flag openly symbolizes atheism, militant Communism, and persecution of religion. Under that flag great numbers of our fellow Christians have suffered persecution and death, and under it the attempt to destroy all religion still continues. The statement made by the managing editor of the *Witness*, and accepted by the other papers, that the flags were there as a symbol of repentance on the part of the governments represented has no foundation at all, except in the vivid imagination of the editor. There was nothing to indicate or suggest any such attitude on the part of any of the governments.

(4) The statement is made in the editorials that we ought all to be willing to pray for the nations represented by the flags. That is quite true, but this statement, as made, shows a confusion of thought. It is one thing to pray for a change of heart on the part of the Russian Soviet and German Nazi governments; that certainly we should all do. But it is quite a different thing to countenance, and honor by displaying it before the Altar in a Christian church, any flag which stands avowedly for atheism, for destruction of religion, and for religious and racial persecution.

(5) If the managing editor of the *Witness* feels, as his words clearly indicate, and if the other editors agree, as their statements seem to indicate, that the flag of our country and the aims which it symbolizes are no more entitled to respect than the flag of the Russian Soviet government and the aims which that flag symbolizes, I must express my most emphatic disagreement with them. The position which the editors seem to take is, however, a striking example of our modern "openmindedness" for if the principles which the Russian Soviet flag represents should come into force in this country our Church papers, and the editors with them, would at once cease to exist. If anyone is in doubt as to whether persecution of religion still continues in Russia let him read the statement in the *American Mercury* for September by William Henry Chamberlin, a newspaper man of well-known standing and one who has been in direct contact with the workings of the Soviet government in Russia.

Whatever may be the theories of some Communists, we see that where Communism is in power it stands for rule by force and terrorism, that it asserts the sovereignty of the State over every department of life, that it denies to the individual citizen freedom of speech, of action, or of conscience, that its courts are not permitted to be tribunals of justice standing between the individual and oppression by the government, that dissent of any kind is regarded as treason and is ruthlessly stamped out, that the individual has no rights which the government needs to respect, and that it aims at the total destruction of Christianity and of all religion. We condemn rightly and unqualifiedly the religious and racial persecutions in Fascist Germany; but why do we hear so little about the persecution of religion which still continues in Communist Russia? Why is it that while the inhumanities in Germany are constantly, and justly, condemned, the at least equal inhumanities in Russia are seldom mentioned? And why is it so surprising to our three editors that the Bishop and the Dean disapproved the display of the Russian Communist flag in the Cathedral of St. John the Divine?

(Rt. Rev.) WILLIAM T. MANNING.
New York.

A Welcome Correction

TO THE EDITOR: In the September 19th number of THE LIVING CHURCH, among your editorial notes, is a paragraph entitled *Modern Churchmanship and Morality*, in which occurs a quotation from the *Church Times* concerning a clergyman who read a paper at the Oxford Modern Churchmen's Conference. It is said that the reader of the paper expressed "disbelief in the resurrection of our Lord." In your comment you express the hope that the clergyman's "words have been somehow misrepresented."

May I assure you that they have indeed. I was present at the conference, and had the honor of opening the discussion on the paper in question, which was by the Rev. J. P. C. Webb. Not merely did the Rev. Mr. Webb not deny the resurrection of our Lord, but he stated explicitly that the entire Christian faith is founded on the belief that our Lord survived death and is in a living and life-giving relationship with His followers; and expressed his own belief in this fact.

I regret more than I can say the garbled reports of speeches at the Modern Churchmen's conferences. It seems to me that reporters go out of their way to turn positive assertions into negative statements; and what are commonplaces of modern biblical and theological scholarship are often treated in such a way that they appear to be shocking and heretical.

I ask you to publish this letter because I feel a real injustice has been done by the *Church Times* (which the Rev. Mr. Webb himself corrected by a letter in that paper); and I should not wish THE LIVING CHURCH to appear to participate in this injustice.

W. NORMAN PITTINGER.

New York.

Reunion in South India

TO THE EDITOR: There appeared recently [L. C., July 18th, and elsewhere] in our Church papers articles about the unprecedented opportunity which now exists before the Christian Church in South India. In these articles, Bishop Azariah, the Anglican Bishop of Dornakal in South India, and the Rev. George Shriver, missionary of the Episcopal Church, spoke of the great stir that is running through the Hindu people, especially among the 60,000,000 outcastes, great numbers of whom are seriously considering the Christian Faith.

In a letter to the four priests whose names are signed below, the Rev. Mr. Shriver presented the situation very clearly and urged that action be taken to arouse the interest and enthusiasm of our communion so that we might answer the challenge which lies before us. He writes, in part:

"Several months ago, Dr. Ambedkar, leader of the 60,000,000 outcastes of India, made a public statement calling on all the outcastes to leave Hinduism. He did not say what religion they should choose, but he said, 'Leave Hinduism.' This has caused a profound stir in India. Many outcastes are thinking about Christ, and all are looking about. Hinduism is tottering. Even caste people are leaving the fold. Nine hundred thousand caste people south of here want to become Christian. It is a tremendous situation. There is one great hindrance—Church disunion. This the Hindus want none of. They have had disunion and want to be united in one Church. The Union Scheme for South India has fallen through for the present. Nevertheless the opportunity is stupendous. It might even lead to 350,000,000 new Christians if we were all obedient to Christ. . . . Money ought to be pouring in to win the most difficult Christian country in the world today."

On August 21st and 22d, we, the under-

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signed, met together in Nashua, N. H., to discuss this unparalleled situation and opportunity. We are unanimous in our opinion that the Church should become aroused to aid our missionaries in their work in bringing the good news of the Gospel to the great people of India. We also are very much concerned over the disunited state of the Church both at home and in every part of the world. It is very clear that this disunity, the result of events far away in history, is a grave hindrance to the furtherance of the work for which the Church was founded. The present situation in India makes this doubly clear, for the Indian people are not at all interested in Christian sects, but in Christ. They cannot understand the reasons why Christian people should be separated, all claiming to follow one Lord.

We therefore suggest that the opportunity which now exists in India be kept clearly before the members of our Church; that the grave condition of a disunited Church be frankly discussed; and that these matters be an important part of the agenda of our General Convention in October, 1937, at

Cincinnati. Frankly, while we realize the difficulties which exist in achieving any fundamental unity of the Church, we are certain that such unity can and must be accomplished eventually, because we are sure that it is the will of God. . . .

(Rev. Messrs.) DONALD CAMPBELL;
ANSON STOKES, JR.; ROBERT FAY;
MEREDITH B. WOOD.

Decent Burial

TO THE EDITOR: My sympathy is aroused by the article, "What Right?" by the Rev. M. G. Tennyson [L. C., September 26th], and I feel that it may help him and other priests in a like predicament to know that in one diocese at least, we have a bishop who will not tolerate some of the absurdities of which he complains in regard to funerals.

In his annual address to his convention, on February 12, 1935, Bishop Longley laid down the following rules regarding the use of the burial office. He said:

"My attention has been called to the fact

that often request is made of the clergy to permit the use at funerals of such songs as *Beautiful Isle of Somewhere*, etc. The office for the Burial of the Dead is a dignified service, and expresses the Faith of the Church, and the hope of eternal life. It is no place for sentimental ditties. The Church Hymnal fully provides sufficient hymns for this office, the Church forbids the use of such compositions, and it is unnecessary to say that I as Bishop forbid them. The rubric on Church music is plain. Certainly, therefore, they cannot be used in the Church, and I can assure any priest that the Bishop will back up any refusal of the priest to allow such compositions to be used in a home or so-called funeral parlor when he is expected to use the Church's office, and in fact let me add that when the office of the Church is read in any place, provision for music should conform to the rule of the Church.

"While we are on this matter, may I add that I hope Church people in this diocese will in ever-increasing number use the church for the burial office. Funeral homes are all right for pagans, but the place for Christian burial is from the church. Surely the last act for a man who has been a Christian should be in God's house. I hope more and more also we shall find Churchmen desiring to make use of the provision, now made in the Prayer Book, for a Requiem celebration, rejoicing in the emphasis which it places on the doctrine of the communion of Saints, and that for the living and the dead we offer the great Sacrifice of the Altar by which alone we obtain remission of our sins and are made partakers of the Kingdom of Heaven."

May I add that there exists in this country and in England just such a Catholic society as the writer of the article seeks: the Anglican Society, an organization of priests and laymen pledged to strict observance of the rites, ceremonies, and rubrics of the Book of Common Prayer.

(Rev.) JAMES H. DEW-BRITAIN.
Independence, Iowa.

Te Deum

TO THE EDITOR: Awaiting the real reason why *Te Deum* is not heard in many churches today, and not seeing it, I venture to suggest that it is the frequent complaint, "It is too long."

If this is so, I venture further to suggest a better remedy than that of omitting it altogether. Sing it as far as its original ending, at the end of the second section, "in glory everlasting." I believe liturgiologists are agreed that the verses in the third section are not part of the original *Te Deum* but are antiphona and capitula sometimes used in connection with *Gloria in Excelsis* as well as *Te Deum* during the middle ages. Many persons have felt that they are out of keeping with the true spirit of the noble canticle.

Most musical settings can be easily rounded off to form a fitting conclusion, sometimes with the addition of Amen.

The liturgical legality of this step is, I submit, covered by the last paragraph of The Use of the Psalter on page vii of the Prayer Book when taken in connection with the manner in which the canticles are printed on pages 10 to 13.

I know, at least one "ordinary" who has given his opinion along the above lines and one church in which that opinion is carried out very successfully.

(Rev.) W. B. TURRILL.
Tacoma, Wash.

ANYTHING worth doing is worth doing badly.—*Chesterton*.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, Rector

Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.

Evening Prayer: 7:30 P.M.

Week-days: 7, 8; Thurs. and H. D., 9:30 also.

Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

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Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.

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

8:00 P.M., Evening Prayer and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

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

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

8 A.M. Holy Communion.

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

11 A.M. Morning Service and Sermon.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

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

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

Evensong, with Address and Benediction, 8.

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

Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.,

High Mass, 11 A.M., Evensong, 4 P.M.

Daily: 7:00, 9:00, 12:30 and 5:00.

Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

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

Week-day Mass, 7 A.M.

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



VOL. XCV

NEW YORK AND MILWAUKEE, OCTOBER 3, 1936

No. 14

EDITORIALS AND COMMENTS

The National Council Meeting

THE AUTUMN MEETING of the National Council, as the accounts printed in the news columns show, was of special interest not only for the several actions taken but also because of the discussion which marked every session. Members of the Council said that seldom had a meeting been so alive throughout the sessions.

Three members of the Forward Movement Commission's executive committee met, by invitation, with the Council on the first morning: Bishop Hobson, Bishop Maxon, and the editor of *THE LIVING CHURCH*. The fourth member, Dr. Karl M. Block, was also present as a member of the National Council. The Council declared that this conference with the Forward Movement Commission clarified certain vital issues and, in addition, stimulated the Council in its important work. The conference occupied a little less than two hours; but the discussion and planning continued after the representatives of the Forward Movement Commission had withdrawn, and filled the remainder of the day.

While the National Council had been aware of the co-operative spirit of the Forward Movement Commission, we think that this conference gave them a clearer sense of the nature of their coöperation. At the same time the representatives of the Commission gained a new insight into the immediate problems of the Council. The Commission, as Bishop Hobson pointed out, is working for cure, which takes time and patience. The Council must have relief, which is a need of the instant. But both things are absolutely necessary for the restoration of health and strength to the whole Church.

Another figure of speech used was that of travel. It was emphasized by more than one speaker that the Commission and the Council are proceeding along different roads, but that both roads lead to the same goal. And that goal is full discipleship, with all that the term implies. It was, therefore, plain that "collaboration" between the Commission and the Council must continue to mean that each devoted itself wholly to its own special task. It must be admitted that a few Council members wished that the Forward Movement Commission might give definite help in raising the funds needed to meet the Budget; but the majority saw that such a procedure would harm the Commission and would not help to solve the problem

ultimately. The only final solution is a completely aroused Church. And, as part of its own work in arousing the Church, the National Council drew up a "Message from the Council," addressed to "the thousands of devoted men and women preparing to engage in the Every Member Canvass of the Church." This message makes a strong and definite appeal for the relief needed now.

ANOTHER action of particular interest was the adoption of an arrangement whereby missionary bishops shall have more control over the expenditure of their appropriations. This has frequently been requested by the bishops and has long been needed. As was pointed out in these editorial pages the week before this meeting of the National Council [L. C., September 19th], the old plan caused hardship and wasted time. The proposed arrangement, the details of which have not yet been worked out, will still keep salary items under the control of the National Council; missionaries being appointed by the Council; but will permit discretionary power as to the apportionment of other funds in the appropriation.

Two requests for permission to use funds in specific ways which were presented to the Council through the Department of Foreign Missions show vividly the need for a new rule. One of these was a request that \$1,500 might be used to install a water-filtering plant in Sagada, pollution of the water supply having caused an epidemic of dysentery. So serious was this situation that the Bishop of the Philippine Islands had already had the work done, and asked the vote simply for the purpose of regularizing his imperatively needed action. The other request came from the district of Shanghai, asking permission to build a retaining wall on certain property, to prevent the loss of the land by a slide. Here, too, the work had actually been done, delay being impracticable. In future, missionary bishops taking such action will not be obliged to request retrospective consent of the Council.

(Perhaps it should be added in parenthesis that the retaining wall cost far more than the \$35 cited by a member of the National Council in discussion! That figure was employed symbolically, to indicate the comparatively small amounts involved in many instances. The treasurer of the Council stated

in conversation after the meeting that one missionary bishop had sent in the customary request through the Department of Missions for consent to expend \$4.00 for some stated purpose!)

Still another important accomplishment of this autumn meeting of the National Council was the appointment of two new executive secretaries: the Rev. Dr. George Alvin Wieland for the Field Department, and the Rev. Almon Robert Pepper for the Department of Christian Social Service. Fr. Pepper's appointment was made contingent upon the approval of the Church Mission of Help, of which he is executive secretary, his time to be divided between the Council and CMH. In the editorial to which reference has been made [September 19th], *THE LIVING CHURCH* urged that these secretaryships be filled at this meeting of the Council. The work of both departments has been curtailed and limited by their lack of leaders since the resignations of Dr. Barnes and Bishop Reinheimer. Indeed, it is astonishing that they have been able to carry on so effectually as they have done during the past few months. The Council publicly paid tribute to Mrs. Ridge, of the Department of Christian Social Service, for her fine work in this respect.

IT SHOULD also be noted, when discussing this meeting of the Council, that the missionary character of the Church was so markedly stressed. We hasten to say that it is always emphasized by certain members. But the shortness of the time and the urgent necessity for completed action often obscure the fundamental reason for that action. Of course we should not advocate the delivering of missionary addresses nor sermons at Council meetings: there are other, better occasions for these. But a few earnest words, in season and out of season, serve to keep forever in the first place the basic nature of the Church and the reason why the Church *has* a National Council. These words had their place in the sessions of the autumn meeting.

There was full opportunity to judge of this. Since we have objected, on what we consider sound grounds, to the tendency the National Council showed last winter and spring to have what we regarded an undue number of executive sessions, it is only right and proper that we should express our pleasure in the fact that, at this meeting, there was only one executive session, and that it lasted less than half an hour by the clock. Moreover, the sessions ran over the allotted times. This was all to the good.

We are sure that Church people like to know in some detail what happens at the meetings of the National Council; and we believe that they have a right to know. It has been for these reasons that we have sought to have full opportunity to tell them. A knowledge of what happens should inspire them to increase their endeavors to help.

In the case of the autumn meeting, we think this will do just that.

Bishop Aves

THE DEATH of Bishop Aves breaks another living link with the splendid missionary traditions of the Church. Working quietly and steadily for 20 years, during a period of one revolutionary crisis after another, Bishop Aves guided the struggling missions of the Church in Mexico into a new sense of solidarity and strength, at the same time ministering to the British and American colonies in the critical years when open warfare was an almost constant threat. Though he has lived in retirement for more than a decade, his many friends and co-workers, both in Mexico and in this country,

will miss him even as they rejoice at his release from the long illness from which he suffered and his entry into well-earned rest. May God grant peace to his soul.

Two New Departments

WITH THIS ISSUE we present two new features to our readers—The Sanctuary, conducted by Bishop Rhinelander, and the department of Church Music, conducted by the Rev. John W. Norris. We are confident that both of them will be favorably received and will prove to be increasingly helpful.

Strictly speaking, Bishop Rhinelander's department is not a new one, but is a resumption of the weekly meditation that he formerly contributed under this title. At his own request this feature was suspended more than a year ago, owing to the many demands upon the Bishop's time. We are delighted that he has consented to renew it, for there is no man in the American Church so thoroughly capable of giving leadership in the devotional life of intelligent Churchmen as the warden of the College of Preachers. Although Bishop Rhinelander will plan his meditations primarily "*ad clericos*," they will be found of great value for the thoughtful lay man and woman as well.

We have long felt the need of a good Church Music department. It is with great care that we have selected as the editor for this department the Rev. John W. Norris. Fr. Norris, in addition to extensive musical experience, including five years as soloist at St. Peter's, Philadelphia, and four years as president of the Choral Art Society, has a background of journalistic training which includes a number of years as a newspaper reporter. He is a member of the commission on music in the diocese of Pennsylvania. We consider ourselves particularly fortunate in obtaining as the editor of our Church Music department a man of deeply devotional nature, an accomplished musician, and an experienced writer.

We enthusiastically commend these two features to *THE LIVING CHURCH FAMILY*.

Sharing

NEXT MONDAY we shall begin to use a new issue of the pamphlet, *Forward—day by day*. To those who have learned to make this little manual their constant companion, and who have found in it a never-failing friend, no recommendation is necessary. But if there be any readers of *THE LIVING CHURCH* who have not yet learned the joy of spiritual strengthening that is to be found in uniting with half a million of their fellow-Churchmen in these daily Bible readings and meditations, we urge them to begin now to do so.

The fall is the traditional time of the Every Member Canvass in the Church. The Forward Movement as such is not directly concerned with the raising of funds, whether for the parish, the diocese, or the general Church. It is, however, concerned with the spiritual reinvigoration and the practical rehabilitation of every good activity of the Church, and for most of us the practical expression of our missionary and evangelical interest must be in terms of money. Properly used, money can be truly sacramental. It is not only the outward and visible sign of our inward conversion, it is also the material medium whereby our faith in the Church can be converted into the maintenance and extension of her good works. Rightly therefore does the Forward Movement say: "The Church must be on the march because Christ said 'Go.' . . . You can answer that call by your prayers and your gifts.

A prepared way lies in the Every Member Canvass. Use it gratefully."

Yet it is significant that the note that the Forward Movement chiefly sounds is not "Give" but "Share." If the Catholic Faith is real to us, if it is the most important thing in our lives, then certainly it is too big a thing to try to keep for ourselves alone. Nor can we keep it selfishly. Our faith is like the water in a tea-kettle. If it is cold or even luke-warm it is a quiescent, useless sort of thing. But if it is raised to the boiling point it begins to expand, it spills over the edges, it sings merrily, it develops power.

One way in which we can share our religion is through the pledge that we make to our parish and to the missionary work of the Church. But another and equally important way to share our faith is to impart it to our friends and associates. Bring them to Church. Find one or more candidates for the confirmation class. Encourage your friends to send their children to the church school.

All of these are practical methods of sharing our Christianity. There is no contradiction or conflict among them. All of them are the duty—nay, the privilege—of the loyal member of the Church.

Romanism Without Discipline?

FATHER COUGHLIN is undoubtedly a grave embarrassment to most of the authorities of the Roman Catholic Church in this country. The sharp rebuke administered to him last week by Archbishop McNicholas, after the Detroit priest had referred to President Roosevelt as "anti-God" and made the veiled suggestion that the time might come when bullets would have to supplant ballots, probably meets with the almost unanimous approval of the hierarchy and leading American Romanists. Another warning also was expected to come from the Vatican. Why, then, is Fr. Coughlin allowed to continue his political activities?

It is true that Fr. Coughlin is still supported by his diocesan bishop. But his inflammatory speeches are by no means confined to the diocese of Detroit, and there seems to be no check upon him even when he speaks in the jurisdictions of bishops known to be openly opposed to him. What other priest of the Roman Church would be permitted to act in this manner? Whence comes his roving commission to go about the country preaching direct political action under the guise of expounding the papal encyclicals? Has Rome lost the power to control its clergy? Or is Rome possibly using Fr. Coughlin as a trial balloon to see whether it would be feasible for some Man on Horseback to overthrow the American system and replace it with an authoritarian dictatorship? Surely the authorities of the Roman Catholic Church cannot be surprised if those outside her fold are asking questions such as these.

But Fr. Coughlin is a matter of grave concern not only to the Roman Catholic Church but to all Americans, regardless of race or creed. For whatever may be the facts as to his relationship to official Romanism, in the popular mind the activities of the radio priest are the political activities of the Roman Catholic Church. And the American public does not welcome the intrusion of Romanism into politics any more than it welcomed the intrusion of Methodism in prohibition days—less, in fact, for Romanism has its center and head in the person of a foreign bishop who still claims temporal as well as ecclesiastical authority.

By his vigorous political activities Fr. Coughlin has stirred up equally vigorous opposition. Unfortunately this has not all been confined to the political arena. We believe that a large

measure of the responsibility for the rise of the Black Legion can be laid at the door of Fr. Coughlin. Intolerance seems unhappily to be on the increase in America, and it is not Roman Catholics alone but all racial, religious, and political minorities that suffer from it.

Surely the Vatican, which still has power to negotiate concordats with great powers and to gain at least some concessions from European dictators, can exercise control over a priest of the Roman Catholic Church who is sworn to obedience, and even if necessary over the bishop who supports him, if it wants to do so. Authority is the strong point of Romanism; has it surrendered its disciplinary powers in America? Would it not be to the benefit of the Roman Catholic Church itself, as well as to the American scene, if Fr. Coughlin were eliminated from the political picture in this country?

Non-Sacramentorians

LAST WEEK we reported in our news columns the action taken at clergy and lay conferences in the diocese of Sacramento urging the changing of the name of that jurisdiction to the diocese of Northern California. Frankly, with due respect to the right of a diocese to choose its own name and to change it as often as it likes, we hope the effort will not prevail.

The laymen were said to favor the proposed designation "as being a more representative name." More representative of what? Certainly not of the tradition of the Church, for it has been the custom of Christendom from time immemorial to derive the names of dioceses from the metropolitan or see cities. Can one imagine the Archbishop of Canterbury as Bishop of Southeastern England, or the Patriarch of Constantinople as Bishop of Western Turkey? Somehow half of the majesty and romance seems to us to go out of names when they become too descriptive geographically and too subservient to the points of the compass.

In this country we not only have departed from ancient custom, but have carried the departure to absurd lengths. Thus we have such bewildering titles as the Bishop of Western North Carolina, and the Bishops of West Virginia, Southwestern Virginia, and Southern Virginia—as well as the Bishop of Virginia, who is not the bishop of most of Virginia. Nor is the Bishop of New York the bishop of the whole state, for there is a Bishop of Central New York and one of Western New York—also, of course, of Albany, Long Island, and Rochester. We are grateful that Albany is not called Northern New York, Long Island Southeastern New York, and Rochester Slightly-West-of-Central New York!

The Bishop of Sacramento has an euphonious title and one in harmony with the tradition of the Church. Let's not make him change it in the interests of geographical meticulousness.

An Ideal in Practice

SEVERAL editorial comments have appeared in THE LIVING CHURCH about the Delta Coöperative Farm in Mississippi, where an effort is being made to establish a collective farming program with diversified crops rather than complete dependence upon cotton as the only cash product. Bishop Scarlett, Bishop Bratton, and other Churchmen are associated with the enterprise, which has a membership composed largely of sharecroppers who have been evicted in the struggles of the Southern Tenant Farmers' Union over the past two years. An editorial on the Rust cotton picker and its

inventors who are on the board of the farm appeared in THE LIVING CHURCH of May 9th and recently newspapers and the March of Time movie have given the farm a great deal of notice.

One of our editorial associates visited the farm early this month and returns with a striking impression of it as an intelligent social force which clearly demonstrates the usefulness of coöperation for consumers and producers whose incomes are depressed to low levels as they struggle for economic betterment. In so far as Churchmen desire to see the Church play a positive rôle in social advance they can take pride in the leading part played by representatives of our communion. The Rev. Samuel Franklin, Presbyterian minister and director of the farm, says that the moral and financial support of Episcopalians has been a deciding factor in the farm's establishment. The cotton crop, picked with the help of the Rust machine, is large enough to provide a very material dividend for the coöperating members of the plantation. There is a real thrill in the news of a large enterprise operating successfully on a basis of practical brotherhood, and defining its objectives in terms of the Kingdom of God.

Mr. Stetter Retires

THIRTY-SIX YEARS of continuous service to readers of THE LIVING CHURCH and other Morehouse publications have come to a close with the retirement on October 1st of George Stetter, until April, 1936, superintendent of the printing department and since that time production manager of the Morehouse Publishing Company.

Born in Bavaria in 1871, Mr. Stetter came to this country in 1885, and in 1900 at the age of 29 was employed by the Young Churchman Company (as the firm was then called). One of his first assignments was to sort out the standing type of the newly purchased LIVING CHURCH, which had been badly pied in transit from its previous owners in Chicago. Thus, he has the distinction of having served the readers of THE LIVING CHURCH longer than any other man now living.

Since 1912, when he was made superintendent of the printing department, his position has been one of trust and responsibility, and the excellence of the mechanical characteristics of the paper is attributable to him more than to any one other person. Virtually Mr. Stetter's entire life has been spent in the employ of the Morehouse Publishing Company, and we ask the prayers and good wishes of THE LIVING CHURCH FAMILY on the retirement from active service of one of its oldest and most faithful members.

A WISH

I WOULD there were a Calvary
In every city street,
Where cross the folk that hurry
With ever-restless feet.

A Calvary beneath whose Arms,
Compassionately spread,
Forgot may be the world's alarms
As humble prayer is said.

Whose ever-pierced Hands may bless
The weary and the lame;
The ones forgotten in the press
Of fameless seeking fame.

JOSEPH F. HOGBEN.

EVERYDAY RELIGION

Hasty Judgment

WHEN WE were little fellows in the Old Country we had no such schools as they have today, where boys have girls for schoolmates, and often women for teachers. In those days, the women might have been in the Antipodes for all that their femininity could be present to soften the rigors that went with our learning. After every session a fair quota of the class lined up for a caning. We took it like the weather, as our just due from an inscrutable high power. I doubt if any of us ever bore a grudge against the man who wielded the stinging rattan. Lessons, for the most part, were dreary and hard. We bore them for the joy of escaping them twice a day.

The bright spot was Friday afternoon, when the cane was put away, and we spent from 1 to 4 o'clock in sheer delight. This would not satisfy the boys of today, but to us it was truce after a week's battle. All we did was to get out blue paper-bound booklets and con and mumble to ourselves certain "poetry" until we had so many verses by heart. Then any boy might volunteer to declaim before the whole class without fear of the rod.

Sometimes for variety, our teacher (strangely mild now, as if appeased by all the caning he had previously given us) would read some story to us slowly, after which we were to have half an hour to draw the moral or invent a title. Our moral or title was to be written on a slip of paper and handed in. Then the "best boy" (not always the best writer) would be privileged to transfer these to the blackboard, that all might read—and vote for the best.

I remember one story. Condensed, it went this way:

"In the days of Owen the Swarthy there lived a Welsh Knight named Sir Llewellyn. When he was no longer young, a son was born to him who was like the apple of his eye. One day when the child was not yet a year old, Sir Llewellyn went forth with only his faithful wolf-hound, Beddgelert. But on the way the hound left his master. When the Knight returned from the chase he called to his baby boy, but no answer came. Rushing to the child's room he found the bed in great disarray and very bloody. Striking aside the bed clothes the Knight discovered Beddgelert the hound covered with blood and unwilling to rise. 'Alas,' cried the Knight, 'the foul hound hath devoured my child. It was for this that he deserted me in the chase.' And without more ado Llewellyn drew his sword and ran the hound through, which there and then died with a moan. At the sound of this moan a child's cry came from behind the bed. The father tearing the bed away from the arras finds his infant son but just waking from sleep, and beside him a wolf which in fierce combat Beddgelert had slain though himself grievously hurt in many a place."

"Half an hour for the moral in the form of an aphorism. Best boy may clean off the black board and leave first."

So we chewed our pencils and rolled our eyes, inviting the gnomonic muse. And the blackboard filled up thus:

"Spare the dogg and spare the child."

"A hasty temper wounds its own flesh."

"A wise man knows who is his best freind."

"Trust a good hownd before a frantick marster."

"A hot headed deed makes us sorrey a long time."

Dear boys. Dear fellows in tribulation. We have drawn the sword in haste many a time since then. We may spell a little better now, but our moral cannot be improved.

A Catholic Society for the Younger Lay People

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

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

LAST WINTER there was published in THE LIVING CHURCH an article by Peter Winckworth, the youthful London barrister who is the leading spirit in the Seven Years Association. That Association is composed of young English lay people, men and women, and gains its odd name because it was founded to function between the Catholic Congresses of 1933 and 1940. Its sole conditions for membership are communicant status and a professed recognition of the binding character of the Precepts of the Church. This organization had proved so popular and useful among younger people in England that the editor felt it wise to let American Church people know something about it. Mr. Winckworth's article was the result.

Since the publication of that article, both Mr. Winckworth and also I, who contributed an introductory foreword, have been approached by a number of groups of young American Catholics, all asking for advice and help in founding a similar society in this country. Our correspondents have not always understood that in England the Seven Years Association is the child of that great propagandist and defensive society of Anglo-Catholics known as the Church Union, in close coöperation with which it does its work. Inasmuch as there is in this country a new, and similar, Church Union, Mr. Winckworth's group has been hesitant about how to deal with American inquirers, and unable to say much of anything until the American Church Union was consulted. Nor were his English associates sure that the movement ought to be extended to America without such modifications as might be rendered necessary or advisable by peculiarly American religious needs, ecclesiastical arrangements, and ways of doing things.

In view of these queries and difficulties, I was asked by the executive secretary of the American Church Union, the Rev. C. Clark Kennedy, to talk these matters over with Mr. Winckworth, during last May and June, and again to confer with Fr. Clark Kennedy in August. This present article is the result of that conferring, and has Fr. Clark Kennedy's entire approval.

All concerned are now sure that there is *some* demand, and that a real and earnest one, for such a society in America. How extensive that demand is, however, no one is certain, certainly not certain enough to justify at this time the setting up of a national organization. If such a society is to come into being, its establishment should come not from the top down but from the bottom up. At the same time, there must be some temporary scheme, made at once available, for use by those who wish to demonstrate that there is a real need and desire for a national Catholic younger lay people's movement.

It has been decided to prepare a skeleton constitution, based on the SYA model but adapted, as to name and in a few other respects, to fit American peculiarities, to offer it to the Church, and then to see what happens. If the proposed society is needed, there will be a considerable number of groups spontaneously developing, in various parts of the country, during the year; and the heads of the same may then meet, in the autumn of 1937, for national organization. If only a few groups develop, no harm will be done, no further national move will be necessary, and each local group will remain, to work in its

own district. There has been of late years in the Episcopal Church so much creation of machinery in advance of spiritual demand, and it has been such a discouraging thing to watch it brought forth only to die, that no one cares to run the risk of any more such fiascoes. We feel that what is now proposed avoids that danger. If Catholic younger lay people want this society, it will come into being, and everyone will rejoice in its spontaneous development. If the development is not spontaneous and adequate, we shall have nothing to undo.

THE PROPOSED constitution follows. If any group of ten or more lay people, born since January 1, 1901, wishes to adopt it, elects a group master, and notifies the national office of the Church Union, 85 Broadway, New Haven, Conn., that group will be recognized as due and proper.

The only additional counsel that needs to be given is that the Association will not work well with people less than 18 years of age, and that certainly most of its members ought to be in their twenties and thirties. And of course all will notice that the Association is of lay membership and must be lay directed. No clergyman, member of a religious order, or deaconess, may belong to the English society, or to the one proposed here. The functions of the clergy in connection with it are to help get groups interested enough to start and then to give such counsel as those groups may ask.

Here, then, is the proposed document:

GROUP CONSTITUTION—THE CATHOLIC LEAGUE

I. *Name.*

The name of this society shall be the Catholic League, Group of (District or City).

II. *Object.*

The object of this League is to keep the Precepts of the Church and to extend the Kingdom of the Catholic Christ.

III. *Membership.*

A. Any lay communicant of the Episcopal Church born in the 20th century may become a member of this League by

1. Depositing with the group master a declaration that the applicant recognizes an obligation resting upon him (her) to keep the Precepts of the Church, viz:

a. To be present at the Lord's Sacrament on Sundays and the greater Holy Days (Christmas, the Circumcision, the Epiphany, Ascension Day, the Feast of All Saints); and to keep Sunday as a day of worship, rest, and recreation.

b. To receive Holy Communion at least three times a year, of which Eastertide shall be one.

c. To go to Confession at least once a year.

d. To fast, as the Prayer Book directs, on Ash Wednesday and Good Friday; and to eat no meat on Fridays, in memory of our Lord's Cross and Passion.

e. To uphold the Church's marriage law.

III. *Membership* (Continued).

- f. To give regularly to the support of the Church and ministry.
2. Paying the annual dues of \$2.00, of which \$1.00 shall go to the Church Union (in cooperation with which the League does its work), and \$1.00 to the treasury of this group.
- B. The application shall not be balloted upon, but accepted automatically.
- C. The members shall remain in good standing as long as they pay their dues, or unless they are under ecclesiastical discipline, or unless they have reached the age of 40.
- D. No one born before January 1, 1901, shall become a member; and no person in Holy Orders, or a member of a religious order, or a deaconess, may join the association.

IV. *Finances*.

- A. There shall be no other dues except those mentioned above in Section III A 2; and all other sums raised shall be by way of voluntary subscriptions from members and sympathizers.

V. *The Group Master*.

- A. This group of the League shall elect at its annual meeting, which shall be held in the Octave of All Saints, a *group master*, who shall act as director of its work, and who shall himself (or herself) appoint all such other officers and committees as shall seem to him (or her) necessary, and shall call meetings. The group master must be a citizen of the United States and of voting age.
- B. The group master shall hold office for one year and be eligible for reelection; except that the group master may be removed from office, if the group shall desire, by a two-thirds vote of all members in good standing.
- C. The group master must call a special meeting of the group if requested so to do by 10% of the members in good standing, and he shall call a regular meeting at least four times a year. Notice of a meeting shall be mailed to members, not less than five, nor more than ten, days in advance thereof.

VI. *Activities*.

- A. The activities of this group shall be such as may from time to time be authorized by the group at a properly called meeting.

VII. *Inter-Group Organization*.

- A. Until All Saints' Day, 1937, there shall be no inter-group organization, except that the American Church Union, at its national office, shall keep record of all groups that have accepted this constitution, and the names of their group masters.
- B. If it shall seem wise to the group masters, in the autumn of 1937 all such group masters shall meet to confer about the advisability of further organization.

Young People's Idea of God

YOUTHS from three nations were asked by a widely read woman's magazine, "Do you know anything about God?" One lad frankly admitted total ignorance. Another stated very positively, "I don't believe He exists." A girl's hazy idea was, "If you believe, He will bring you good luck." Another said, "He is a very tall, very handsome Person." Others, little.

—(Milwaukee) *Catholic Herald-Citizen*.



CHURCH MUSIC

Rev. John W. Norris, Editor



The Need for Study

CHURCH MUSIC is a subject in which every class of Church member should be vitally interested. It should be a matter for serious study on the part of the clergy, into whose hands the canons have placed the direction and selection of music for the worship of Almighty God. The choirmaster and organist, who is directly responsible for the production of the musical portions of public worship, should have a sufficient grasp of the subject so that he knows what constitutes *good* Church music. For all good music is not of necessity fitting music for the services of the Church. Finally, the laity who occupy the pews, whether or not they have a developed sense of musical appreciation, should be truly interested since much of the service that is set to music was originally designed to give the people an opportunity to share in the act of worship being conducted. These parts of the service include the Psalter and canticles in the offices and the *Kyrie Eleison*, *Sanctus*, and *Gloria in Excelsis* in the Liturgy. Too frequently the congregation's part is limited to the hymns, which are often of such compass in range that only a few can join in them. For the rest of the service the congregation must stand or sit while the choir preëmpts a privilege which does not rightfully belong to it.

In creating the department of Church Music it is the desire of this editor and THE LIVING CHURCH to be mutually helpful to all of these groups. It is hoped that the clergy may be stimulated to a greater interest in Church music, even though they may not be trained in music or its appreciation. To the organists and choirmasters of small churches, and particularly to those of parishes isolated from musical centers, we hope to bring a deeper appreciation of their work and how it should be conducted, together with information of what is being done in other centers. We hope that we may interest the laity in a subject which should be of interest to them, since the service is the joint function of clergy, choir, and congregation.

In order that these aims may be accomplished it is the desire of the editor to make this column one of comment rather than articles expressing his personal views or the opinions of one particular school of Church music. He will be glad to know what is being done in various sections for the development of Church music. From time to time he will recommend music for particular seasons or days of the Church year; will suggest books which will be helpful to a deeper understanding of the subject, so that our music may become, not simply an adornment of the service, but an act of worship. Some space will be given each week to answering questions that may be sent to him. All communications should be addressed to him at 1946 Welsh road, Philadelphia, Pa.

Questions and Answers

IS IT permissible to use portions of the *Te Deum* as it is divided in the Prayer Book, or must the whole *Te Deum* always be sung?

At the time of the revision of the Prayer Book it was suggested that this permission be given. The request was defeated principally by the laity, although the scheme of printing was adopted.

The Jew and His Destiny

By the Rev. William G. Peck

I OPENED my morning newspaper today, to discover that a British division has been withdrawn from the army maneuvers in Sussex because it is to be sent to Palestine, where the Arab leaders appear to have confessed that the violence which they have evoked has now passed beyond their control. The Arabs are infuriated by the steady influx of Jews into the country. That it was for centuries the homeland of Israel means nothing to them. In the land where David and Solomon reigned in glory, where "prophets spoke with glowing tongue," the Jewish race is now an object of hatred and anger so bitter that khaki-clad boys from the English shires must enforce peace in the ancient and sacred places.

The very next page of my newspaper contained an instalment of the Dreyfus Papers which have been edited by Pierre Dreyfus, son of the tragic Jew who was a soldier of France. I have been reading these papers, day by day, with deep interest. I was a schoolboy during the years when the Dreyfus case filled the minds of all men, but I remember the names of the chief actors; and now I am able to appreciate more precisely the motives and aims of those who wickedly sent an innocent man to a frightful punishment. But they were able to elicit, and for some years to retain, the sympathy of the justice-loving French people, because they could point to the undeniable fact that Captain Dreyfus was a Jew.

When other proof of guilt was lacking, they made the old accusation and the mob demanded the conviction of Dreyfus. Dreyfus was a Jew, and to doubt his guilt would be disloyal to France! It is a strange story, seen in the perspective of the years; yet it is but a single chapter in the record of that living and suffering mystery which is the people of Israel.

I left the breakfast-room and walked into my study. There on my desk lay a letter which I wrote late last night, now awaiting the post. It was addressed to a Jewish lady of high academic distinction who, three years ago, was dismissed from an important position in Germany because of her blood. Her father at the same time lost his livelihood, and the family was ruined. She has worked for a time at an English university, but that was merely a temporary arrangement which came to an end, leaving her without money, without prospects, and with the possibility of having to return to Germany. But I thank God for giving me, one morning, a happy thought, with the result that she is now the guest of a great English Community, and will soon be teaching in one of their girls' schools.

She has become a Christian (thereby cutting herself off from the Jewish charities in England), and I have many times given her Communion. She loves the Catholic ceremonial. I had many long talks with her, and it was a joy to mark her brilliant mind receiving the Catholic truth. But deep in her heart is the sorrow and tragedy of her people, and I suppose her pain will never be fully assuaged in this world.

Thus this strange race travels through the centuries, sometimes gaining golden success, often enriching the world with music and art and letters, many times achieving power and a place in the counsels of kings and governors, yet never really secure. There comes a day when a sleeping hatred is aroused, and there is a sudden outburst of anger; and, suffering cruel pains, the Jews are once more driven from the concourse of their fellow-men. Yet that is not their inner, secret tragedy.

Their central mystery is not primarily concerned with racial hate or economic jealousy. It is in themselves and their history. It is in the destiny shaped for them by their forefathers long ago, and accepted by themselves: their false, uncovenanted destiny. Let us consider this.

G. K. Chesterton once observed that he usually liked a Jew if his name was Isaac Cohen, but found him less attractive if he called himself Clarence Montrose. Now, Isaac Cohen may be a religious and highly cultured man. He may have delicate features and dark eyes full of knowledge and sorrow. Clarence Montrose may have the appearance of a walking jelly-bag. He may smell of hair-oil, and his fingers may be covered with gold rings. He may boast that he is an atheist. He may be the living embodiment of all that is base in our dying secular and cosmopolitan culture. But the appalling tragedy of Israel is not that it should have come to the position of Isaac Cohen and be an exile and a stranger. The tragedy is that it should have found itself represented by Clarence Montrose who wants very much to be accepted as one of the boys! For it was Clarence Montrose and not Isaac Cohen who did the damage, 2,000 years ago.

THERE IS, in all the ancient religions of mankind, a certain organic unity, at least in the sense that they are the varied attempts of mankind to enter into relation with God. And I think it is not difficult to show that of all pre-Christian religion, the Jewish Faith was the loftiest and most significant. We, of course, believe that it developed under special Divine guidance: that it was, indeed, of Divine revelation; but we need not insist upon that at the moment. Our argument is that if we assume that religion is a genuine activity of man, concerned with reality, the Jewish Faith shows us ancient man coming into most fruitful intercourse with that reality. But the Jewish religious development contained one surprising and distinctive feature of enormous importance. In its nobler reaches it was emphatically concerned with the Messianic expectation. It looked for a supernatural incoming upon the life of man, redeeming, transmuting, and sublimating all human society. Here was man, reaching up, as it were, from the topmost peaks of religious attainment, in expectation of the heavenly answer to his humanity.

Now, this upward-leaping anticipation of the Jews marks them as a Divinely ordained organ in human history. But were they to fail in their vocation they must be involved in unique disaster. They were specially the witnesses of the Unseen and Transcendent; but it came to pass that they turned their back upon the Messiah, and chose safety and comfort in this world. They were led by Clarence Montrose, whose name at the moment happened to be Caiaphas, rather than by Isaac Cohen, whose name was then Simeon. The point is not merely that they rejected Jesus of Nazareth, but that in their manner of rejecting Him they made it very plain that they did not wish for any Messiah. They killed Jesus because He *claimed* to be the promised Messiah: they did not invite evidence upon the validity of that claim. It was enough that the claim should have been made. They would have killed anyone who made it.

The Sadducaic priests and their followers wanted most of all to retain the positions and the incomes which the Roman

protection assured them, and no Messiah need apply! The Jewish people as represented by their leaders renounced the Jewish vocation. They had settled down to the world of things as they are. They forsook their own prophets and all the glory of their religious genius, in order to be assured of comfort and security. That is the heart of the Jewish mystery and the Jewish tragedy. The death of Christ was the slaying of the true Israel by the false.

THEREFORE the Jews cannot recover their path by any so easy a penitence as might suffice for another nation. Calvary has left a particular scar upon the Jewish soul. For it happened that Jesus of Nazareth was actually the Messiah to whom they had been called to witness. All history points to this truth. After Christ they had no more prophets, their sacrificial system came to an end, and their corporate national life was shattered.

It would thus appear that, unless religion is nothing more than a day-dream, addressed to no real end, the Jewish rejection of Christ was the nation's self-stultification and self-ruin. Consequently, the attempt to preserve the Messianic expectation upon the supposition that the claim of Jesus was false, never had sufficient strength to preserve the Jewish people amid the temptations of the world's idolatries. The more recent attempt to make of Judaism a milk-and-water modern liberal ethicism was doomed to failure from the start. Judaism is historically destined to settle accounts with itself, and itself is bound up with Jesus Christ. Rejecting and subsequently neglecting Him, it has rejected and neglected its own deepest soul. It has falsified its own past, and has betrayed its true future.

The race which was to witness for the eternal and transcendent as entering into human history, is not being persecuted in the modern world because it actually offers that witness. I am not suggesting that if it were to do so the persecution would cease, for the modern world is very evil. But I do say that the Jewish martyrdom would become glorious, while at present it is merely pathetic. It would be what, in virtue of the Jewish calling it ought to be, one with the sufferings of the Servant of the Lord. The Jews are persecuted because they come worshiping the modern god, as the rest of the world worship him, and his name is Mammon. They want, as other modern men want, comfort and security in this world, as the greatest of goods. But they move in a world of custom and tradition other than their own, and without intending to do so, they become destroyers of tradition—because they have once departed from what was holiest in their own.

IT IS NOT that they are worse than other men, but they are different from others. They cannot be absorbed, they can never become English or French or German. And they cannot even be the Jews God intended them to be. There is a confusion in the depths of their soul, and they increase the confusion of the world. They are persecuted because they are feared as competitors in a common struggle, and they chose to enter that struggle—the struggle for this world's gifts—when they asked for safety and prosperity, and were afraid to accept Jesus Christ and their own destiny.

They will never escape persecution so long as they cleave to this world's idols. And the Judaism which continues to reject Christ is not sufficient to enable them to escape from those idols. The destiny of the Jew, his true, God-given destiny, is to return: to be again the Israel of God. This is

(Continued on page 368)

THE SANCTUARY

Rt. Rev. Philip M. Rhinelander, D.D., Editor

Our Lord as Preacher

THE STUDY of our Lord as preacher should be informing as well as interesting for clergy and laity alike. For it will call attention, not only to the content of His preaching, but also to its *aim* and *method*; that is, not only to *what* He said, but also to *why* and *how* He said it.

These last two points—the aim and method of our Lord's preaching—are usually given insufficient notice. Numberless books and sermons take up the work of exposition: that is, the meaning and application of His words. And this is as it should be, for our discipleship is proved by our obedience. "Why call ye Me Lord, Lord, and do not the things which I say?" We cannot be reminded too often, or too clearly, of what it means to please Him "both in will and deed." Exposition, which gives the clear rules of Christlike living, rightly holds first place.

But granting this, and giving thanks for the scholarly devotion which has made our Lord's words clear to the mind and compelling to the conscience, it should be useful, especially to the clergy, to seek to penetrate, as we are given grace, behind His words to the motives which controlled His choice of subjects and His way of treating them. To watch a noted preacher at his work; to analyze his method; to note his choice of subjects and his reasons for his choice; to grasp his purpose or objective, just what he aimed at, and how far he was successful: all this is enlightening and inspiring, especially for preachers.

Now the final secret of all successful preaching lies with our Lord. It is a secret which He has shared with all who have preached greatly in His Name, and which He waits to share with us, even in the "foolishness" of our preaching. For in Christian faith His example is no mere external pattern for our imitation. Rather it is an inward, personal inspiration. In the Holy Spirit, conformity to our Lord's likeness in the words we speak for Him may become a normal, habitual experience, and He Himself will preach through our lips.

Fortunately for our purpose the problems of Gospel criticism need not hamper nor detain us. There may be doubts about the details, but not about the general trend and current, of our Lord's preaching. Certainly there is no doubt at all as to the impression which His preaching made on those who came most under its influence. If they were mistaken, then we have no clue: we have no possible approach to Him, nor knowledge of Him. All the records of Him which we have are born of the same experience, come from the same impulse, express one faith, and bear one witness. Their spiritual unity is the more striking because of the diversity of emphasis and idiom.

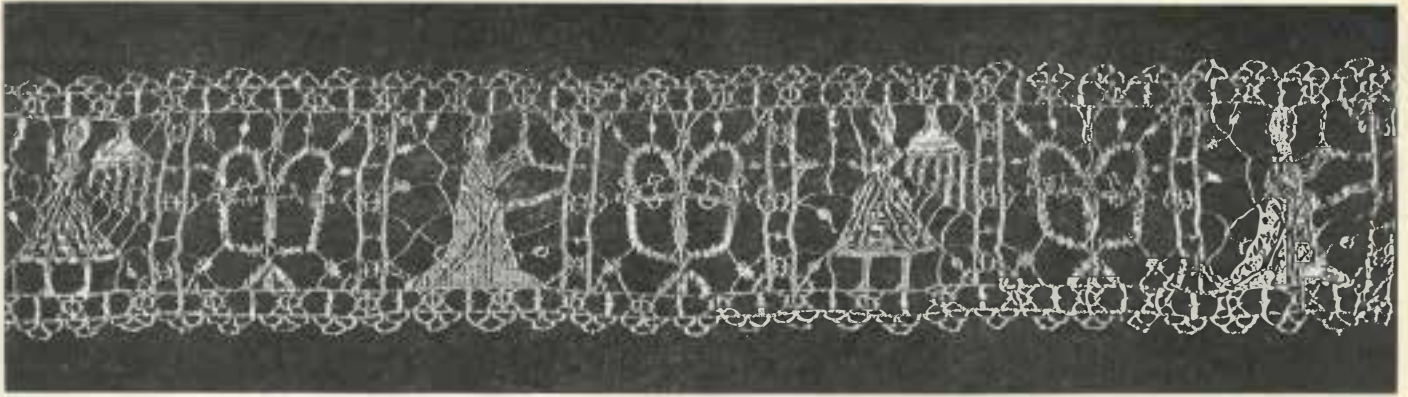
Our Lord as preacher, then, may be brought before us out of the pages of the fragmentary record with a security and a definiteness which will be as loyal to Christian faith as to Christian history. At least that shall be our hope as we go on.

ACKNOWLEDGMENTS

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

S. A. P. \$ 5.00
Rowland G. Keach 5.00

\$10.00



THE ANNUNCIATION (16TH CENTURY RETICELLO)

Ecclesiastical Lace

By Marian Powys

LACE from the time of its first beginning has been largely used for ecclesiastical purposes. It would seem, indeed, that the English nuns of the 13th century would devote too much time to the making of laces or network. In the "Ancren Riwe" (The Nuns' Rule) they are warned not to give to the fair laces time that should be spent in shaping, sewing, and mending church vestments and poor people's clothes.

"Ne makie none purses . . . ne laz bute leave, auh scheplied, and seouwed, and amended cherche clodes, and poure monne clodes."

There is strong evidence that lacework was used to ornament the albs worn in the 8th and 9th centuries. St. Mark, in a Gospel in the Bibliothèque Nationale in Paris reputed to have been made for Charlemagne wears an alb with such decoration, as far as can be seen from the picture.

At Assisi there is an alb decorated with drawn and counted thread work, *Tela tirata* and *Punto Contato* or *Punto Reale*, the earliest form of needle point lace. This alb is supposed to have been woven and ornamented by St. Clare of Assisi and to have been worn by St. Francis. The work and the design appear to show a Coptic derivation.

There is another famous alb in the treasury of the Sistine Chapel in the Vatican, reputed to have been worn by Pope Boniface VIII in 1298. It is thought that this alb, decorated with *Punto a Remmendo*, *Punto Treccia*, and *Punto Stuoia*, all stitches familiar in the laces of the 16th century, was brought by St. Nilos and his monks when driven from the East by the Saracens in the 10th century. Pope Gregory V (996-999) went out to meet the strangers beyond the walls, welcomed them, and established them in a monastery at Grottaferrata, a few miles from Rome.

Gold lace is sewn on the vestments given to St. Cuthbert by Athalstan in the 10th century which are to be seen at Durham.

St. Dunstan is reputed to have made designs for lace cut-work, which were kept exclusively for the use of the Church.

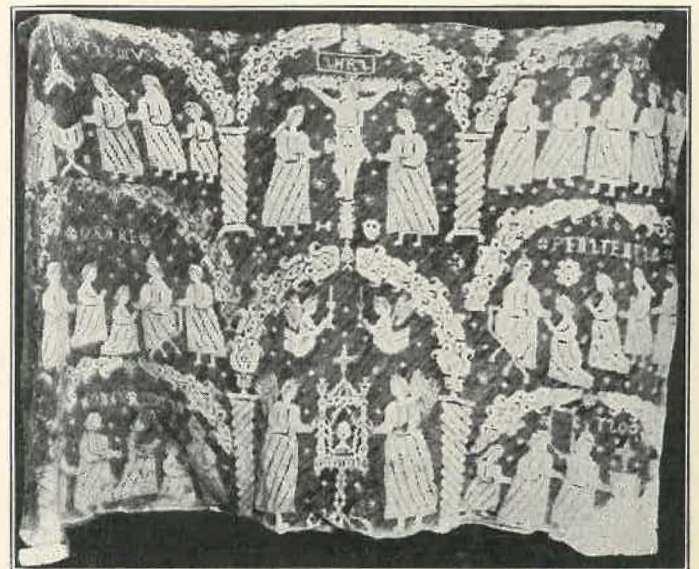
An excellent example of an early Altar lace is now in the Metropolitan Museum of Art lately acquired with the Fahnstock collection. This lace, which is here illustrated, has figures of a noble simplicity in a conventional arrangement standing and kneeling in grave decorum around the scene of the Crucifixion which is at the top in the center of the piece.

This beautiful example of Spanish laces, knotted filet, is made to illustrate the seven sacraments. Norman arches with

pineapple decoration divide the lace into panels, with fine old lettering describing each scene. First the Baptism with the font, father, mother, godparent, and priest holding the infant. The cover of the font is suspended by a chain above. Then follows the scene illustrating the sacrament of Ordination and below that the Confirmation. Above on the right side is the Confession, then Penitence with the penitent kneeling before the priest, so arranged as to balance in the design the young deacon kneeling before the bishop for ordination. At the bottom on the right is Extreme Unction and in the center the Eucharist with angelic figures on either side of the monstrance.

This lace is the height of an average Altar and such a piece could be appropriately used at the present time, adding contrasting Reticello of the same period on either side to make the correct measure for the width. An interesting example of Reticello needle point lace is here given with the figure of the Virgin and the angel repeated.

The design for an Altar piece should be composed in such a way that the lines of the drawing can be seen from a great distance down the aisle, and should be in harmony with the architecture of the church itself and the textiles used in and around the Altar. Lace requires a greater purity of line than embroidery, the beauty of which largely depends on color. It



THE SEVEN SACRAMENTS
Early Spanish Laces Altar piece

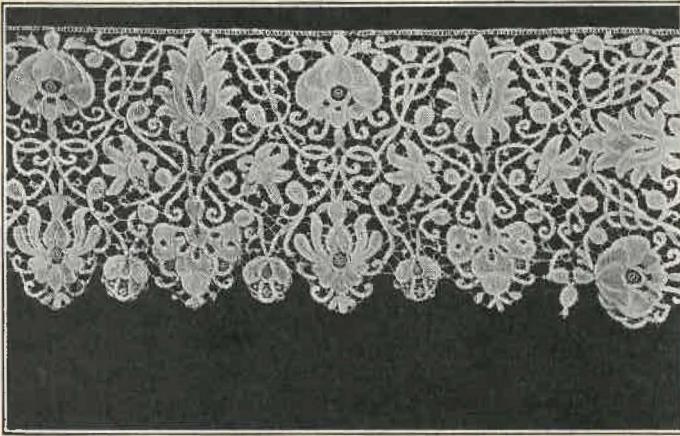


Photo by Underwood & Underwood.
ITALIAN FRONTLET
 16th Century Punto in Aria

demands, like sculpture, a fineness of touch and a trained eye for the molding of form.

The frontlet of *Punto in Aria* of the late 16th century was not designed to be seen from a great distance, but the drawing is clear cut and definite in outline. The Italian needle point, called *Punto in Aria* (Point in the Air), as is indicated by the name is the first needle point lace to be made entirely free from a linen foundation. The outline of the pattern is made by tacking or basting a thread on a black parchment, then this is filled in with close buttonhole stitches and when the work is completed a sharp knife is slipped between the lace and the parchment, cutting the basting threads and freeing the lace.

The Rose for Our Lady with the intertwining thorny boughs, grief and tribulation, is used in this design together with the carnation, representing the Divine love in the Christian Church. This carnation and the leafy many-petaled flower or flaming fruit above it show the influence of earlier Persian patterns related to the symbolism of fire worship.

THE *Gros Point de Venise* has most of all the sculptural quality, having the outline or cordonnet highly raised, button-holed over a heavy cord. This lace is sometimes called *Punto Tagliato a Foliami* and is indeed composed of leaves and conventional flowers beautifully cut and carved. The 17th century *Gros Point de Venise* frontal here illustrated has very much the look of carved ivory, like the beautiful chair of the Bishop in Ravenna. It is smooth to the touch and ivory colored, and when very old the connecting bars or brides are brittle like ivory in this kind of lace.

There is a full sized Altar frontal of this lace at the South Kensington museum and a smaller one with a very beautiful figure of the Madonna in the center at the Corcoran Gallery at Washington in the Clark collection. In this collection there are also many large and excellent examples of Church lace in the grand manner.

The *Point de Venise à Rose* pall illustrated is another beautiful example of this kind of lace in its original condition. In St. Mark's at Venice, high in the building and not often to be seen, is a set of the finest *Point de Venise à Rose* or *Rosaline*, wide flounce and sleeve pieces for an alb.

The pillow laces of this period have the same purity and perfection of line, giving dignity and an ecclesiastical restraint to the lace. The curves so well treated and symbolic animals and birds introduced into the pattern are always subservient to the unity of the whole.

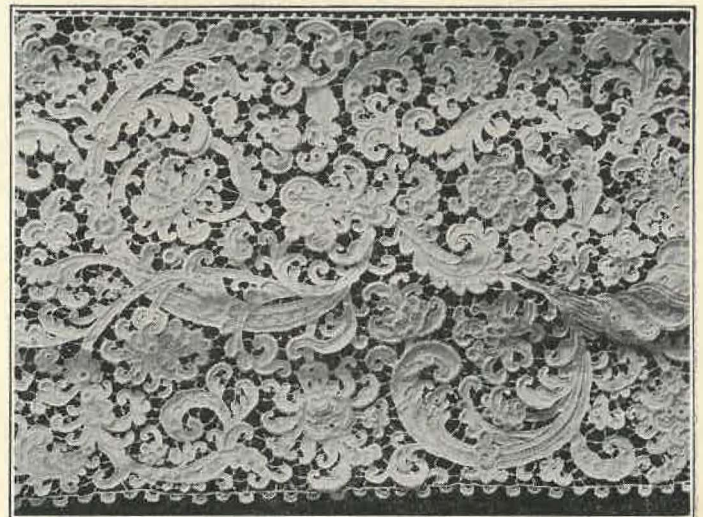
Point de France is a needle point lace just like the *Point de Venise*, made in exactly the same way, but with a design that has a definite French character. The lace worn by Cardinal Bossuet (1627-1704) in his portrait by Rigaud is of this kind. It is very rich and grand in appearance and was much used by the princes of the Church in the 18th century. The flounce of this kind of lace in the illustration has a beautiful design with a chalice surmounted by pomegranates, symbolic of a future life, all worked with the finest possible technique, patterns within patterns, and stitches raised upon stitches. But with all this the effect of the whole is never sacrificed to the minuteness and perfection of detail.

A CHARMING example of old Flemish lace taken from a 17th century *Bas d'Aube* is here illustrated. This lace is made entirely on a round lace pillow with bobbins and the example here has the dove with the olive branch, so often to be seen in the catacombs, signifying "the soul at peace with God," enclosed in a decorated frame. The work is the same as in the Milanese lace and the English Honiton lace and the well-known Devonshire stitches are used to ornament this fragment: the Toad in the Hole and the Pin filling and the Flemish filling called in Belgium the *Fond à la Vierge*.

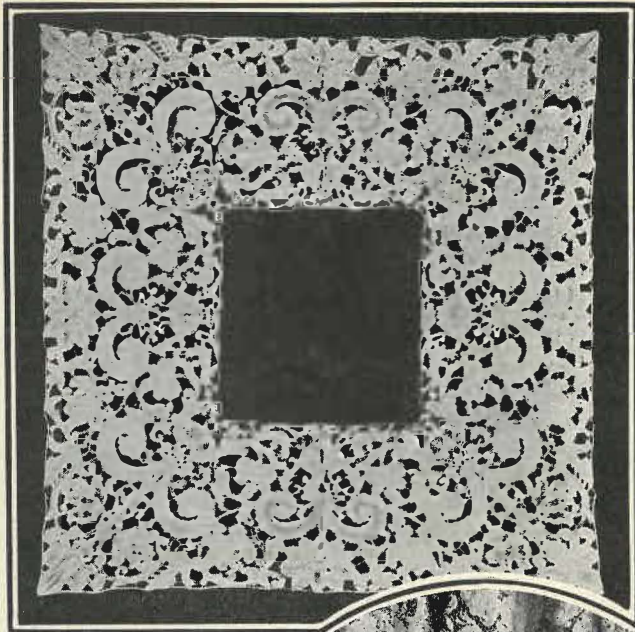
In the 19th century lace designs became rather more ornate as can be seen from the crown, very much enlarged, taken from the ceremonial bed cover of the Empress Elizabeth of Austria and Hungary. This crown has in the center the figure of St. Stephen the patron saint of Hungary with two angels kneeling on either side in a position of reverence and adoration. Below are set what appear to be jewels, but these precious stones are made with human hands. Above is the cross bent to one side as it always is on the royal crown of Hungary having been at one time battered down in battle.

The Brussels Needle Point, called in America Rose Point and in Belgium *Point de Gaze* on account of its gauzy ground made with one looped thread, is sometimes used in churches and is very beautiful in a small chapel with very fine elaborate ornament. The example given has all the flowers so familiar in the symbolism of the Church, the lily and the rose, both in high relief, with forget-me-nots and many other flowers. "Flowers," said Durandus, Bishop of Mende, in 1295, "are the emblem of goodness. They represent, like the trees, those good works which have the virtues for roots."

There is great difference of opinion as to the use of lace in Church, and because in many cases it has been misused there



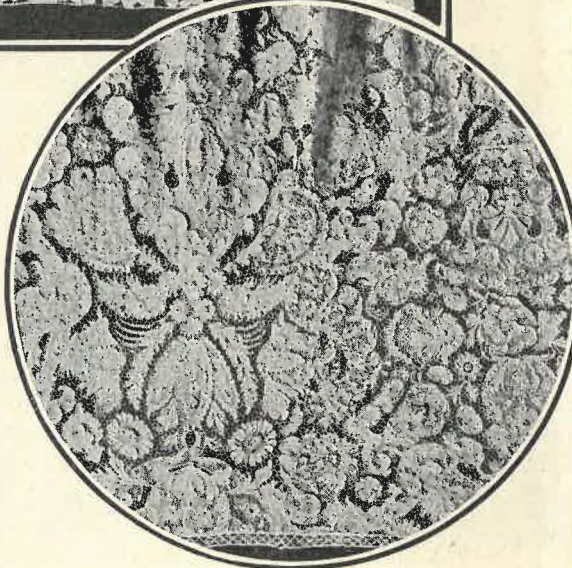
17TH CENTURY FRONTLET
Gros Point de Venise, sometimes called *Punto Tagliato a Foliami*



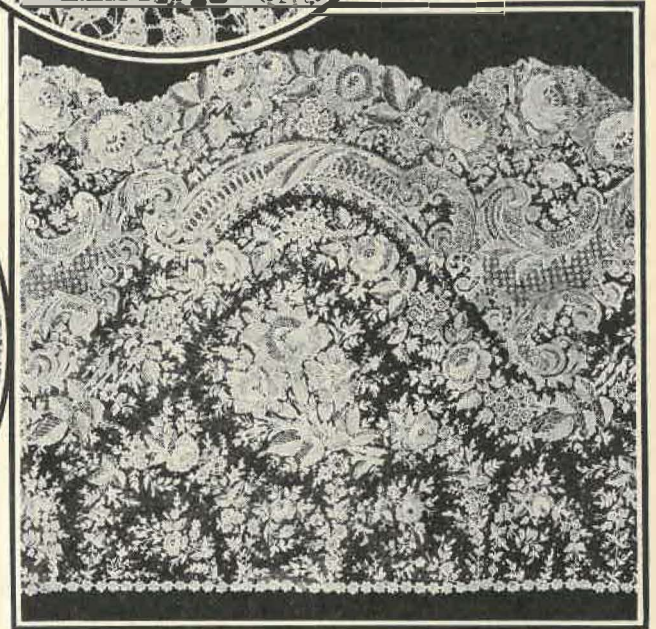
MILANESE
CHALICE VEIL
16th Century.
(Above)



BAS D'AUBE
FRAGMENT
17th Century.
(Left)



TRIMMING FOR
ALB
18th Century.
(Right)



BRUSSELS ROSE
POINT
19th Century.
(Below)

is quite a feeling against it altogether. On the other hand it is very much the fashion to use ecclesiastical laces for tables. It is indeed quite usual to find all the signs of the cross or the emblems of the saints under the cocktail glasses and burned with the cigarettes of our smart set. At the same time we may see some Altar laces made up of delicate pieces in a mosaic pattern just as is the present fad for pillows and chaise-longue covers. It would seem that the Church should see to it that the ancient laces, designed in sculptured lines to go with marble and stone and in the best ecclesiastical tradition, are saved from such desecration and put where they belong, and that the boudoir effects should be kept for the use of ladies who like things round them to be feminine and becoming. No lover of lace in the grand style could suffer the cutting, rearranging, and maiming of the patterns so carefully made by the designers of the past.

The idea that every lady of the parish should sacrifice a little of her well-loved lace to the Altar of her church has a very noble basis and real devotional value. But much careful thought is needed as to the best use that can be made of this lace to beautify and ennoble the services of the Church.

Lengths of lace from five to nine inches may be offered as frontlets and the emblems of the particular Church can be inserted in the center, made in the same kind of lace so that it is correct from the lace point of view, keeping its integrity

as lace and also conforming to the rules of the Church, accentuating rather than lessening the beauty of the Altar itself. This frontlet should be sewn to a linen tape ready to be attached to the linen on the Altar.

Then laces from three to eighteen inches wide can be used to border the ends of the Fair Linen. Sewn to a tape again, they should be attached to the Fair Linen at either end of the Altar and can hang to within about two inches of the ground.

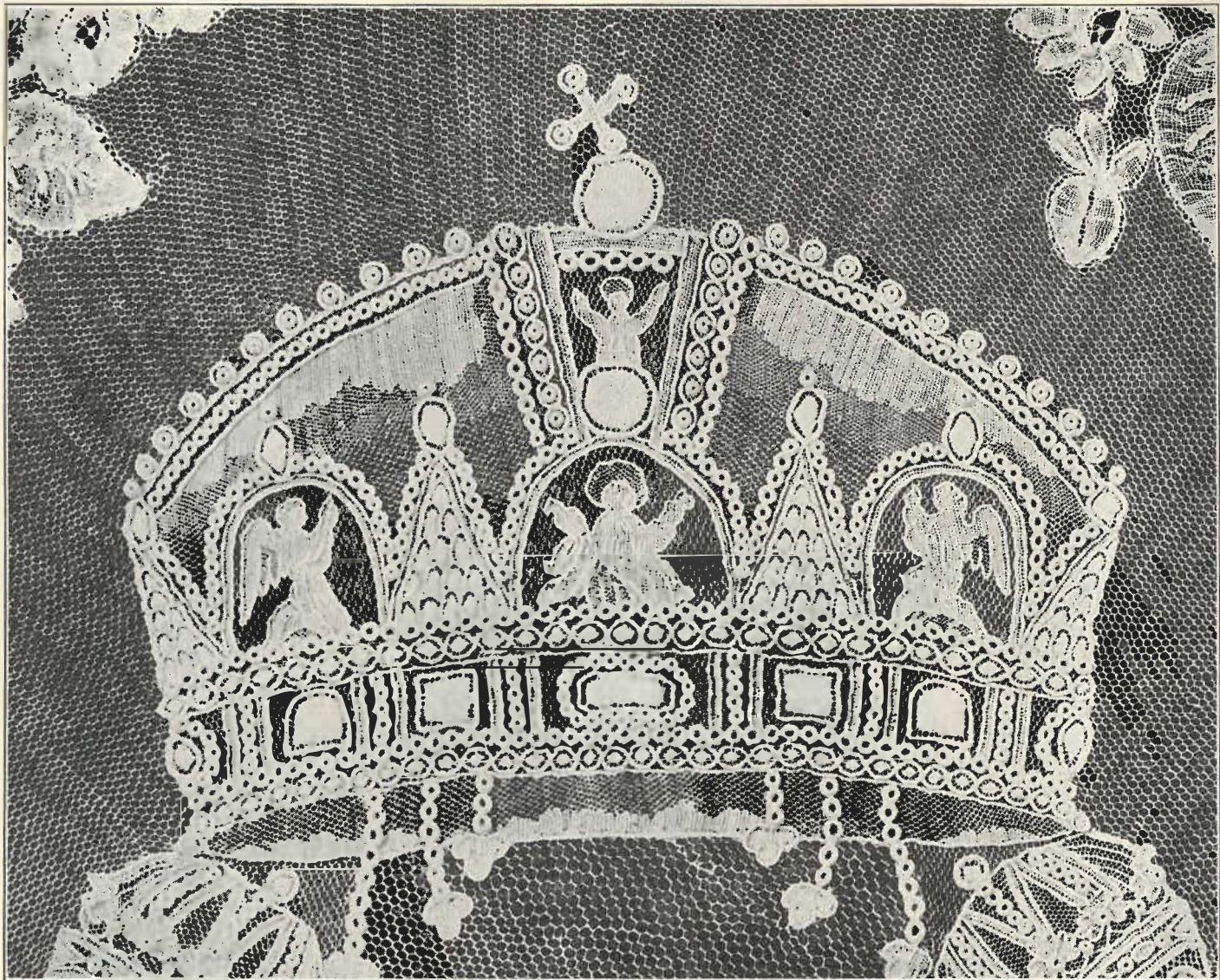
A chalice veil is usually 18 inches square, but may be any size in proportion to the chalice over which it is to be used. A lace handkerchief with a wide border can have a Greek cross embroidered in the center and can be well used for a chalice veil.

A pall is lace about four inches square put on a stiff card to cover the chalice.

A small piece of lace like a straight collar about seven inches long and one and a half inches wide could be given to the Church as a "protective" for a preaching stole. This is not needed for a Eucharistic stole, which is worn over the linen amice. Lace should not be worn set around the neck of a priest on a silk chasuble.

A *Voile de Benediction* is a piece of lace 34 inches by about 33 inches. This is used to veil the monstrance or ciborium.

Lace may well be used on the credence table, either on



CROWN FROM THE COVERLET OF THE EMPRESS ELIZABETH OF HUNGARY
Very fine needlepoint and Vrai Reseau. The picture is very much enlarged.

the ends or across the front or around the three sides if it should be against the wall.

The fine Brussels appliqué lace flounces and the needle-run laces may be given to the Church for trimming a cotta or similar use.

The impression that real laces are too costly for use in an ordinary way is largely incorrect. The Belgian lace industries make Church laces with very fine designs at an extremely low cost and the Chinese filets, copied from the old Italian patterns and made even with Italian thread, are in many cases less expensive than machine-made laces. This also applies to the Chinese *Point de Venise* and the Chinese Milanese and Cluny. At Malta excellent laces are made, with dignified patterns introducing the Cross of the Knights of Malta. At Cyprus, the Greeks make exactly the same lace as they did in the old days: cut work and reticello, and also *Punto in Aria*, often called in the lace books *Punto Greco*, or *Punto Gotico*—Gothic point.

The Jew and His Destiny

(Continued from page 364)

the Promised Land—not the geographical corner called Palestine, which can never suffice for them today, but the Holy

Catholic Church which is their true home and the fulfilment of their ancient mission. Israel fulfilled! A Christian Israel!

I never speak to a Jew but the vision suffuses my mind and heart with a great emotion. Israel, as I say, might still be persecuted, and suffer much travail, with all Christ's Church, but this would be such travail as satisfies the soul. For not only would it be the consequence of the salvation of Jewry: a Christian Israel would carry us far toward a Christian world.

The Church and Peace

THE KINGDOM OF RIGHTEOUSNESS in which Christ rules is the only realm which promises the reign of peace on earth. The hope for it in any other quarter has been and will be sought in vain. The kingdoms of the world engaged in strife for mastery may desist from the struggle for a space, but such a truce cannot again masquerade as peace. All this was proved eighteen years ago. . . . Now from other sources, through countless channels, currents are converging to a point of common interest and of strong resolve. They derive their strength no longer from the policy of governments, nor political expediency, but from that which lies still deeper in the faith and conscience of mankind.

—Bishop Perry.

A Message From the National Council

TO THE THOUSANDS of devoted men and women preparing to engage in the annual Every Member Canvass of the Church, the National Council sends its affectionate greeting.

You are preparing to present to your fellow parishioners the pressing needs of the Church's Program, in parish, in diocese, and throughout the world. This program is essentially one—to bring to every human need the healing, enlightening, and strengthening love of our Lord Jesus-Christ. In this troubled world with its perplexing problems and confusion of voices, we believe that He alone holds the secret of individual joy and peace and the key to the solution of all our social problems.

He makes no distinction between human needs in the parish or in the diocese, or at home or overseas, or whether in crowded streets or upon lonely countrysides. His love transcends all national, geographical and racial boundaries. Our loyalty to Him as Churchmen comprehends our loyalty not only to the parish and to the diocese but to the Church at work, both at home and abroad and wherever there is human life and human need.

The National Council is His agent and our agent for a world-wide service, and it is charged with the maintenance and prosecution of the general missionary work of the Church. Its Program is the Program of all of us and the responsibility for it belongs to us all. We therefore commit to you our fellow Churchmen the important and pressing needs of the general Program of the Church for the final year of the Triennium—the year 1937.

The General Convention has fixed the budget for 1937 at \$2,700,000. That sum represents a greatly reduced budget but we have not once in this Triennium reached that goal.

One year ago at this time we hardly dared hope to reach it. But we did confidently expect that as a result of the Every Member Canvass of a year ago the emergency schedule of \$2,300,000 would be realized. It was not realized. It fell short by over \$200,000. We were driven to the necessity of further and tragic retrenchments in important fields and we were driven to the necessity of a special appeal, to which the Church promptly responded. This year let us have no special appeals. They are disheartening and they should be unnecessary. The emergency schedule of \$2,300,000 must absolutely be maintained without them.

But the emergency schedule is not enough. The Church cannot live and thrive at the low levels of bare minimums. We must gain enough ground beyond the emergency schedule to provide necessary physical repairs and human replacements, to save enterprises now in jeopardy, to relieve sorely overburdened missionaries, to reestablish the morale of our workers and to move perhaps slowly but surely forward in our work.

To arouse the whole Church to this need of restoration and renewal is clearly our important task.

But if we are to accomplish this we must secure contributions for 1937 well in advance of those of a year ago and we must reach the many who hitherto have given nothing at all. Can it be done? Of course it can be done! But only if each diocesan, parochial, and individual unit assumes a definite personal and whole hearted responsibility for its share of the whole task; and only if the Every Member canvass this fall be adequately planned and manned, effectively conducted, and unremittingly continued until every person has been reached.

(Continued on next page)

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

A School of Prayer

THE SUMMER is over and we face a fall and winter of service which we firmly trust will be of great activity. Directed and inspired by the Forward Movement Commission and strengthened by its excellent schedule of daily Bible readings and prayer, many groups of Churchwomen all over the country are determined to band themselves together in schools of prayer.

To many of us such a school is a necessity, for we must learn the practice of prayer. Several inquiries have come to me asking, "What is a school of prayer?" I cannot do better than refer you to what the Forward Movement Commission says: "It is two or three, or more, gathered together in Christ's name, to learn to pray." For this reason: prayer is absolutely necessary for Christian life. It is an art. It needs study, practice, encouragement, and correction. It can be learned. It must not be fitful. It must become a progressive habit.

Prayer takes time to learn. What is brought out by teaching must be experimented upon between classes. Prayer succeeds best by mutual effort. What one learns must be shared with others. Prayer has many phases but only one object—God. We can learn to pray only by praying. With prayer will come forward movement.

Qualities which need to be acquired are faith, desire, obedience, realism in performance, expectation, responsiveness, love, continuing "not to faint." For help in forming and leading a prayer group the manual *Proving Prayer* will be found valuable.

Bratenahl Memorial

NEARLY 25 years ago in memory of Louisa Oakley Bratenahl some of the Daughters of the King banded themselves together in a living, working memorial which is both spiritual and practical. Spiritual in that once a year they gather in St. Alban's Church on the anniversary of Mrs. Bratenahl's death for a corporate Communion; practically they make layettes for needy mothers. Churchwomen of St. Alban's parish sponsor the memorial and are now assisted by members of other parishes with gifts of service or money.

These layettes have brought tears of joy and thankfulness to many expectant mothers who, otherwise, because of poverty, were facing the coming of a child without even one tiny garment. Regardless of creed, color, or locality, these layettes are given on the recommendation of a clergyman.

Nanchung, China

MISS ALICE GREGG, known to so many of us through her attendance at summer conferences, after spending some time at Nanchung, writes to say how helpful it would be if a potential missionary, over 25 years of age, would volunteer for work at Nanchung. The leaders there are so short of teachers in the church school that children of all ages must be placed together in the same classes. Miss Gregg says the Biblical phrase, "The harvest truly is plenteous but the laborers are few," is seldom out of her mind while she is with Kuentin and Grace Huang, who have done such notable work at Nanchung and sorely need more assistants; for there are numerous opportunities as well as needs.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Reinterpretation of the Old Testament

THE OLD TESTAMENT: A REINTERPRETATION. By Stanley A. Cook. Macmillan. Pp. xiv-264, with two maps. \$2.75.

IN THIS GENERAL INTRODUCTION to the Old Testament the Regius Professor of Hebrew in the University of Cambridge has filled a long felt want. "Modern knowledge and modern needs," he says in his preface, "call for a reinterpretation of the Bible, for although it is said to be one of the 'best sellers' of the day it is questionable whether it is as intelligently understood as it is widely bought. . . . For a constructive view of the Bible and its religion as a whole, a judicious estimate of that much misunderstood book, the Old Testament, is indispensable." It is to help his readers to make such an estimate for themselves that Dr. Cook has written this volume.

After a general chapter on the English Bible, he deals with the Hebrew text and canon. Here he has presented his material in language so lucid and so free from technicalities, that it can easily be grasped even by a reader with no knowledge of Hebrew. There follows an admirable chapter on Tradition and Criticism. The author gives a judicious selection of contradictory passages in the Old Testament, showing that the writers of the Scriptures themselves "did not believe that current traditions and convictions were necessarily unalterable." After showing that the difficulties which gave rise to modern literary and historical criticism had not been altogether unrecognized or ignored in earlier times, he traces briefly and clearly the development of that discipline, noting as he proceeds the *motifs* which have shaped the present form of the tradition, insisting that even the earliest traditions that can be recovered are not necessarily in their original form, and acutely indicating the future lines along which must lie any fruitful attempts to make the much needed reconstruction of Biblical history. "Fortunately," he adds, "it is possible to make a preliminary study of the main features of Old Testament religion independently" of such a future reconstruction.

As a background to this preliminary study he provides two chapters, one on Land and People and the other on Israel and the Nations. In the former he treats of the physical and political geography of Palestine, and of folk-lore and archæology. He shows how certain historical events, for which extra-Biblical sources have provided independent and reliable evidence, are reflected, frequently with much distortion, in the traditions of the Hexateuch and Judges. Here, while insisting upon the tremendous importance of the findings of archæology for a proper interpretation of the Old Testament, he parts company with those who are prone to discover in those findings "proof" of the accuracy of the narratives of its early books. "Invaluable and indispensable though the evidence of archæology always is—and much more is to be hoped for in the future—one must avoid promiscuous combinations of archæological data and Biblical history: each must be independently tested." The content of the chapter on Israel and the Nations can best be indicated by the quotation of its concluding paragraph: "The religious development which is reflected in the Old and New Testaments becomes far more striking when we view it against the background of the lengthy history of Palestine and the surrounding lands. We have to approach the study of the Old Testament with a complete recognition of the mixed character of the population of the land, and of the many changes in its fortunes, and of the influences from outside, which must have drastically affected the course of life and thought."

No attempt will be made here to summarize the chapters, VI-XI, which deal with the religion of the Old Testament in its manifold expression, and its development under the influence of prophet, priest, sage, and seer. They contain a wealth of references to the text of the Bible, none of which should be passed over. The chapters should be read and re-read, for only thus can one master their material or appropriate the depth and penetration of the author's thought.

In the final chapter is described "the tragedy of Jewry" and "the birth of a new Israel." "It is in the light of these happenings that a 'reinterpretation' appears to be called for, and some con-

cluding pages refer briefly to the lines it would take, viz. (a) the historical development of Israel, (b) the nature of the religious developments in and behind the Old and New Testaments, and (c), in particular, the significance of the 'Israel' idea. In the Old Testament some fundamental religious ideas, not unique in themselves, were uniquely shaped by Israel. But this 'Israel' was not a single, unbroken ethnical unity; and a new 'Israel' carried them on further, in the history of Christianity. There is a sense, therefore, in which the fundamental ideas of God and Man are independent of the various forms they have taken in history, and there is no reason to believe that the development has reached its limit."

The usefulness of the book is increased by the cross-references throughout. At the end are a chronological summary, a first rate bibliography, and an index of Biblical and other passages in addition to a general index.

Preachers are frequently at a loss, whether they know it or not, in dealing with the Old Testament. This book should be of tremendous help to them. Not that it contains the kind of material from which a sermon can be extracted in an hour or so—far from it. But it will guide and stimulate their thinking, and enable them to discern the permanent values of the Old Testament, and its significance for the present day. CUTHBERT A. SIMPSON.

Brief Review

WHAT ABOUT the intelligence of voters? That is a question which calls for attention, particularly at this time. Professor Seba Eldridge of the University of Kansas has within the past few years been giving it intensive study, the results of which the University of Kansas has published in a brochure called *Public Intelligence: A Study of the Attitudes and Opinions of Voters*. It is well worth while: 1,250 voters were studied, of whom 953 were men and 297 women. The most significant thing revealed, Professor Eldridge declares in his concluding comments, is "the low average competency of the voters judged by our measures of political intelligence, and the small percentage of competent citizens judged by the special criterion set up for their identification." (\$1.00) C. R. W.

A Message from the National Council

(Continued from page 369)

To you then we turn, and to all our Churchmen everywhere, as to men and women who in this day of returning hope will hasten to make the Church the sharer of your joys even as she has been and ever will be the sharer of your sorrows.

The Church stands sorely crippled and hampered in her work, but she stands. She has felt the terrific strain of these last few years in every part of her body, but she has not lost the vision of her Divine Master; she has not relinquished her faith in the coming of His Kingdom; she has not surrendered her high resolve to go forward in His name.

She has relearned the Cross and she has renewed her joyous assurance of the Resurrection.

To every one whom you visit bear this message:—It is the Cross that counts in all our pledges; it is sacrifice that alone can speed our ministries—it is what we give up that puts the value into what we give; the heart of our religion is love, but the reality of love is in what it costs. The Every Member Canvass is a call to all our people to offer themselves as well as their substance to the service of our Lord. God bless and speed you in your loyal and valiant service for Christ and His Church.

NEWS OF THE CHURCH

Bishop Aves Dies After Long Illness

First Missionary Bishop of Mexico
Carried Church Through Time of
Revolution

HOUSTON, TEX.—The Rt. Rev. Henry Damerel Aves, retired Bishop of Mexico, died in Houston, September 20th, in his 83d year, after a long illness. The funeral service was held in Christ Church, Houston, where Bishop Aves was once rector, by the Rev. Dr. James P. DeWolfe, present rector, and the requiem was celebrated by the Rt. Rev. Clinton S. Quin, Bishop of Texas, assisted by the Rev. T. J. Windham and the Rev. Thomas N. Carruthers.

Burial was in Seabrook, Tex., where Bishop Aves spent his last years up until the time of his illness, with clergy of the diocese of Texas acting as pall-bearers, and other clergy in attendance.

He is survived by four children, Mrs. U. H. Berthier of Monterrey, Mexico, D. R. Aves of La Porte, W. L. Aves of Higuera, Mexico, and Henry D. Aves, Jr., of Houston; 11 grandchildren, and one great-grandchild.

NATIVE OF OHIO

Henry Damerel Aves was born in Huron County, Ohio, July 10, 1853. After graduating from Kenyon College in 1878 he studied law for two years but soon recognized a call to the ministry and entered Bexley Hall, the divinity school of Kenyon College. He was ordained deacon in 1883 and priest in 1884 by Bishop Bedell. Rutherford College awarded him the degree of Doctor of Laws in 1901 and Kenyon College the degree of Doctor of Divinity in 1905.

For about a year he was in charge of St. Paul's Church, Mt. Vernon, Ohio, and then became rector of St. John's Church, Cleveland, where he met and dealt effectively with the situation of a conservative parish in a rapidly changing downtown environment. After eight years he became rector of Christ Church, Houston, in 1892, and there he remained until the General Convention of 1904, in Boston, elected him first missionary Bishop of Mexico.

As early as 1853 and again in 1861 the Board of Missions of the Episcopal Church had received word of certain small and loosely organized movements in Mexico toward the Episcopal Church, and the General Convention of 1874 received a petition that a bishop for Mexico be elected. After much study of the matter, a bishop was consecrated in 1879 for the autonomous reform group in Mexico. After his resignation in 1884, various other arrangements obtained for several years until the growth of the work and, more especially, an increasing migration of Americans into

(Continued on page 381)

Georgia Women Denounce Lynching "Protectors"

BIRMINGHAM, ALA. (NCJC)—Prompt repudiation of their "protectors" came from Georgia's Methodist women following the lynching of A. L. McCamy, Negro, in Dalton, Ga., September 13th.

The lynching by 150 white men in the Georgia hamlet came when McCamy was arrested as a suspect in an attack case there. The Woman's Missionary Society of the North Georgia conference of the Southern Methodist Church strongly condemned the action in a statement subscribed to unanimously by 700 women.

The six clergymen in Dalton united following the lynching in calling upon the law forces for "a rigid investigation." The ministers at the scene of the crime termed the lynching "a disgrace in which the whole state necessarily shares, because a company of lawless men flouted the peace and dignity of the commonwealth and trampled on the sovereignty of ordered government."

Seek to Raise Standards of Theological Schools

CHICAGO—Not more theological seminaries but higher standards for those now in operation is the objective of a program set up by the American Association of Theological Schools, according to the Very Rev. Dr. Frederick C. Grant, president of Seabury-Western Seminary, Evanston. Dr. Grant is the newly elected vice-president of the association.

Dr. Arlo Ayres Brown, president of Drew University, is the new president of the association, having been elected at the 10th biennial meeting held at Crozer Theological Seminary, Chester, Pa.

Under the plans adopted by the association, it is setting out to do for theological education more or less what the American Association of Universities has done for college education in this country. New and higher standards of admission have been set up and an accredited list of seminaries adopted. It is the belief of the association that these standards will be of real help to the institutions as a whole.

Pension Fund Receipts Grow

NEW YORK—The October number of *Protection Points*, Church Pension Fund bulletin, declares that receipts on pension assessments to September 1st have each month exceeded receipts for a similar period last year. Current arrears are also said to be considerably smaller.

All pension assessments to the end of 1935 have been paid in full by 30 dioceses and missionary districts, according to the bulletin, which adds that, since it was prepared about a month in advance of release, perhaps a larger number had paid in full in the interim.

Discuss Forward Movement's Role

Commission's Executive Committee
Meets With National Council to
Talk on Collaboration

BY ELIZABETH MCCrackEN

NEW YORK—The most notable event of the meeting of the National Council, held September 22d to 24th, was the session on the first morning, which consisted of a conference between the executive committee of the Forward Movement Commission and the Council, followed by discussion which was resumed in the afternoon session. It will be recalled that at the April meeting of the National Council a resolution was passed that the Forward Movement Commission be invited to such a conference.

Bishop Hobson of Southern Ohio, chairman of the Commission, was the first speaker. He outlined the purpose of the Forward Movement Commission, saying in part:

"It is obvious that the Forward Movement was not meant to follow the same road as the National Council. But we are traveling roads which lead to the same goal. The question in the minds of the Commission is whether we are most effectively following our road. The Commission spent the first period in thinking through its task. It has a long-time program, the purpose of which is to develop an intelligent loyalty on the part of the Church. The ultimate solution of the problems of the Church will come from loyalty. We wish to give not relief, but cure.

STRESS PERSONAL LOYALTY TO GOD

"This takes patience. We have been accused of paying too much attention to personal religion, rather than emphasizing corporate religion. But we have need to do this. Personal loyalty to God is the beginning. The Commission stresses seven words of Christian discipleship: turn, follow, learn, pray, serve, worship, and share. We have emphasized from the beginning prayer, Bible study, and service. That comes logically to the word 'share.' It is at the basis of all our real giving, of ourselves and of the best that we have. Perhaps we have not made it vivid enough yet. We are making plans to emphasize more deeply the corporate nature of religion, especially the Sacrament of the Holy Communion.

"The Commission wishes to cooperate earnestly with the National Council. But our tasks are different. You may make decisions for your work which we may approve but in which we may not share if they interfere with or do not fit into the Forward Movement. Our tasks are not the same."

Bishop Cook of Delaware, president of the National Council, was called upon to speak after Bishop Hobson. He said:

"I have not prepared anything in advance, not knowing that I should be asked to speak. We of the National Council feel very heavily the responsibilities we have in



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 OF OCTOBER AT
 CHALFONTE-
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securing a more generous response to the support of the work to which we are pledged. There is an increasing feeling of resentment that this Church of ours should send people into the field and handicap and limit them by the niggardly way the Church supports them in the work they are doing. Letters from missionary bishops and from others show this resentment plainly. If the Church understood, there would be adequate response, I am confident, even from the Church as it now is.

"The Forward Movement is doing a great work. We understand its purpose. But we cannot wait for that slow development. We must have relief *now*, and hope for cure later. We must have better support *now*. Our work is breaking down for lack of workers, in the field and here at the Church Missions House. Departments are crippled by resignations, and it is hard to get men to fill the places left vacant because of the way we have had to let the men who have gone to their work. I believe that if the program of the Church were properly and passionately presented *today*, in the *present* state of the Church, we would get the response we need. We shall call upon the Church to do this at the meeting of the House of Bishops in Chicago.

SEES DANGER OF MISUNDERSTANDING

"The work of the Forward Movement makes a tremendous appeal. The danger is that people may secularize the necessary business of the Church Missions House; that the Forward Movement may be regarded as spiritual and 281 Fourth avenue as material and secular. We must use all our leadership *now*, to meet our responsibilities."

Bishop Hobson spoke again here, in reply to Bishop Cook, saying:

"The Forward Movement is eager to have the Church realize the urgency of the present situation, and wishes to work with the National Council. The new booklet of the movement, for use throughout the autumn when the Every Member Canvass is being planned and carried out, does bring home the immediate need of the Church's work of missions. It sets forth the part to be taken in this. It is a fact that those persons who are taking part in the Forward Movement day by day are doing their full share in giving."

ASKS FOR PRACTICAL SUGGESTIONS

Bishop Sherrill of Massachusetts rose at this point and said, "I don't know what we are talking about, except the state of the Church in general. Can't we come down to definite, practical considerations and suggestions? Can't we be brutally frank?"

Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, replied to Bishop Sherrill:

"It is a reasonable request," he said, "that the Bishop of Massachusetts makes that the problem should be defined. Bishop Hobson outlines a long-time and patient process of development of inspired loyalty. Bishop Cook calls for a passionate appeal to meet an emergency. These two processes are different. One is swift, the other is slow. It is a disgrace, the present condition of the support of missions. Yet most Church people are satisfied with what they are doing. How can we change this? We cannot make a passionate appeal for a generality. For an appeal to do better, to be better, yes. But a passionate appeal must say: 'Do *this*—this specific thing.'

"The Forward Movement looks ahead from the crisis of today to the ultimate solu-

**Dr. Franklin in
 Chicago Diocese**

**Council Treasurer Confers With
 Clergy and Lay Leaders on the
 Program of the Church**

CHICAGO—Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, is spending the first week of October in the diocese of Chicago holding conferences for clergy and lay leaders on the program of the Church. With regional conferences, Woman's Auxiliary meetings, Sunday services, and two provincial conferences for the dioceses of the midwest, a considerable advance in missionary enthusiasm is expected.

The Rev. Edwin J. Randall, Chicago diocesan executive secretary, speaking of these conferences in their relation to the general work of the Church, declared:

"This work has for several years been curtailed and crippled by the decreased givings of our people, and it is necessary for the whole Church to make a whole-hearted and united effort to increase the contributions for the missionary and religious educational and social service work of the Church, so that it may be carried on on the basis of the budget of \$2,700,000, authorized by the General Convention of 1934.

"The men and women who, as our representatives, are giving their lives, or several years, to this work, have a right to expect us all to do our part in maintaining the work and enabling them to seize the many opportunities for advancement.

"The members of vestries and finance committees, members of diocesan councils and departments, who have to legislate as to the givings for the general work of the Church, ought to be intelligent about that work."

tion of the problem. But does their plan for cure stand in opposition to Bishop Cook's call for relief? I have seen sick persons *both* relieved and cured. We need to make a passionate appeal for immediate help and also a general appeal to lift the whole standard."

Bishop Stewart of Chicago declared at this point that education was needed. He said:

"We want to go forward in the missionary education of our people. Who is to do this—the Forward Movement or the National Council? *Both* have responsibilities to revitalize and to rehabilitate. Whose job is it to lead?"

Bishop Sherrill brought the discussion back to his original question, saying:

"I understood that Dr. Franklin was to make definite statements. I do not find anything definite in what has just been said by him, nor in what Bishop Stewart has said, except that there is a contrast between the Forward Movement and the National Council."

Bishop Stewart then made a concrete proposal. He said:

"I suggest that in 1938 every diocese be aroused by *some one* who will go in for that express purpose. It is not a question of who is the trailer and who is going to have the motor; of who is to take the initiative at the General Convention, the Forward

(Continued on page 378)

Canterbury to Have Catholic Vestments

Dean's Appeal for Funds to Supply Worthy Vestments Adds to Stir Occasioned by Announcement

LONDON—An appeal has been made by Dr. Hewlett Johnson, Dean of Canterbury, for funds for the provision of vestments for use in the Cathedral and its chapels.

In his appeal, the Dean says that it is intended to begin at Christmas to use copes for the high Altar, and Eucharistic vestments for regular use in the chapels.

He proceeds: "It is essential that the copes and vestments should be worthy of Canterbury, and must necessarily be costly. Allocation of money for this purpose is not permitted by its constitution from the funds of the Friends of Canterbury Cathedral, and the resources of the chapter, limited beyond that of many cathedrals, are still further crippled by the new Tithe Bill, Canterbury suffering beyond all others in respect of tithe. I feel confident, however, that there must be many Churchmen and Churchwomen who would like to share in the privilege of providing the Mother Church of England with vestments appropriate to its dignity."

At present the plain surplice, with hood and scarf, is used at celebrations of Holy Communion in Canterbury Cathedral. After Christmas the vestments will include the chasuble, stole, amice, maniple, girdle, and plain white alb. The colors will vary according to the season.

The secretary of the Church Union says:

"The Union is glad that the Dean and chapter of Canterbury have at last seen their way clear to obey the ornaments rubric of the Book of Common Prayer. The Union has always contended that all cathedrals and churches ought to obey this rubric. The move by the Dean and chapter of Canterbury, coming after those of York, Winchester, Chester, and other cathedrals, as well as thousands of churches up and down the country, shows that the trend is toward stately worship, and that the day of barren and dreary services, which is quite foreign to the spirit of the Prayer Book, is passing from the Church of England."

On the other hand, criticism has come from some Evangelicals, while the Protestant Truth Society declares that the use of vestments at Canterbury is "a retrograde movement," and is setting a bad example to the clergy as a whole!

The *Church Times* comments as follows on this matter:

"The average Churchman is surprised, not by the fact that the authorities at Canterbury, following the example of other cathedrals in England and Wales, are now preparing to obey the law as to priestly apparel, laid down in the ornaments rubric, but that they have so long delayed to do so."

October Is California Church Month

SACRAMENTO, CALIF. (NCJC)—Gov. Frank F. Merriam on September 21st proclaimed October as "Church Month" in the state of California.

Bishop Freeman Speaks at Encampment of GAR

WASHINGTON—On September 20th Bishop Freeman of Washington addressed members of the Grand Army of the Republic, ranging in age from 87 to 103 years, and a vast congregation assembled on Mount St. Alban at the opening of the 70th national encampment of the GAR. Commander-in-chief Oley Nelson of Slater, Iowa, and the Rev. J. King Gibson of Dayton, Ohio, chaplain-in-chief of the Army, assisted. Music was furnished by the marine band and by the cathedral choir.

"You who gather here today are the honored and beloved survivors of a great cause," said Bishop Freeman. "You are the remnant of that host of worn and wearied men who some 70 years ago moved up broad and historic Pennsylvania avenue in grand review, rejoicing that a mighty struggle had come to its end, and that the union of states was still one and indivisible. It marked the close of one of the most critical and eventful eras in the nation's life.

"During the long years following that memorable day, the republic has grown in strength until it stands today among the nations of the world—powerful, self-confident, and rich with its accumulated treasures, physical, material, and spiritual. The tragic era that followed a strife in which you played a heroic part brought bitterness and sorrow to our entire people. But this condition was not of your making. Once your guns were laid aside and the cause for which you fought vindicated, you did your full share to heal the wounds and assuage the pain of those who were the chief sufferers of the great struggle."

Presiding Bishop to Dedicate New Rest House, October 5th

NEW YORK—The Brugler Rest House for active clergy and other paid Church workers on Rye Lake, White Plains, will be dedicated on Monday, October 5th, by the Presiding Bishop, the Rt. Rev. James DeWolf Perry.

This house, recently given to the National Council by Mrs. Charles E. Brugler in memory of her husband, offers homelike surroundings to Church workers seeking a rest. First opened in mid-July, the house already has had several distinguished guests including Prof. Y. Y. Tsu of St. John's University, Shanghai, Prof. Ralph W. Scott of St. Paul's University, Tokyo, the Rev. G. C. Braddock, priest in charge of St. Ann's Mission to Deaf Mutes, New York, and Mrs. Braddock, and the Rev. J. E. Gerstenberg, rector of the Church of the Redeemer, Merrick, Long Island, secretary of the Second province.

During the autumn it is hoped that wide use will be made of the house. Richard P. Kent, 281 Fourth avenue, is secretary of the committee on the Brugler Rest House.

Evangelical Society to Meet

PHILADELPHIA—The 74th annual meeting of the life and contributing members of the Evangelical Education Society will be held in the board room of the Platt building here on October 15th, it has been announced by the Rev. Charles H. Long, general secretary.

Two Executive Secretaries Chosen

Dr. Wieland, Rev. A. R. Pepper Selected by Council; Missionary Appointments Made

NEW YORK—The only executive session of the September meeting of the National Council took place on Tuesday afternoon, September 22d, for the purpose of considering the nominations for the positions of executive secretary of the Department of Christian Social Service and that of the Field Department. This executive session lasted less than half an hour.

The Rev. Dr. George Alvin Wieland was appointed executive secretary of the Field Department. A telegram was sent to Dr. Wieland, and he replied that he would like a little time to consider the matter before accepting or declining. Dr. Wieland, at present rector of the Church of the Epiphany, Seattle, in the diocese of Olympia, was born in Sandusky, Ohio, July 28, 1884, the son of Jacob C. and Amelia C. Wieland. He was graduated from Kenyon College with the degree of Bachelor of Arts in 1907, and received his Master's degree in 1911. He was graduated from Bexley Hall in 1909, with the degree of Bachelor of Divinity. He received the degree of Master of Sacred Theology in 1926 and of Doctor of Sacred Theology in 1928. He was made deacon in 1909 and advanced to the priesthood in 1910. In the same year he married Miss Helen Deatrick. They have one child. Dr. Wieland has done notable work in promotion activities.

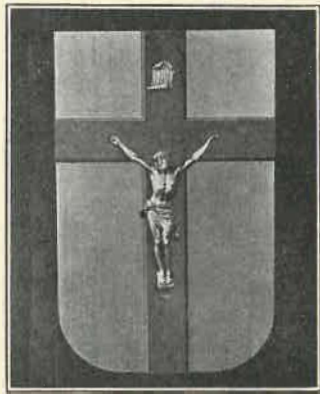
FR. PEPPER APPOINTED

The Rev. Almon Robert Pepper was appointed executive secretary of the Department of Christian Social Service subject to the approval of the executive committee of the Church Mission of Help, on a part-time basis. Fr. Pepper, who has been executive secretary of the CMH for a year, was born in Sheboygan, Wis., January 28, 1899, the son of Charles Almon and Mary Almeda Whittemore Pepper. He attended Racine and Kenyon Colleges, and was graduated from Kenyon with the degree of Bachelor of Arts in 1921, taking his Master's degree in 1922. He received his theological education at Bexley Hall, Nashotah House, and the General Theological Seminary. He also studied at the New York School of Social Work. He was made deacon in 1923 and advanced to the priesthood in 1924. Before coming to CMH he was executive secretary of the department of Social Service of the diocese of Ohio, with headquarters in Cleveland. Fr. Pepper is that unusual combination, a priest who is also a trained and experienced social worker.

REPORTS AND ROUTINE BUSINESS

All the sessions of the National Council continued after the customary hours of adjournment, in order to attend to routine business as well as to allow time for

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the several protracted discussions. In addition, there were two visiting speakers. The Rev. Lee Lester Rose, from Sagada, P. I., gave a vivid account of the work being done and the opportunities for much more work in that important field. The Rev. Gilbert S. B. Darlington, general manager of the American Bible Society, spoke on his work. The usual reports were presented.

Continuing the steady emphasis on the need of provision for training missionaries, the Council, at the request of the executive board of the Woman's Auxiliary, voted to place in the Budget for 1937 the amount of \$5,000 to be drawn from the United Thank Offering and to be used for scholarships.

The treasurer reported collections for the year are somewhat better than they were at this time last year.

Since April, designated and undesignated legacies have been received totaling \$84,705.75.

A partial restoration, \$750, of the appropriation to the Federal Council of Churches was voted for the 1937 Budget. The Council cooperates through the Social Service Department with certain specified Federal Council activities, this method of procedure having been approved by General Convention.

Twenty-six members attended the Council meeting. An unusual absence was that of the Rev. Dr. William H. Milton of Wilmington, N. C., who has rarely missed a meeting and was kept away by serious illness.

For 1937, the dates of the February and October Council meetings have been changed, being February 16th to 18th and October 4th and 5th, the latter to be in Cincinnati just preceding General Convention.

APPOINTMENTS AND CHANGES

The following changes in personnel were made:

The resignation of Miss Leila Anderson, former field secretary on the national staff of the Woman's Auxiliary, has been received, Miss Anderson becoming a student secretary for the YWCA at the University of California.

To fill the vacancy thus caused, Miss Eleanor Deuel, now UTO rural worker in Eastern Oregon, has been appointed, subject to consultation with Bishop Remington.

Among missionary appointments approved at the meeting were two student workers, Mrs. Frederic A. Croft at Northwestern University, for one year, and the Rev. William Mercer Green, Jr., at Mississippi State College, Starkville; two nurses, Miss Deborah Bacon, from the Church of All Angels, New York, for the Hudson Stuck Hospital, Fort Yukon, Alaska, and Miss Gladys M. Reed, a member of the Church of St. Mary the Virgin, New York, for St. Timothy's Hospital, Cape Mount, Liberia; a teacher of English, Douglas William Overton of St. Paul's Church, Concord, N. H., for St. Paul's University, Tokyo; two evangelistic workers, Miss Mary A. Parke, from the Church of St. Mary the Virgin, New York, for Anking, and Miss Helen T. Van Voast of St. Bartholomew's Church, New York, for Shanghai. A few other workers were employed in the field, i.e., they are now in their respective fields and are employed by their bishops with the Council's approval. One of these is Miss Carmen C. Garcia, a graduate of St. Catherine's Training School, Puerto Rico, for work in Puerto Rico.

Word of Miss Bessie McKim's retirement was received by the Council. Miss McKim has served 32 years in Japan. She has not yet reached retirement age but her health makes a new arrangement necessary. She will live in a small home of her own, near Tokyo, and assist Bishop Reifsnider in certain literary work for the Japanese.

Colored Churchmen of Arkansas Meet

Genuine Progress of Work Among
Negroes Disclosed at Sessions
Led by Bishop Demby

FORREST CITY, ARK.—Genuine progress in the work of the Church among Colored people in the diocese of Arkansas was disclosed by the 17th annual convocation of Colored Churchmen in the diocese, meeting in Christ Church here September 20th and 21st. Bishop Demby, suffragan of Arkansas for Colored work, presided over the sessions of clergy and laymen from all the congregations.

A program for the year was adopted stressing the Forward Movement, young people's work, increased membership, and increased self-support. The convocation also adopted resolutions commending the arrangement whereby Bishop Demby is assisting the Bishop of Tennessee in the Colored work of that diocese.

At the Sunday morning service, September 20th, Bishop Demby delivered his address. The Rev. H. B. Bullock, rector of the Church of the Good Shepherd, Forrest City, preached a devotional and evangelical sermon at 7:45 P.M.

The YPSL held a preliminary meeting after breakfast, and another meeting in the afternoon, at which addresses were made by the Rev. Dr. R. J. Johnson, rector of St. Mary's, Hot Springs, and director of the YPSL in the convocation; Miss E. I. Copeland, head of the department of English at Dunbar Junior College, Little Rock; and P. L. Dorman, Little Rock. The assembly room was crowded, the great majority being young folk. Refreshments were served at the close of the meeting.

The Woman's Auxiliary also met in the afternoon, and was addressed by Bishop Demby.

Resolutions of thanks and gratitude for the splendid aid rendered the Colored work in Arkansas by the supply department of the Woman's Auxiliary were adopted unanimously and enthusiastically.

The officers for the ensuing year are: Miss Elnore Johnson, Hot Springs, president; Mrs. E. Alexander, Little Rock, vice-president; Mrs. Kite Lewis, Pine Bluff, secretary; Mrs. Joshenberger, Fort Smith, treasurer; Miss Middleton, UTO worker, Forrest City, educational secretary; Miss J. H. King, Forrest City, box secretary; Mrs. Laurie, Hot Springs, UTO custodian.

The convocation will meet at Little Rock in 1937, at the call of Bishop Demby.

Priest Marks 77th Birthday

PORTLAND, ORE.—The 77th birthday of the Rev. G. Taylor Griffith, retired priest of the diocese of Northern Indiana, on September 20th was the occasion for congratulations and good wishes by his many friends. About 50 members of the congregation at Baker City, which Fr. Griffith served more than 35 years ago, received Holy Communion at a service in Grace Memorial Church, together with the rector, the Rev. Oswald W. Taylor, and a number of other friends.

Miss Marston Tells of Mission Journey

Woman's Auxiliary Board Hears First-Hand Report of Needs in Orient; Officers Elected

NEW YORK—The report of Miss Margaret I. Marston's visit to missions in the Orient, from October, 1935, to June of this year, was the chief feature of the meeting of the national executive board of the Woman's Auxiliary, held in New York, September 17th to 21st.

Miss Marston first outlined her itinerary. During a week in Syria and Palestine she had, under expert guidance, some contact with the Moslem religion, which will be a mission study subject next year, and in Jerusalem she saw Canon Bridgeman, the Armenian Seminary where he teaches, and some of the work of the English Church.

In India, besides visiting the Cambridge Mission in Delhi and the Oxford Mission in Calcutta, with glimpses of some of India's great cities en route, Miss Marston was the guest of Bishop and Mrs. Azariah of Dornakal and had opportunity to see something of the rural conditions under which the great masses of India live. In Singareni she visited Mr. and Mrs. George VanB. Shriver, who, with Brinkley Snowden, are the American Church's only missionaries in India.

HELPED IGOROT CHRISTMAS CELEBRATION

In the Philippines, the scene was still almost wholly rural, and the people primitive, two conditions which determine the kind of work needed. As it was December, she helped with the Christmas preparations for the Igorot children.

In China, arriving from the South, Miss Marston saw something of Hongkong and Canton, and met Bishop Hall. For three months she visited the three districts of the American Church, the Canadian Mission in Honan, the Chinese Church's own missionary district of Shensi, and the English Church Mission in North China. She was in a Chinese church on the Sunday following the February trouble in Tokyo, and heard the Chinese priest bid the congregation to prayers for Japan. A rare opportunity presented itself to visit the missionary outpost in Shensi; few foreigners have been there and no other officer from Church Missions House.

In Japan, Miss Marston not only saw many of the American missions but also visited the two Japanese dioceses of Tokyo and Osaka. In Osaka she spoke to a Korean congregation through an interpreter who translated her English into Japanese for a second interpreter who translated the Japanese into Korean. She visited Mrs. Kagawa in Tokyo and saw the map on which Mrs. Kagawa was following the tour that her husband was then making in the United States.

Miss Marston presented to the executive board a few of the more important

Dr. McGregor Describes Views of European Youth

NEW CASTLE, PA.—A description of the attitude of youth in Europe toward national and international problems and a glowing picture of the exceptional opportunity for adventurous leadership given to the Christian young people of this country were given by the Rev. Dr. Daniel Arthur McGregor, executive secretary of the national Department of Religious Education, preaching in Trinity Church on September 20th at a service for the conference of Young People's Fellowships in the diocese of Erie.

The service was conducted by Bishop Ward, the diocesan, assisted by the Rev. Philip C. Pearson, rector of the parish, and the Rev. Samuel M. Black of St. Andrew's, New Castle, and St. Luke's, Ellwood City.

On the 19th, discussion groups were led by the Rev. F. B. Atkinson, rector of St. John's Church, Sharon, on Aims and Ideals of the YPF; and the Rev. T. L. Small, rector of Christ Church, Oil City, on What the YPF is Doing in This Diocese.

At the annual business meeting the plan of district visitors who shall stimulate and coordinate work among young people was reaffirmed and practical measures were adopted to put it into effect.

Officers for the ensuing year were elected as follows: president, Dale Anderson, Ridgway; first vice-president, Tom Armstrong, Sharon; second vice-president, Paul Abel, Sharon; secretary, Mary Norton, New Castle; treasurer, Gwendolyn Sherman, Warren.

subjects in which the board is especially interested.

In the matter of personnel, what steps may be taken in recruiting and selecting women as missionary candidates to secure the woman best fitted for each position? There is and will be continuing need for foreigners on the mission staff, men and women, of the best possible qualifications, she declared. Recruiting and training of Oriental women is another important matter.

Something should be done, Miss Marston reported, to provide some of the missionaries with equipment for their work, especially for evangelistic work, which is not equipped as well as that of nurse or teacher. This seems often to be left for the missionary to supply from her own salary, which is quite inadequate to cover printing of literature, travel expense, or secretarial help for correspondence in Chinese or Japanese. The need is ever present for more Christian literature in the language of the country.

The whole question of religious education was constantly brought to Miss Marston's attention. The religious training of children in the parishes was seen to be a vital part of the Church's mission; so was religious education for young people and for college students.

CHRISTIAN FAMILY LIFE STRESSED

Among the chief impressions of the work as a whole, Miss Marston mentioned the fine quality of Christian family life in each country, a contribution to the life
(Continued on page 383)

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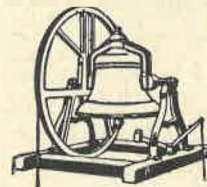
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Pennsylvania Diocesan Paper Marks 25th Year

S. H. Warnock, Managing Editor,
Holds Key Post in Diocese

PHILADELPHIA—The *Church News* of the diocese of Pennsylvania was published last week in a special silver binding, marking the opening of the 25th year of its publication. Normally a magazine of 32 pages, this issue to carry the material demanded of it reached proportions of 56. A very generous number of illustrations was noteworthy.

The managing editor of the *Church News* is Samuel H. Warnock, who came to his office with newspaper experience. In the years in which Mr. Warnock has filled this position he has made the office of the publicity department of the diocese of Pennsylvania one of the busiest parts of the Church House in Philadelphia.

Mr. Warnock's telephone is constantly ringing, as the editors of the various city papers depend upon him for a variety of information about the religious news of the day. The news about the Episcopal Church in the Philadelphia city papers is usually authentic, for these editors have learned to call upon Mr. Warnock for a sympathetic and very truthful treatment of whatever comes to their desks.

On file and readily accessible in the office of the *Church News* is a great body of information that has been assembled by Mr. Warnock about persons and parishes of the Church in the diocese. It is his foresight and knowledge of what is demanded of a magazine that have made the *Church News* the noteworthy diocesan organ that it is.

Campaign for Statue of Christ in Washington Gathering Wide Support

WASHINGTON (NCJC)—The anti-Communist campaign of the Most Rev. Dr. John Francis Noll, Roman Catholic Bishop of Fort Wayne, Ind., which aims specifically at the erection of a giant statue of Christ in Washington, is meeting with hearty support.

Prominent Catholic and Protestant Americans are agreeing to serve on the national committee headed by Bishop Noll. Already the following names have been enrolled for national committee work: Senator Carter Glass of Virginia; Senator William E. Borah of Idaho; Senator David I. Walsh of Massachusetts; Gov. Paul V. McNutt of Indiana; George N. Shuster, managing editor of the *Commonweal*; Alfred E. Smith of New York; Gov. James M. Curley of Massachusetts; Senator Millard E. Tydings of Maryland; and Miss Dorothy Day, editor of the *Catholic Worker*, New York.

Government officials and the National Commission of Fine Arts have pledged assistance in selecting a worthy site for the figure. Well-known sculptors are being requested to present designs of the most artistic type.

King Approves New Bishop of Exeter

Stepney Suffragan's Advancement Confirmed; Bishop Urges Preservation of Liberty

By GEORGE PARSONS

LONDON—The King has approved the appointment of the Rt. Rev. Charles Edward Curzon, Bishop Suffragan of Stepney, and rector of St. Margaret's, Lothbury, to the bishopric of Exeter, vacant by the death of the Rt. Rev. Lord William Rupert Ernest Gascoyne-Cecil, D.D.

The new Bishop of Exeter, who is 58, is the son of Edward Curzon of Kensington. He was educated at Lancaster Grammar School and Christ's College, Cambridge, where he won a Tancred studentship in Divinity in 1897, and was graduated in 1900; and at the Salisbury Theological College. He was ordained in 1901 and held a curacy at St. Andrew's, Fulham, until 1906. In October, 1928, he succeeded Dr. H. Mosley, who was translated to Southwell, as Bishop of Stepney and as rector of St. Margaret's, Lothbury. He married in 1903 May, daughter of the Rev. E. O. Vincent, and has a son and a daughter.

UNIONISTS URGED TO SAVE FREEDOM

A feature of the Trades Union Congress, held at Plymouth, was the fine sermon delivered on September 6th, before the congress settled to its agenda, by the Bishop of Stafford. Dr. Crick told the delegates that they were face to face with the greatest present-day problems—how to preserve in our industrial life that sanctity of the individual of which liberty is the outward expression.

"I say it," he said, "in no spirit of jingoism, but I believe that today the whole world depends upon the character of our British race. That thought should bring us to our knees, so that we can humbly self-dedicate ourselves to the preservation of freedom of soul."

Improve West Missouri Church; Rector Gives Radio Broadcasts

SPRINGFIELD, MO.—Christ Church has made extensive improvements in its condition and equipment during the past few months. These include the installation of a two-manual organ, finishing the chancel with plaster grille work in Gothic style with a walnut screen on the west side. There has also been erected a chapel for the acolytes. All of these are memorials. The church building and rectory have been made attractive with new paint on the exterior.

Since the first of May the rector, the Rev. Dr. Sears F. Riepma, has spoken over the local radio every Sunday. These broadcasts will continue through the year, together with the Saturday afternoon broadcast of the church school lesson, now in its fourth year.

Year's Program to Honor Dr. Cadman

National Conference of Jews and Christians to Build Activities on Lines Named by Late Leader

NEW YORK (NCJC)—Announcement that the plans and program of the National Conference of Jews and Christians for the year 1936-1937 will be built around the hopes and aspirations of the late Dr. S. Parkes Cadman, was made September 28th by the executive committee of the National Conference in a statement designating the forthcoming year as the Dr. Cadman Memorial Year.

STOOD FOR UNITY

In making public the statement, the chairmen of the National Conference, Newton D. Baker, Prof. Carlton J. H. Hayes, and Roger W. Straus, said:

"Dr. Cadman stood for unity in our cultural and religious life as the basis of co-operation for the common good. Not the unity of conformance but the unity of tolerance. This is not only wholesome and in harmony with American traditions, but it may be hoped that it will enable America to show the world a great country where the common good is not obstructed by unworthy controversies in a field where freedom of choice is the American way."

This Dr. Cadman Memorial Year, it is stated, is in recognition of Dr. Cadman's leadership of, and interest in, the promotion of justice, amity, understanding, and cooperation among American Catholics, Jews, and Protestants. It is pointed out that Dr. Cadman was chairman of the Committee on Goodwill Between Jews and Christians of the Federal Council of the Churches of Christ in America and that in 1928, together with the present Chief Justice, Charles Evans Hughes, he signed a letter to several thousand American citizens who became the original members of the National Conference of Jews and Christians.

TO MOBILIZE CLERGY

It is stated one of the first moves in this memorial year will be to carry out the last expressed hope of Dr. Cadman, made in an appeal in connection with the Institute of Human Relations held under the auspices of the National Conference at Blue Ridge, N. C., last June. At this institute Dr. Cadman proclaimed the necessity of mobilizing the public opinion of the ordained clergymen in the United States this year, in the interest of wholesome relations among the racial and religious groups that compose our citizenship.

Spokane Clergy Lay Forward Plans

SPOKANE, WASH.—Every clergyman in the district of Spokane was present at the fall clergy conference of the district, held in the Cathedral of St. John the Evangelist September 14th to 17th. Plans were made to hold special meetings in every parish and mission with visiting teams in the interests of the Forward Movement.

Six Bishops to Speak in Pennsylvania Campaign for Mission Instruction

PHILADELPHIA—The diocese of Pennsylvania has arranged to make the month of October, preceding the time of the Every Member Canvass in the parishes, a period of intensive missionary instruction of the people. Six bishops will visit the diocese simultaneously during the month to preach in the various parishes. The six convocations will also conduct a series of rallies at strategic places.

The schedule of the bishops for Sunday, October 4th, follows: Bishop Mitchell of Arizona in the morning at St. Paul's Overbrook; in the evening at the Chapel of the Mediator. Bishop Jenkins of Nevada in the morning at Old St. Peter's; in the evening at Holy Trinity. Bishop Beecher of Western Nebraska in the morning at the Church of the Resurrection; in the evening at Zion Church. Bishop Abbott of Lexington in the morning at St. Paul's, Chestnut Hill; in the evening at St. Luke's, Germantown. Bishop Moulton of Utah in the morning at St. Thomas', Whitemarsh; in the evening at St. John's, Norristown. Bishop Remington of Eastern Oregon in the morning at the Church of the Redeemer, Bryn Mawr; in the evening at St. Paul's, Chester.

The rallies in the convocations will be held on Monday evenings, October 5th, 12th, and 26th. On Thursday evening, October 22d, a great missionary mass meeting for the people throughout the whole diocese will be held at the Academy of Music, Philadelphia, when the speakers will be Bishops Manning of New York and Rowe of Alaska.

Bishop Green to Deliver This Year's Hale Memorial Sermon

CHICAGO—Bishop Green, Coadjutor of Mississippi, will deliver the annual Hale Memorial Sermon in Anderson Chapel, Seabury-Western Seminary, Evanston, on October 20th, according to announcement by Dr. Frederick C. Grant. His subject will be The Church and the Rural Community. The hour of the lecture is 8 P.M.

Seabury-Western opens for its 79th academic year on October 5th. An innovation in connection with opening is the inviting of incoming juniors to arrive a few days early in order to become acquainted with surroundings. A special program has been arranged for these juniors, including a general conference, with talks by faculty members on various phases of school life.

North Dakota Convocation Lays Emphasis on Forward Movement

DICKINSON, N. D.—The Forward Movement was the subject of two addresses by the Rev. Conrad H. Gesner of St. John's Church, St. Paul, Minn., at the 52d annual convocation of the missionary district of North Dakota, held in St. John's Church here September 20th and 21st.

Bishop Keeler, coadjutor of Minnesota, who is in charge of North Dakota, preached at the opening service and presided at the business sessions.

Deputies to General Convention are the Rev. A. L. Parcells, Dickinson, and H. T. Alsop, Fargo; alternates are the Rev. R. Clarke, Jamestown, and W. B. Overson, Williston.

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Missionary Bishops Given More Freedom

Officers Directed to Inaugurate Plan to Leave More Discretionary Power in Field Leaders' Hands

NEW YORK—On the second day of the National Council meeting held here September 22d to 24th, a statement was adopted directing the officers at Church Missions House to inaugurate such changes in the supervision of expenditures as will "more perfectly recognize the responsibility of bishops and other officers" in administering their duties, while yet safeguarding the position of the Council as steward of funds entrusted to it. Dr. John W. Wood, executive secretary of the Department of Foreign Missions, opened the discussion.

"Great inconvenience is caused missionary bishops by the delay occasioned by our present system," Dr. Wood declared. "Every item must be set down, and approved by the National Council before a dollar can be spent. Certain items, such as salaries, should be so handled. But general expenses should be budgeted according to the best judgment of each missionary bishop. The bishops have been asking for this discretionary power for a long time."

Miss Corey called attention to an item in the report of the Department of Foreign Missions, saying, "It is perfectly silly for a man in China to write here and get con-

sent to build a retaining wall, costing \$35, when he has the money in hand."

Bishop Cook presented a statement, which was adopted, setting forth the easier regulations under which missionary bishops may henceforth operate. It read, in part, as follows:

"The National Council is charged with 'the unification, development, and prosecution of the missionary, education, and social work of the Church.' . . . It received and is guardian of funds given for that purpose whether by legacies or donations from individuals, parishes, or dioceses.

"The Council is responsible and must account for these funds with scrupulous care, must see that they are used for the purposes given, and expended and accounted for with exactness. . . .

"There has developed a system of budgeting and supervision of expenditures which works well but seems capable of further simplification to enable the bishops to meet more quickly changing conditions, and to that end the officers are directed to study the situation and inaugurate such changes as will more perfectly recognize the responsibility of bishops and other officers in the administration of their fields, and yet safeguard the position of National Council as steward of funds entrusted to its management. This procedure the National Council adopts in principle, and directs its officers to carry out in practice."

Dean Nutter Returns

NASHOTAH, WIS.—The Very Rev. E. J. M. Nutter, Dean of Nashotah Theological Seminary, has returned from a leave of absence in England to take up his duties at the seminary.

Discuss Forward Movement's Role

Continued from page 372

Movement or the National Council. We should launch a definite project at Cincinnati next October and carry it out in 1938. This should not duplicate the Nation-Wide Campaign, but should do what that did. Education should lead to immediate results and should also be a part of long-time work."

This did not answer Bishop Sherrill's question. He asked, "How will that differ from what we have often done before?"

Bishop Page of Michigan undertook to reply. He said:

ADVOCATES DIOCESAN MISSIONS

"There are two things to be done: long-time education and immediate support. We do not cash in on the interest we already have. The best way to teach is to tie up what you teach and what the people taught *do*. We might have diocesan preaching missions."

Bishop Hobson spoke once more here, saying:

"Such a preaching mission as Rhode Island had last year is good, if it comes from within the diocese as that came. But the Church is not ready for a nation-wide preaching mission. An educational plan with a financial objective has been proposed, but not thought wise. Passionate appeals have often been made. They raise money from the same old sources. Educational work is needed to awaken larger and wider loyalty."

Z. C. Patten of Tennessee, lay member of the National Council, pointed out that the National Council has specific duties laid upon it by canon, while the Forward Movement, on the other hand, was a commission, with greater discretionary power.

Bishop Sherrill then rose to say vigorously:

"It would be a great mistake for the Forward Movement to allow itself to use its discretionary power to tie itself up with a financial appeal. Most Church people are not worried about the functions of the Forward Movement and the National Council; they don't know they exist. That is our problem. I doubt if we can raise money now by a passionate appeal. There is no use putting on more passion. The National Council must get the money it needs in any way it can, while the Forward Movement is working on more intangible lines.

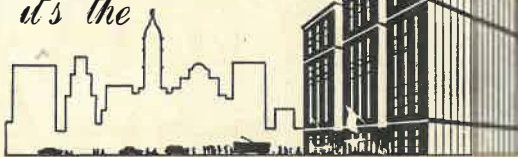
"We need to become better Christians. I'd like to see the Forward Movement continue to work on that task. There is no conflict between the direct and the indirect. I do feel that if the Forward Movement went out for money, people would say: 'Now we see that the Forward Movement is another money-raising plan.'"

Clifford P. Morehouse, editor of THE LIVING CHURCH and a member of the executive committee, was the next speaker. He said:

DIFFERENCE IN TASKS

"I am glad that the last two statements came from the National Council, not from the Forward Movement Commission. Mr. Patten is right as to the task of the National Council. The Forward Movement also has a task, but not *that* task. The work of the Commission has been difficult because people

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were suspicious lest the Forward Movement should be only a disguised appeal for money. On the other hand, it is a fundamental fact that if the spiritual life is stirred the pocket-book will be affected. We are under-girding the National Council. If the Forward Movement were to take the lead in presenting to the General Convention a financial plan, suspicion would again be aroused. But we are supporting the National Council in the very work of education which has been advocated. The Forward Movement is arousing people to belief in God and to devotion to our Lord and to full use of the means of grace provided by the Church. An aroused Church will support the missionary enterprise of the Church."

Miss Eva D. Corey of Massachusetts declared, "The problem is how to conduct an educational approach so that people will see that they *should* support missions. We have not worked out an effective method of reaching people."

Bishop Rogers of Ohio reiterated the statement made by previous speakers that the purpose of the Forward Movement must be kept plainly in mind. He said:

"The Forward Movement Commission was appointed for a special work, which was *not* financial. It has nothing to do, and should have nothing to do, with raising money. The Commission should devote itself *entirely* to its spiritual work. I wish it had another name. People think it was meant to carry on *all* work."

Bishop Stires of Long Island, the next speaker, said:

"The work of the Forward Movement is spiritual. It would be more than unfortunate if any other idea was connected with it. But what new effort can be recommended to the General Convention? I suggest one: missionary information. People don't like to be patronized, to be told that they need to be educated. I suggest a campaign of missionary information. Very few of the laity are informed, and not many even of the clergy. Bishop Cook is right in saying that even *now*, if people were adequately informed, they would support missions. The response would be amazing if we said to the people that we had come to tell them what they were entitled to know."

Dr. Franklin spoke again at this point, saying:

"The Forward Movement and the National Council are working for exactly the same thing. We must work together. It would be a terrible mistake to have the Church feel that we were going different ways."

Mr. Patten added to Dr. Franklin's statement. "It would be unfortunate if reports of the Forward Movement and the National Council should show confusion. There are two *tasks*, but only one intention," he said.

BISHOP MAXON SPEAKS

Bishop Maxon of Tennessee was then requested to speak. He said in part:

"My own position is a unique one. I am not a member of the Forward Movement Commission and I am not a member of the National Council. Naturally, I look at the whole situation as a diocesan bishop. I am chairman of the Budget and Program Committee. Bishop Hobson, who is on that committee, and I shall both have to deal with whatever Budget the General Convention votes. No one has spent more time over the Budget than I; and this Budget is a very

Tennessee Radio Station Inaugurated With Prayer by Nashville Clergyman

NASHVILLE, TENN.—The inaugural program of Nashville's new radio station WSIX was opened with a prayer by the Rev. Dr. Prentice A. Pugh, rector of the Church of the Advent, who also made the first of the short addresses featuring the occasion, by request of the managers of the station. The evening service of this church is now being broadcast over WSIX every Sunday. This is the first time any of the Nashville parishes have been on the air.

Improvements made in the Church of the Advent this summer include repainting of interior walls and ceiling throughout, overhauling of the organ, and installation of a new heating unit. Funds for this came from an "anniversary offering" in thanksgiving for the completion last February of 20 years of Dr. Pugh's rectorship.

precious thing to me, because I have travelled so over it.

"Out of the Budget and Program Committee came the suggestion of a Forward Movement. It had no connection whatever with the National Council until the words, 'in collaboration with the National Council,' were added to the resolution that brought it into being. In the mind of the Church it is plain that there *shall* be a close connection between the Forward Movement and the National Council. You

have certain things laid upon you by canon. You have no other duties, in province, diocese, or parish, *unless* your help is asked. The National Council is responsible for less than one-third of the missionary work of the Church. The dioceses and parishes are responsible for all the rest. In every diocese, in every parish, there is well-defined missionary work, done under the direction of the bishop or the rector.

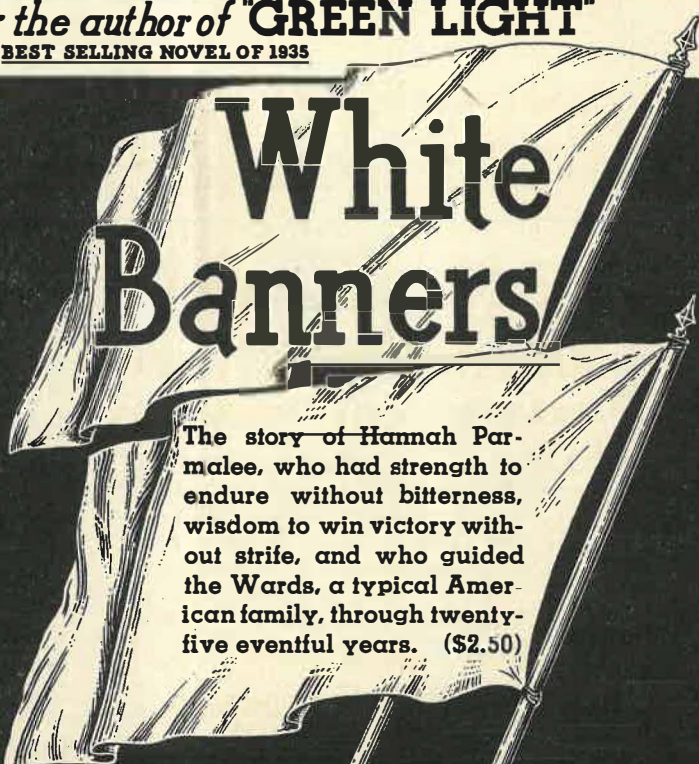
MUST ADVANCE SLOWLY

"You are working within the Budget voted. In only 15% of our parishes are there 300 or more communicants; 85% have fewer. Moreover, the indebtedness of the Church, national, diocesan, and parochial, amounts to so high a figure that the interest alone on it amounts to between 30 and 35 million dollars annually. That must be paid before anything can be given for missions. And it just about equals the annual sum given for missions. Brethren, you can raise all the 'whoopee' you want, but the increase has got to be very gradual, unless the people become fully alive to their discipleship.

"KEEP MOVEMENT NEBULOUS"

"Let us do two things: first, keep the Forward Movement carefully nebulous; and second, let us ask for guidance and believe that the Holy Spirit *can* speak through bishops and clergy. You know (or do you?) how hard it was to elect a chairman of the Forward Movement. That accomplished, we asked the bishops what they would suggest, as the first work of the Forward Movement. And the first thing we did was to keep Lent together, with the help of the first Forward Movement booklet. Then, we went on, and kept the Forty Days to Whitsunday together. And so the booklets, *Forward—day by day*, came into being. Every step of the way

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was taken after conference with the whole Church.

"The Program of the Church isn't *yours*. Nor is it *mine*. It belongs to all of us. *You* must go to the General Convention with a report and a Program and a manner of putting over that Program. The Forward Movement must make *its* report. But *you* go on; the National Council is established by canon. The Forward Movement is only a Commission, and its future is uncertain. Regardless of what this Forward Movement does, the National Council challenges the Church with its Program. And of course there will be collaboration. But it would be a tremendous mistake to let an impression get out that the Forward Movement is going to limit itself by helping to raise the money for the missionary work of the Church, or any other specific funds. The new leaflet, *Forward—day by day*, will do more than any amount of 'hurrah' to inspire support of missions."

STRESSES NEED OF PROGRAM

Walter Kidde of Montclair, N. J., diocese of Newark, was the next speaker. He said:

"At Atlantic City, the General Convention voted a larger Budget than it could meet. We had to tell missionaries that we could not meet it, and must cut their appropriations. I think we should have a definite Program, regardless of debts, etc. When we go to General Convention with a Program, the Budget Committee should tell us how far they can go with us in effecting what is voted. Can we devise some way of getting the money voted? I don't believe the dioceses would deny us what they gave five years ago, regardless of interest burdens."

Dr. Franklin then said:

"I agree with what Mr. Kidde has said. With the proper approach the missionary Program can be met; not with what we got in 1930 but with more than we get now. Response to an appeal to the Church in 1938 for \$1,000,000 to pay off obligations and to rehabilitate the work would be well within the capacity of an aroused Church. And we have the ability to arouse the Church, if we work with one accord."

Bishop Cook supplemented this by saying:

"It is not to be expected that we can present now a definite Program with a definite objective. We are trying today to test out certain possibilities. I am hopeful that, after the experience of last year, we may secure from the Church such a return that we need not supplement the work of the dioceses by personal appeals for extra money to balance the emergency schedule. Let us maintain the Budget, but release income from certain funds for advance work, rather than to bolster up the emergency schedule."

THANK COMMISSION MEMBERS

At this point, Bishop Stewart moved a vote of thanks to the members of the Forward Movement Commission who had met with the National Council, which was carried. Bishop Stewart added:

"We owe a vote of thanks to the members of the Forward Movement Commission who have come here today. We all supposed the Commission would challenge the Church to rehabilitate the missionary work of the Church. It did not so work out. It has developed into a rehabilitation of personal religion, and it has gone on. I think we

should be satisfied. Collaboration is clearly shown in the new bulletin, *Forward—day by day*."

COMMISSION MEMBERS WITHDRAW

The members of the Forward Movement Commission withdraw. The National Council went on with the discussion. The difficulties due to the abolishment of the mathematical plan of apportionment were set forth. As a result of the discussion the following resolution, on motion of Bishop Sherrill, was adopted:

"RESOLVED: That there be sent to the various dioceses suggested objectives on a mathematical basis on the Budget of \$2,700,000, adopted by General Convention, and that no notification be sent to those dioceses which have already filed their objectives for 1937 with the Council."

PLANS FOR PROMOTION

On Thursday morning, September 24th, another important discussion was held on plans for promotion. A statement, to be sent out in advance of the Every Member Canvass, drawn up by a committee consisting of Bishop Stewart (chairman), Dr. Karl Block, and Miss Rebekah Hibbard, was read by Bishop Stewart. This was received with applause. The text of the statement appears on page 369 of this week's issue of THE LIVING CHURCH.

Dr. Franklin then opened the discussion. He said:

"There is none too much time before the next General Convention to make definite plans for promotion. We have conferred with the Forward Movement Commission, but that is all. I hope this Council will tell us now what they want us to do. Do you want a larger plan of promotion, or are we to run, along as we are doing? We want, not to work out details but to know whether you *want* a plan, and *what* plan. Are we to have a major promotional plan, or are we not?"

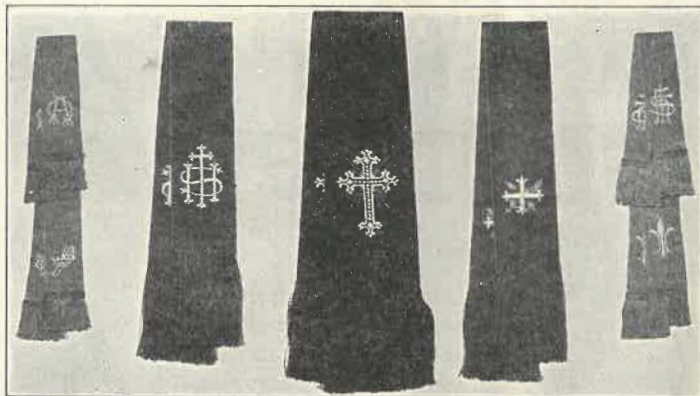
Bishop Sherrill asked, "What is a major promotional plan?" Dr. Franklin replied:

"We ought to make ready channels through which the aroused devotion due to the Forward Movement can flow. We have need of something bigger than the emergency schedule. A major plan would include real restoration of the missionary work of the Church, funds for advance work, and for expansion. A Budget must be prepared, together with a method of presenting to the people of the Church the missionary enterprise. Every diocese must be reorganized, and almost every parish, in order to put over our Program. Something almost like another Nation-Wide Campaign will be necessary. To use a commercial phrase, we must 're-sell' the missionary enterprise. A new method will be needed to arouse the whole Church; the old routine will not do it. And the effort must be general; a little here and there will not do. Above all, there must be full accord between all the workers, and it must be kept clearly before the people always that there is perfect coöperation between the Forward Movement and the National Church, each doing its special work, but both having the same great goal."

There was considerable further discussion, in which most of the members of the Council took part. The final conclusion was that, while details could not now be set forth, the general principle which would determine those details was embodied in the statement just read.

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NECROLOGY

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CASSIUS H. HUNT, PRIEST

PROVIDENCE, R. I.—The Rev. Cassius H. Hunt, rector of the Church of the Epiphany, died suddenly on September 6th of a heart attack while on a boat in Greenwich Bay. He was 43 years old.

Funeral services were held September 9th with many clergy, parishioners, and friends in attendance. The Rev. John Kuhns celebrated a requiem Holy Communion service, and Bishop Perry of Rhode Island, Presiding Bishop, officiated at the burial service together with the Rev. John H. Robinette of Holy Trinity Church, Pawtucket. Bishop Bennett, auxiliary Bishop of Rhode Island, and many of the diocesan clergy were present, and a guard of honor was furnished by the Elmwood American Legion post, of which Fr. Hunt had been chaplain.

Cassius Henry Hunt was born in Duxbury, Mass., September 29, 1891, the son of Frederick Vernon Hunt and Sadie Beaman Hunt. He attended Partridge Academy, and obtained the degree of Bachelor of Arts from St. Stephen's College in 1920. Ordained deacon in 1921, he was graduated from Nashotah House in 1922 and was advanced to the priesthood in the same year by Bishop Webb. From 1922 to 1923 he was curate at All Saints' Cathedral, Milwaukee, leaving to become priest in charge of St. Alban's Mission. From 1924 to 1927 he was rector of St. Alban's Church, Indiana Harbor, Ind. In that year he came to Rhode Island to accept the rectorship of St. Stephen's Church, Providence. He became curate of the Church of the Epiphany in 1930 and in the following year accepted the call to the rectorate.

He is survived by his mother, and by a sister, Mrs. Bessie Sukeforth.

HUGH F. MERRILL, PRIEST

COLUMBIA, TENN.—The Rev. Hugh F. Merrill, priest in charge of the Negro mission of the Holy Comforter, this city, and of St. John's, Franklin, died suddenly on September 20th.

A son of the mission, of which his father is warden, he was ordained deacon by Bishop Maxon in 1925, and advanced to the priesthood in 1929.

At the time of his death he was the representative of the convocation of Colored people on the Bishop and council of the diocese.

ROBERT C. WILSON, PRIEST

WINDSOR, VT.—The Rev. Robert C. Wilson, rector since 1926 of St. Paul's Church, died here on September 19th. He had been a missionary in China before coming to Vermont.

Born in Bethel, the son of James J. and Mary Laurette McCoy Wilson,

Robert Child Wilson was educated at Bethel high school, the University of Vermont from which he was graduated with the degree of Bachelor of Arts in 1898, and the General Theological Seminary. In 1902, the year of his graduation from seminary, he was ordained deacon by Bishop Hall, and entered the Chinese mission field at Wusih Mission Station. In 1903 he was ordained priest by Bishop Graves and was missionary in charge of the Zangzok district. In the following year he married Sarah Taylor Rhett of Columbia, N. C. The Rev. Mr. Wilson was in charge of the Mission of the Incarnation, Meli, and St. Bartholomew's, Changshu, China, from 1903 to 1926.

He is survived by his widow and five children, Mrs. Reed Hager and Robert, Hugh, Rhett, and David Wilson. Bishop Van Dyck of Vermont officiated at the funeral, held here September 22d.

Bishop Aves Dies After Long Illness

Continued from page 371

Mexico slowly impressed upon the American Church the need of constituting an official missionary district and providing a resident missionary bishop.

The newly elected Bishop was consecrated on December 14, 1904, in Christ Church, Houston, and proceeded shortly thereafter to Mexico.

A DIFFICULT TASK

Extreme poverty of the people, antagonism from the dominant Church of the country, previous lack of supervision, infrequent ministrations, debts, and properties in need of repair all helped to make the new Bishop's task difficult. The autonomous Church gave up its autonomy and

in 1906 the first convocation of the united Mexican and American work was held; constitution and canons governing an American missionary district were adopted, and an apportionment of \$250 gold was asked for by the district, to be given toward the general missionary work of the American Church.

WORK WAS FLOURISHING

There were then 61 congregations, 34 Mexican-speaking, 27 English-speaking; 16 Mexican clergy, 12 American; 10 church buildings for Mexican congregations, one for Americans; more than 1,400 Mexican communicants and nearly 600 English-speaking. Reports of the growth and extent of the work among English-speaking people, in mining towns and elsewhere, read strangely now when such work is almost wholly discontinued. Mexican missions also progressed. Parochial schools, Hooker School, developing out of work started by Mrs. Hooker in 1875, St. Andrew's training school for postulants and candidates, first organized in 1879, all continued and even grew, with intermittent setbacks, notwithstanding lack of funds, teachers, equipment, Christian literature in the language of the country, and adequate buildings.

REVOLUTIONARY DAYS

At first the peaceful régime of Porfirio Diaz helped the Church to progress until the revolution brought most of the work among the English-speaking foreigners to a standstill. Many Americans left the country and Bishop Aves was marooned for a year at his home in Guadalajara, but the Mexican clergy and missions were able to carry on.

The revolution abating in 1917, a more orderly life became possible, but under greatly changed conditions. Reconstruction and rehabilitation made their incessant demands upon the Bishop. The years of rev-

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olution had imposed a great strain on him, as had the long visitation trips at high altitudes over the mountains. After a severe attack of typhoid fever in 1923 he resigned at the age of 70, after 19 years of service in an extraordinarily difficult field.

In 1883 he married Mary Gertrude Smith of Kenton, Ohio, whose death occurred in 1918.

Travel Expenses in Philippines

MANILA, P. I.—To travel easily from Manila to Bontoc it is now possible to fly the first hour from Manila to Baguio for \$12.50, and then to travel the next eight hours by truck from Baguio to Bontoc for \$1.25—eight times as long for one-tenth the price.

Bishop McElwain Takes Part in W. Mo. Church's Anniversary

SEDALIA, Mo.—Calvary Church commemorated its 70th year of history and 50th year of occupancy of the present church building with a series of services and a parish reception during the week of September 20th with Bishop McElwain of Minnesota as the principal speaker on the week's program. Bishop McElwain had charge of Calvary parish as a lay reader at the beginning of his ministry 35 years ago.

During the summer the interior of the church was completely redecorated. Other improvements included a new roof surmounted by a cross of stainless steel, new lighting fixtures, new carpet, and a new

furnace. Several new memorials also have been given, among them a font cover in memory of John M. Hinman, a former senior warden, and a copy of Fra Angelico's painting *Annunciation* painted by Miss Ruth Fults.

Bishop Spencer of West Missouri and a number of the clergy of the diocese were visitors during the week. The Rev. Richard A. Park is rector.

Maine Clergy in Retreat

PORTLAND, ME.—The September retreat of Maine clergy was at Camp O-at-ka, East Sebago, from September 15th to 18th.

The conductor was the Rev. William Eckman, SSJE.

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ZEIGLER-DIGGS—In Mount Calvary Church on Saturday, September the twelfth at a nuptial Mass, Father H. S. Botts celebrant, Mary Colladay Diggs and Mr. Thornton Woodward Zeigler were united in Holy Matrimony. Miss Diggs is the daughter of Mr. Albert Diggs, a prominent layman of the Diocese of Maryland. Mr. Zeigler is an instructor in the department of psychology in Newcomb College, Tulane University, New Orleans, and is the son of the Reverend Oscar Woodward Zeigler.

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

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PARISH WORKER: received Masters degree in Religious Education from Teachers College Columbia. Could combine educational and secretarial work. Can supply satisfactory references. Box S-155, THE LIVING CHURCH, Milwaukee, Wisconsin.

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BACK NUMBERS of Living Church Annual prior to 1893 to complete set. Have 15 different issues back of 1915 which would like to exchange with some library keeping up a set. Also have duplicates 1924 to 1932. ALEXANDER B. ANDREWS, 239 Fayetteville Street, Raleigh, N. C.

To Extend Run of Religious Drama

"Everyman" Wins Acclaim From All Quarters, in Presentation by California Drama Group

LOS ANGELES (NCJC)—*Everyman*, the great dramatic, religious spectacle presented in the coliseum under the direction of Johannes Poulsen, has won such acclaim from discriminating artistic, society, movie, and religious circles that it is to be held over for a longer period than originally scheduled.

Sponsored by the California Festival Association, whose last dramatic venture was *Midsummer Night's Dream*, *Everyman* has played to capacity audiences.

All the traditional deeply religious atmosphere has been preserved in the presentation here. Audiences have come away inspired by its emotional and philosophic appeal to religious expression through its portrayal of the struggle for the domination of the human soul by good and evil.

Moving picture people have supported it enthusiastically, attending in parties. Among the stars seen there are Gary Cooper, Shirley Temple, Joan Crawford, Franchot Tone, and Charles Chaplin.

Tribute was paid to the late Irving Thalberg, who had loyally supported the production, before the beginning of the performance September 21st.

Producer Poulson and Mme. Poulsen are here by special permission of the Prime Minister of the Danish government. Mr. Poulsen is on leave from his position as director of the Royal Theatre of Copenhagen.

St. Alban's School Opens

CHICAGO—St. Alban's School, the diocesan school for boys, opened its fall term on September 17th, with a fine group of boys and prospects bright for the coming year. More than \$5,000 was raised in cash and pledges during the summer and this has eased considerably the financial situation at the school. Dr. Charles L. Street, headmaster, reports that the school will operate this year on a balanced budget.

Miss Marston Tells of Mission Journey

Continued from page 375

of the Church seldom mentioned and impossible to measure; the oneness of the Church around the world—services in Arabic, Bengali, Telegu, Chinese, and Japanese only emphasized the underlying unity, she declared; the fellowship of missionaries of different communions; the strong native leadership of the Church in India, China, and Japan; the continuing need and opportunity for the Church at home to work with the Churches in the Orient.

"Given our present world with its turmoil, if not madness," Miss Marston con-

cluded, "we must be constantly imagining what the world might be like if it were built on the principles of righteousness and love; and then we must take the next step, with faith too that no matter what the condition, what the discouragement, God is at work in His world."

USE OF UNITED THANK OFFERING

The executive board voted to ask the women of the Church to give careful consideration to the following facts regarding important needs for which the 1937 United Thank Offering might be used:

(1) The sum of \$463,880 already has been set aside from previous triennial offerings to create a retirement fund. Approximately double this amount will be needed to set up an adequate pension fund which will secure the future of the 325 women workers.

(2) If even present standards are to be maintained, \$600,000 must be allocated to salaries.

(3) An increased amount from the offering will be needed if the training plan of the Auxiliary both for preliminary and in-service training is to go forward.

(4) During the depression period properties were allowed to fall into disrepair. Requests for funds to repair and renovate are constantly being received.

Comparison of the United Thank Offering over the same period in the past and present trienniums showed on September 1, 1933, \$343,553; on September 1, 1936, \$349,814.

The board heard with much interest that the Woman's Auxiliary of Cuba has recently been organized nationally in that country and is to hold its first national convention next December 28th and 29th. The women in Cuba are anxious to obtain Spanish translations of Auxiliary publications, especially on the United Thank Offering. In order to help in starting the new organization, the board made a small appropriation to provide two UTO leaflets and the prayer card in Spanish.

A number of appropriations from the Emery Fund were made for missionaries on furlough.

MRS. STEBBINS NOMINATED

As previously announced, the executive board nominates a presiding officer for the triennial, and will present the name of Mrs. Edwin Allen Stebbins of Rochester. Mrs. Stebbins has held national, provincial, and diocesan offices in the Woman's Auxiliary.

New officers of the board are: chairman, Miss Mary E. Johnston of Glendale, Ohio; vice-chairman, Miss Mary Louise Pardee of New Haven, Conn.; secretary, Mrs. Benjamin S. Brown of Kansas City, Mo.

Miss Anne W. Patton of Los Angeles was chosen by the Auxiliary of the Eighth province to complete the term of Mrs. Charles Carver of Portland, who was compelled to resign because of illness in her family.

The new chairman of the board announced the membership of the new standing committees. The chairmen are: missions, Miss Patton; United Thank Offering, Miss Pardee; religious education, formerly called program committee, Mrs. Beverly Ober (appointed chairman for two years, in order to give continuity until the triennial meeting); social service and field, two committees combined, Mrs. John M. Glenn; finance, Mrs. William T. Barbour.

Miss Leila Anderson's resignation was received with much regret. Formerly a field secretary, she has become a student secretary for the YWCA at the University of California.

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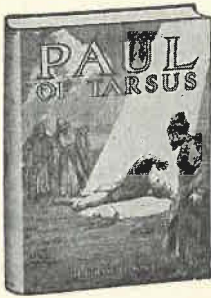
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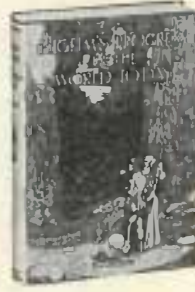
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