

October 31, 1936

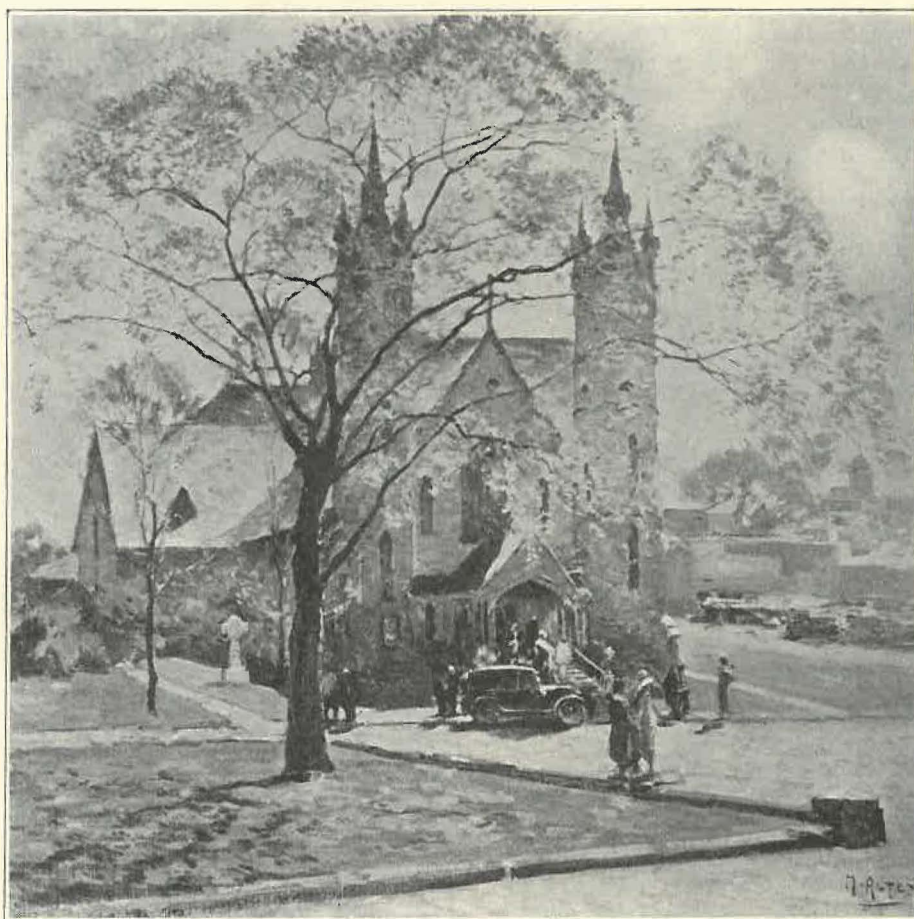
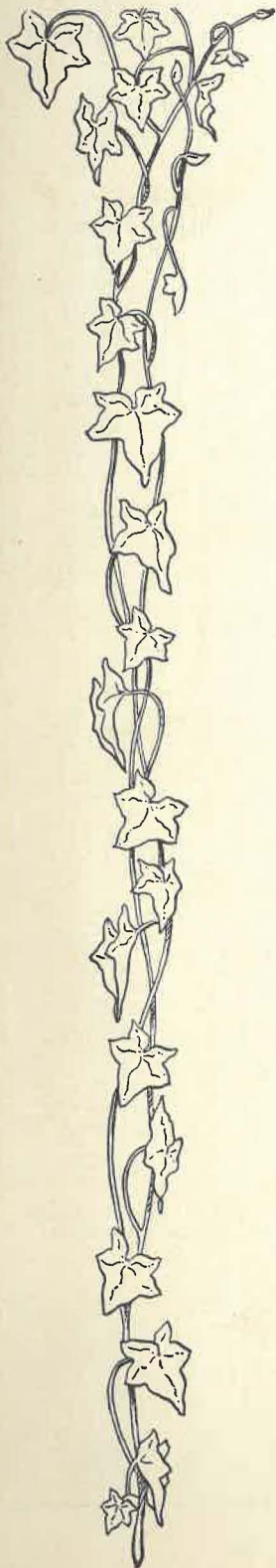
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HARTFORD, CONN.



The Living Church



ST. MARK'S CHURCH, GRAND RAPIDS, MICH.

This striking reproduction in oils of St. Mark's, which is celebrating its centennial this year, was painted by Matthias J. Alten. The actual date of the parish centennial was October 6th, but the celebration began in September and continues into November.

(See page 503)

Have You Solved the Boy Problem?

★ IF NOT, READ THIS

ADOLESCENCE—the teen age—is the most critical period in life. It is the time at which most of our fundamental life decisions are made; moral standards, life-attitudes, and religious beliefs are determined largely during these years.

Yet in too many cases the ordinary Church school class ceases to appeal to the boy at this time; the young people's society frequently fails to provide an adequately educational program; and the Church activities of adult life are beyond him. The older boy is living in a "No man's land" religiously, at the very time which is psychologically most favorable for making religion a personal experience and Christian service a life habit.

Ordinarily, the Church school class offers him instruction without activity or responsibility, and the Brotherhood Chapter calls for service activities but does not provide instruction; and to attend both a Church school class on Sunday and a Brotherhood Chapter meeting on a weekday evening (and possibly a choir rehearsal or a Boy Scout meeting in addition) is, he thinks, asking too much of his time.

To meet this situation, the combined "Class-Chapter" plan has been developed by the Brotherhood and special curriculum material published. Under this plan, a group of boys or young men organizes itself as *both* a Church school class and a Brotherhood Chapter at the same time. They meet at the regular Church school hour, spending the first few minutes of their time on their Brotherhood Chapter business (devotions, reports, and assignments of work) and the remainder on their Church school lesson, thus unifying the Church school class and the Brotherhood Chapter into

one group with one meeting and one leader. Any course of lessons preferred by the rector may be used; but it is recommended that for the boys' classes (ages 12-15) the new Junior High School Courses in the *Christian Living Series*, prepared by the Brotherhood staff and published by the Morehouse Publishing Company, be adopted; and for the young men's group (ages 16-24) the "Program Guide" offered by the Brotherhood, entitled "Christian Beliefs" be used.

The teacher may be the director of the Chapter or an older boy may be appointed director with the teacher as counsellor. Any members of the group who are not ready to accept the Brotherhood obligations of daily prayer and definite service may continue as full members of the class and associate or probationary members of the Brotherhood, taking full part and having full rights in all activities of the group. No dues are required by the national Brotherhood organization; any who wish may contribute voluntarily. A monthly fellowship meeting for recreation and for the transaction of business for which there is not adequate time on Sunday morning, may be held. Confirmed members of the class Chapter observe the monthly Corporate Communion on the third Sunday morning.

Special Offer

To groups organizing under this Class-Chapter plan *before St. Andrew's Day, November 30*, the national office of the Brotherhood will furnish without charge one copy of the "Christian Living" Junior High School Course for either the present or the ensuing quarter, as preferred (additional copies and Teacher's Guide, if desired, to be ordered from the publishers); or, if the group is composed of boys over fifteen, one copy of the Brotherhood Program Guide entitled, "Christian Beliefs"; and in both cases, sufficient copies of the Brotherhood Handbook and of ST. ANDREW'S CROSS to supply each member.

To take advantage of this special offer, write at once applying for a charter, giving names, addresses, and approximate ages of the officers and members of the Chapter, with the written consent of the rector to the organization. Address:

THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

LEON C. PALMER, General Secretary

Church House, 202 South Nineteenth Street

PHILADELPHIA

PENNSYLVANIA

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 Calendar



NOVEMBER

1. All Saints' Day. Twenty-first Sunday after Trinity.
8. Twenty-second Sunday after Trinity.
15. Twenty-third Sunday after Trinity.
22. Twenty-fourth Sunday after Trinity.
29. First Sunday in Advent.
30. S. Andrew. (Monday.)

CALENDAR OF COMING EVENTS

NOVEMBER

- 18-19. Synod of Sewanee.

AMERICAN CHURCH UNION CYCLE OF PRAYER

NOVEMBER

9. St. Peter's, Oakland, Calif.
10. Christ Church, Moline, Ill.
11. St. Mark's, Anaconda, Mont.
12. Sisters of St. Mary, Peekskill, N. Y.
13. St. Peter's, Freehold, N. J.
14. All Saints', Scotch Plains, N. J.

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An Office Book for Churchmen

TO THE EDITOR: Personal letters received and replies in THE LIVING CHURCH to my letter in the issue of August 15th regarding the Lectionary lead me to believe that the matter is one of fairly wide interest.

The personal letters all emphasize the idea of an Office Book as being a very desirable suggestion. Would there be a possibility of having an Office Book published, probably somewhat after the manner in which the American Missal was published (the Church seems to have weathered the storm successfully)?

As to the Lectionary I believe that there is a commission which has authority to compile another Lectionary and with the ideas expressed so far it would be possible to get one more acceptable to those who desire to say the Offices with regularity.

As to the Book itself—it would contain Morning and Evening Prayer, the Litany and possibly the Penitential Office, the Prayers for Various Occasions, the Collects for Sundays and Holy Days, the Psalter, and then the Lectons appointed. Compline might also be included. Would enough clergy be interested in such a book to make its publication possible?
 (Rev.) CARL I. SHOEMAKER.
 Philadelphia.

National Theological Examiners

TO THE EDITOR: The article I wrote for you [L. C., September 5th], advocating a National Board of Theological Examiners in the Episcopal Church, has brought me many letters, from bishops and others, all but one of them enthusiastic for the plan. Apparently the same pressures that brought about this improvement over in England, a decade ago, are felt here as well.

Two correspondents have suggested that almost the only opposition that can be anticipated will come from the examining chaplains in small dioceses who value the honor of being such too much to give it up. This seems to me quite untrue to fact. The examining chaplains in the far-flung places are quite as much in earnest about insuring an informed priesthood as are those in big centers; and, indeed, they are apt to feel with an especial irksomeness the effect of the unfortunate pressures too often exerted under the present system.

The real opposition comes from inertia. Finally, may I suggest that those interested in the proposed system would do well to communicate with Bishop Strider, Wheeling, W. Va., who is chairman of the Committee on Theological Education of the House of Bishops; and that, regardless of whether they are for it or against it.

(Rev.) BERNARD IDINGS BELL.
 Providence, R. I.

"We" and "We"

TO THE EDITOR: Those who are already deeply interested in the Church's missionary work will applaud the enthusiastic plea of Chaplain Faust for large giving [L. C., October 10th].

Unfortunately the majority of the Church's members are not interested. Their lack of interest is due to their lack of information. Their lack of information is due to

the failure of the clergy to present the missionary work to their people in such manner as to engage their attention and stir their wills. This can be done, for it has been done; and wherever it has been done the people have responded.

It is unfortunate that the missionary work is too often presented combatively. We clergymen are called to persuade men, not to abuse them, and when our own negligence is responsible for their indifference the least we can do is to be patient in remedying our own fault. Sarcasm never makes converts.

I wish Chaplain Faust had omitted the passage which reads: "We ought to give at least as much to the work of Christ's Church as we spend on chewing gum or cosmetics." Only Churchmen can be expected to give to the work of the Church, and I am pretty sure we Churchmen give at least as much to the work of the Church as we spend on chewing gum or cosmetics. The "we" of the Church and the "we" of the chewing-gum are different "we's."

That is, unless the use of chewing gum and cosmetics is confined to Church people.
 (Rev.) WALTER C. WHITAKER.
 Knoxville, Tenn.

Politics

TO THE EDITOR: As your columns are open to the clergy to express their preferences as to the Democrat and Republican parties [L. C., September 5th and 12th] I'll express mine. In 1900, deeming the Democrat and Republican parties to be equally bad, I voted the Socialist party ticket as a protest. Since then I've read Karl Marx's *Das Kapital*, the Webbs' works on Fabianism, and many other writings on economic and social aspects of society. Still deeming the Democrat and Republican parties to be as bad as 36 years ago, if not "worster," I continue to vote Socialist, as expressing as best I can, politically, my economic and social convictions. Thanks for the opportunity. Let us hear from others of the brethren.

(Rev.) A. L. BYRON-CURTISS.
 Atwell, N. Y.

"Five Thousand Representatives"

TO THE EDITOR: The Rev. Mr. Heileman's article [L. C., September 19th] brings out a wonderful side of the Church's work. More effective and far-reaching than any business service could be is this Church's work, for it goes out to all alike without question of remuneration. Too few people really know and appreciate what the Church can do and really does in this respect.

But one can hardly refrain from reflecting on the apparent weakness otherwise, where one would really look for strength. For instance, the unemployed priest. Can and will a bishop send an urgent appeal to one or a hundred other bishops, in order to place two or three of his unemployed clergy which he is unable to place himself because of lack of funds in his diocese? And what will be the response to such appeal?

General Convention of 1934 urged that a list of unemployed, employable clergymen be kept on file, and that the bishops cooperate in placing these men. How can it be then that unemployed priests still go without work, and seminary graduates of 1935 are driving trucks

or doing other work, while bishops in neighboring dioceses are ordaining ministers of Methodist, Congregational, and other bodies to fill their vacancies? If we have 5,000 representatives among the priests of the Church ready to answer the urgent appeals of their brother clergy or others, as described by the Rev. Mr. Heileman, should we not have among our bishops a hundred who would be ready to do their utmost to answer the appeal of placing their own unemployed clergy, before taking in others? Let the Church show its strength also in this respect.

(Rev.) PHILIP BROBURG.

Minneapolis, Minn.

Hymns at Funerals

TO THE EDITOR: Though not a member of your Church, I have always loved it, and enjoy its services from time to time. I also see *THE LIVING CHURCH* quite frequently, which I read with much interest.

As to the inclusion of hymns not authorized by the Church, I would like to say that I sympathize with the desire to have digni-

fied services. On the other hand, in a time of bereavement, it would seem that the *first* duty of the Church was to supply comfort and solace, and that other rules should be held in abeyance if necessary.

There are many, educated and uneducated alike, to whom only the simplest religious thoughts are understandable, and to whom, therefore, a simple, and perhaps sentimental, hymn makes a deeper appeal than the more stately ones. Also association may have made the hymn loved.

A sermon I heard recently illustrates my idea about this matter. The text was "The Sabbath Was Made for Man." In the time of Jesus, the rules and regulations of ecclesiastics had reversed this, and the thought was that man was made for the Sabbath. The preacher said it was well for us to consider whether man was being served by institutions which had originally been created for his benefit, or whether through time they had been made burdensome to him.

To refuse to have a hymn sung at a funeral which would give comfort to those who have been bereaved, seems to me to be

carrying rules and regulations which have been made for man's benefit to a point where they no longer benefit him. "For the letter killeth, but the spirit giveth life."

(Miss) ELLEN M. LEWIS.

Brooklyn, N. Y.

Two Missionaries in India

TO THE EDITOR: I wish to call attention to a serious error in your issue of July 18th. On pages 53, 57, and 62 you said that there was only one missionary representative of the American Episcopal Church in India. Of course you have by some fluke forgotten Mr. Snowden, about whose appointment and departure for India you reported on September 28, 1935. Would your mind correcting this as soon as possible?

Mr. Snowden thinks you might have heard that he had to return to America last January because of his wife's illness, and that you think he is still in America. He has been here on constant duty since April 6th. Please correct this false impression for the sake of his friends in America.

(Rev.) GEORGE VAN B. SHRIVER.

Deccan, India.

The Liquor Question

TO THE EDITOR: Because of what it does not tell, even more than because of what it does tell, the item, Prohibition Rejected by Protestant Leaders [L. C., October 17th], interests me particularly. Apparently, of 31 denominations questioned, 127 replies were received, 104 persons declared for total abstinence as the best immediate solution "of the present problem," and 54 were for prohibition.

But how many of these replies came from particular denominations? And were these the larger or the smaller denominations? Or were the replies evenly divided among them all?

In view of the steady process of drying-up, already begun under local option in many communities throughout the country, and quite extensive in some states, it is small wonder that the liquor interests are showing decided concern. "The present situation"—a way of saying that conditions are not so good under repeal—is a reflection on the futile promises that if only prohibition were done away with, the saloon would never be permitted to return. In my own city of 80,000, we have been presented with 90 barrooms and other drinking places, with a consequent jump of 58% in arrests for drunkenness and a great increase in drunken driving.

H. J. MAINWARING.

Quincy (Wollaston), Mass.

The Papal Power

TO THE EDITOR: In your recent editorial, Romanism Without Discipline [L. C., October 3d], in reference to the political activities of Fr. Coughlin, I read: "Has Rome lost the power to control its clergy?"

That the Pope has no authority on his clergy in America was declared in 1927 by the Bishop of Brooklyn to Fr. Guignonet. "The Pope," answered the Bishop to Fr. Guignonet, "has authority only in Italy, in America the Bishop has authority."

Fr. Guignonet was a parish priest in Udine, Italy, for 20 years. He was a French priest. His dimissorials with the passport were signed by the Cardinal Secretary of State. I don't know the internal reason why the Bishop eliminated Fr. Guignonet, who opened an Independent Roman Catholic Chapel in Glen Cove, L. I. . . .

VINCENT OPPEDISANO.

Bronx, New York.

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 and Benediction, 7:30 P.M. Weekdays: 7, 9:30 A.M. Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

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Cathedral Heights

New York City

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

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

St. James' Church, New York

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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

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

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

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

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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.

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PENNSYLVANIA

St. Mark's Church, Philadelphia

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

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

WISCONSIN

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



VOL. XCV

NEW YORK AND MILWAUKEE, OCTOBER 31, 1936

No. 18

EDITORIALS AND COMMENTS

All Saints' and All Souls'

ALL SAINTS' DAY is to us one of the most precious festivals in the Christian year. Perhaps our own love for it is enhanced by the fact that it was the patronal festival of the church of our childhood and is inseparably linked with early memories of the altar gaily decked with flowers, the gleam of many candles, the colorful procession with acolytes in their red cassocks and their most festive lace-edged cottas, the saintly and dignified Bishop in his cope and mitre, the pungent smell of sweet incense, and the triumphant singing of that magnificent hymn, "For all the saints who from their labors rest." How wise the Church that uses every avenue of beauty to impress her message upon the eager senses of her children!

But even apart from these beloved special memories of our own, All Saints' Day has a special appeal for all Catholic Christians. It has ever been so since the early seventh century when the heathen Pantheon, turned into a Christian Church, was appropriately dedicated to "the Blessed Virgin and All Saints." For All Saints' Day is the great festival of unity—the unity of Christians of all ages, countries, and races in Christ and the perfection of that unity in the bliss of heaven. The Church sounds that note clearly in the collect wherein we pray to God "who hast knit together Thine elect in one communion and fellowship, in the mystical Body of Thy Son Christ our Lord;" asking him to "grant us grace so to follow Thy blessed Saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared for those that unfeignedly love Thee."

This year All Saints' Day happily falls upon a Sunday and so the wise rector has a unique opportunity to bring its message to the attention of his people. One cannot dwell too often upon the far-reaching implications of the ten beatitudes which the Church has selected as the Gospel lesson for this day. We are looking forward to the inauguration of a President next January. We shall naturally attach great weight to the statements that he makes in his inaugural address. Well, here is the inaugural address of our Lord's public ministry and it is addressed to his people today as well as in every age.

Do we honestly believe that the beatitudes have a message

for us today or do we think of them as a collection of impractical precepts that are only feasible in some remote ideal society? "Blessed are the meek for they shall inherit the earth." What, with a Hitler, a Mussolini, Stalin, a Franco, vying with one another for supremacy? "Blessed are the merciful for they shall obtain mercy." But *do* the merciful obtain mercy?

"Blessed are the peacemakers for they shall be called the children of God." That isn't what we see them called in most of the current newspapers! "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Do we care enough about our religion to run that risk?

And following All Saints' Day we have that other holy day so dear to Catholic Christians, the commemoration of All Souls. This is a more intimate, a more personal day for on it we remember all of the Christian dead and especially those who are dear to us, praying that they may continue to grow in God's love and service in their fuller life beyond the veil. All Souls' Day is not a day of sadness but one of quiet rejoicing in the memory of those who have gone before and of fellowship with them in the Blessed Sacrament of the altar.

All Saints' Day and All Souls' Day—two of the Church's most beautiful holy days. We rejoice that the turn of the seasons has brought them round to us once again.

Missionary Month in Pennsylvania

GREAT EVENTS are stirring in the diocese of Pennsylvania. October has been observed throughout the diocese as a "missionary month," with "Christ for the World" as the slogan and rallying call. While the events are still in progress and so no final estimate of results can be made, it is already apparent that the diocese is undergoing a genuine missionary reawakening and the effects of the renewed zeal and interest in missions are bound to be widespread.

The month's program was inaugurated with missionary sermons throughout the diocese on Sunday, October 4th. No less than six missionary bishops were present to deliver these sermons in centrally located churches and to participate in

the subsequent missionary events. The month was further heralded by a special 25th anniversary issue of the diocesan magazine, the *Church News*, ably edited by the Rev. George Copeland with the assistance of that efficient veteran journalist, Samuel H. Warnock.

On the two successive Mondays enthusiastic conferences were held in all six convocations of the diocese and an intensive campaign of missionary education was waged in every parish and mission. A corps of missionary speakers, under the direction of Fr. Houghton of the national Field Department, toured the diocese during this period.

On Thursday of last week all of the activities culminated in a great missionary mass meeting at the Academy of Music in Philadelphia. More than 3,000 enthusiastic Churchmen crowded into the Academy and a choir of 500 made the occasion one of joyous song. To this great gathering Bishop Rowe of Alaska, the Church's able and beloved missionary of the Northland, gave a ringing missionary message. Bishop Manning of New York also delivered a splendid missionary address.

Nor is even this great meeting the conclusion of Pennsylvania's missionary month. During the present week an important conference for women is being held at the Church of the Holy Trinity, with Bishop Hobson of Southern Ohio and Mrs. Harper Sibley of Rochester, N. Y., as the opening speakers. The subjects of the Forward Movement and of the Negro work of the Church are the particular topics being considered by the Church women.

Bishop Taitt and the diocese of Pennsylvania are to be congratulated on this splendid program of missionary education. Pennsylvania has blazed a trail for the whole Church.

The Torok Case

THE HOUSE OF BISHOPS at its recent meeting settled one question in regard to the Torok matter. It made it perfectly clear that Dr. Torok "has no status whatever as a bishop in or of" the Episcopal Church. Furthermore it stated that he "may not perform any of the functions or duties of the episcopal office, nor can he be listed or recorded as a bishop in or of the Protestant Episcopal Church." Moreover it repudiated the service by which Bishop Wilson, believing that he was acting in accordance with authority given him by the House of Bishops last year, received Dr. Torok as a bishop, declaring that "no individual bishop has power to give status as a bishop in or of this Church to anyone claiming to be a bishop."

The House of Bishops was quite right in taking this action. It is certainly true that no individual bishop should have the right to confer upon a bishop consecrated by authorities of another Church status as a bishop of this Church. It ought to be said plainly, however, that the House of Bishops itself is largely to blame for this situation, as Bishop Wilson appears to have honestly believed that he was carrying out authority committed to him by the House when he took this action a year ago. Apparently the Presiding Bishop shared this belief, for he knew of the proposed service in advance and approved it, so the mistake is a natural one. If the House of Bishops had faced this whole problem frankly in Houston a year ago, or in Atlantic City two years ago, no such misunderstanding would have occurred.

But if the House of Bishops has now settled one question in regard to the Torok matter, it has left unsettled two other questions, and these are far more important than the one that was settled, since they involve important theological and moral

issues, whereas the question settled was only one of administration and expediency.

The bishops have said what Dr. Torok is not: He is not a bishop "in or of" this Church. But what is he? Is he a bishop of some other Church? Is he a priest of this Church? Can he possibly be both? The bishops say that they have not passed upon the validity of Dr. Torok's orders. Why haven't they? Bishop Wilson has been trying to get this question before the House of Bishops for two years, and the bishops have consistently refused to face it. It is a matter of considerable importance to Dr. Torok, the diocese of Eau Claire, and the whole Church. If Dr. Torok is not a bishop, he is an imposter, and should not be accepted even as a priest in good standing. If he is a bishop, and is at the same time in good standing in this Church, he is entitled to recognition of that fact. The bishops have pointed out the wrong way of according that recognition; can they not point out the right way? Or if they don't want Dr. Torok, why don't they say so and give their reasons?

That brings us to the second question left unsettled. The House of Bishops says that its present action "is in no way to be interpreted as casting any aspersions upon the character of Dr. John William Torok." But such aspersions have been cast upon Dr. Torok's character by members of the House of Bishops who have made veiled charges of "other serious matters," and have not specified what those matters were. Even when Bishop Wilson, Dr. Torok's ecclesiastical superior whether he is priest or bishop, appointed a court to hear any charges against Dr. Torok, and notified the bishops who had publicly made those accusations, no charges were filed.

It seems to us, in our simple matter-of-fact way, that if any bishop in the Church has a serious charge to make against Dr. Torok, or against any other bishop, priest, or deacon, it is his bounden duty to make that charge in the specific manner provided by canon, before the proper ecclesiastical tribunal, with adequate supporting evidence. If he cannot proceed in that fashion, he has no business making cryptic statements to the press, religious or secular, about "other serious matters" affecting that man's character.

Dr. Torok is a man, not a wooden cigar-store Indian. He has certain rights, whether his claims are justified or not. Among them is the right to have any charges against him openly specified, and an opportunity to defend himself if he can. He has played the game during this two-year period of controversy by remaining in the background, performing no episcopal functions that would embarrass the Church, making no counter-charges, maintaining his silence under attacks that would drive most of us to hot retorts. Does the Church, and especially the House of Bishops, really feel that he has had a square deal?

Roll of Honor

IN THE FIRST issue of THE LIVING CHURCH this year we published an editorial roll of honor for the year 1935. In it we cited three bishops, six priests, and six lay men and women for distinguished service to our Lord and His Church during the year. We hope to make this roll of honor an annual feature and we should like the selection to represent not only our own judgment but that of our readers. We accordingly ask members of THE LIVING CHURCH FAMILY to send in their recommendations for Church men and women to be listed in our new honor roll for distinguished service during the year 1936. Each name should be accompanied by a statement of not more than 75 words giving the reason for his nomination and all suggestions must be received by December 15th. Any

reader may make any number of suggestions. Nominees are limited to members of the American Episcopal Church or Churches in communion or close fellowship with it. What names do you recommend?

The Girls' Friendly Society

THE LIVING CHURCH sends greetings to the national council of the Girls' Friendly Society, now in session at St. Louis. May the business meetings, the leadership conferences, the discussion groups, and the social features of the program all be highly successful, and may they mark the beginning of a triennium in which the GFS will reach new heights of achievement and add to its splendid record of three-score years.

The Girls' Friendly Society is one of the most active and vigorous organizations of the Church. Founded 60 years ago by Miss E. M. Edson, it now has a membership of 29,000 with 900 branches in the United States, the Philippine Islands, Puerto Rico, Panama, Japan, and China. Mrs. Franklin D. Roosevelt is the honorary president, and Miss Helen C. C. Brent of William Smith College, the president. The society provides a varied and balanced program of worship, study, recreation, social service, and service to the Church for girls and young women. The subject of the sessions being held this week, *Facing Our World and Our Task*, is an apt description of the work of the GFS. The two-fold task of the society as we understand it is the development of character and friendship in loyalty to the Church and the arousing of an intelligent interest in and understanding of the issues of the world today.

In the carrying out of this task the GFS is offering a series of programs on the subject of Christian Citizenship. Under this general theme, study is given to such vital problems as world peace, interracial understanding, social service, the movies, the radio, personality, and religion. Serious study is an essential element in the work of the GFS, but it is not the whole thing. Local groups also include in their programs dramatics, handicraft, hobbies, parties, and nature study, as well as the annual mission study which this year is devoted to the work of the Church among Negroes.

The principal medium for linking together the interests and activities of the many branches of the GFS is the monthly magazine of the society, the *Record*. This is an ably edited, well illustrated, and typographically attractive publication—indeed, if we were awarding a prize for the most attractive and most interesting publication of the Church the *Record* would certainly be one of the likeliest candidates.

The November number of the *Record* is unique in that it is devoted almost entirely to the subject of the radio. Opening with the question, "Endure the worst or applaud the best?" the issue is devoted to consideration of what sort of programs are offered by the radio, how it can be used as an instrument for promoting peace, how to judge and evaluate a radio program, what methods of control are applied to radio in various countries, how to broadcast, what to demand in children's programs, how to give a radio program, and so on. The issue thus becomes a constructive handbook on the radio as seen from the viewpoint of the public-spirited listener, and as such it should be of wide value far beyond the limits of the Girls' Friendly Society.

The climax of the GFS national council sessions will be the closing service, a great corporate Communion on Sunday morning, All Saints' Day, when branches all over the world will unite with members in St. Louis in "one fellowship of prayer." At this time, in accordance with an annual custom,

a gift will be presented in memory of those in each branch who have died during the year. The names of persons in whose memory these gifts are made are entered in the beautiful Book of Remembrance kept at the national office of the GFS in New York.

The membership of a GFS branch may be from one or more of these three groups—candidates, girls from 5 to 12 years of age; younger members, girls from 13 to 18 years of age; and older members, girls and young women over 18. No parish or mission is too small to contain girls that could be organized into one or more of these three groups under the direction of an older woman able to give intelligent progressive leadership to these young people. Most parishes could have an active branch made up of all three of these groups. It would be a splendid thing for the Church if the 900 branches of the Girls' Friendly Society could be increased to 8,000—one in every parish and mission of the Church at home and abroad.

An Emergency Becomes an Opportunity

CHURCH PEOPLE have been awaiting with keen interest the decision of the board of directors of the Church Mission of Help in regard to the appointment of the executive secretary of that organization, the Rev. Almon R. Pepper, as executive secretary of the Department of Christian Social Service, made at the September meeting of the National Council. There was a very natural doubt in the minds of some persons as to whether both organizations could possibly be served by the divided time of one secretary, however experienced and able. It was recalled that the Department of Christian Social Service had never had a sufficiently large force, even when it had several secretaries. Neither has the Church Mission of Help had all the staff that it could well use, even in pre-depression days. Could one official be effectual, giving part-time?

The answer is that the appointment is in the nature of an emergency. The Church Mission of Help has responded to the call of the National Council and consented to leave Fr. Pepper free to accept its offer; and he has accepted. For this year before the next General Convention, he will do, not part-time work in one office and part-time in the other, but double work. This is feasible for the reason that the Church Mission of Help and the Department of Christian Social Service have many projects that are identical or closely related. For the two to cooperate thus intimately for a year will result in a clearer and a deeper mutual understanding of the whole problem of the relation of the Church to social work.

This is by no means plain to many persons. Social case work, such as that done by the Church Mission of Help, is dependent for its full success upon other social services. Study of these and the furtherance of these come within the province of the Department of Christian Social Service. Fr. Pepper's work will be heavy. But out of the emergency, to the call of which he is responding, will come new strength to the social work of the Church. This emergency is an opportunity. May God's blessing go with it!

Vote as a Christian

NEXT TUESDAY the nation goes to the polls. A President of the United States is to be chosen to guide the destinies of America for the next four years. A Vice-President is to be chosen, to preside over the Senate and to take the place of the President if accident, illness, or—yes, it is possible—the hand of an assassin should strike him down. Congressmen, and

in many states a Senator, must be elected. A Governor and other state officials must be picked.

The Christian does not approach the polls lightly. He realizes that it is a part of his Christian vocation to claim the community, the state, and the nation for Christ. He realizes that it is from the kingdoms of this world that the Kingdom of God must be built. He knows that Christ has a will and a purpose for America, as a member of the world family of nations, as well as for the individual in his personal life. He recognizes that the right to choose his own rulers is one for which his ancestors fought and died; a right that if not denied in principle is nullified in practice in the overwhelming majority of lands today, and that he or his children may yet be called upon to defend in this country.

Having all of these things in mind, the Christian will not fail to vote, nor will he vote without careful and prayerful consideration of the men and causes for which he is voting. He will certainly include in his morning prayers on election day a petition for guidance; he may well go further and receive the Holy Communion in his parish church that morning, offering the Holy Sacrifice with the special intention of seeking God's guidance for himself and for the nation in the choice of fit men to govern wisely and in accordance with His will. Certainly every priest of the Church will want to celebrate with that intention on election day, both to offer up his own prayers in union with the eternal Sacrifice and to give lay men and women of the Church an opportunity to do so.

To all readers of THE LIVING CHURCH we send this earnest message: Vote next Tuesday, as your conscience dictates, after careful prayer, study, and meditation.

Archbishop Hutson

ASAD AFTERMATH to the Pan-American Conference of Bishops was the death in Chicago last week of one of the most distinguished visitors, the Archbishop of the West Indies. A graduate of Codrington College, Barbados, Dr. Hutson spent his entire ministry in the islands of the Caribbean Sea and he knew and loved their many bays and inlets. Indeed, his principal recreation was deep sea fishing in the waters surrounding his beloved archipelago. Bishop of Antigua since 1911 and Archbishop of the West Indies since 1922, he was the senior bishop of the province of the West Indies in point of consecration as well as in rank. Dr. Hutson took an active part in the meeting of the Pan-American Conference, presiding over several of its sessions and serving as chairman of its findings committee.

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

Death of a Great Churchwoman

BY THE DEATH of Mrs. Henry Barton Jacobs of Baltimore the Episcopal Church loses one of the most devout and intelligent of its Anglo-Catholic laity, and also one who for many years has been probably the largest single contributor of money to its various enterprises. Few people have known the extent and variety of her benefactions, for she kept them as secret as possible, believing that ostentation in assistance of good causes has the nature of sin. She built churches in America and overseas. She is said to have given to missionary projects, domestic and foreign, over \$5,000,000. Nor did she forget the poor, but was always ministering to them. To the current support of the children's clinic alone, in her home city, Baltimore, she gave \$1,250,000; and there

was no worthy charitable enterprise that she refused to help. Her great wealth, she well knew, she held in stewardship for God. But great as were her monetary gifts, it is rather for her self—her brilliant incisive intellect, her blunt honesty, her large learning, her great courtesy, her keen humor, that gaiety which even seven last years of invalidism could not quench—it is for these things that she will be remembered.

She became an Anglo-Catholic by way of study and conviction; and she was one with her whole heart. She insisted that the Episcopal Church, by minimizing its heritage, was killing itself; and she sent forth whirlwinds of scorn against timid bishops and compromising propaganda. "I give to missions," she said, "in spite of what 281 Fourth avenue says, not because of it." Feeling herself dying, she called for a priest, who was an old and much loved friend, and received the last rites. "I am quite ready now for death," she said, and smiled through pain. May peace perpetual be hers; and may Our Lady Mary, long her special patron, lead Mary Jacobs into the presence of the Lord, that she may hear his own "well done."

The Presiding Bishopric

BECAUSE OF pressure of space in this issue the second editorial in our series on the Presiding Bishopric is necessarily postponed until next week. Meanwhile we shall welcome *brief* letters on the subject for our correspondence columns.

Through the Editor's Window

DON'T INVITE the Shah of Iran (Persia to you) to drop in for tea some day, unless you are actually prepared to entertain him. That would seem to be the moral to be drawn from the experience of two University of Wisconsin students. Last year in England they asked a man for a match, and struck up a conversation that resulted in an invitation to visit him. They did, finding their host to be the Earl of Aylesford, with a 9,000 acre estate. "When you're in America, drop in and see us," they invited the earl. Last week, to their amazement, the earl turned up at their fraternity house in Madison.

THE JAPANESE EDITION of *Forward—day by day* is a handsome production, with a red and white cover just like the American one, but inside it's all Greek to us. All, that is, except one line, which is in English. It is the Forward Movement rule of discipleship as rendered by a Japanese printer: "Turn—follow—learn—pray—serve—warship—share."

"MISS SUE BLANK today filed suit against John Doe, alleging breach of his promise to marry her."—*Local paper*. Well, if Susie's suitor says Susie's ceased to suit, why shouldn't Susie sue her suitor, if it suits Susie so to sue?

ACKNOWLEDGMENTS

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

SPECIAL FUND FOR FR. BULGAKOV

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The Church and Rural Life

Part I—The Challenge

By the Rt. Rev. William M. Green, D.D.

Bishop Coadjutor of Mississippi

OUR DIVINE LORD was a villager. He was close to the life of the tiller of the soil and knew the ways of those who worked in the open fields. He spoke their language. The seed and the sower, the plow and the plower, the sheep and the shepherd, the fields

of ripening grain and the reapers, the harvest and the storehouse, were woven into His talks to adorn His parables and to illumine His teachings. He was in a true sense rural-minded. He had headquarters in a busy port of trade and the Holy City was chosen for dramatic moments of proclamation. His most intimate service was in the country village and amid the humble folk of the roadside.

THE NEED OF RURAL-MINDEDNESS

OUR CHURCH lacks much of having this mind of the Master. Having begun under rural and agricultural conditions and ideals, we have swept too easily, along with the nation, into the strong current of urban and industrial interest and *mores*. We find ourselves more and more at home in the great cities, love the glamor of the urban avenues, the bustle of the busy marts, and the din of the exchange. Correspondingly, the Church has grown away from "the common people," and holds too tenuous a contact with the small town and country folk. This does not buttress her claim to a title carrying the adjective "American." The typical American is a product of the soil. His characteristic virtues are the gifts of pioneer and rural days. For long years, the Church, as the State, has failed properly to appraise and appreciate the primary values of the rural constituents of our national population, and, correspondingly, has failed to give constructive thought to their conservation. The Church and the State have been, since the turn of the century, slowly and encouragingly realizing the price of this neglect. But we are yet only within hailing distance of an effectual and clear vision of rural duty and opportunity.

Our theological schools have not been rural-minded. The rural field has been regarded as a detour on the highway leading from the seminary to the happy haven of the city parish. Within recent years some of the seminaries have been offering courses in rural sociology and work. One of the most significant and inspiring evidences that the Church is beginning to see rural America as a major field of privilege and service is the selection by this great theological school of the rural work of the Church as the theme of this year's Hale sermon. I am grateful for the recognition. But, the seminaries are not yet giving a convincing vision of rural service, interpreting the rural ministry as a special vocation, and systematically offering definite training for work "beyond city limits."

The rural problem deserves an ever larger share of our consideration. We might choose a better word than "problem." It suggests a cold abstraction, the abstruse mazes of exhaustive and exhausting statistics, or the lifeless study of quantitative

IN THE FIRST PART of the Hale Memorial Sermon delivered at Seabury-Western Theological Seminary October 20, 1936, Bishop Green shows the primary importance of the farmers in our national economy, and describes the totally inadequate measures for their welfare taken by both Church and State. ¶ Part II will appear in an early issue.

values and the discussion of so-called "static work." Rural work must be lifted out of such frigid climes. It involves the fate of human beings. It can be faced only with the mind of Him who saw men, not as trees walking, but as sons of God and brothers one of another; not as so much

waving grain to be reaped by the exploiters, but as living souls to be gathered into the Kingdom of God; not as sheep to be sheared or slain for a greedy market, but as men hunting for life's satisfactions, tired, astray, and powerless. Like most of our social, economic, and political problems, the so-called rural problem is a battleground of clashing ways and wills, the way and the will of a heavenly vision and a sacrificial service, and the way and the will of selfish interest and avid exploitation. The real problem is within ourselves. It is that of our mental, moral, and spiritual response to the call of the Master. The rural situation is economically a problem of conservation of soil, and the natural resources of field, forest, and mine, and the distribution of the products thereof for the maximum benefit of the producer and the consumer. It is spiritually an opportunity for the conservation of human souls for whom Christ died, and for making them "like a tree planted by the waterside" in the service of State and Church.

IMPORTANCE OF AGRICULTURE

THE IMPORTANCE of agriculture and the farmer has been given compelling statement. Inscribed on the façade of the administration building of the Department of Agriculture in Washington are words of our first great President: "With reference either to individual or national welfare agriculture is of primary importance." Abraham Lincoln, speaking of farming as a mode of living, said, "No other human occupation opens so wide a field of profitable and agreeable combination of labor with cultivated thought as agriculture." The words of Theodore Roosevelt will express the consensus of statesmanlike thought:

"If there is one lesson taught by history it is that the permanent greatness of any State must ultimately depend more upon the character of its country population than upon anything else. No growth of cities, no growth of wealth, can make up for a loss in either the number or the character of the farming population. . . . We cannot afford to lose that preëminently typical American, the farmer who owns his own farm."

FARMER'S IMPORTANCE

THE IMPORTANCE of the farmer, in our body politic and economic, is receiving an ever larger recognition, from politicians for selfish reasons, from statesmen who see the life of the nation steadily and see it whole, from social prophets whose ears are open to the voices of the underprivileged, from educational and religious leaders who would unlock the closed doors of personality expansion and enrichment. Theodore Roosevelt, in 1908, inaugurated a noble and states-

manlike movement in the interest of rural America, by the appointment of the Country Life Commission, whose notable report yet echoes to challenge and to guide. The Church more slowly took up the cudgels for rural life. But for more than 20 years every leading religious body in the United States has been giving it systematic study and organized direction, gradually enlarging the vision of it as a specialized task, demanding trained leaders, and a program worthy of the interest and support of forward-looking folk. With some ebb, the tide flows in. The current must draw increasing strength from the forces of interest from every source, and especially from Christian people dedicated to the extension of God's Kingdom and the service of His children.

It is generally recognized that almost from the birth of the nation, rural civilization has been slowly and painfully crumbling before the corroding winds of industrialism and urbanization. Since 1880 the rural percentage of our national population has been consistently decreasing. We must needs, then, emphasize the fact that we are not putting thought and energy upon a vanishing race, nor interesting ourselves in an irrevocably lost culture. The rural population steadily increases in number. In the 50 years between 1880 and 1930, our rural population increased, using round numbers, from 35,500,000 to 53,500,000. In 1934 it was more than 56,000,000. It is estimated that in another 40 years the rural population will have reached the number of 70,000,000. No love's labor can be lost in service to such a large and increasing group of our national population.

It is well to stress that, from the standpoint of numbers, the typically urban states have as great a stake in the service of rural people as have the ranking agricultural states. For instance, the state of New York has a rural population of more than 2,000,000, a rural population equal to the total population of the state of Mississippi and one-fourth of a million more than the rural population of that state. The state of Illinois has a rural population larger than the total population of the state of South Carolina. Pennsylvania has 3,000,000 rural people; Ohio has more than 2,000,000; Michigan 1,500,000; California 1,500,000, all of these a larger number of rural people than have the typically rural states. The rural people of the predominantly agricultural states are more conspicuously a responsibility, and are relatively more important to the welfare of such states and of the Churches therein. But, from the standpoint of the number of human souls to be served, the bond of duty to rural people knows no state localization.

URBAN INTEREST CHALLENGED

THAT URBAN and industrial people for merely selfish reasons should interest themselves in the rural folk has been given frequent emphasis. Industrially speaking, agriculture is the basic industry. It raises the food indispensable to existence itself, and produces the raw materials without which the wheels of factories would cease to turn. Urban economic welfare rests on the shoulders of the farmer. He supplies the largest block of actual or potential purchasing power in the nation. The country feeds the city with people as well as products. It is estimated that more than 53% of the urban growth is from the rural districts. It has been stated that the urban birth rate is decreasing at such a rate that, without rural migration, urban population would be reduced one-third in three generations. In a decade 6,000,000 rural people move cityward. The educational, health, moral, and spiritual quality of the rural stream flowing into urban life affects directly and deeply the life-blood of the city.

URBAN CHURCH CHALLENGED

THE URBAN CHURCH should ponder similar facts. Recent surveys show that the membership of the city church depends largely for its steady growth upon the rural church. The increment of the city church is *by transfer* 80%; that of the rural church 17%. The large city church adds to its membership 20% *by accession*, the rural church produces 83% of its own membership. In the religious realm, then, as in the realm of industry, the rural worker is toiling where the raw materials are found. There is a plentiful harvest for the reaping. Only 40% of the rural population is in the active membership of the Churches. Twenty-one million rural Americans, ten times the membership of the Episcopal Church, about one-half the present membership of all Christian communions in the United States, await the touch of the coal from off the Altar. Truly, "the great rural areas of America present today the Church's most challenging missionary opportunity." One of our most thoughtful economists writes, "As goes the religious life of the country folk, so goes the religious life of the nation." The Church that wins the countryside wins the city street.

CONDITION OF RURAL AMERICA

THE PRESENT condition of rural America demands realistic thinking and constructive action. The farmer presents a tragic picture. The tidal wave of economic disaster, beginning as far back as the second quarter of the last century, moved steadily forward until in 1929 the farmer faced a crisis which seemed to presage the destruction of every high hope and brave plan that had sustained him through courageous years of toil and sacrifice.

FARM TENANCY

MANY are the symptoms of rural distress. Farm tenancy is now conspicuously one of the major issues. It is "the talk of the town." On the essential questions of social and economic justice and the moral fruits of tenancy all thoughtful men are in agreement. Ownership means hope, self-respect, independence. Tenancy means despair, servility, and slavery. All students of the existing condition will agree that the present state of the tenant in America threatens a return to rural feudalism.

It must be recognized, however, that the farm tenant problem cannot be isolated. Instances of pathetic poverty, of injustice and cruelty, of abject destitution, are easy to find. But pity for the suffering tenant, and indiscriminating emotionalism based upon ignorance of the economic farm problem, must not narrow our vision nor unbalance our judgment. That much of this is due to the cruel and unbrotherly hand of avarice and greed cannot be denied. Avarice knows no respect of persons. The profit motive shows the same face in the rural fields as in the urban factories. What greed and inhumanity have done to help in creating the city slums, greed and inhumanity have done for the creation of their twin sister, the rural slum. But the condition of the farm tenant, as of the city slum dweller, is due in part to economic maladjustment but in perhaps greater part to wrong agricultural policies rather than to the evil devices of men. The present economic forces and policies affect adversely all who seek gain or livelihood from agriculture. Forces operate which pave the way to bankruptcy for the farm owner, and to poverty for the tenant. The economic and moral salvation of the farm tenant must begin with making the economic world safe for the farmer. Recent measures, more or less artificial and temporary in char-

acter, have improved the condition of the American farmer, and greatly increased his income. But we must not be blind to the fact that it is a system with which we have to deal, and a system which needs drastic readjustments. The nation must redress the balance between agriculture and industry.

THE CHURCH AND FARM ECONOMICS

I OFFER no excuse for dwelling upon the economic conditions confronting the American agriculturist. No enduring civilization can be builded upon economic insecurity. Income measures the living standard. Living standards measure the standards of life. It has been aptly said that no one can "make an art out of living when not making a decent living." Satisfaction with present success and future hope measures personality morale. It is not easy to interest a destitute man in ethical aspiration or in a lofty religion. A man who sees his house of life crumbling over his head is not likely to be a good citizen, a constructive factor in social and political life, a conserver of moral ideals, or an active worker in spiritual enterprises. It has been well said, "Every problem of rural life is a problem for the Church." . . . "The life of the Church cannot be made rich and complete while country people live lives of poverty and utter dissatisfaction." If the present economic attitude and procedure continue we shall see the gradual disappearance of the small-farm owner, the increase of syndicate farming, the multiplication of absentee ownership, the extension of farm feudalism, the final reduction of the farmer to the state of an economic pawn for the protection of the kings and queens, with bishops and knights, the sheltered castles of the propertied few. We shall see then the loss of the cradle of our typical American. Farming as a mode of life and school of culture, as Abraham Lincoln saw it, will become a winsome memory and the farmer a tragic specimen of a lost civilization. The Church, as an organized institution seeking to survive, and as a divine organism seeking to serve, has a large stake in the economic salvation of rural America.

The cultural, ethical, and spiritual correlatives of the economic condition of the farmer are increasingly obvious, and sound the Macedonian call to service. The moral and spiritual condition of the farmer has been described in almost unbelievably strong language. "The farmer is desperate. His desperation is growing." "The old rural civilization is gone . . . no economic security, no culture pattern, no enduring spiritual background . . . disorganized, disheartened, disillusioned, and chaotic." "The farmer has reached the point of desperation . . . a rebel, bitter, suspicious, resentful." "Impatient . . . discontented." "The rural areas reflect the largest pagan element in our national population." "Most of rural America today is pagan." These words have been written by men who do not use language carelessly.

(To be concluded)

Baptized or No?

UPON THE ANSWER which is given to this question depends the citizenship of the person involved. No alien who comes to the shores of the United States is granted the privilege of coming upon his own terms. His course, if he would stay here, is prescribed for him and he must meet the requirements laid down by the government of this land.

Some people would seem to feel that with respect to the Kingdom of God, individuals may select their own route and method of entrance. It is in a false security that these individuals dwell. We can no more expect to enter God's Kingdom upon our own terms, then we can expect to enter a foreign country upon the basis of our own whims and fancies.

—(St. Paul, Minn.) St. John's Evangelist.

EVERYDAY RELIGION

Strengthen the Strong

FROM TIME TO TIME the servants of Christ are faced with this criticism: "Why does the Church give so much time and attention to weak and broken-down members of society? Why point your message and program so much at the sad and sick, desolate and down-and-outs? Why not strengthen the strong?"

We doubt that the Church gives a disproportionate amount of its strength to the weak. Too often we leave that to other agencies. But even admitting the indictment, the Church has the example of her Lord Christ and of the Apostles and Saints for going to the weary and heavy laden with divine refreshment. In doing so the Church is willing to face that most withering epithet of modern times—"sentimentality." If the Church is "sentimental" about the blind, deaf, lame, and dying; about sinners and prisoners and the despairing—well so was our Lord; and so were the first deacons and St. Paul and St. Teresa and St. Francis. It is good company.

But, take the sting of arrogance out of the appeal, "Strengthen the Strong," and we say, that is also Christ's plan, and the Church's plan. Our Lord meant that when He said to Peter: "When thou art converted, strengthen thy brethren." The members of the first Apostolate were strong men. They had been with Christ. They were His chosen ambassadors. They were to need all the reinforcement that St. Peter could give them out of his life-shaking experience.

St. Paul was strong, and he strengthened the strong; St. Peter, St. Barnabas, St. Luke, St. Apollos, and many another Christian on the high side. By all means, strengthen the strong men who are like to faint in the heat and burden of the day, when the battle is hardest. Come up to help of the mighty in the name of the Lord. Think of those who with high purpose and sensitive conscience are fighting what seems a lone battle against low aims and heartless mercenary practices. Encourage the brave who hold out for faith and for God amongst a worldly and unbelieving generation.

Give a hand to men and women of vision who "seek a City whose builder and maker is God"; our prophets, our poets, our advocates of righteousness, our artists who repudiate the baseness of the age and hold up the symbols of eternal values in glowing color—and are laughed at for their pains.

Strengthen the strong who work for peace, who will not use their strength for oppression and violence. Support those who fight for freedom and respect the sanctity of mankind. Cheer those who give us no rest and disturb our ease, and drive us to work. Pray and give for the spread of Christ's Kingdom. Are these the strong? Ah, if you could see how they snatch a pause in the midst of battle, how weary in that sword arm, how they dare not for a moment look back to learn if reinforcements are coming.

Yes, these are strong. But if you ask them you will find that their strength is all spent in the cause of the weak, of the little ones of Christ.

UNEMPLOYED CLERGY: They are nonexistent. For three months I have been endeavoring to find three; but after a campaign of correspondence and interviews I have two.

—Bishop Jenkins of Nevada.

The New Social Service Leader

Introducing the Rev. Almon R. Pepper

By Clinton Rogers Woodruff

UNDER THIS CAPTION I contributed an article to *THE LIVING CHURCH* [May 22, 1920] on the assumption of the office of executive secretary of the national Department of Christian Social Service by the late Rev. Charles N. Lathrop. His distinguished service in this field of activity is recalled with affection and gratitude. He was a true leader in the formative period of the Department's work, and made a most substantial contribution. He was followed by the Rev. C. Rankin Barnes, who consolidated the gains made by Fr. Lathrop. That he was not able to advance them greatly was due to the greatly diminished appropriations to the Department during the depression. The reductions were cruel. Really no other word can be appropriately used. It is no wonder that Fr. Barnes yielded to the temptation to return to parochial work and to follow in his father's footsteps as rector of St. James', San Diego.

It may be not inappropriate at this time to place on record a brief word of appreciation of his services as executive secretary. He held the faith of social service during a period of stress and storm. He exercised a meliorating influence of the first importance. No part of the American Church was overlooked and one hears on every side of his inspirational influence. He did a fine piece of work, finely, and the Church owes him a deep debt of gratitude for holding her lines steady on this particular field under circumstances of great and depressing difficulty.

And now comes the Rev. Almon R. Pepper on the scene and I bespeak for him the confidence and coöperation which were his predecessors' in such large measure, because he needs and deserves them.

One cannot but be impressed by his courage in assuming this new and additional obligation. I use the word "additional" advisedly because he will have to divide his time between the national Department and the national office of the Church Mission of Help. This is a pretty big undertaking, but Fr. Pepper is a young man (35), robust and full of abounding faith.

A word or two about his record: He is a graduate of Kenyon (1921) and of Nashotah (1924). Following his ordination to the priesthood in 1924, he became chaplain on the staff of the New York city mission society and while serving as such, completed the course of study at the New York school of social work, being graduated in 1929. The next year, Fr. Pepper was appointed executive secretary of the social service department of the diocese of Ohio and did a notable piece of work in that capacity. In 1932 he was appointed Canon of Trinity Cathedral, Cleveland, and for two years also served as rector of Grace Church, South Cleveland, as he is accustomed to hard work and driving a pair of horses. He is a member of the American Association of Social Workers and has served on the board of directors of several social agencies in Cleveland. He has frequently been a speaker at the Episcopal social work conferences.

As was said at the time of his election to the Church Mission of Help, he brought to the national office the experience of one who is both a priest of the Church and a professionally trained social worker. And both of these assets

will now be available to the national Department, at least for part time. His paper on the work of the Church Mission of Help at the Atlantic City conference brought him high and deserved praise. It gives one an insight into his methods of thought and work.

IN REPORTING on his retirement from the Ohio department of social service its then chairman spoke of the event as one of great importance. In Dr. Donald Wonder's words, "he had made a most enviable record." He established the Church chaplaincy service in Cleveland and Toledo, and this work was brought to a high efficiency. He made very definite contacts with parishes throughout the diocese and became adviser in social service problems. He made many contacts with the agencies and organizations for social service throughout the State, as well as in several communities in the diocese. He also made a very distinct place for himself in many branches of philanthropic work in Cleveland. After the announcement of his resignation in December, 1935, leaders of the Roman Catholic, Jewish, and Protestant social service agencies assembled at a dinner to do him honor, presenting him with a gold watch and flattering testimonials.

Some idea of the extent of the Ohio department may be gathered from the following memorandum of the 1935 activities:

Chaplaincy services: In Cleveland served 15 institutions with a staff of two full time workers and three part time workers. Budget: \$6,100. In Toledo, served 16 institutions with a staff of one full time worker and two part time workers. Budget: \$2,800.

Conferences were sponsored by the commissions of the department: Two on the town church; one on rural work; and one on chaplaincy work given by the Cleveland Church chaplaincy staff for a general group of Church people.

The department was represented at the national conference of social workers, the state conference, and the summer conference on the work of the rural church which is held each year at Madison, Wis., and has given assistance financially to the summer school conducted by Dr. Keller in Cincinnati. The social service work of the Woman's Auxiliary of the diocese is related to the department through the coöperation of Mrs. W. G. Mather, who represents the Auxiliary on the department. The department likewise had supervision of diocesan institutions: the Church Home (aged women), Cleveland; Gordon Cottage (aged women), Milan, Ohio; St. John's Home (girls), Painesville, Ohio; Holy Cross House, Cleveland (formerly an institution for crippled children, now functioning as a foundation in the interest of crippled and invalid children by supplying a part time chaplain to the Cleveland chaplaincy service for children's work, and by the support of one full time and one part time worker under the direction of the Association for the Crippled and Disabled).

This brief summary shows that Fr. Pepper has had an experience that qualifies him to act as a sane and intelligent adviser in manifold social service activities, and there is every reason to believe and expect that he will continue successfully in the inspirational influence of his predecessors.

A Father's First Letter to His Son

By the Rev. S. Janney Hutton

Master, Salisbury School, Salisbury, Conn.

A SHORT TIME ago I was reading from the third chapter of Proverbs: "My son, forget not my law, but let thine heart keep my commandments: for length of days, and long life, and peace shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

I closed the book and took a pencil, for I suddenly felt moved to write a letter myself. When I wrote it, I did not anticipate its being read for 15 or 20 years. In fact, I am not sure that I thought of its ever being read; I put the words down rather as an effort to crystalize certain thoughts with which my mind seemed saturated. And now I bring it forward almost apologetically and very shyly. For it is intensely personal. We are all of us blessed with occasional periods of emotional exaltation; but with Anglo-Saxon reticence, we endeavor to hide our real feelings at such times, and to appear to the world as in the usual commonplace mood. But I unconventionally and frankly admit that I am in such an exalted mood at the present moment—all because of a ten-day-old son. Perhaps I should run the usual bluff and try to appear indifferent.

But what does writing amount to, if the writer does not honestly express his deepest convictions and feelings? Therefore, though it takes courage for me to do it, I presume to offer publicly this letter which I have written to my son, because in it I have made a more sincere effort to express myself honestly than in anything else I have ever written or spoken.

MY SON: We, your parents, have brought you forth into a harsh world. Those of us who came to it before you have often found it cold, cruel, and hostile. And you look so innocent and helpless that it seems heartless of us to have brought you forth. You had no choice in the matter. We offer no apology, however; for it was our love that gave you being, a love that is the most precious thing we have found in life; and, because it has proved such a blessing to us, we firmly believe that all which springs from it must be good. Therefore we welcome you gladly and confidently.

As we gaze into your tiny blue eyes, our hearts seem to melt within us for tenderness. If you but knew us, you would doubtless expect an outpouring of oozy sentiment in this first address to you from your father. But, my son, you shall not be made the victim of such a flood. For as we gaze at you in fascination, our veins pulse with great hope, hope for you—such hope as we have never experienced before. And to dispel the haze of sentiment, I feel it necessary to give careful expression to that hope: necessary to think it over and define it, so that it may live and not pass in a moment from a brilliant flash to a wisp of ashen dust, like fireworks in a night sky.

Following the author of Proverbs, I hope that you will have truth, and mercy, and trust in the Lord. I hope many other things for you, but these, it seems to me, most of all.

May you be honest, absolutely honest. This sounds easy, but most of us who have gone before you have found it far too

difficult for us. It means not merely speaking the truth, but seeking the truth, and living the truth. No pretense, no bluff, no hypocrisy; but utter frankness. This requires courage. Most of us are the victims of fears, too often petty fears, but they lead us to quibble, to dissemble, and to lie. May you have the courage to face all such fears, petty and great, without flinching. Honesty also requires self-control. For to be honest, a man must live in such a way that he has nothing to hide from the world. May you be able to open all the corners of your life to the clear light of truth so that they never become dark and musty. To do this, you will need to be temperate, temperate in all things; for the rash moods of excess break self-control and lead us to do things that we admit reluctantly even to ourselves. So I hope that you will be truthful, and, to accomplish that end, that you may develop the courage and self-control which complete truthfulness requires.

AND "let not mercy forsake thee." I hope that you will be gentle and merciful—overflowing with loving-kindness. This requires sensitiveness to the feelings of others, quick understanding, and sympathy. Some are born, seemingly, with a sensitiveness much keener than that of others. It is frequently a source of suffering to them, for it increases their pain, their sorrow, their disappointment, their disillusionment. But I pray God that you may be endowed with it in generous measure. For I do not want you to escape pain and suffering, the pangs of sorrow and disappointment, or the awfulness of disillusionment. Because I believe that no strong human being can escape them, I am ready to see you experience them all; I want to see you develop the character to go through them courageously and triumphantly, for it is only thus that the human soul can grow to its full stature.

I particularly hope that you will be sensitive to the beautiful, and that you may learn to seek it and to find it everywhere. In your home, in churches, in the woods, on the mountains, by streams and lakes, at the seaside, on village streets, in shop and factory, and in the crowded slums of cities. May you know "the wild joys of living," and may you have the sound health to participate in them vigorously. And may you be sensitive to the beautiful as it is portrayed in art. May you have, as you look at a great picture, that inner vision which will cause your blood to tingle and make you marvel at it, not because the label bears the name of a man famous throughout the world or because it would command a fabulous price on the market, but because your sensitive soul catches something of the spirit of the artist who created it and you see with him the beauty that he found in his subject.

And similarly, may you be sensitive to the beauties of sound: may you love the names Beethoven, Brahms, Mozart, Wagner, Toscanini, because they are associated in your mind with experiences that stir you to the depths of your soul, that bring tears to your eyes and leave you speechless. And likewise, to the beauties of thought, as expressed in the works of the masters of literature. May you learn to love those who have won an assured place in the number of the best, especially the poets, and may you know the inexpressible delight that comes from exploring with them the wide range of human passion.

Thus I hope that you will love great art because of its

intrinsic loveliness, because of the ineffable rapture to which it can carry you, and also because it will cultivate in you that sensitiveness which will make you soulful and loving.

BUT love of art is not enough; it is even more essential that you learn to love man. Do this, and mercy will never forsake you, for it will become a basic quality in your nature. Trust men; deal with them generously. They will often disappoint you and sometimes take advantage of you. But your relations with them will be noble, as they can never be if you deal shrewdly, craftily, and with cunning. Love them; have confidence in them; be infinitely patient with them: it is only thus that you can ever learn how fine most of them really are. Those who at first seem to you detestable are too often the victims of hardship or misfortune. They have found the world too harsh for them. They have been crushed, or embittered, or withered and spiritually deformed. They are the ones who need your love and understanding most of all. If you find that you despise a man, do not accept your feeling as a pronouncement that he is despicable, but rather that you yourself have a withering and blighting soul. It may be that he is despicable, God alone can tell; and even if he is, what hope is there for him if you and all his other neighbors close your hearts to him?

And may you appreciate the sensitiveness to experience that we call religion. May you learn to turn familiarly to God through prayer, through the sacraments, and through meditation, so that you know the exaltation of mystical communion with God. It will bring you doubt, and disappointment, and anguish; but it will preserve you from despair. It will puzzle you, and make you wonder that the powerful, peace-giving, loving Father, who touches your soul and stirs it to such depths while He convinces you of His reality, can allow such injustice, and cruelty, and meanness as you see in the world; but, paradoxically, it will likewise give you confidence in Him, and conviction of your need of His strength and guidance as you set yourself to do His will. And it will give you the power to live manfully, nobly, adventurously, with an apprehension and an appreciation of the good that really exists in God's world and in your fellow men. Unless you can do this, I am sure that your life will be futile, and I fear that you will become cynical and ignoble. "Trust in the Lord with all thine heart; and lean not to thine own understanding."

I find, to my own surprise, that it is not in me to wish you to succeed, as the world measures success; for the standard by which such success is measured is material gain. The attainment of that requires, at best, a hardness or a shrewdness of character, and usually more noxious qualities. I should hate to see any of these in you. I want to see you industrious, not because you desire gain but because you find joy in doing creative work and because your industry is serviceable to others.

AND NOW I conclude with a promise. You shall live your own life, as far as we can make that possible. When we find it necessary to restrain or discipline you, our action will be directed not for our convenience but for your development, as well as we can see it. We shall pray for God's guidance as we try earnestly to prepare you to live your own life to its fullest and best. And may you have the fortune to find in your love the joy that theirs has been to those who gave you being. May God bless you.

Your fond and foolish, but very sincere,

FATHER.



CHURCH MUSIC

Rev. John W. Norris, Editor



JUST AS WE HAVE ENDEAVORED to show that there must be an active coöperation between clergy and choirmasters, so we would ask the laity on its part to coöperate in the development of good Church music. For frequently it is the congregation that forms the greatest barrier to this development. The people of the pews do not want any change and the rector is unwilling to offend them by making or allowing any alterations. In its final analysis the reason why the congregation objects is sentimental rather than religious.

There is little, if any, objection to a change in the style of anthems sung. The chants may be changed and the system of pointing altered. A few may find the new pointing difficult and ask about it, but not many. If plainsong chants are used in place of the Anglican chant there may be an objector who thinks the Church is becoming "Romanized." Let the choirmaster introduce a new hymn tune, however, and at once there is a buzz in the congregation and we are sure to hear "Why don't we sing the good old tunes?"

Well, it may be that the old tunes are not good tunes. Take for example the evening hymn, "Now the Day is Over" (number 364). Most people express an excessive fondness for it. Now sing all six verses of it without accompaniment and in unison, so that the sentimental passages for the tenor and the bass are not heard and see if singing the Note E 13 times out of 23 notes does not become tiresome. Or again take a word-Hymnal and read Hymn number 295, giving each word its proper accent and value. Then turn to the Barnby tune and see whether you think it is one that will bring out the true beauty of the words.

One of the curious phenomena of this matter of hymn tunes is that one can put different words to a familiar tune and never hear an objection. But change the tune to familiar words and voices are immediately raised. Are we not thinking more about our own pleasure than whether we are praising God?

Much of the objection to changes in the music of the services can be overcome if the rector and choirmaster will take the congregation into their confidence. If they can agree in principle, then let the rector inform the congregation of why the changes are being made and what the new methods are designed to accomplish. Most congregations will be tolerant, even though they are not at first convinced. It is when the congregation feels that it is being led blindly; when it is sure that some of its most cherished possessions are being taken away without reason that it assumes the attitude of defense. Given a reasonable explanation, and assuming that it has confidence in its spiritual and musical leaders, it will more often acquiesce in the program adopted.

So the laity must coöperate by being willing to learn; by being open-minded enough to accept changes when it is pointed out to them that these are being done to make the purpose of public worship a more fitting offering to God, and not to satisfy the musical desires of a choirmaster or rector.

THE CHURCH has presumed to affirm with depth of conviction that modern war is wholesale murder. —Bishop Freeman.

Arthur Tooth—as I Knew Him

By the Rev. Desmond Morse-Boycott

Author of *Lead, Kindly Light*, from which this article is adapted

ON MARCH 5, 1931, a sunny old saint passed peacefully away, and the curtain fell on an epoch. Up and down the press there were obituary notices, for Arthur Tooth was “news” because he had been in prison. They missed the point entirely. Arthur Tooth was “news” because he lived in perpetual sunshine, and because he bridged a gulf.

The gulf that he bridged divides the great Tractarians from the modern Anglo-Catholics. This is not the moment to describe the Movement, but it is relevant to say that many of the younger Anglo-Catholics are anxious over their leaderless condition. Upon them has fallen the mantle of illustrious fore-runners, who have written history over the face of the world-wide Anglican Communion. There were giants in those days, and there are few, if any, now—perhaps because the general stature is higher.

Arthur Tooth was one of the giants, and he towered into the present day. He was born at Swifts Park, Cranbrook, in Kent, on June 17, 1839, and was educated at Tonbridge School and Trinity College, Cambridge. He was fond of sports and travel, and once was lost in the Australian Bush, finding his way back by the stars. After several short ministries he accepted the derelict living of St. James', Hatcham. He repaired and furnished the church and began to draw a congregation. He founded a Community of Sisters and an orphanage, which served as the choir school of the church. His teaching was simple, lucid, and definite, and he introduced within a few years most of the customs and usages which are normal in moderate churches today, but were then considered the essence of Popery. He founded, also, the Guild of All Souls, which lives to this day.

The quiet growth of his parish in devotion was, however, rudely checked by Disraeli's ridiculous Public Worship Regulation Act, 1874, designed to put down “the Mass in masquerade.” It was enthusiastically supported by Queen Victoria, Lord Shaftesbury, and Dr. Tait, Archbishop of Canterbury. A new court was created to try cases, and was presided over by an ex-divorce court judge, Lord Penzance. Prosecutions were begun, with the result that a number of clergy were imprisoned. The average length of imprisonment was 147 days. Before his own, Father Tooth read the following charge to his people, in consequence of which the Rev. Randall Davidson,* the Archbishop's chaplain, who was sent to take services, was refused admission to the choir by the church wardens:

“In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* I, Arthur Tooth, priest of the Church of England, vicar of this parish, desire, in the present distress, to make profession, in the face of God and of my people, of my willing obedience to all lawful authority, as binding every Christian by the Word of God and the law of His Church.

“It has become my duty, in consequence of certain proceedings taken against me in a secular court, in respect of the manner of worship of the Church of England, to enter at this time my solemn protest against the exercise of secular authority in matters spiritual.

“And further, in full reliance upon the Christian intelligence of my people, and upon their loving readiness to suffer for the truth's sake, I hereby call upon them to recognize no ministrations in public congregation, nor any discharge among

them of the office and duty of cure of souls either in the immediate present or in the future, other than my own, or of those acting in my behalf under my authority.

“I make this call upon my people as the lawfully and canonically instituted priest of the parish, not inhibited therein, nor deprived thereof by any lawful and canonical authority. And I implore them, and if need be, require and charge them to bear steadfastly in mind that all ministrations and discharge other than my own are schismatical, and are an invasion and a robbery of the rights of the Church of England. Witness my hand this third day of December, being Advent Sunday, in the Year of Our Lord, 1876.

“(Signed) ARTHUR TOOTH, M.A.”

On the next Sunday there were 700 people present at High Mass, the clergy and congregations of St. Alban's, Holborn, and St. Peter's, London Docks, attending St. James', Hatcham, to support it by a visible token of sympathy. In the New Year the riots broke out, arranged by the Protestant underworld. And here, both as regards the imprisonment that was soon to rob St. James' of its confessor's presence and the frightful scenes that took place Sunday by Sunday, when windows were smashed, worshipers assaulted, and the Mass was disturbed by blasphemous yelling, I prefer to record Father Tooth' own words, 50 years after.

HE TOLD ME the story one day, after I had walked through a swirling mist to his orphanage for boys at Otford, Kent. The mist made me think of the mist of the years which separated the old man from descendants, like myself, of his contemporaries. We are so different from them. They were austere, self-disciplined men of prayer, who studied, and visited, and built up famous parishes with divine patience. We, their children, have a lilt in our lives. They wept, but we laugh. They lamented over a Church that seemed to be dead bones, but we are a mighty army. They abstained, but we, perhaps more in the spirit of St. Francis, who called for a dish of almonds and whipped cream on his death-bed, enjoy modern luxuries—smoking, for instance. “Will you smoke?” said Father Tooth to me, in his richly furnished study, hung with tapestries and pictures and relics collected from all over the world. “Have one of mine.” I had one of his. It was dry with age. I should not have been surprised to know that he had bought the packet when he came out of Horsemonger Lane Gaol.

While the ancient weed blazed up and crackled he told me the story. “I had a fine, united congregation at St. James', Hatcham,” he said. “Sunday by Sunday I had to say Mass with boing and hooting for response. Hooligans were sent down by the Church Association to disturb us, and, if possible, break up the service. They were paid half a crown each, while boys got a shilling. They would keep their hats on throughout the service, and often there were fights between loyal members of the congregation and the toughs. Then a charge was brought against me, and I wouldn't appear. They could find me nowhere, and thought I had slipped through their fingers.”

His eyes twinkled and his mouth twitched.

“I went to Maidstone,” he continued, “to await arrest, but nothing happened, so I came back to London, and there they took me. Horsemonger Lane Gaol doesn't exist now, and what do you think they've done with its bricks?” I could not

* He became Archbishop himself.

think. "Built a church with them. But the jail was a shocking place for draughts." The old man shivered in remembrance, and then merrily laughed. "I didn't mind, and I always *was* obedient. I expected to be there for years, and I must say they treated me fairly well. The warders didn't know what to make of me. I felt uncomfortable only when I exercised in the yard. There I was seen by the women, who used to wonder what the gay old dog in a clerical collar had been up to. They let me keep my clothes."

Through the windows I saw that the low-lying mist had cleared, and out in the sunny field there sounded the click of bat on ball, and the shouts of merry youngsters.

"I have trained fourteen hundred boys," he said, a little sadly. "They're all over the world. Some are doctors, some are clergy, some are lawyers. Some have been very bad boys. . . ." He said that as if he loved *them* more dearly than the good ones. "Sometimes they write to me. Sometimes they come to me."

"What happened when you came out of prison?" I queried.

"One day," he replied, "they told me to go, and, being always obedient, I went. I got back to Hatcham and found my church bolted and barred. I broke in by a window, and said Mass in the usual way, as it's now said in thousands of churches, with Altar lights and vestments. But it could not go on for long, and the congregation was broken up. My opponents bought the advowson, and put their own man in."

HE RETIRED with shattered health to a house at Woodside, Croydon, where he began a noble work for orphans, and among inebriates and drug addicts. In 1924 he moved to Otford where he continued his work for boys in a fine estate of some eighty acres, and there he died. If so sunny a saint could be said to have a shadow over his life it was cast, during his later years, by the unsuccess of his efforts to give away his magnificent mansion and grounds, first to the Anglo-Catholic Congress, and then to the diocese of Southwark, to the S.P.G., and to the Archbishop of Canterbury, as a training center or rest house for clergy, and to see erected in Canterbury Cathedral a worthy memorial to Thomas à Becket, his favorite saint. He had offered £10,000, and a committee was prepared to find a like sum, but negotiations were protracted, and the chapter rejected the design by Mr. Comper. Fr. Tooth died, and the chance was lost.

He left £33,000 to the two Sisters who had helped him to conduct the orphanage, which, I rejoice to say, is being carried on still, under the direction of Fr. Blofeld, formerly chaplain of the training ship *Mercury*.

It was my privilege to become the friend of this old saint, in later years, and to take my choir boys year by year to his orphanage, where he would feed them with pies full of sixpences, and then send them out to play cricket. Every few moments during dinner, which we took on the lawn, he would come strolling out from the kitchen with a hot pie under his arm. He loved little children, and they loved him. There was an intangible bond between them—the link of childhood, natural and supernatural. The year before he died my little slum choristers had been naughty, and I was obliged, with many apologies, to cancel their outing. It was the first year of the romance of St. Mary-of-the-Angels, written of in my *Ten Years in a London Slum* and *We Do See Life*. Small faults were large ones, therefore; and one did not feel that boys in a tiresome frame of mind should have a lovely treat. I have regretted, ever since, that we did not go. He wrote on a

(Continued on next page)

THE SANCTUARY

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

Our Lord as Preacher: His Aim (Continued)

V

LAST WEEK we took the Apostolic preaching, in its whole trend and emphasis, as proof that the new Gospel, as our Lord pressed it on His hearers, was centered in Himself. That is what the Apostles learned in their discipleship. What the Lord had, and has, to give, depended, and still depends, on personal contact with Himself. That is what they tell us.

This ought to be convincing. But we need not take it simply on the authority of the Apostles. We can do something to verify it for ourselves. Put aside the Book of Acts and the Epistles. Take the Gospels by themselves. Do they throw any light on our Lord's training of the men who were to be His messengers? on the method which He used, and the end He sought, in preparing them for their Apostolate? If so, we shall have new evidence, important even if indirect.

Some writers have suggested that the best title for our Gospels is *The Training of Twelve*. Certainly this matter plays a great part in the Gospel narrative. Our Lord's preaching to the multitudes appears as preliminary and incidental, characterizing only the first stages of His ministry. The calling of the Apostles marks a clear turning point. We read that, after a night in prayer, "*He ordained twelve that they should be with Him.*" Thenceforth His thought and care were more and more concentrated on them.

This change of emphasis comes to its climax in the story of the Passion. The shouts of the Palm Sunday throng, in an enthusiasm which was as meaningless as it was momentary, rings down the curtain, so to say, on our Lord's public ministry. The succeeding scenes, as having chief significance, are given in great detail. In them He is alone with His Apostles. The crowds have gone. Only a small group is left. But what is most significant is the fact that the Twelve are now actors, not merely audience. They share the stage with Him. And what rivets our attention is His evident dependence upon them. It is not simply that He longs for their support and sympathy in His agonizing trial, but rather that, for all the future, He and His mission must now be put into their hands. Are they prepared for it? He has spared no pains. Patiently, lovingly, with inspired wisdom, He has been training them for what was coming. Now the hour is at hand which is to put them to the test. As they meet that test, so will His own ministry be judged, and His work measured, for all the time to come. . . .

Reading the Gospel story in this way, we realize, perhaps for the first time, how critically important it was for our Lord that His Apostles should understand Him, should really "have His mind." We know what the sum and substance of their preaching actually was: "Jesus is Lord; come unto Him." Was that really what He meant them to tell men in His Name? That is the crucial question. Once more the Gospel story will help us to the answer.

WE HAVE all of us either gone forward or backward since a year ago. If forward, then we need to consolidate our gains; if backward, then our spiritual plight is evident.

—Rev. Arthur W. Farnum.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

A Vital Suggestion to Study Class Leaders

THERE IS MUCH cause for thought in the suggestions which were sent to me by a devoted Churchwoman 86 years young. I have not the privilege of knowing her personally, but what she says impresses me as being very important to mission study class leaders who would make their subject impressive and vital. It is important to know something of the geography, history, and customs of the country under consideration; but it is more important that the actual work in specific centers be known by our Churchwomen, whether this work be done in Church, school, or hospital.

This splendid woman tells us that she has been "vowed to missions" from the Auxiliary's earliest days. She says:

"I feel very strongly that our mission study classes spend too much time on the geography, history, and customs of the country we are asked to study so that very little time is left for the real study of the mission of the Church in these places. Not all of the women who attend study classes during Lent or at other seasons read the *Spirit of Missions* and THE LIVING CHURCH, so our class on missions is the only information on missions some Churchwomen have; should we not then try to give a clear, definite account of the work we are doing, beginning with our very first meeting? In case any member missed a session, a brief review of the last meeting's subject might be given in the minutes or at a special time."

E. S. MACL.

A Diocesan Program

THE DEPARTMENT of religious education of the Connecticut branch of the Woman's Auxiliary presents through its chairman, Mrs. Thomas J. Shannon, a well worked out program for 1936-1937. A separate subject is advised for study at each of the bi-monthly meetings and valuable suggestions are made for each session:

September and October. Subject: The Woman's Auxiliary to the National Council. Suggestions: Have a program committee in your parish auxiliary. Plan a definite program in the five fields—parish, community, diocese, nation, world. Study your annual report carefully. Have a missionary box exhibition for your parish when the box is completed. Prepare for the next triennial by study.

November and December. Subject: The Church. Suggestions: Use the Forward Movement literature. Do your part in the Every Member Canvass. Prepare for any special meetings.

January and February. Subject: Africa. Suggestions: Form a study class; a reading group. Have speakers from the field. Use movies and motion pictures. Make a scrap book of Africa. Enlist the whole parish in a festival.

March and April. Subject: The American Negro. Suggestions: Study course. Book reviews. Tie up study with box work. Procure leaders from Negro churches for speakers. Current events. Negro poetry, spirituals. Study classes may give thank offerings by contributing toward the Woman's Auxiliary scholarship for the Bishop Tuttle Memorial School at Raleigh, N. C.

May and June. Subject: Personal Religion. Suggestions: Plan for more regular and devoted Bible reading. Study your Prayer Book. Plan quiet hours and days for intercession. Corporate Communion on Ascension Day with special intention for women's work in the Church.

Prayers for Use at Election Time

LET US PRAY for God's guidance in this election.

V. In all thy ways acknowledge him;

R. And he shall direct thy paths.

ALMIGHTY GOD, the Fountain of all wisdom: Guide and direct, we humbly beseech thee, the minds of all of us called at this time to elect fit persons to serve in the government of this nation and state; grant that in the exercise of our choice we may promote thy glory and the welfare of thy people; and to those who shall be elected give, we pray thee, the spirit of wisdom and true godliness. All this we beg for the sake of our Lord and Saviour, Jesus Christ. *Amen.*

—Adapted from the *Scottish Book of Common Prayer.*

ALMIGHTY GOD, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen.*

—From the *American Book of Common Prayer.*

O ETERNAL GOD, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the peoples of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. *Amen.*

—*Prayer Book, Collect for Independence Day.*

Arthur Tooth—as I Knew Him

(Continued from page 496)

postcard two words—"Piteous Pies." The head choir boy, very sorrowfully (for the discipline worked wonders), wrote an apology, and received a tender benediction.

After his death, at the age of 91, a beautiful cricket bat was sent me by the Sisters. He had meant to give it to my boys, and it had stood in his study until he died. When St. Mary-of-the-Angels was dedicated by the Bishop of London it was presented to the chorister who had made the most progress in "musick, manners, and vertu."

He had no place in the bosom of his Mother Church in his lifetime, but first place in the hearts of children. And one day, when the Anglican Communion has learned to recognize sainthood, we shall find in her Kalendar the following feast:

"Arthur Tooth, Priest and Confessor"

When they laid his body to rest, at St. James', Elmers End, there was snow on the ground—a pall of purity.

THE GOOD CHURCHMAN will first try to reflect the mind of Christ and then he will take his chances on its being fashionable.

—*St. Andrew's (Kansas City, Mo.) Weekly News.*

BOOKS OF THE DAY Edited By Elizabeth McCracken

The Use of the Bible in Preaching

THE USE OF THE BIBLE IN PREACHING. By Carl S. Patton. Willett, Clark & Company. 1936. \$2.00.

IF THE GREAT GAINS that have come to us through historical understanding of the Bible are not to be sacrificed a revival of Biblical preaching is imperative. There are books galore on Biblical knowledge, but these the great mass of the laity simply will not read. To reach and help such persons is the task of the preacher, and the clergyman who neglects the opportunity is laying up infinite trouble for the future. In the past, no doubt, there was a lack of assistance for the busy parson in bridging the gulf that lay between historical exegesis and homiletic needs, but this lack is now being rapidly supplied; and among the relevant helps Dr. Patton's book ranks high. Since the expository problems are greatest in the Old Testament, he limits himself largely to this field and shows how the preacher should attack his task. Some of the passages he selects are familiar, such as Jacob's wrestling or David's dancing, but the sermons that emerge from his treatment are utterly unlike traditional handling; they are derived from a drastic critical analysis that lays bare the ultimate ethical and religious elements, and these are then translated into modern terms. Sometimes he chooses sections that most preachers would sedulously avoid: the adventures of Micah and the Danites in Judges 18, for instance, would seem scarcely to appeal to modern congregations, but Dr. Patton demonstrates that much can be made of this Micah. Particularly interesting is his chapter on Ancient Religious Ideas, where he shows that these ideas have highly modern counterparts. And he has some extraordinarily acute things to say about Idolatry, pointing out that he has "recalled this forgotten chapter in religious history not for its own sake but because it illustrates what happens everywhere in the moral and spiritual world" (page 169).

Sermons of this kind take some labor to prepare, if they are to be of any value. But they are the answer to the perpetual question that besets the parson, "What shall I preach about?" And they are also the answer to the question, "How can I teach my people something worth knowing?" Here Dr. Patton aptly remarks: "I do not advocate this style of preaching as necessarily better than any other kind. I merely say that it is calculated to accomplish a certain educative purpose to a unique degree" (page 264).

An index of texts would be a most valuable addition; the volume has no index at all. BURTON SCOTT EASTON.

The Monastic Republic on Mount Athos

THE MONKS OF ATHOS. By R. M. Dawkins. Illustrated. George Allen and Unwin. Imported by Macmillan. 1936. \$4.25.

THE MONASTIC republic on Mount Athos is a survival in modern days of Byzantine Christianity as it was in the primitive ages of the Church. To make a visit there is to enter within an atmosphere not unlike that of the monks and hermits of the fourth century. Under the special protection of the Blessed Virgin from earliest times, as the monks firmly believe, the monasteries of the peninsula escaped injury from the destructive forces let loose in 1914. One result of the Great War is that the dominion of the Greeks in their own monastic republic is no longer threatened by the Russians, who are now greatly reduced in numbers and in influence. The political sway of the Turks, dating from 1430, came to an end in 1912. The author states that the primary object of his book has been the gathering of a collection of the legends of Mount Athos; but to these he has added a historical background and some account of the life of the monks and the organization of the monasteries and hermitages. He says he has no intention of giving further description of the natural beauties of the peninsula after a preliminary sketch of the topography in an early chapter, but he has an eye for scenery and a love of flowers that compel him to outline many a charming picture. He was well equipped for his purpose by his

previous training and experience in Greek history, literature, and archæology, and also by so fluent a mastery of the modern Greek tongue that he needed no interpreter. He apologizes for what he fears may be arid in his accounts. It is true that his style, as well as some of his material, appears a little monotonous, but the more carefully one reads the less does this seem to trouble the reader, and there finally emerges a definite impression of the atmosphere of an old-world life, with its simple faith and its saturation with the feeling of the presence of the unseen world, that perhaps could not have been so well obtained in any other way.

Historically the range is from the building of the canal across the isthmus by Xerxes down to the modern dispute concerning the revised calendar, which has been adopted by only one of the 20 ruling monasteries. Woven into the narrative are conversations with odd characters, including some monks who have spent many years in the United States, and one who collects postage stamps. The author gives descriptions of services in the churches, but professes himself unequal to say much in detail concerning the liturgy; and he does not attempt to write of the inner life of the monks or hermits. He testifies to his belief in their sincerity and he has an obviously sympathetic attitude toward their Eastern mentality, in many ways quite alien to our way of thinking and expressing ourselves.

The greater part of the book is taken up with the recounting of legends that are evidently incredible, with little attempt at the difficult task of making a critical selection or appraisal. On the whole, the author has produced a good supplement to earlier volumes by other travelers. He includes a bibliography of the works to which he has referred in the preparation of his volume.

MOTHER MARY MAUDE, C.S.M.

American Personalities

ROOTS OF AMERICA. By Charles Morrow Wilson. Funk & Wagnalls. \$3.00.

THOSE who like to know their fellow men will find this "Travelogue of American Personalities" as it is described in its subtitle, highly entertaining and informing. It seeks to preserve the local types that are still to be found on the less traveled roads. Whether they will be with the next generation is a question suggested by a reading of the book. Not one of the characters will be found in *Who's Who*, but they will be recognized as substantial Americans who make up our rank and file. Surcharged with homely philosophy, it is an encouraging book. Here is just a sample: "Our author wound up one of his trips with a typical corn-belt farmer—who after a day's work sat before a hearth fire and said: 'When I sit and talk, I favor oil lamps. Electric lamps still strike me as sort of hard and cold. I guess that's because I belong to a kerosene age. My grandpa, old Bill Maddox, used to blow out the oil lamps and light up the candles. I reckon it's only a difference in the times.'"

Most of the illustrations are from the collections made by the Resettlement Administration. CLINTON ROGERS WOODRUFF.

AND THEY SHALL SEE HIS FACE

(In Memory of Our Blessed Dead)

THESE see His face—with eyes no longer holden
By the years,
For God has wiped away both night and morrow
And all tears!

These see His face—and not as in a mirror
Nor in part,
But safe upon His breast they also know Him
Heart to heart!

LILLA VASS SHEPHERD.

NEWS OF THE CHURCH

Thousands Attend Missionary Rally

Overflow Meeting Overflows in
Pennsylvania Demonstration to
Encourage Christian Witness

PHILADELPHIA—The old Academy of Music, which has accommodated most of the important gatherings of great size in this city since it was built, on Thursday, October 22d, housed what was probably the greatest demonstration for missions that has ever been held in the city. Every one of the 3,000 seats in the Academy was taken and thousands could not be accommodated. An overflow meeting at St. Mark's Church, three squares away, had to turn hundreds away for lack of room. The speakers were Bishop Manning of New York and Bishop Rowe of Alaska.

At 6 o'clock, preceding the meeting, 400 clergy and lay representatives from the parishes of the diocese of Pennsylvania attended a dinner and reception to the visiting bishops in the parish house of Holy Trinity Church. From the dinner tables this group joined another large group of lay people waiting in Holy Trinity Church, where all joined in a preparation service. The total attendance was 500. At the close of this service a procession was formed and marched to the Academy of Music through the city's streets, five squares away.

In the procession were 600 men including cadets from the Valley Forge Military Academy and the Pennsylvania Military Academy carrying the processional Cross, the diocesan flag, and the "stars and stripes," together with the bands from the two schools, the bishops, 150 vested clergy, and lay deputies to the diocesan convention and groups from many diocesan organizations, totaling more than 200 laymen.

The great stage of the Academy of Music was used to seat the clergy. The main section of the seats in the orchestra was reserved for the groups which attended the preparation service and formed the procession. The entire Academy was reserved for persons holding tickets issued through the clergy of the parishes. The Rev. Charles W. Shreiner, chairman of the
(Continued on page 503)

First Church Service in Knox County, Tex., Held

STAMFORD, TEX.—The congregation of St. Luke's Church, Stamford, recently accompanied Bishop Seaman on a pilgrimage to Munday, where the Bishop conducted the first services of the Episcopal Church ever held in Knox County. The trip of 75 miles was made in the rain. There was a dinner for the visitors and the local Churchmen.



REV. DR. W. A. LAWRENCE
Photo by Providence (R. I.) Journal

Dean Bulgakov Speaks on Work of Russian Church

PORTSMOUTH, N. H.—The Very Rev. Sergius Bulgakov, Dean of the Russian Theological Seminary in Paris, addressed a joint meeting of the Catholic Club of New England and the New Hampshire chapter of the Catholic Club at St. John's Church, Portsmouth, on October 12th. He spoke particularly of the work of educating 30 candidates for the priesthood each year, to ensure an educated priesthood for churches scattered throughout Europe. The work is no longer possible in Russia, where, he said, those ordained priests learn to conduct services but have little training in theology or other intellectual education.

On the following day the Dean addressed a congregation in St. Thomas' Church, Dover, on Christian unity; he also had a very interesting conference with the New Hampshire chapter Tuesday morning, dealing largely with the condition of the Russian Church in Russia and among the refugees in Europe.

New Organ for Pontiac Church

PONTIAC, MICH.—Representing "the fulfillment of the prayers and dreams of 14 years," according to the Rev. Bates G. Burt, rector of the parish, a new three-manual Frazee organ was dedicated in All Saints' Church, Pontiac, on October 11th, with appropriate ceremonies. A surprise feature was the presentation by Alfred L. Smith, senior warden, to the Rev. Mr. Burt of a bronze plate to be affixed to the organ console, worded as follows: "To the glory of God and as a tribute to the Rev. Bates G. Burt, in recognition of his noteworthy contribution to the music of All Saints' Church and this community."

Elect Dr. Lawrence W. Mass. Diocesan

Rhode Island Clergyman Chosen by
Convention on Second Ballot;
Son of Bishop Lawrence

SPRINGFIELD, MASS.—The Rev. Dr. William Appleton Lawrence, rector of Grace Church, Providence, R. I., was elected Bishop of Western Massachusetts to succeed the late Rt. Rev. Thomas F. Davies at a special convention held at Christ Church Cathedral, Springfield, October 21st.

The election of the Rev. Dr. Lawrence was accomplished on the second ballot when he received a majority of both clerical and lay votes. The election was made from a field of seven nominees, including, besides Dr. Lawrence:

The Rev. Edward C. M. Tower of Great Barrington; the Rev. Ralph H. Hayden of Pittsfield; the Rev. Arthur L. Kinsolving of Boston; the Rev. Harold E. Sawyer of Utica, N. Y.; the Rev. A. Vincent Bennett of Fitchburg; the Rev. William Smith of Worcester; and the Rev. John Crocker of Princeton, N. J., who withdrew his name before the balloting.

The choice of Dr. Lawrence was made on a nomination from the floor by the Rev. Richard Greeley Preston of All Saints' Church, Worcester, and seconded by Archdeacon Marshall E. Mott. His name was not mentioned by the special committee on nominations appointed at the last convention.

The special committee on nominations handed in three names: the Rev. John Crocker, the Rev. Dr. Arthur Lee Kinsolving, and the Rev. Harold Everett Sawyer, rector, Grace Church, Utica.

On the second ballot Dr. Lawrence received 35 of the 51 clerical votes cast and 70 of the 113 lay votes. A motion by the Rev. Edgar D. Brown of Chicopee to make the election of Dr. Lawrence unanimous was passed.

The Ven. Marshall E. Mott was chairman of the convention, and the Rev. Alfred Snively was chairman of elections.

The Rev. John Whiteman of Greenfield, chairman of the finance committee, recommended that the Bishop's salary be set at \$8,000 with an appropriation of
(Continued on next page)

Election of Dr. Atwill to Episcopate Accepted

ST. PAUL, MINN.—The Rev. Dr. Douglas Atwill, elected to the bishopric of the missionary district of North Dakota, has accepted the election subject to the consents of the standing committees of the Church, it was announced here last week.

Dr. Atwill is rector of St. Clement's Memorial Church.

World Needs Faith, Archbishop States

Canadian Primate Calls for Drive to Win Unchurched, at Missionary Mass Meeting

CHICAGO—The world needs faith today as never before in order to meet the complex problems of the day and avoid a breakdown of the social order. That was the message which the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, brought to a mass meeting of more than 3,000 Churchmen and women at the Auditorium Theater on October 18th. The meeting climaxed a week of sessions of the House of Bishops and Pan-American Conference of Anglican Bishops.

Taking as his subject, Understanding, Archbishop Owen in the major address of his visit spoke of the unfortified boundary 3,000 miles in length between the United States and Canada; this situation is rooted in mutual affection and understanding, he said, adding: "It is by conference that we grow to know each other."

PLEADS FOR UNDERSTANDING

The Primate pled particularly for a better understanding of the Church and the present constituency of the Church.

"Not quite outside the Church, on the very fringe, is a great mass of nominal Churchmen and women," he said. "They have a certain regard for religion but remain outside its mission and influence. We should seek to learn what they think of the Church and what we can do to bring them into a more vital relationship with religion. We have not been sufficiently anxious about these nominal Churchmen. We should spend our energies more definitely and aim our prayers toward a solution for this vast group."

At another point, Archbishop Owen asserted: "We must catch a glimpse of the sorrow and need and suffering in the world today and then work for its alleviation."

"The essential purpose of the Church is to teach God," he stated in conclusion. "When faith in God weakens, the Light fails. Such loss of faith is one of the great troubles with our age. Man needs God if he is to hold his sanity and integrity. Out of the confusion and uncertainty in our homes, in our nations, and in the world there comes to us today the summons of Bethlehem and Calvary and only by recognizing the message which they give us can we find peace and security."

SPIRITUAL REVIVAL NEEDED

The present civilization will collapse unless there is a definite revival of the spiritual life, declared Bishop Rowe of Alaska, at the mass meeting. He termed the mad rush of the present age as a symptom of the need for the spiritual; Christianity has a program to meet the occasion; enthusiasm is the great need of Christians toward their Church.

Bishop Stewart presided at the meeting and 500 men and boy choristers of the Chicago choirmasters association provided the musical setting. James Millerd, president, directed the group.

Elect Dr. Lawrence W. Mass. Diocesan

Continued from page 499

\$1,000 for traveling expenses. This was passed by the convention.

Holy Communion was celebrated in the cathedral before the election by Dean Edrop, assisted by the Rev. John H. Nolan. Luncheon was served for the delegates at 1 P.M.

A committee to inform Dr. Lawrence of his election as Bishop of Western Massachusetts was appointed by the chair. The committee consists of Dean Edrop, the Rev. Richard Greeley Preston, Judge Davenport, and Archdeacon Marshall E. Mott.

Adjourning at 2:30 P.M., the convention was declared by several observers to have been marked by an excellent spirit. "The convention was run off by the presiding officer with decision, snap, and fairness," said one.

WILLIAM APPLETON LAWRENCE

Dr. Lawrence is the son of the Rt. Rev. William Lawrence, for many years Bishop of Massachusetts until his retirement in 1926. The late Rt. Rev. Charles Lewis Slattery, who succeeded Bishop Lawrence, was a brother-in-law of Dr. W. Appleton Lawrence and was formerly rector of Christ Church (now Christ Church Cathedral), the see of the Bishop of Western Massachusetts.

Dr. Lawrence was born in Cambridge in 1889 while his father was Dean of the Episcopal Theological School. He entered Harvard in the class of 1911 and completed his course in three and a half years. He then entered Union Theological School in New York City and while there assisted at St. George's and St. Bartholomew's Churches.

In 1912 he married Miss Hannah Wheelwright Cobb of Chestnut Hill and after a summer abroad they lived in Cambridge while Dr. Lawrence attended the Episcopal Theological School. In 1914 he was ordained deacon and in 1915 priest by Bishop Lawrence. For about a year he served as assistant at Grace Church, Lawrence, and in the fall of 1915 was called to be rector of St. Stephen's Church in Lynn. In 1926 he became rector of Grace Church, Providence, succeeding the Very Rev. Philemon F. Sturges, now Dean of St. Paul's Cathedral in Boston.

In Providence, Dr. Lawrence has been active in civic affairs and in the work of the diocese of Rhode Island. He has several times been delegate to General Convention and is a member of the standing committee of the diocese. He was elected Bishop Coadjutor of the diocese of Newark in 1932 but declined.

Dr. and Mrs. Lawrence have seven children.

WPA Prepares Church History

NEWARK, N. J. (NCJC)—Complete indexed records of every church in Essex county are being compiled by field workers of the WPA historical survey project in this state.

Mr. Kaneko Visits Michigan Parishes

Japanese Brotherhood Secretary Addresses Colored Congregation in Detroit

DETROIT—Tadao Kaneko, secretary of the Brotherhood of St. Andrew in Japan, returned to the diocese of Michigan from October 17th to 23d, for a number of speaking engagements. On Sunday, the 18th, he spoke from the pulpit in St. John's Church, Detroit, St. Matthew's (Colored) parish, and St. Columba's, at the morning, afternoon, and evening services, respectively. On Monday morning he addressed a group of students at Northwestern High School, and that evening spoke to a city-wide group of boys and men of the Church at dinner in St. Paul's Memorial Church, Detroit. He was the after-dinner speaker at the weekly meeting of the Detroit Normal School in St. Paul's Cathedral on Tuesday evening, and addressed parish dinners in Grace Church, Port Huron, on Wednesday evening; St. Paul's, Lansing, on Thursday evening; and St. Paul's, Jackson, on Friday evening.

Mr. Kaneko found his listeners eager for the message he brought from the Orient, and were particularly interested in what he said about the Forward Movement as carried on by the Japanese Brotherhood. He stated that through the wider use and understanding of the principles of the Movement, it was hoped to make the Church more real to the people, and to arouse in them the feeling that the Church is their own and not a mission being carried to them through an outside agency.

Allan L. Ramsay, diocesan director of boys' work, was responsible for Mr. Kaneko's itinerary, and tried to find time for a little sight-seeing, including the air races at Selfridge Field, Detroit, and Henry Ford's historical Greenfield Village. Mr. Kaneko's Japanese costume was most interesting to his audiences, and he did not mind in the least explaining the various details of the "full-dress."

Mark 50th Year of Chicago Parish

CHICAGO—Christ Church, Woodlawn, has been the center of a series of events observing the 50th anniversary of the parish. The festivities started Sunday, October 4th, with the presentation of a jubilee confirmation class to Bishop Stewart, a reception and dedication of several memorials. The celebration closed on the 11th.

Clergy of the city were guests of the parish at luncheon on October 7th, and a golden jubilee dinner was given October 8th, with several clergy who were reared in the parish as guests. These included the Very Rev. Victor Hoag, Dean of Christ Cathedral, Eau Claire, Wis.; Dr. Charles Herbert Young, Davenport, Iowa, former rector; the Rev. Norman B. Quigg, Streator, Ill. Present also was Joseph A. Rushton, Chicago investment banker and son of the founder and first rector of the parish, Dr. Joseph A. Rushton.

Secretary Plan is Rejected by Synod

Province of Midwest Votes Down Proposal of National Council; College Work Discussed

MADISON, Wis.—Decision against accepting the National Council's proposal of a field secretary for each province, and strong emphasis of the work of the Church in colleges and universities featured the meeting of the synod of the province of the Midwest, held here October 20th to 22d.

Although the delegates and visitors were roasted in the heat of Tuesday, drenched in the heavy rain of Wednesday, and chilled by the sudden drop of temperature on Thursday, their confidence in the future did not waver. Without a dissenting vote the synod increased its budget.

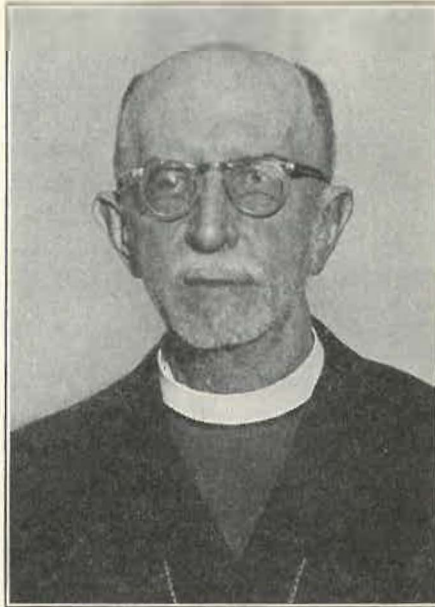
The delegates took considerable time to discuss the need of some new legislation at the next General Convention relating to the office of the Presiding Bishop.

The Woman's Auxiliary held its sessions in Grace Church. In her address of welcome, Miss Margaret Goodwin, president of the Auxiliary of the diocese of Milwaukee, spoke of Nashotah and Racine as the two great places for Church pilgrimages in the diocese. Miss Elizabeth Matthews of the National Council spoke on Our Responsibility to the National Council and recommended the reading of a recent book by D. J. Fleming, *Ethical Issues Confronting World Christians*. In his address to the Auxiliary on the Forward Movement, Bishop Hobson told the story of how the manuscript of the Forward Movement on *Proving Prayer* was selected. Two manuscripts were submitted anonymously for consideration by the commission. One was written by a prominent Evangelical and the other by a Sister. The Evangelicals on the Forward Movement Commission all voted to accept the manuscript that had been written by the Sister and the Anglo-Catholics voted for the manuscript written by the Evangelical. But as the Evangelicals outnumbered the Catholics on the Commission, the Sister's manuscript was the one approved.

The synod preacher was Bishop Hobson of Southern Ohio. In speaking of the Forward Movement, Bishop Hobson said:

"It is not a pietistic effort in which any individual seeks to serve just himself. We must bring members of the Church to a fuller knowledge of what part they play in the corporate life of the Church. And so we must teach what worship really means."

The main feature of the synod was the time given to what the Rev. Dr. Theodore Wedel called "the Church's newest missionary field," namely, the college campus. All members of the synod and Auxiliary visited the Episcopal Church's student center at the University of Wisconsin, St. Francis' House, and also saw some movies there of college work in the province. The student chaplain at the University of Wisconsin, the Rev. Alden D. Kelley, who is also the provincial chairman of college



ARCHBISHOP HUTSON

work, addressed the Woman's Auxiliary, and the main speaker at the synod banquet was the Rev. Theodore Wedel, national secretary for college work. Dr. Wedel said:

"We are back to the days of the Early Church, when the problem of Christology was seen to be central in Christian faith, for it is the problem of God. It is the problem of God, of accepting or rejecting a supernatural reality in life, which haunts the disillusioned intellectual world. It will accept, I think, either God or nothing. And the modern undergraduate is ready to listen to preaching about God. Perhaps he is merely willing to listen, but that is much. He can be made to respect the 'foolishness of the Cross' when he has only a sneer for the petty manicuring of morals. He may scoff at the piety of his Puritan forefathers. He does not scoff at the faith of a St. Francis."

With the exception of the president, Bishop Gray of Northern Indiana, who holds office until 1938, officers of the province were reelected.

Editor Finds Clergymen Critical, Long-Winded

CLEVELAND (NCJC)—Clergymen like to criticize but they are slow to give praise, declares O. M. Walton, religion editor of the Cleveland *Plain Dealer*, in an article which appears in the *Bishop's Letter*, official periodical of the diocese of Ohio. He discusses the publicity methods of those with whom he has come into contact.

"Worst of all is the clergyman, speaker, or writer, who insists that his sermon or contribution, when requested for publication, be used exactly as he submits it. His ultimatum is an expression of a lack of confidence in the editors. His article, in all probability, will be too long.

"Another serious indictment against the clergy and the Church from the editor's point of view is that they have many critical things to say about articles which appear that they do not like and very little praise for those with which they agree. Editors, like other men, are more easily won than kicked into a new point of view. Like others who deserve to be friends, they should be cultivated."

Archbishop Hutson Dies in Chicago

Primate of West Indies Succumbs to Pneumonia Following Sessions of Pan-American Conference

CHICAGO—The Most Rev. Dr. Edward Hutson, Archbishop of the West Indies, died at St. Luke's Hospital, Chicago, October 22d. The Episcopal chaplain, the Rev. William Turton Travis, was with him when he died. His death came from pneumonia, complicated by angina pectoris.

The Archbishop, though not a rugged figure, seemed in excellent health throughout the Pan-American Conference of Anglican Bishops meeting the preceding week in Evanston, although he laughingly complained from time to time about feeling the cold of our autumnal days. He was one of the speakers at the Church Club dinner on the 15th. He presided at the fourth conference on the 16th and took part in the discussion on The Western Hemisphere and Missions. On Saturday morning he presided again, and shared in the Summation of the Conference Discussions. On the 18th Bishop Stewart of Chicago drove him and Archbishop Owen to Chicago where they broadcast their message to the Church. Later he accompanied Bishop Stewart to St. Luke's, Evanston, where the Archbishop pontificated in cope and mitre at the Solemn Eucharist of the patronal festival of St. Luke's ProCathedral. That afternoon he shared in the missionary mass meeting at the Auditorium, Chicago.

Two days later he planned to leave with the Bishop of British Honduras and the Bishop-designate of the Windward Islands. But on Monday, October 19th, after luncheon with his hostess and brother bishops of the West Indies at the Blackstone Hotel he complained of a severe pain in the side. His hostess, Mrs. Frank Hixson of Lake Forest, drove him at once to St. Luke's Hospital where it was discovered that he had a temperature of 104. Doctors and nurses immediately took charge. Tuesday morning pneumonia developed. By Tuesday afternoon his condition was critical and Bishop Stewart was summoned from the provincial synod in Madison, Wis. The hospital chaplain, Fr. Travis, rector of Grace Church, who was in constant attendance, heard the aged prelate's confession, anointed him and gave him his Communion. Immediately an improvement in pulse and temperature was recorded and by the time Bishop Stewart arrived from Madison, His Grace was able to talk hopefully of his recovery and to share in prayers.

Meanwhile the approaching synod of the West Indies and the consecration of the Bishop of the Windward Islands necessitated the departure of Bishop Dunn and Archdeacon Tonks, who reluctantly and regretfully set out on Tuesday bearing with them the Archbishop's instructions and designation of the Bishop of British Hon-

(Continued on page 506)

CMH, Fr. Pepper Consent to Council Appointment as Social Service Head

Church Mission of Help Council Stipulates That Combined Office Shall Be Temporary

NEW YORK—The board of directors of the national council of the Church Mission of Help, meeting on Monday, October 19th, at the national headquarters of CMH, voted unanimously to give consent to the acceptance by the Rev. Almon R. Pepper, executive secretary of CMH, of the appointment offered him by the National Council of the Church as executive secretary of the Department of Christian Social Service of the National Council.

The resolution of consent provided (1) that such appointment shall not extend beyond the close of the General Convention of 1937; (2) that the appointment shall leave him free to devote at least half of his time to National Council Church Mission of Help; (3) that the financial arrangements be such that this organization can engage a competent assistant without addition to CMH expenses; (4) that the duties of such new appointment shall be specified in writing as definitely as possible.

The directors agreed that care should be taken to keep distinct the separate identity of the national council of Church Mission of Help and that separate offices should be maintained. It was agreed also that the appointment is an emergency measure, made necessary by the fact that the Department of Christian Social Service must not any longer be left without a head, and by the fact that Fr. Pepper is



CINQUE CENTO CRUCIFIX

This handsome 16th century Italian crucifix was recently given to St. Paul's Chapel, Trinity parish, New York, by Edward W. C. Arnold in memory of his aunt, Caroline Arnold Field. St. Paul's is observing its centennial the last week in October.

CMH Executive Secretary Accepts on Part-Time Basis; Did Notable Work in Ohio

NEW YORK—The Rev. Almon A. Pepper has accepted the National Council's appointment as executive secretary of the department of Christian social service on a part-time basis by arrangement with the Church Mission of Help, as suggested in the Council's action at its September meeting. On the basis of this action, Fr. Pepper will serve as executive secretary of the Church Mission of Help, and also as executive secretary of the department of Christian social service. This joint relationship is to continue until the next general Convention which is to meet in Cincinnati in October, 1937.

In 1930 Fr. Pepper was appointed executive secretary of the Ohio diocesan social service department and did a notable piece of work in that capacity. In 1932 he was appointed Canon of Trinity Cathedral, Cleveland, and from 1932 to 1935 he was rector of Grace Church, South Cleveland. He became executive secretary of the Church Mission of Help in January, 1936.

the only candidate considered by the National Council of the Church.

The point was stressed, however, that, though both CMH and the Department of Christian Social Service require the full-time service of an executive secretary each, yet their work is so closely related in many of its aspects that one executive secretary can actually do the work of both organizations, for a limited period. Furthermore, both will gain by the increased understanding and enlarged scope for cooperation in the future.

Members of the board of directors present at the meeting were: Mrs. John M. Glenn, president; Mrs. Theodore W. Case, Mrs. Kendall Emerson, Miss Mary E. Johnston, Mrs. Frederic Pease, Mrs. Harrington Putnam, the Rev. Dr. Frank Gavin, the Rev. Frederick B. Halsey, the Rev. Dr. Alexander C. Zabriskie, the Rev. James L. Whitcomb, and Burton H. White.

Dr. Wieland Declines Appointment

CHICAGO—After conference here with Bishop Cook of Delaware, president of the National Council, the Rev. Dr. George A. Wieland announced his decision to decline his appointment as executive secretary of the Council's Field Department. Dr. Wieland was chosen to fill the post, made vacant by Dr. Reinheimer's advancement to the episcopate at the Council meeting last month.

Restore Historic Church

BUNKER HILL, W. VA.—Old Christ Church, on the edge of Bunker Hill in the Shenandoah valley, will be restored to usefulness within the year through the efforts of the eastern convocation of the diocese of West Virginia. The church's history dates back to 1740.



FR. PEPPER

Bishop Ingley Sends Out "Prayer for the Times"; Seeks Wisdom in Voting

DENVER—Bishop Ingley, coadjutor of Colorado, has sent out the following Prayer for the Times, with a particular view to the coming presidential election, for use in the diocese of Colorado and elsewhere:

"Almighty God, in whose hand are the nations of the earth, we beseech Thee graciously to behold the people of this land who turn to Thee for help and succor.

"Direct us as we exercise the gift of suffrage, that by Thy inspiration and guidance we may perform Thy gracious will. Endue with the spirit of wisdom those to whom we entrust the authority of government, that they may cooperate with Thee and Thy purposes.

"Give us a hearty repentance for past failures, and tender compassion for human suffering. Make us so mindful of our duty toward others, that the poor may give thanks unto Thee, and that the faith of the weary and heavy laden may not fail.

"Make truth and justice, mercy and peace, to flourish in our land, that Thy Kingdom may come and Thy will be done, through Christ our Lord. Amen."

United Church of Canada to Ordain First Woman Minister

TORONTO (NCJC)—Miss Lydia Gruchy, B.A., B.D., will be ordained into the ministry of the United Church of Canada on November 4th at St. Andrew's United Church, Moose Jaw, where she is at the present time serving as assistant minister.

Miss Gruchy is Canada's first woman minister, but she will be followed shortly by others in this new field of endeavor for women of the United Church. There are at the present time six women registered in the theological course at Emmanuel College.

The Church of England in Canada is not affiliated with the United Church.

Mark Grand Rapids Parish's Centenary

Western Michigan Diocesan Says Church Has Been Center of Zeal for Missions

[See cover picture]

GRAND RAPIDS, MICH.—A series of events to celebrate the centennial of St. Mark's parish, the Rev. H. Ralph Higgins, rector, has been carried on through the month of October and will continue until November 22d. The Very Rev. Frederick Cary Grant, Dean of Seabury-Western Theological Seminary and a former curate of St. Mark's, delivered at a service of Morning Prayer on October 25th the closing address in a series by distinguished speakers from outside the parish.

Other speakers were Bishop McCormick of Western Michigan, Bishop Dallas of New Hampshire, Bishop Rogers of Ohio, and the Rev. Dr. Duncan Browne of Chicago.

In an address at the beginning of the festivities last month, Bishop Whittemore, coadjutor of Western Michigan, stressed the value of the parish not only to the community but to the Church as a whole.

"St. Mark's," he declared, "has during all these years been a great center of missionary zeal, supporting the Church throughout the diocese and the general Church with a generosity which has made it one of the great sources of the progress of the diocese and a powerful support to general missions. . . . The parish through all these years has been one of the fountain springs of community life and stability."

The Bishop declared that St. Mark's

would not have existed for 100 years unless it were meeting a vital human need.

On October 6th, the exact date of the centennial, a centennial stone was set at the base of the north tower of the church in which a copper box was placed containing the history of the parish, the centennial program, a list of donors to the centennial fund, and current local newspapers. A festival celebration in the church, at which the rector preached, and a banquet in the evening further signalized the day.

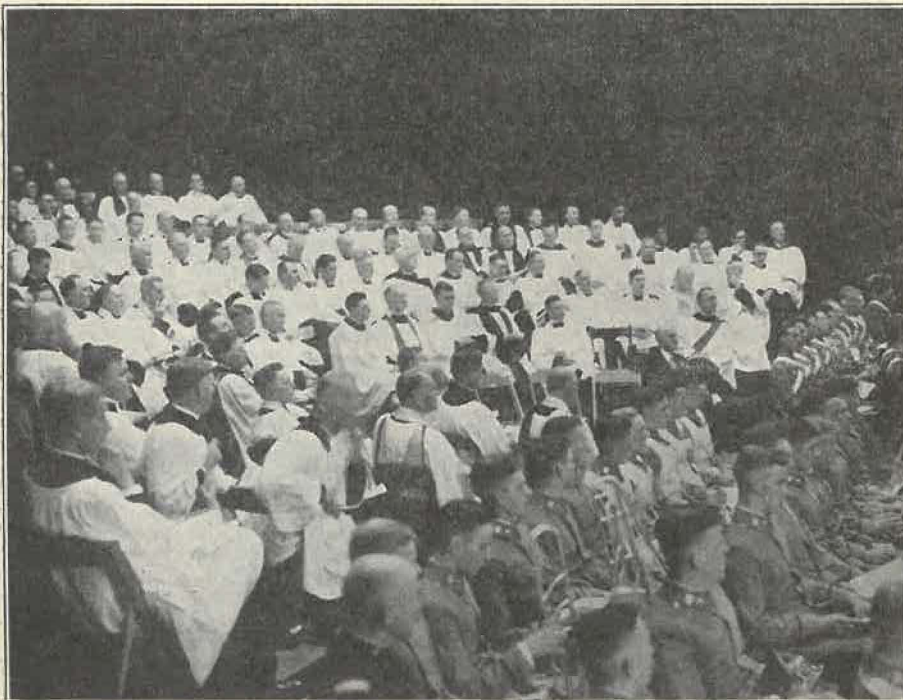
W. Va. Paper Resumes Publication
POINT PLEASANT, W. VA.—The *Church News* of the diocese of West Virginia has been revived after a 10 year lapse in publication and made its first appearance in September with a 12-page issue. Bishop Gravatt is editor-in-chief and the Rev. F. T. Cady, Point Pleasant, is managing editor. The paper is published monthly at Point Pleasant.

Thousands Attend Missionary Rally

Continued from page 499

missionary research committee of the diocese, opened the mass meeting and introduced Bishop Taitt of Pennsylvania.

The great notes sounded throughout this public demonstration were encouragement to the missionaries of the world and witness to the faith in the Christian gospel. It was done in the spirit of a continuation of the great missionary interest aroused in the diocese some months before. "Christ for the World" has been the motto and goal which the field department of the diocese has been holding before the Church in these parts since the crisis of one year ago, endeavoring to arouse everyone to a sense of Christian stewardship.



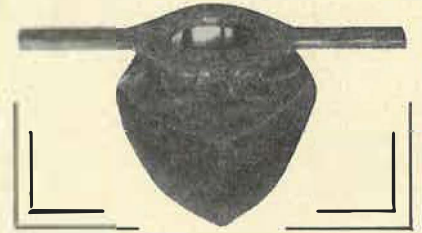
Wide World Photo.

AT THE PENNSYLVANIA MISSIONARY RALLY

Clergymen of the diocese are shown at the meeting in the Academy of Music. The uniformed cadets are members of the Valley Forge Military Academy band.

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Icon Presented to New York Cathedral

Archbishop Athenagoras, Bishop Manning View Gift as Symbol of Friendship Between Churches

BY ELIZABETH McCracken

NEW YORK—The beautiful icon painted by the monks of Mount Athos for the Cathedral of St. John the Divine at the request of the Ecumenical Patriarch of the Eastern Orthodox Church was presented by Archbishop Athenagoras to Bishop Manning at a great service held in the cathedral, October 21st.

There was a large attendance both of members of the Episcopal Church and the Greek Orthodox Church. The consuls of Greece and Rumania were present, with other diplomats. Archbishop Athenagoras, attended by many of his clergy, all in gorgeous cloth-of-gold and cloth-of-silver vestments banded with multi-colored brocade and embroidery, marched in the procession. Bishop Manning, wearing his convection robes of scarlet, was attended by Bishop Gilbert, Dean Gates, many of his clergy, and the students of the General Theological Seminary, in academic dress. The procession was led by the crucifer of the cathedral and the choir. Archbishop Athenagoras' choir had places in the choir gallery.

The icon, which represents St. John the Divine, was borne in the procession to the choir and there placed on an easel. Nearby was a stand holding the rock from Mars Hill sent to the cathedral in 1934 by Archbishop Chrysostom of Athens. The painting of St. Paul preaching to the Athenians, sent with the icon but as a personal gift to Bishop Manning from Archbishop Chrysostom, was not on view.

Dean Gates read the First Lesson; the Second Lesson, taken from the Revelation of St. John, was read by Archbishop Athenagoras' vicar, in Greek and then in English. The Greek choir sang in Greek two specially prepared hymns, one to the Ecumenical Patriarch and one to Bishop Manning. At the end of the service, Archbishop Athenagoras pronounced a benediction in Greek and Bishop Manning pronounced the benediction in English.

The icon was presented immediately after the two Greek hymns, Archbishop Athenagoras with his vicar and other clergy



LEADERS AT THE PRESENTATION OF THE ICON
Bishop Manning is on the left in the foreground, and Archbishop Athenagoras on the right.

standing on one side of it; Bishop Manning, Bishop Gilbert, and Dean Gates on the other. The vicar, from the lectern, read the document, in Greek, issued as Protocol No. 985 by the Holy Synod of the Eastern Orthodox Church, and sent by the Ecumenical Patriarch to Archbishop Athenagoras. A translation also was read. It said:

"The holy icon of the Holy Apostle, which, as Your Eminence knows, had been long ago ordered by the late Patriarch Photios to be made by artists of the Holy Mount Athos, for the Episcopal Cathedral of St. John the Divine, with the expressed desire that this icon be offered and deposited in the said church as a brotherly gift of our Church to the Episcopal Church, came, unfortunately, to our hands only recently. For this reason, we are late in sending it, in a separate case, to Your Eminence. We are also enclosing herewith our letter addressed to His Grace the Bishop of New York, Monseigneur William T. Manning.

"We request Your Eminence to take this icon and present it to His Grace, together with our letter, and also express to him verbally our fraternal greetings and wishes."

The vicar then handed this letter and its enclosure to Archbishop Athenagoras, who presented them to Bishop Manning with an address, saying in part:

"This icon is not merely a gift. It comes from the age-long Ecumenical Patriarchate of Constantinople, the religious center of the Eastern Orthodox Church. It has been sent by the supreme head of the Orthodox Church, who continues the great traditions of the Ecumenical Patriarchs, who had as their mission the spreading and consolidation of the Christian Faith. It was made in the Holy Mount Athos, which is the cradle of the unbroken traditions of Orthodoxy. It is presented in the midst of this official and holy gathering, to the Episcopal Church, so much loved and respected by all the Churches of the East. Therefore, this offering is a symbol

of the good relations among the two Churches. These relations are taking, in the last years, a more concrete form.

"I am happy to be the messenger of this desire of the Eastern Orthodox Church by presenting such a significant offering to Your Eminence, who is one of the strongest heralds of *rapprochement* and reunion of the Churches, by the strength of love and by the bond of faith."

Bishop Manning, receiving the icon, and accepting also the personal gift of the Archbishop of Athens, said in part:

"The Ecumenical Patriarch has indeed honored us by sending us this gift, and we ask you to assure His Holiness of our great happiness in receiving it because of our esteem and reverence for the Patriarch himself and for his holy office as head of the Eastern Orthodox Communion and because we see in this gift a symbol of the deep and brotherly fellowship between the historic Catholic Churches of the East and the Anglican Communion of which our own Church is a part. We see in this gracious and loving act on the part of His Holiness a symbol of the spirit which exists between the Eastern and the Anglican Churches and which we trust is even now drawing us into full communion and fellowship at the Altar of Christ our Lord. . . . Such a token of fellowship and common faith between the Churches of East and West is of international significance and sounds the note of Christian hope in this time of world confusion and uncertainty. We give thanks for the close fellowship which exists between the Eastern Churches and the Anglican communion and we pray that through the grace and power of Christ the spirit of unity and fellowship may speedily prevail among Christians of all names in all the world, that fear and hate may be thus banished from the earth and brotherhood may reign among all mankind."

At the conclusion of Bishop Manning's address, he and Archbishop Athenagoras gave and received the kiss of peace.



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21 Matriculate at Theological School

Ceremonies Begin with Three Hour Meditation Service for School; Speakers Stress Intellect

CAMBRIDGE, MASS.—The matriculation of 21 new students at the Episcopal Theological School here October 19th was the occasion of a gathering of celebrities and a genuine spiritual experience for those most vitally involved.

Dr. Norman B. Nash of the school faculty conducted for the whole school a three hour service of meditation in the morning. Canon Trowbrige of St. Paul's Cathedral, Boston, was the preacher at the 5 o'clock service of matriculation. He particularly emphasized, in his advice for ministerial preparation, the abiding necessity for each man to realize that he was preparing himself to be one through whom the majority of his future parishioners would get their idea of Jesus Christ. Dr. William H. P. Hatch commended and strongly commented upon Canon Trowbrige's admonition, later in the evening. As senior member of the faculty, Dr. Hatch's impassioned plea was received with an ovation.

In the absence of the Very Rev. Henry B. Washburn, Dean, Dr. J. Thayer Addison, acting dean, presided as toastmaster. Dr. Addison announced to the school that within the last three days, at Chicago, two of its former students had been elected bishops. Messages of congratulation were sent to the Rev. Douglas H. Atwill, '07, Bishop-elect of North Dakota, and to the Very Rev. Harry Beal, '11, Bishop-elect of the Panama Canal Zone.

Among the trustees and distinguished guests at the dinner Prof. E. A. Whitney of Harvard University spoke with great clarity and earnestness on the cleavage in the legal background of the present political and social world dilemma, with which the modern Churchman is faced. Professor Whitney scored the "hands off" policy, sometimes rife in religious circles, in the welter of modern totalitarian secularism.

Perhaps the most affecting speech of the evening was that made by Prof. James Buell Munn of the English faculty in Harvard University. Prof. Munn, not a member of the Episcopal Church, expressed the poignant need, in this generation, for the forces of the Spirit "to rend the veil which shrouds the modern mind." He referred particularly to the educated mind.

Bishop Sherrill of Massachusetts, as final speaker, delivered a near-ultimatum to the student body. He said, in effect, that unless the present generation of students did avail themselves to the utmost of the intellectual preparation for their ministry, they could hope for nothing but disaster; that the vital need of the modern Church was for a teaching ministry, one equally able with the lay world, to understand the issues that imperiled civilization.

Among the trustees present were Judge A. N. Hand of New York and J. F. Woods of Boston. The Rev. P. E. Osgood of

Church Life Insurance Company Reports Gains

NEW YORK—In his latest report to the directors, William Fellowes Morgan, president of the Church Life Insurance Corporation, reports gains in the issuance of life insurance and annuities for the first nine months of this year as against the corresponding period in 1935. New annuity contracts issued from January 1st through September 30th show an increase of 33%. First year annuity premiums show a gain of 46%. Ordinary life insurance written over the same period shows an increase of 2.10%.

The Church Life Insurance Corporation is a subsidiary of the Church Pension Fund.

Emmanuel Church, Boston, and Prof. Kenneth Conant of Harvard were also at the speakers' table.

Students who matriculated at the Episcopal Theological School were:

Arthur Clinton Barnhart, Albion Pearson Beverage, Jerry Echols Carpenter, William James Chase, David Rea Cochran, Robert Lewis Curry, James Boyd Davis, William Chadwick Garner, Charles Goodwin, Charles Stephen Hackett, Charles Havens, Jr., John Brooks Hawkins, Alanson Higbee, William Hamilton Jeffrys, George Edward Keith, Richard Eldredge Lyman, Jr., Donald Williamson Mayberry, Dietrich Felix Eberhard Raszki, Henry Dart Reck, John Jacob Weaver.

New York Deaconess School Opens

NEW YORK—The New York Training School for Deaconesses opened on October 7th with 22 students. Graduates doing Church work and several deaconesses living in the house bring the number of the family to 32. The faculty is the same as last year with one exception: the Rev. W. Norman Pittenger of the General Theological Seminary will teach the courses in the New Testament.

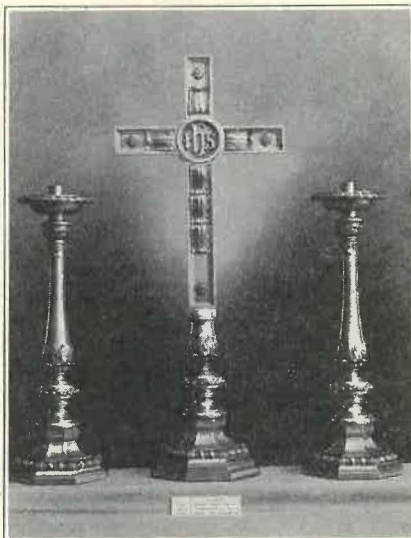
Hold Six Schools in Massachusetts

Training for Leadership Stressed by Diocesan Religious Education Department in Fall Program

BOSTON—Training for Christian leadership has major place in autumn activities of the diocese of Massachusetts. Six schools in Boston, Lawrence, Salem, Quincy, Taunton, and Fall River offer wide choice of courses.

The Boston school in the Cathedral Church of St. Paul began on October 1st and continues through eight successive Thursday evenings; it has the most comprehensive program, including inspirational courses for deepening the religious life; educational ones; and practical courses of program building and leadership, in all its phases, with children, boys and girls. The series of lectures on family relations, for married men and women only, preferably those with children, is of a type that experience has proved valuable. These six schools are conducted under the auspices of the diocesan department of religious education.

The Cambridge lectures, so called from the leadership given to them by members of the Cambridge Theological School faculty and the fact that the metropolitan course is held in that school, will be held in November at four centers: St. Anne's Church, Lowell; St. Stephen's Church, Lynn; Grace Church, New Bedford; and the Theological School in Cambridge. One course, Pastoral Care, conducted by Bishop Sherrill, is for the clergy; the other courses are for laymen and women. Sponsored by the department of religious education, these lectures each end with a short service of meditation.



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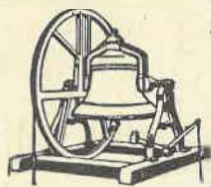
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THE LIVING CHURCH

Mrs. H. B. Jacobs Dies at Newport

Leading Anglo-Catholic Woman
Was One of Most Generous
Givers to Work of Church

NEWPORT, R. I.—Mrs. Mary Frick Jacobs, wife of Dr. Henry Barton Jacobs of Baltimore, Md., and Newport, and one of the leading Anglo-Catholic lay women of the Church, died here October 20th. She was more than 80 years old. Shortly before her death she received the last sacraments of the Church.

Mrs. Jacobs has for nearly 50 years been, in an inconspicuous and always unadvertised way, one of the most generous benefactors of the work of the Episcopal Church. Not content generously to support the Church of Grace and St. Peter in Baltimore, and the diocese of Maryland, she educated men for the ministry, was underwriter of scores of projects of the theological research and publication, supported in trouble and sickness a large number of priests and Church workers, and contributed hundreds of thousands of dollars to missionary enterprises. She was for a number of years a large supporter of St. Stephen's College, up to the time that college abandoned its Church connection and changed its name.

To the city of Baltimore she was also extraordinarily generous. In addition to her other charities there she has entirely supported, for 50 years, the clinic of the children's hospital; and two years ago she gave to the city her collection of pictures and objects of art, valued at \$2,500,000.

Her first husband was Robert Garrett, president of the Baltimore and Ohio Railroad, after whose death, and some years of widowhood, she was married to Dr. Jacobs in 1902. She had no children.

Mrs. Jacobs was brought up as an Evangelical Churchwoman; but by virtue of study and travel she came conscientiously and enthusiastically to hold the Anglo-Catholic position; and she has been a practising Catholic for many years. She has been an invalid during the last five years; but, of singular clarity of mind, she directed her large and complicated estate to the end, devoting especial and personal attention to her benefactions. Always urbane and delightful socially, and at one time one of the leaders of American society, she lived an inner life of austere and regular beauty. Those who knew her all admired her efficiency, generosity, and charm. Those who knew her more intimately loved her as a woman of humble and God-aspiring sanctity, with a singular nearness to our Blessed Lord.

Her body was buried from Grace and St. Peter's Church, Baltimore, on October 24th. The requiem High Mass was sung by the Rev. J. Reginald Mallett, rector, assisted by the Rev. Gordon Mallett, rector of the Church of the Resurrection, New York City, as deacon; the Rev. Bernard Garlick, rector of St. Alban's, Centerdale, as subdeacon; and the Rev. Dr. Bernard Iddings Bell, Canon of Providence.

Retreats at St. Barnabas' House

NORTH EAST, PA.—St. Barnabas' Brotherhood was host to a series of three retreats held under the auspices of the diocese of Western New York at St. Barnabas' House by the Lake, North East. These retreats, from October 4th to 11th, were attended by some 22 priests and four laymen, and were conducted by the Rev. Fr. Whittemore, superior of the Order of the Holy Cross.

Archbishop Hutson Dies in Chicago

Continued from page 501

duras as consecrator of the Bishop of the Windward Islands.

High hopes were entertained for His Grace's recovery, but his heart (he was a sufferer from angina pectoris) gave out and he died quietly on Thursday morning.

The Bishop of Chicago immediately took charge and completed arrangements for the shipment of the body to Boston, designating the Rev. E. S. White, rector of the Church of the Redeemer, Chicago, to accompany it there, where it was understood that Mrs. Hutson would arrive from Antigua.

A Requiem Eucharist was held in the ProCathedral, Evanston, on October 23d, attended by large numbers of diocesan clergy and laity.

BISHOP STEWART'S TRIBUTE

The Bishop of Chicago sent to THE LIVING CHURCH the following tribute to Dr. Hutson:

"His Grace was a Christian character of rare beauty, whose genuine piety was accompanied by a rare sense of humor and marked by a childlike humility and simplicity. He made a profound impression upon everyone he met and captured the hearts of hundreds of people after the Church Club dinner by his apt stories and twinkling good humor.

"To the Pan-American Conference he not only contributed a constant faithful attendance upon its sessions and a modest but valuable share in the debate, but he also served as chairman of the findings committee which drew up the final message of the conference.

"The whole diocese of Chicago is smitten with grief over the death of the Archbishop. They are thankful, however, for the glimpse, however brief and fleeting, into the life of this devoted Apostle, and join with the diocese of Antigua and the province of the West Indies, and indeed with the whole Church in gratitude for Archbishop Hutson, and earnestly pray for God's continued blessing upon his work, and for the repose of the soul of this humble, faithful servant of Christ and His Church."

BURIED FROM BOSTON CHURCH

BOSTON—In accordance with the late Archbishop Hutson's wish to be buried near Boston, his funeral was held at the Church of St. John the Evangelist here Wednesday morning, October 28th. The celebrant at the solemn requiem was the Rev. Raymond T. McDonald, SSJE, and the burial service was conducted by Bishop Babcock, Suffragan of Massachusetts. Interment was in the cemetery of the Society of St. John the Evangelist at Foxboro, Mass.

United Peace Group Closes First Year

Dr. Van Kirk Summarizes Results
of United Front of 34 National
Peace Organizations

NEW YORK (NCJC)—Walter W. Van Kirk, director of the National Peace Conference, summarized October 4th the results of the first year of the conference's organized activity.

Membership now includes 34 national organizations in a new unifying agency prepared to speak and act at appropriate times for the peace forces of the nation.

Programs were cleared among the 34 coöperating organizations, to aid each in contributing its maximum in influence.

Speakers were made available for mass meetings in strategic centers.

Radio presentations of the peace issues were broadcast to the nation.

Seven hundred prominent speakers were mobilized to protest greatly increased appropriations for military purposes.

The conference is now appraising the peace resources of the country, with a view to putting them into action in accumulating force.

"By the united front," Dr. Van Kirk declared, "the national peace organizations form a single cause that will appeal with greater force to local individuals to organize by groups, to share facts and interpretations with their neighbors, and to arouse for action peace-loving Americans who are now too seldom informed on militarism's tactics."

Special committees of eminent and experienced observers of world affairs are preparing reports for the conference. Subjects first chosen for study and interpretation include: neutrality, economics and peace, the Far East, military training in schools and colleges, and national defense policies.

The conference will issue a series of eight small books a year, dealing with such topics as the economic necessity for an orderly world, and the case for and against war as a "biological necessity."

Religion in the Home Stressed by Arizona Forward Committee

PHOENIX, ARIZ.—The Arizona Forward Movement committee is centering its work this autumn on religion in the home. The main objective is to restore or introduce family prayer into every Church home in the district.

In order to enlist the interest and help of children in this, a miniature Altar cut-out has been designed and will be distributed.

Each parish and mission is to be visited by a team of three speakers who will address three meetings. One meeting will be for young people, another for women, and the third a general meeting in the evening.

Special emphasis is being placed on moral and religious conditions today, and the elements which make a real Christian home.

NEW Fall BOOKS

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Toward the Christian Revolution: A Symposium

Edited by GREGORY VLASTOS. Foreword by RT. REV. RICHARD ROBERTS, Moderator of the United Church of Canada. A group of brilliant Canadian thinkers discuss in a surprisingly forthright manner the necessity for Christians to make the building of a new social order their prime concern.....\$2.00

Contributors to "Toward the Christian Revolution"

GREGORY VLASTOS, B. D., Ph. D., Associate Professor of Philosophy, Queen's University, Kingston, Ontario.
JOHN LINE, M. A., S. T. D., Professor of the History and Philosophy of Religion, Victoria University, Toronto.
R. B. Y. SCOTT, B. D., Ph. D., Professor of Old Testament Literature and Exegesis, United Theological College, Montreal.
EUGENE FORSEY, M. A., Oxon., Sessional Lecturer in Economics and Political Science, McGill University, Montreal.
J. KING GORDON, B. D., M. A., Oxon., Special Lecturer in Social Ethics, United Church of Canada, formerly Professor of Christian Ethics, United Theological College, Montreal.
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Pacifist Priests in England Unite

English Clergy Form League for
Peace, Excluding Bishops; to
Spread Pacific Arts

BY GEORGE PARSONS

LONDON—A large number of priests of the Church of England are uniting to oppose war in all circumstances, and are preaching its complete renunciation, here and now.

The League of Clergy for Peace has been founded, under the chairmanship of the Rev. F. Lewis Donaldson, Canon of Westminster; and these clergymen meet together from time to time to discuss various international problems from the Christian standpoint. In practice, membership of the league is mainly confined to the metropolitan area of London, but is open to all clergy (other than bishops) in communion with the Church of England.

The reason for the exclusion of bishops is that since the league is not associated with any particular school of Churchmanship, nor with any political party, it was deemed advisable not to seek to identify any members of the episcopate with what is a definitely pacifist movement. It is a well-known fact that there is a considerable division of opinion concerning pacifism among the bishops, as with other dignitaries of the Church, not to mention the laity.

One bishop, for instance, has declared that the pacifist creed is "definitely anti-Christian in its character," while another has said that if war should unfortunately once more break out, then pacifism becomes "an eccentricity and a disloyalty."

Constructive pacifists consider that the time has come when those clergy, of all schools of thought, who are resolved to have nothing to do with war, or preparation for war, should make their position perfectly clear to their spiritual authorities. Their attitude is not one merely of non-resistance but of non-violent resistance, and they believe that such attitude is in accordance with the verdict of the official Church, that "all war is contrary to the mind of Christ." (Lambeth Conference Report, 1930.) One aim of the society is to aid the growth of mutual understanding among the nations in all the spheres of social life and in the arts of peace.

Announce Organization of New

Roman Catholic Pacifist Group

NEW YORK (NCJC)—The organization of a Roman Catholic peace society for those who, while they cannot join any of the existing pacifist groups, nevertheless feel that they cannot in conscience take part in a modern war, was announced in the October issue of the *Catholic Worker*.

A similar group of Roman Catholic conscientious objectors has just been organized in England.

A definite plan of action has not yet been worked out.

Changes in Constitution of Women's Order Viewed

NEW YORK—At the fall meeting of the national council of the Order of the Daughters of the King, September 28th to 30th, matters pertaining to the suggested changes in the constitution were thoroughly discussed. These changes are to be presented to the delegates who will assemble in Cincinnati in 1937 at the time of General Convention.

The program was considered in detail and it was decided to make the theme of the next triennial convention program, *What Wilt Thou Have Me to Do?*

Noonday prayers, followed by a meditation, were given on each of the three days of the meeting by the Rev. Dr. John Gass of the Church of the Incarnation; the Rev. Almon Pepper, executive secretary of the Church Mission of Help; and Miss Grace Lindley, executive secretary of the Woman's Auxiliary.

Council members were present from Colorado, Connecticut, New York, North Carolina, Ohio, Pennsylvania, Tennessee, Texas, and Washington, D. C.

Bishop Tucker Consecrates New Church for Mountain Mission

CROSS ROADS, VA. —Holy Innocents Church at Cross Roads in Albemarle county was consecrated on October 5th by Bishop Tucker of Virginia, assisted by Bishop Goodwin, the Coadjutor, Archdeacons Neve and Mason, and a large number of other clergy.

The consecration of Holy Innocents Church establishes a new mission in the mountain work of the diocese of Virginia. A large number of mountain people who have become dispossessed of their homes by the establishment of the Shenandoah National Park, have settled in the neighborhood of Cross Roads. The mission at Simmons Gap within the park area is gradually being closed because of the removal of the mountain people and the church at that point was removed and has been reconstructed in an enlarged form for the new mission at Cross Roads.

The interest aroused in the community is great and the work gives promise of developing into an important mission field.

Texas Clergy Plan Conferences in Parishes, Aid Student Work

HOUSTON, TEX.—A parish conference in each of the 75 parishes and missions in the diocese of Texas was planned at the annual clergy conference of the diocese held recently at the Houston Yacht Club with Bishop Quin as the leader and 44 clergy in attendance.

The parish conference plan was submitted by the Forward Movement committee of the diocese, of which the Rev. Dr. James Pernet DeWolfe, rector of Christ Church, Houston, is chairman. The proposal received the unanimous approval of the clergy, as did also one to raise a special fund in the diocese of Texas for the erection of a student center at Texas A. & M. College at Bryan, to cost in the neighborhood of \$5,000.

Canon Carnegie Dies in England

Noted Clergyman and Author Made Many Visits to America; Urged British-American Friendship

LONDON—The Rev. Canon William Hartley Carnegie, noted English clergyman and author, died here October 19th, at the age of 76. He was rector of St. Margaret's Church, Westminster, and a Canon of Westminster Abbey at the time of his death.

NEW YORK—Canon Carnegie had many ties with America. His second wife was Mary Endicott, daughter of Judge William C. Endicott of Boston, a former Secretary of War; and each year he was the conductor of a Memorial Day service for American dead in the World War.

The son of Robert Carnegie of Terenure, county Dublin, Canon Carnegie studied at Magdalen College, Oxford, and was ordained to the priesthood in 1887. He was curate in Stanningley, York, and East London; rector of Great Whitley from 1889 to 1903; select preacher at the University of Oxford, 1905 and 1906; and in 1916 became speaker's chaplain in the House of Commons. In 1919 he was made sub-dean of Westminster Abbey, having previously been Canon and Archdeacon of the Abbey.

The New York Times quotes Canon Carnegie as follows on the subject of British-American rapprochement:

"It is a truism to say that the world's progress depends mainly on the extent to which America and the British Empire cooperate with each other on terms of mutual confidence and cordiality. Your primary concern must be to see that America is Christianized. Our primary concern must be to see that the British Empire is Christianized. Let us meet on this level and our unity is assured."

Canon Carnegie was the author of many books, including, *Through Conversion to the Creed, Some Principles of Religious Education, The Church and the Schools, Democracy and Christian Doctrine, Anglicanism: An Introduction to Its History and Philosophy, and Parliament and the Prayer Book.*

Bishop Manning of New York, who knew Canon Carnegie personally, declared when informed of his death:

"Canon Carnegie will be greatly missed in the Church of England, and the news of his death will bring sincere sorrow to his many friends in this country. He has many times visited the United States. In 1923, acting for the Bishop of London, he presented the pastoral staff to the Bishop of this diocese by the Bishop, clergy, and laity of the diocese of London.

"Canon Carnegie was an able scholar and writer, and his writings are well known. He held the offices of Canon and sub-dean of Westminster Abbey, rector of St. Margaret's Church, Westminster, and chaplain to the House of Commons, and his wisdom and ability in the exercise of these offices were universally appreciated and won him the admiration and affection of all who were brought into contact with him."

California Clergy Send Vote of Confidence to South Indian Christians

SAN FRANCISCO—The convocation of San Jose in the diocese of California, meeting at St. Stephen's Church, San Luis Obispo, passed the following resolutions, introduced by the Rev. Charles R. Greenleaf, rector of St. Mary's-by-the-Sea, Pacific Grove.

"RESOLVED: That the convocation of San Jose in the diocese of California send to the Bishop of Dornakal and those of other communions associated with him in promoting the South India Plan: greetings in Christ and a vote of confidence with regard to their labors in trying to bring into being the goal of the Lambeth Quadrilateral through the proposed South India Plan.

"RESOLVED: That the dean of the convocation present this or a similar resolution, on behalf of this convocation, to the next diocesan convention."

These resolutions were introduced as a result of the letter of appeal sent to Churchmen in the West by certain leaders of the South India Plan and printed in THE LIVING CHURCH for July 18th.

Plan Memorial Service for Late Bishop McKim

NEW YORK—A memorial service for the Rt. Rev. John McKim, missionary Bishop in Japan from 1893 to 1935, whose death occurred last April, will be held on the afternoon of All Saints' Day, November 1st, at 4 o'clock in St. Thomas' Church, New York City. Bishop Manning and the rector, the Rev. Dr. Roelif H. Brooks, will officiate in the service. Bishop Francis of Indianapolis and Dr. John W. Wood, executive secretary of the National Council's Foreign Missions Department, will make addresses.

Assisting the bishops and the rector in arranging the service is the following committee: the Rev. Dr. George P. T. Sargent, rector of St. Bartholomew's Church, New York; E. K. Warren, president of the New York Church Club; Mrs. J. Ralph Jacoby, president of the New York diocesan Woman's Auxiliary; Eugene C. Worden, Samuel Thorne, and Mrs. Arthur A. Choate, who are respectively president, secretary, and chairman of the woman's division for the American Council of St. Luke's Medical Center, Tokyo.

Delhi, N. Y., Church Consecrated

DELHI, N. Y.—Bishop Oldham of Albany on October 25th consecrated the new St. John's Church at a service combined with his Confirmation visitation. The congregation of St. James' Chapel, Lake Delaware, joined with the Delhi parish for the occasion.

The solid stone church, with a background of hills, takes the place of the structure that burned a few years ago. The architect is Norman Sturgis of Albany. The rector of St. John's, the Rev. Jackson A. Martin, has been in office since July 1st and took over the completion of the building from the former rector, the Rev. Clarence W. Jones.

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Widows, Orphans Society Liquidates

Insurance Organization of Ohio
Diocese Gives Way to Pension
Fund System

CLEVELAND—At a meeting of the Ohio Widows and Orphans Society held at the office of the president, the Rev. Dr. W. F. Peirce, at Gambier, action was taken looking to the liquidation of the society.

This society was formed in 1845 by the convention, which at that time included the present dioceses of Ohio and Southern Ohio. It was incorporated for the purpose of paying an annuity to the widows of deceased clergy and also for assistance in

the care of minor children of deceased clergy. Contributions were made to the capital fund of the society by clergymen and laymen in the state of Ohio, and eventually the capital was built up to exceed \$100,000. A small annual fee was collected from the members, also contributions were made annually by many parishes, and these together with the interest due from investments were enough to pay promptly the annuities due the widows of deceased members.

As time went on the number of annuitants naturally increased each year, and with the introduction of the Pension Fund system of the Church the membership did not increase. Contributions from parishes ceased and the depression made a very material cut in the income from investments.

For the past few years the trustees have seen that the end of the society as an active agency was inevitable. There are at present 41 annuitants who receive an aggregate of

\$4,100 per year. For the past three years it has been necessary to use approximately \$2,100 per year from the principal assets of the society to carry on the payments to the annuitants. At present there are upwards of 100 living members and the dues from the members amounted to only \$5.00 each for the year.

At the meeting held September 29th it was decided that the present assets of the society should be used in the purchase of annuities for annuitants now living. The assets of the society will be liquidated as soon as possible, but this will take some time and the trustees have been instructed by the society to proceed with the liquidation looking to the utmost conservation of funds. It is expected that after the care of the present annuitants has been secured there will be a balance for an equitable distribution among the members of the society, giving to each one an amount in excess of the total dues paid.

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Archdeacon Russell's entire life was dedicated to the betterment of his own people in Southern Virginia. He saw the colored communicants increase from 20 to 2,000; churches from one to 28. The St. Paul Normal and Industrial School at Lawrenceville, Va., was his especial pride.

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- I. Born Into Slavery
- II. Hampton: Under a Union General
- III. Seminary: Under a Confederate Major
- IV. I Enter the Vineyard
- V. St. Paul's Founded on Faith
- VI. "How Can It Become Extinct?"
- VII. The Living, the Real St. Paul
- VIII. In the Council of the Church
- IX. I Decline Call to Bishopric
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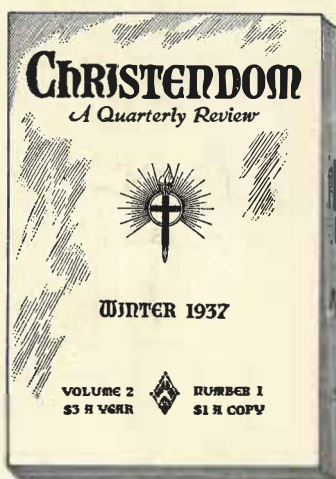
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Religion and Romanticism.....*Christopher Dawson*
The Future of Protestantism.....*Frederick C. Grant*
Does Civilization Need Religion?.....*William E. Hocking*
Prospects of Church Union in England.....*Hugh Martin*
The End of the Peace Movement.....*Dr. Morrison*
Pietism—A Source of Hitlerism.....*Koppel S. Pinson*
The Ethics of Reverence for Life.....*Albert Schweitzer*
Natural and Revealed Religion.....*Paul Y. Tillich*
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Church Union from the Ground Up.....*H. Paul Douglass*
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Western Society at the Crossroads.....*Arthur E. Holt*
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