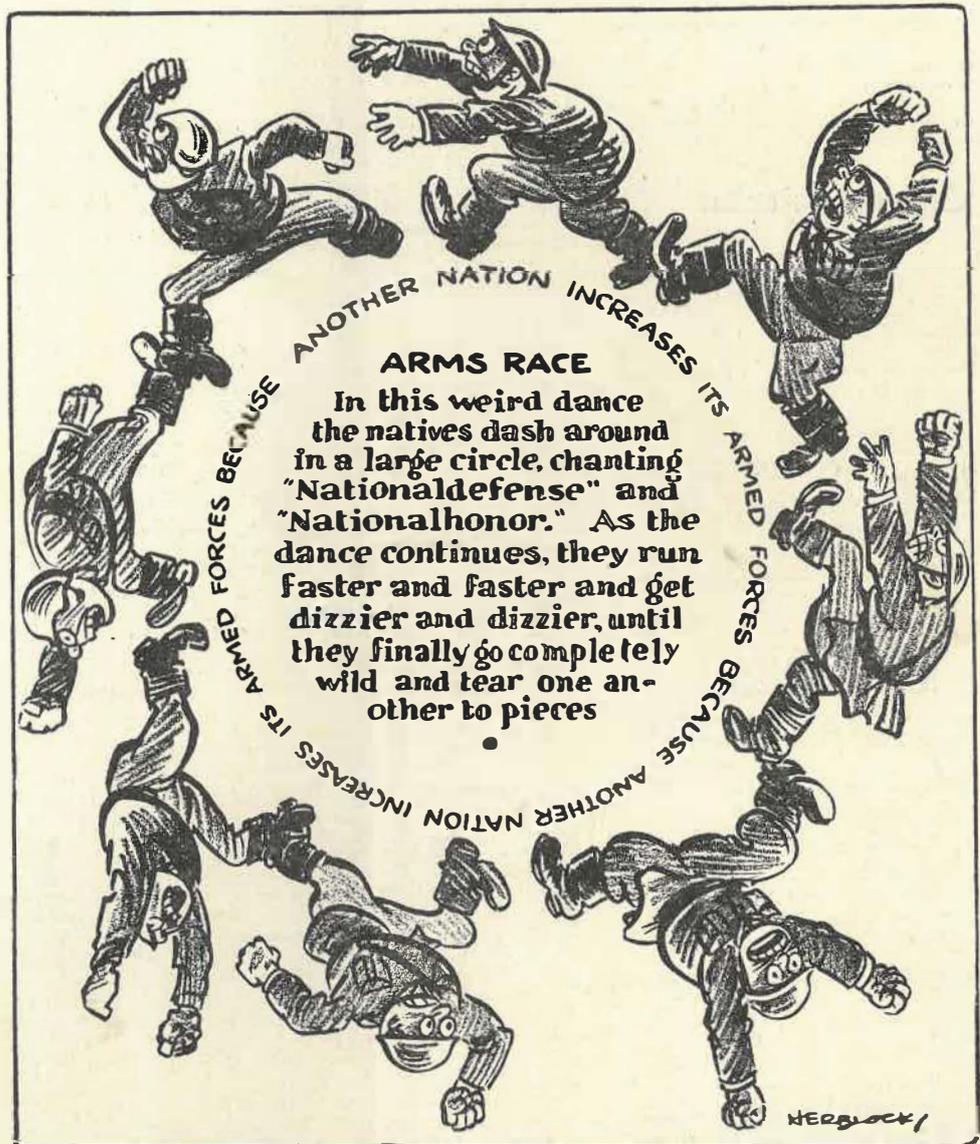
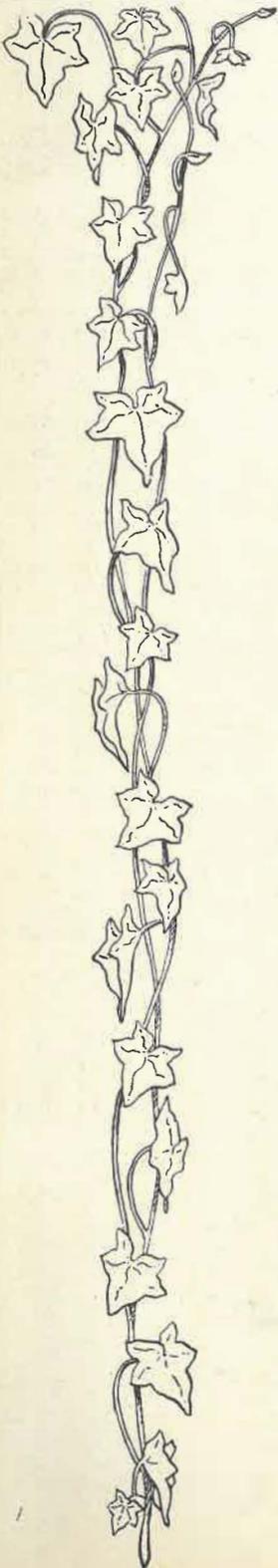


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# The Living Church



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THE STRANGE INHABITANTS OF THE PLANET EARTH

# The Living Church

Established 1878

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

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 AND SPAIN.....\$4.00 per year  
 CANADA AND NEWFOUNDLAND..... 4.50 per year  
 OTHER FOREIGN COUNTRIES..... 5.00 per year

## Church Calendar



### NOVEMBER

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.)

## KALENDAR OF COMING EVENTS

### NOVEMBER

- 18-19. Synod of Sewanee.

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

BARNES, REV. WILLIAM, formerly rector of St. John's Church, Cape Vincent, and missionary at Millens Bay, N. Y. (C. N. Y.), is now missionary at Calvary Church, Homer, and St. John's Church, Marathon, N. Y. (C. N. Y.). Address, Homer, N. Y.

BLACKWELDER, REV. FRANCIS W., of Canton, N. C. (W. N. C.), is now canon of St. Paul's Cathedral, Buffalo, N. Y. (W. N. Y.). Address, 128 Pearl St.

BUTTERFIELD, REV. HARVEY D., formerly curate of the Church of the Good Shepherd, Rosemont, is to be rector of Christ Church, Media, Pa., effective November 8th.

CABLE, REV. WARREN C., formerly in charge of Holy Trinity Church, Bartow, Fla. (S. F.), is now in charge of St. Bartholomew's Mission, St. Petersburg, Fla. (S. F.).

CARRUTHERS, REV. F. LOCKE, formerly curate at the Church of the Holy Comforter, Kenilworth, Ill. (C.); to be assistant at St. Mark's Church, Evanston, Ill., effective November 1st. Address, 1309 Oak Ave., Evanston.

CIRLOT, REV. FELIX L., is now rector of St. Andrew's Church, Buffalo, N. Y. (W. N. Y.). Address, 3105 Main St.

COLCORD, REV. EDWARD C. (N. Y.), formerly master of Hoosac School, Hoosick, N. Y., is now curate of Grace and St. Peter's Church, Baltimore, Maryland. Address, 707 Park Ave.

COOKE, REV. SIDNEY T., formerly of St. James' Church, New York, N. Y., is now assistant at St. Chrysostom's Church, Chicago. Address, 1424 Dearborn Parkway.

CRABINE, REV. JOHN PARES, formerly rector of St. Philip's Church, Cleveland, Ohio; to be curate at Trinity Church, Santa Barbara, Calif. (L. A.), effective November 22d. Address 1018 De La Vina St.

DENNIS, REV. PETER M., rector of St. John's Church, Decatur, Ala., has accepted a call to Grace Church, Woodlawn, Birmingham, Ala., effective November 1st.

ECKMAN, REV. WILLIAM, S.S.J.E., formerly at Cambridge, Mass., is now on the staff of the Church of St. Mary the Virgin, New York, N. Y. Address, 144 West 47th St.

FENWICK, REV. LAWRENCE MASON, formerly rector of St. Paul's Church, Beaufort, S. C. (E. C.), is to be rector of the Church of the Good Shepherd, Augusta, Ga., effective November 8th. Address, care of the Church of the Good Shepherd.

GARCIA, REV. M. MILLS, formerly curate of the Chapel of the Mediator, Philadelphia, Pa., is now priest in charge of St. Titus' Mission, Elmwood, Philadelphia. Address, 5114 Market St.

GRAY, REV. FRANCIS CAMPBELL, formerly temporary chaplain of Manhattan State Hospital, New York, N. Y., is now rector of Trinity Church, Logansport, Ind. (N. I.). Address, 317 West Seventh St.

HARVEY, REV. BENSON HEALE, canon missionary of the Cathedral of St. Mary and St. John, Manila, P. I., to be also priest in charge of All Saints' Church, Bontoc, Mt. Prov., P. I., until furlough in August, 1937.

JEFFERY, REV. L. STANLEY, formerly vicar of Christ Memorial Church, El Reno, Okla., is now rector of St. John's Church, Brownwood, Texas (Dal.). Address, 1510 Vincent St.

KUPSH, REV. HENRY R., formerly assistant at Trinity Church, Astoria, N. Y. (L. I.), is now priest in charge of the same. Address, 217-28 100th Ave., Queens Village, L. I., N. Y.

LANGLEY, REV. O. MALCOLM, formerly rector of the Church of the Transfiguration, Ironwood, Mich., is now priest in charge of St. John's, Iron River, and St. Mark's, Crystal Falls, Mich. (Mar.). Address, Crystal Falls, Mich.

MARSHALL, REV. T. F., formerly rector of Trinity Church, Stoughton, Mass., is rector of the Church of the Epiphany, Dorchester, Boston, Mass. New address, 240 Norfolk St.

MURRAY, REV. NOEL L., formerly at St. John's Church, Okanogan, Wash. (Spok.), is vicar at St.

Stephen's, Newport, and St. John's, Toledo, Oreg. Address, Toledo, Oreg.

OTTO, REV. WILLIAM R., formerly rector of Trinity Church, Northport, N. Y. (L. I.), is to be assistant rector of Trinity Church, Buffalo, N. Y. (W. N. Y.), effective November 29th.

ROSSMAESSLER, REV. EDWIN O., formerly rector of St. Mark's Church, Waupaca, Wis., is now rector of the Church of the Intercession of All Saints, Stevens Point, Wis. (F. L.). Address, 220 Ellis St.

STEPHENSON, REV. JOHN S., formerly curate at St. John's Church, Cynwyd, is to be assistant at St. John the Baptist Church, Germantown, Philadelphia, Pa., effective November 15th.

VALL-SPINOSA, REV. ARTHUR A., is now priest in charge of St. John's Church, Snohomish, Wash. (Ol.); address, 1314 Fourth St.

WELSH, REV. STANLEY, formerly curate at St. Mark's, Frankford, Philadelphia, Pa., is now rector of the Church of the Transfiguration, Ironwood, Mich. (Mar.). Address, Ironwood, Mich.

## NEW ADDRESSES

THURSTON, Rt. REV. THEODORE P. (retired), formerly 3912 St. James Place, is now at 2808 State St., San Diego, Calif.

CHRISTIE, REV. ELMER B., is now at 1614 Water St., Olympia, Wash. (Ol.).

COATES, REV. AZAEL (Har.), formerly 64 Charlotte St., Manheim, Pa.; now 7030 East Harvey St., Merchantville, N. J.

DANA, REV. HERBERT C., formerly 3405 71st St.; 3508 95th St., Jackson Heights, L. I., N. Y.

HOOKE, REV. WILLIAM E., retired, formerly Woodbury, Conn., now 13 Poplar St., New Milford, Conn.

HORN, REV. WALTER G., is now at 119 Ward St., Seattle, Wash. (Ol.).

LEWIS, Very Rev. CHARLES SMITH, formerly 66 Swan St., now 3 Academy Road, Albany, N. Y.

MASON, REV. ROBERT B., formerly 408 E. 7th St., York, Neb.; 634 Oak St., Walnut Hills, Cincinnati, Ohio (S. O.).

MOSS, REV. FRANK H., JR., formerly St. Luke's Hospital, Tokyo, Japan; now Motosaiku Machi, Yonezawa, Japan (Toh.).

SPENCER, REV. FRANKLIN H., formerly of West Frankfort, Ill. (Sp.); now 510 West Main St., Salem, Ill. (Sp.). He is in charge of missions at Salem, Centralia, Carlyle, Mt. Vernon, and Nashville.

## RESIGNATIONS

BURNETT, REV. CHARLES P., for 14 years rector of the Church of the Holy Cross, Tryon, N. C. (W. N. C.), resigned and retired from the active ministry on November 1st.

CRYDENWISE, REV. H. W., as canon sacrist of the Cathedral of All Saints, Albany, N. Y., effective October 31st. The Rev. Mr. Crydenwise remains as rector of Holy Innocents' Church, Albany, N. Y. (A.).

HAIGHT, REV. JOHN McVICAR, as rector of Christ's Church, Pelham Manor, N. Y.; to be non-parochial. Address, 1118 Clay Ave., Pelham Manor.

MEREDITH, REV. JOHN SCOTT, as rector of Greenwood parish, Greenwood, Va., effective December 1st; to retire.

RUNDELL, REV. CHARLES O., as rector of St. Mark's Church, Adams, Mass. (W. Mass.), effective November 1st, to retire, after 22 years as rector of St. Mark's. Address after November 15th will be 56 Garden St., Hartford, Conn., C. 4., Tudor Apts.

## ORDINATIONS

### PRIESTS

LOS ANGELES—The Rev. ALEXANDER K. CAMPBELL was ordained to the priesthood by Bishop Stevens of Los Angeles in St. Matthew's Church, National City, October 23d. The Very Rev. Harry Beal, Dean of St. Paul's Cathedral, preached the sermon. The Rev. Mr. Campbell is to be rector of St. Matthew's parish, National City, Calif. (L. A.).

NORTH TOKYO—The Rev. YOSHIO KOMANO and the Rev. THOMAS YOSHIBUMI AOKI were or-

dained to the priesthood by Bishop Reifsnieder of North Tokyo in Grace Church, Omiya, Saitama prefecture, Japan, September 29th. The former was presented by the Rev. Yoichiro Inagaki and becomes associate priest of Grace Church; the latter, by the Rev. Hyczo Kimura, S.S.J.E., and becomes associate priest of St. Mary's Church, Ashikaga, Tochigi prefecture, Japan. The Rev. Toshiyuki Ono preached the sermon.

VIRGINIA—The Rev. ROBERT S. BOSHER was advanced to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in Grace Church, Stanardsville, October 28th. The ordinand was presented by the Rev. Dr. Churchill G. Chamberlayne, and the sermon was preached by the Rev. Arlington A. MacCallum. The Rev. Mr. Bosher is priest in charge of churches in Stanardsville and Barboursville.

DEACON

TEXAS—HORACE CHRISTIAN KENL was or-

dained to the diaconate by Bishop Quin of Texas in St. Paul's Church, Waco, Texas, September 18th. The candidate was presented by the Rev. Paul's; address, 718 North 5th St., Waco. The Everett H. Jones, and becomes assistant at St. Rev. Thomas W. Sumners preached the sermon.

AMERICAN CHURCH UNION  
CYCLE OF PRAYER

NOVEMBER

16. Advent, Kenmore, N. Y.
17. St. Alban's, Olney, Pa.
18. All Saints', Buffalo, N. Y.
19. Grace, Newark, N. J.
20. Sisters of Holy Nativity, Fond du Lac, Wis.
21. Christ Church, Williamsport, Pa.

CORRESPONDENCE

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

The Presiding Bishopric

TO THE EDITOR: I am in agreement with your editorial [L. C., October 24th] on the title for the Presiding Bishop of the Church in America.

As a layman, I believe that the nomenclature of the Church should be appropriate and distinctive. The emphasis on commercialism in American life is so great that we think in business terms. Just as ecclesiastical architecture is and should be different from the architecture of gas stations, radio stations, and real estate offices, so should the terminology of the Church be different.

There is a historical basis for different rankings in the ministry. Let the Presiding Bishop of the American Church be called an Archbishop. It is altogether fitting and proper.

JOHN WALTON.

Manchester, Ohio.

TO THE EDITOR: Your argument in favor of adopting the title Archbishop in the Episcopal Church fails, I think, to take into account a most essential factor.

It is an indisputable fact that the Catholic Church, as it has developed in different races and nationalities has diverged into differing liturgies and ecclesiastical customs according to the genius of each race. A comparison of the liturgies and customs of the Holy Orthodox Church for instance with those of the Anglican must convince one of this fact.

In the 325 years of Anglo-Saxon life in America a racial genius is being developed that differs widely at points from that of the mother country. New elements unknown in Great Britain have come into it. The American Church has wisely developed according to the genius of the American people, and in so doing has incorporated into its life customs which are unknown in other parts of the Anglican communion. The right of a diocese to elect its own bishop, and the active part which laymen take in the governing bodies of diocese and national Church are illustrations of the way in which the ideals of American life have affected the Church.

The organization of the American Church differs from that of the Church of England in that, following the precedent of the federal union of states, the Church was originally organized as a federal union of autonomous dioceses, and every American diocese today retains its autonomy in all points except in those powers which it has delegated to the General Convention. The office and title of Presiding Bishop fit into the plan of our American Church life. He is in a sense *primus inter pares*, and has a position of honor and

respect with no authority as such except certain rights and duties committed to him for convenience of administration. These do not give him a higher rank than that of his brother bishops.

It is in conformity with true Catholic precedent and custom of racial self-expression that under the conditions of American life, and adhering to its ideals of government, the title Presiding Bishop has been established as describing the position and duties of this bishop among his brethren. It would be futile to change the title to that of Archbishop if the new title is to be meaningless or if no other duties are to be assigned than to the present official. If we are to increase his powers at the expense of his fellow bishops and the dioceses to make him the "chief bishop of a province" we must change the constitution of the American Church at so crucial a point as would put it out of step with the fundamental thought of our national life.

Surely the function of the American Church is to make a chapter of the growing history of the Holy Catholic Church; and not merely to content itself with copying methods and customs which have been of value in other nations and among other races.

(Rev.) G. MACLAREN BRYDON.

Richmond, Va.

TO THE EDITOR: I am so glad to see the editorial of October 24th on the name, Presiding Bishop.

Of course he is Archbishop now, in all but name, and it is ridiculous not to call him that!

The laity are crying out for authority, and it is only the priests who choose to call themselves "ministers" and who like the Protestant end of the Church and do not like to confess the truth. . . .

I am not afraid of too much Christian authority, but I am very much afraid of the utter lack of it; and I know the young people want Catholic teaching and authority.

JULIA P. JOHNSON.

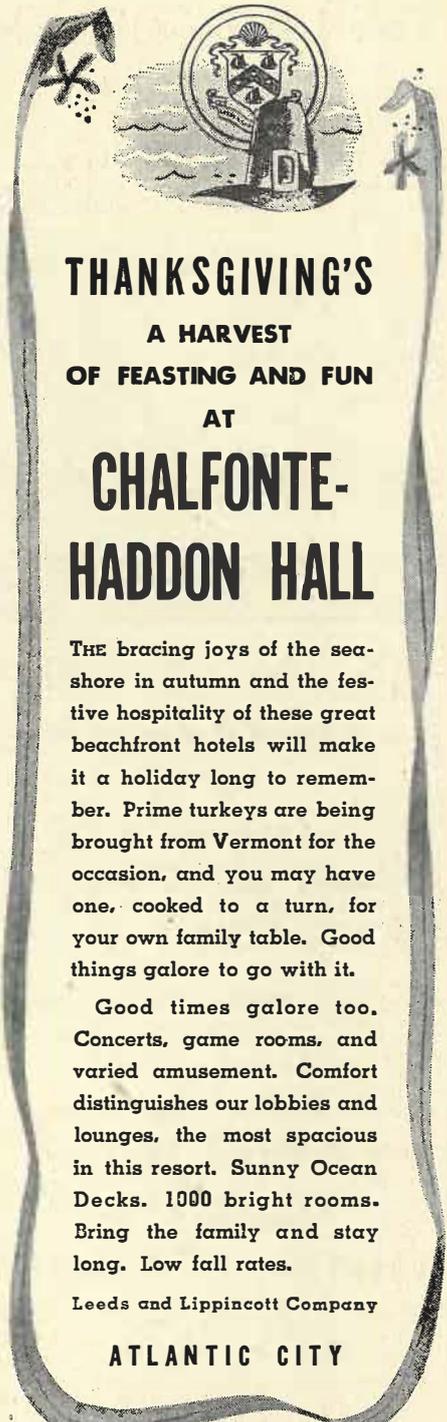
(Mrs. Reginald M. Johnson.)

Boston.

"The Pledge at Confirmation"

TO THE EDITOR: Your correspondent, Dr. Theodore Diller of Pittsburgh [L. C., October 10th], asks for information as to whether any other Bishop of Canada or U. S. A. uses the practice of individual pledges at Confirmation.

I wish to say that many as well as myself



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have been deeply impressed in hearing Bishop Cross follow the practice in the district of Spokane.

FRANCES A. WARE.

Spokane, Wash.

### Prayers

**TO THE EDITOR:** Does not the current number of the *Forward*—day by day make a mistake in calling the sending in of original prayers "a more excellent way"? Have we become such experts in prayer that we have exhausted the value of the great collects and other prayers of the holy men and women of old? Is it not rather the truth that we have never taken the trouble to study out the depths of meaning in the prayers of those lofty souls which the Holy Spirit has given us for our instruction in the great mystery of prayer? Are not "the cares of this world and the deceitfulness of riches" (and at present the constant urge to "have a good time") crowding out *time* to study our God-given lessons?

In my own experience I have found that the more I can share with those true lovers

of the Cross who really gave *all* for Christ and really joyfully suffered for and with Him, the more I learn to value and to practise prayer and the more I am led to turn to God in thanksgiving for

"All that chivalry of his:  
The soldier-saints who, row on row,  
Burn upward each to his point of bliss."

It is not that the publication of original prayers is to be condemned. It should be very helpful and it must be, when free from self-consciousness on the part of the originator, but is it "a more excellent way"?

M. C. R. WHEELER.

Burlington, Vt.

### Non-Protestant Protests

**TO THE EDITOR:** Canon Anson Phelps Stokes in his *An Aid to Church Attendance* [L. C., October 24th], mentions that all the leading Protestant communions, the Roman Catholic Church, and both the Orthodox and Reformed Hebrew Congregations, give their active coöperation, but does not

say that Anglicans take any part; surely he does not mean to include us with the *Protestants!* If so, I protest at *this!*

(Rev.) G. WHARTON McMULLIN.

Lynbrook, L. I.

PERHAPS the Reverend Canon was listing us as a "reformed Hebrew congregation"!—THE EDITOR.

### An Office Book for Churchmen

**TO THE EDITOR:** We already *have* one. It is called the Book of Common Prayer, and bound together with the Holy Bible (including the Apocrypha), as it may be had, it makes a complete Office Book and Sacramentary. Why do we need another [see L. C., October 31st]?

The volume mentioned is not too large to carry in one's bag. I have my second (necessitated by the 1928 revision while its predecessor was still in good condition), which goes with me whenever I leave town. From it I read my daily offices, as I have done uninterruptedly since my ordination to the diaconate more than 17 years ago. I do, sometimes, find passages in the lessons which are not edifying to me. That is probably more my fault than theirs. "All Scripture given by inspiration of God is profitable."

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

### A New Spirit

**TO THE EDITOR:** Referring to the recent conference of the National Council and Forward Movement Commission reported in your columns [L. C., October 3d], I was deeply impressed by the inescapable significance of the discussion. Bishop Hobson pointed out the "long-time program" of the Forward Movement Commission, the purpose of which is to develop an intelligent loyalty on the part of the Church. Of this, he said, *personal loyalty to God* is the beginning. "The ultimate solution of the problems of the Church will come from loyalty. . . . We wish to give *not relief but cure*. . . . This takes patience." To which Bishop Cook, speaking for the National Council, replied: "The Forward Movement is doing a great work. We understand its purpose, but *we cannot wait for that slow development*."

What is the meaning of this declaration which, by the way, was very definitely emphasized by the National Council throughout the conference? Quite plainly it is this, that *the Church cannot wait for the Spirit of God to awaken and enliven the hearts of men*. We must quicken the lagging pulse-beat by artificial stimuli of our own devising. We must carry on the "outward, visible signs" of the Kingdom without the "inward, spiritual grace" of the Kingdom. We must plant the seed of human hope, and expect a bumper crop of spiritual magic without enriching or cultivating the soil of the soul! It is as if a prospective physician should say, "I cannot tolerate years of preparation before earning a living; I'll put up my shingle now, and take my training later!" Unthinkable, of course, even in the eyes of civil law, and yet the business administration of the Church has pursued a course equally illogical and indefensible—putting the material cart before the spiritual horse for, lo, these many years. And the National Council seems to be still wondering why pressure campaigns and emergency drives have not produced lasting or beneficial results—still believing that continued efforts of the same sort will somehow turn the trick!

We can quite appreciate the Council's anxiety over the prevailing uncertainty and insufficiency of the Lord's treasury. Our dio-

## 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

#### The Cathedral of St. John the Divine

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

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion  
9:30 A.M., Children's Service  
11:00 A.M., Morning Prayer and Sermon  
7:30 P.M., Organ Recital  
8:00 P.M., Evening Prayer and Sermon  
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

#### St. Thomas' Church, New York

Fifth Avenue and 53d Street

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

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

### NEW YORK—Continued

#### Trinity Church

Broadway and Wall Street  
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8, 12 (except Saturday), 3 P.M.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

8 A.M. Holy Communion.  
9:30 and 11 A.M. Junior Congregation.  
11 A.M. Morning Service and Sermon.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.  
Noonday Service Daily (except Saturday) 12:15

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues  
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Evensong, with Address and Benediction, 8.  
Week-day Mass, 7, 8 and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays 7 to 8; Saturdays, 3 to 5 and 8 to 9.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

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

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

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

ces and parishes have experienced the same anxiety in their respective fields of responsibility. But for one and all it is a *poverty of spirit*, individually prevalent among our people, rather than a poverty of purse, which has caused the delinquency. And it is this cause which must be removed, not ignored or even tolerated, before the condition can be remedied.

It was for this purpose that the Forward Movement was undertaken, and to this end, thank God, it has proceeded. So long as it so continues it will have the confidence and co-operation, nay, the increasing gratitude, of our people. For the Forward Movement is a *spiritual* movement toward the only sort of purpose and endeavor that can ever preserve the life of the Church and promote its growth—a movement in which every one of us can take part by first receiving the life of the Kingdom from its Lord and Giver, and then expressing that life, as the Spirit within us enables and compels us to do, in the ways of opportunity and necessity which He, alone, can reveal. (Rev.) PHILLIPS S. GILMAN.

Gastonia, N. C.

**The British Israel Theory**

**TO THE EDITOR:** My attention has been directed to your paper dated October 24th and the article on British Israel Theory, with the Editor's Note. Permit me to say that your reply can hardly be correct in the light of the fact that the Episcopal Church is largely represented—in fact the cover page of the *National Message*, the official organ of the British Israel World Federation plainly states as much. It is one of the greatest interdenominational organizations of the day, among its members and supporters being bishops, clergy, and lay preachers of the Anglican Church, ministers and lay preachers of the Free Churches, and men and women of all ranks.

Furthermore it has been spread in this country through the Anglo-Saxon Federation of America.

Its purpose is very evident, the supremacy of the British Empire to the detriment of all others. It is furthermore an attempt to destroy the Roman Catholic Church and Catholic countries. It is without question Freemasonry.

Your reply then to the question of Mr. Lascelles is not true to fact.

CATHERINE P. BALDWIN.

New York City.

**Our Better World**

**TO THE EDITOR:** *Forward—day by day* for October 9th informs us that "The world is really growing better." Maybe the incorrigible optimist who wrote that can be persuaded to spend a month in a German concentration camp. Or as priest in some government-controlled town in Spain—where life is better. Or if these challenges seem too far off, if he will just come to Mississippi I'll get him a chance to preach and live with share-croppers for a few weeks. These would be better courses in realism than even reading Niebuhr. (Rev.) CHARLES G. HAMILTON.

Aberdeen, Miss.

**"What Right?"**

**TO THE EDITOR:** I have read with deep interest and approval the article, *What Right*, by the Rev. M. G. Tennyson [L. C., September 26th].

In commenting about it I want to say how thoroughly I was impressed by his comments upon lodges taking charge at funerals. My most unpleasant experience was once

when, after I as a priest of the Church had said the committal, I had to listen to a chaplain of a lodge say the *precise* words which I had said. Lodges are good for sociability and to give relief when needed, but *why* they should have any part in a funeral service is beyond my comprehension. Upon the occasion referred to, I said to the funeral director after the service, "Do not ever get me into such a situation again."

(Rev.) G. WHARTON McMULLIN.

Lynbrook, L. I., N. Y.

**Looking Ahead**

**TO THE EDITOR:** A solicitor of funds for a church (except, perhaps, in a short campaign having a standardized sales talk)

may look ahead. He may think: "How can this communicant be helped to grow in Churchmanship during the coming year?" This attitude need not chill the ardor of the prospect nor result in the cutting down of an intended subscription. It might result in a larger subscription next year from the prospect so approached this year. Incidentally (or primarily?) the prospect so approached might find enhanced some values besides satisfaction in bearing his part of the "burden" of Church support.

A solicitor having this attitude is not likely to use the plea that subscribers should liberally support the Church as a protector of their status quo.

BENJAMIN S. BROWN.

Kansas City, Mo.

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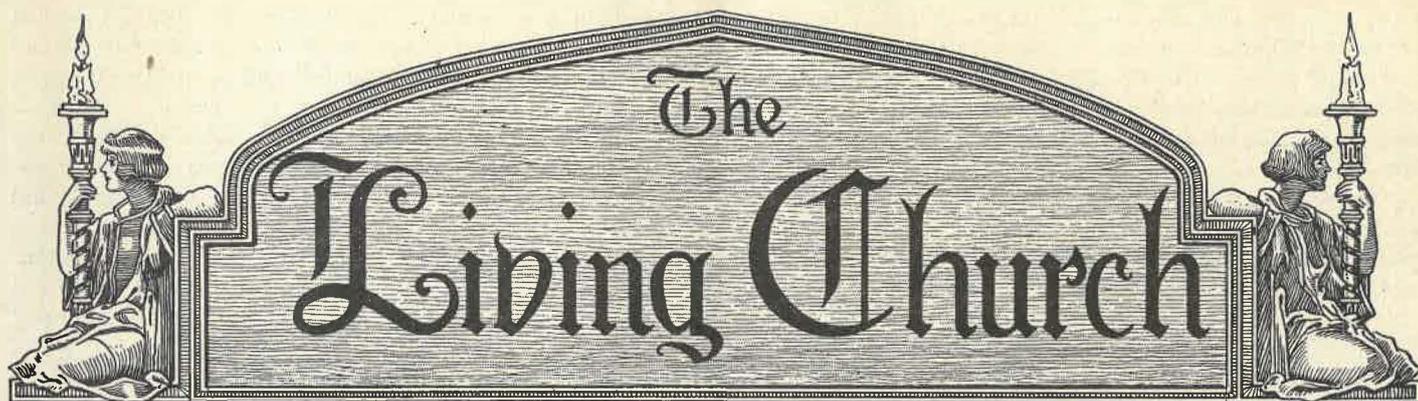
ILLUSTRATION BY COURTESY OF "WORLD PEACEWAYS"

## WHO GOES THERE?

### THE DEAD SOLDIERS RECOLLECT

**W**E SHALL die no more,  
Who once have died the hero's death.  
Once we too knew  
The song of larks, the spring, the flower's breath.  
We saw the dawn proclaim the light of day  
Then felt sharp pain  
As life's blood mated with the clay.  
We do not mourn spilt blood or pain:  
We groan our anguish that it all was vain.

WILLIAM J. ALBERTS



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No. 19

## EDITORIALS AND COMMENTS

### The Presiding Bishopric—II

**I**N OUR FIRST editorial on the Presiding Bishopric [L. C., October 24th] we stated the first of seven propositions that we feel to be of importance, namely, that the Presiding Bishop should be an Archbishop. We pointed out that nomenclature is important and that a part of the reason for the widespread secularization of the Church is our tendency to replace ecclesiastical terminology with secular terminology. We pointed out further that the Presiding Bishop actually is an Archbishop, that the other heads of national Anglican Churches have this or a similar title, that our Presiding Bishop is the equal of an Archbishop in any other communion, and that the title has the justification of Catholic tradition and common sense.

The next point that we would make in regard to the Presiding Bishop or Archbishop is:

2. *He should have a permanent see.*

At the present time the Church really has two headquarters—an office building at 281 Fourth avenue, New York, and the see city of the Presiding Bishop, which at present happens to be Providence, R. I. We say “happens to be” advisedly because theoretically it might be the see city of any domestic bishop who was elected Presiding Bishop.

Although any domestic bishop may canonically be elected Presiding Bishop, the present situation is such that the Presiding Bishop must necessarily be the bishop of a small diocese not too far from New York. He is taken away from his diocese during a considerable part of the time in his term of six years, and either he must subordinate the interests of the diocese to those of the national Church or he must obtain episcopal assistance in his diocese. In the former case he is likely to come back to a run-down diocese after his term as Presiding Bishop and it may prove impossible for him to repair the damage caused by his neglect. In the latter case, when his term as Presiding Bishop is over, he is likely to find that he has so far lost touch with his own diocese that he can never again become a real Father in God to his clergy and people.

The Presiding Bishop, like any other bishop, ought to have a locus or see of his own. He ought to have his own Altar at which he can celebrate the Holy Communion daily and at which he can hold services of an official and Church-wide

character. He ought also to have his own pulpit from which he can preach to a national audience as the responsible head of this branch of the Church.

At present the Presiding Bishop has his own Altar and his own pulpit only in his own diocese, where he officiates simply as a diocesan bishop. In New York, where the headquarters of the Church are located at present, there is not a single Altar at which he can celebrate the Holy Communion by his own right as Presiding Bishop or a pulpit from which he has the privilege of preaching as Presiding Bishop. Even in the chapel of the Church Missions House he can officiate only through the courtesy of the Bishop of New York in whose diocese it is located and who alone has jurisdiction.

The Presiding Bishop ought to have his own cathedral as Presiding Bishop—one which would be devoted to the whole Church—a mother Church of the Anglican communion in America. Here would be the appropriate place for great national services of prayer or thanksgiving, for corporate Communion of Church-wide organizations, and for other great services and meetings in which the whole Church participates.

Beyond that, the Presiding Bishop ought to have a dignified residence and a dignified office. At present he is compelled to shuttle between his home and New York City, where he must live in a hotel and transact business in a dingy downtown office. Most parishes would not permit their rector to work under such conditions and would rightly feel that such surroundings would not be conducive to making him an effective pastor but at best merely a more or less efficient business man. Why then should we expect the highest ecclesiastic of our Church to function under such circumstances?

The Presiding Bishop should, therefore, have his own permanent see as Presiding Bishop with his own cathedral containing his own Altar and pulpit which he would use to the greater glory of God and in the service of the whole Church. He should, moreover, have a permanent and dignified residence and office close by the cathedral, though the cathedral and not the office should be the dynamic center of the Church's life. But where should that see be?

3. *His see should be Washington.*

We are a national Church. If the Church is to have a

national center with a national cathedral and a headquarters for the Presiding Bishop and the National Council, Washington would seem to be the ideal location. Here, as Bishop Stewart and others have pointed out, we would be in a strong position to make our influence felt at the center of the nation's life.

Transferring the Church's headquarters away from New York would in itself, it seems to us, be a distinct advantage. The present Church Missions House is dismal and superannuated. We have never been within its gloomy walls that we have not felt that the very atmosphere encouraged pessimism and discouragement instead of the radiant courage and joy that ought to be at the center of the Church's life. The only effective argument that we have seen for maintaining the Church's headquarters at New York is that it is the investment center of the country. But wire and train service between New York and Washington are excellent, so that this argument has little force. And anyway, is identification with big business to be considered the principal criterion in settling the affairs of the Church?

Washington is in every way well fitted to be the headquarters of the Church. George Washington himself, in planning the capital city, made provision for a national religious center there. The Church has a magnificent location on Mount St. Alban, where one of its great cathedrals is in process of construction. The College of Preachers, one of the finest of its national institutions, is already functioning there in dignified ecclesiastical buildings that bear no resemblance to the Church Missions House. It would be possible to build there in the shadow of the cathedral similar suitable headquarters for the missionary work of the Church and the Departments of Religious Education, Social Service, and so on.

Moreover, the Church people of Washington are willing and eager to cooperate with the national Church in establishing the Church's headquarters there. Bishop Freeman has time and again expressed his desire and the desire of his diocese to place its facilities at the disposal of the whole Church for this purpose.

Washington is, moreover, a small diocese that could be administered by the Presiding Bishop with the aid of an Assistant Bishop, just as the District of Columbia is administered under the direction of the President by a Federal commission. Churchmen of the diocese of Washington need not even lose the privileges of their elective rights in the Church as they have in the State, for they might well reserve the right to choose the bishop who as the suffragan of the Presiding Bishop would directly administer the affairs of the diocese.

Our second and third propositions in regard to the Presiding Bishopric therefore are that the Presiding Bishop should have a permanent see and that that see should be the city and diocese of Washington. We invite the discussion of these propositions and of the whole subject of the Presiding Bishopric in our correspondence columns and in the various meetings and councils of the Church with a view to ascertaining the mind of the Church and enacting it into suitable legislation at the General Convention in October of 1937.

## A Bible to Read

DR. ERNEST SUTHERLAND BATES has done a fine piece of work in arranging and editing the Bible with a view to presenting it in form to be read as living literature.\* The publishers are also to be congratulated on presenting the

Bible in the new format of a purely literary edition in which "the sole aim has been to present the glory of the King James Version in as luminous, as compact, and as fitting a form as possible."

From the standpoint of literature the King James Version is unequaled among the English-language translations of the Bible. Matchless in the beauty and purity of its prose and poetic style, it is an enduring tribute to the literary greatness of the age in which it was produced. It is almost incredible that 450 learned men, working for seven years, could produce a translation so uniform in the beauty of its word selection and literary style.

If this new edition of the Bible succeeds in making the Holy Scriptures once more a living literature to men and women of our day who have largely forgotten it, it will serve a tremendously worthwhile purpose. This is not a scholar's Bible—in it are to be found no revised translations, no learned comments, no dissertations upon hidden sources. It is strictly and solely a reader's Bible—one that presents the greatest literary treasure of the English language in beautiful and readable modern library typography and format. We welcome it and hope it will be the key whereby the treasures of the Holy Scriptures may be unlocked for many who would never find them by the conventional methods of approach.

## Spain

WE OBSERVE, with considerable regret, that certain members of the Episcopal Church are taking side with the left-wing forces in the Spanish civil war—notably, Bishop Paddock, who as "chairman of the Friends of Spanish Democracy" has sent a communication to the Church press defending the Madrid government.

The Rev. Luis Sarasola, Spanish Roman Catholic priest, who is touring this country with a "good-will embassy" of government adherents, is adduced by Bishop Paddock and others to show that the war in Spain is simply the issue between democracy and fascism, and that, far from being enemies of the Roman Church, the government adherents include many a faithful Catholic. Since the Bishop's letter was written, however, Fr. Sarasola has been disclaimed by leading Roman Catholic authorities, including the Minister General of the Order of Friars Minor, his superior, as "an apostate from the Order and Church . . . incapable of exercising any function."

Bishop Paddock, in his letter, states:

"Many Protestants as well as Catholics have been disturbed by the burning of churches in Spain, allegedly by government forces. It is a matter of undisputed record that the churches have been used by the Fascist rebels as armories and fortifications. It is thus unavoidable that the churches should be attacked and when they fall into the hands of government soldiers burned to prevent their further military use."

There is something either naïve in the extreme or disingenuous about the good Bishop's argument. Do soldiers make a custom of burning fortifications which fall into their hands? Do they burn private houses which have been used by snipers? Still more to the point, were the churches being used as fortresses in the days of bloody carnival last spring while the anarchists and syndicalists celebrated their electoral victory by rioting, pillaging, and burning churches all over the country, with the government making only the most perfunctory gestures to stop them?

The war was caused in part by the landed classes' growing desperate in the attempt to save special privileges which were

\**The Bible. Designed to be Read as Living Literature, Arranged and Edited by Ernest Sutherland Bates. Simon and Schuster, New York, 1936. \$3.75.*

being legislated away from them; but it was caused in equal part by the bloody and intemperate actions of the more radical government adherents, unchecked, whether through impotence or lack of inclination, by the forces of law and order.

Bishop Paddock admits in his letter that the Church, officially, is on the side of the rebel forces; but, he declares, many loyal Catholics are supporters of the government. To some extent, of course, this is true, particularly in the Basque country in northern Spain, where the issue between Fascism and the left-wing coalition represented by the government is of so little moment that the Basques' promise to aid the government, with the stipulation that complete autonomy was to be their reward, was merely what now appears to have been a mistaken attempt to pick the winner; for they also negotiated with the "Fascists" on the same basis.

A complete analysis of the conflicting forces and coalitions of ill-assorted allies in the present struggle, together with the historical background absolutely necessary for an understanding of the conflict, would fill many volumes. Briefly, however, the situation may be sketched as follows: the government is a coalition of Anarchists, who believe in the violent destruction of all central authority; Syndicalists, who believe that authority should be entirely in the hands of the trade unions; Communists, a small minority, who believe in a dictatorship of leaders of the working classes; Socialists, whose views have far more in common with Communism than with the American Socialist party; and left-wing Republicans, whose beliefs are similar to those of American Socialists and Liberals, including faith in the processes of democracy. All of these groups, with the exception of the Republicans, are dogmatic atheists, but the Republicans until the outbreak of the civil war held the leading position. Now the Socialists lead in Madrid, the Syndicalists in Barcelona.

The rebel forces include the Roman Catholic Church; the Monarchists, who support the exiled King (who has not abdicated); the Carlists, who support the leading pretender to the throne; the Fascists; and the right-wing Republicans, whose political philosophy is largely that of the Republican party in this country. The Fascists seem to be in the leading position in this coalition.

The present leadership on the left-wing side disavows faith in God, and believes that religion is the opium of the people. The leadership on the right-wing side gives lip-service to the Deity, but does not believe in letting Him dictate the individual's conscience. The Fascists, in point of fact, believe in making religion the opium of the people.

It would seem that the universal human tendency to take sides in every battle, like a third dog at a dog-fight, would at least be given pause by this ugly dilemma. The sanguine point of view that the only thing necessary to a Christian, happy, and democratic Spain is success for the Madrid government is about as clear a case of wishful thinking as one might find in a long search. If the government is saved by the belated action of the Soviet Union, we confidently predict a violent, vengeful, repressive, anti-religious régime, whether of an elected parliament or a proletarian dictator. On the other hand, no one is foolish enough to believe that a success for the rebels will bring a happy, democratic, or truly Christian Spain. A Fascist government will be equally violent, equally vengeful, equally repressive, and will be aided in the carrying out of its policies by a seduced and degraded Church. It will be another defeat in victory of the Roman Catholic Church, brought about by that time-serving policy which has made it the handmaiden of the mighty in Portugal, Austria, and Italy.

We see literally no good reason for Churchmen, either as individuals or corporately as the Episcopal Church, to support either one side or the other in this most miserable of international conflicts—international, for as the intervention of other European powers has clearly shown this is but one section of the world-wide class struggle. Rights lose their character of justice and become merely special privilege when the sword becomes the method of obtaining them. The only course for Churchmen is clear definition of what is just, and resolute maintenance of peaceful means of bringing it to pass. And on this basis we can support neither one side nor the other in Spain.

### The Election

BY THE TIME that this issue of THE LIVING CHURCH is in the hands of its readers election day will have come and gone. These lines are written before the election and the editor therefore has the advantage of being able to write a post-election comment without knowing the results of the election.

It is safe to say that despite the dire predictions of the prophets in the losing party America has not sealed its doom by the choice it has made. It is also safe to say that, despite the rosy predictions of the prophets of the winning party, life, death, and taxes will continue their inevitable cycle in the future much as they have in the past. The issues of the election, which seemed so momentous only a week ago, will soon be forgotten as we all settle down to the job ahead of us. For the next three and a half years we shall no longer be violent Republicans or Democrats, New Dealers or anti-New Dealers, but simply loyal citizens working shoulder to shoulder to build a better America.

No, the sun of American liberty and democracy did not set Tuesday of the past week. Neither did it rise. But the world was treated to the spectacle of a free country with the sun of freedom high in the heavens, going to the poles unregimented and unawed to express their free and considered choice of the best man to be President for the next four years. That is a rare sight in this modern world of autocracies and dictatorships. It is far more rare since the war to make the world safe for democracy than it was before.

Whether we be Republicans or Democrats, Socialists or Farmer-Laborites or non-partisans, let's see to it that this continues to be characteristic of American life. Our forefathers fought and died that we might have this great privilege; shall we not exercise it wisely in order to preserve it for our children and our grandchildren?

### The Sanctuary

IN THIS ISSUE we present the sixth of the series of articles on Our Lord as Preacher written by Bishop Rhinelander and appearing in his department, the Sanctuary. We think that this is a really notable series and we are proud to have the privilege of publishing it in THE LIVING CHURCH. If any of our readers have not been reading Bishop Rhinelander's department regularly we urge them to begin to do so with this issue. Certainly every priest and well-informed layman can gain new spiritual riches by meditating on the significance of our Lord's question to St. Peter as to His own nature and identity. This vitally important question is the subject of this week's Sanctuary article.

While we are on the subject of Bishop Rhinelander's department perhaps we ought to clear up a misconception that

some of our readers have had. Although Bishop Rhinelander has had the title of devotional editor of *THE LIVING CHURCH*, he has been responsible only for his own department, the Sanctuary, and not for any other department or for general devotional material in *THE LIVING CHURCH*. Specifically the department entitled *Everyday Religion*, which is also devotional in its nature, is not written or edited by Bishop Rhinelander nor does he have any responsibility for it. The purpose and nature of the two departments are quite separate and the editor of each is given full liberty in his own sphere. At the request of the editor of *Everyday Religion*, this department appears anonymously.

In order to avoid this misunderstanding in future we are changing the description of Bishop Rhinelander's relation to *THE LIVING CHURCH* from "devotional editor" to "Sanctuary editor." And once again we commend his department, the Sanctuary, and our other devotional department, *Everyday Religion*, to our readers.

### Through the Editor's Window

**T**HE MAN elected President by the voters last Tuesday receives our heartiest congratulations. He was born in the East, but is well-loved west of the Mississippi. And it was the central belt of states that decided his election. Therefore, we need not fear the dominance of sectional interests in the coming four years of administration. He was supported by several leaders of the opposition party, so we need not fear excessive partisanship. All who know him find him a man of charming personality. He is married, has several children, and wears glasses. He goes to church with more or less frequency. He came to the presidency from the excellent training ground of a state governorship. In his past term of office he has had several brushes with the Supreme Court on constitutional issues, but he was elected by millions of liberty-loving Americans who prize constitutional government. He is pledged to give relief to the needy of both cities and farms, and support to honest business.

So why worry? Incidentally, this was written two days before election day, and the issue was not settled when we went to press, but we publish it in the confidence that it applies equally well to either of the leading candidates.

A READER who signs himself simply "A Catholic" writes: "The other day, in a New York Automat, I saw a man, about 35, apparently a clerk in something like the wholesale hardware line, reading *THE LIVING CHURCH* and paying far more attention to your publication than to his lunch. I thought that was 'one for the book.'" One for the book, indeed, and perhaps one on the editor, too, for he was reading *THE LIVING CHURCH* himself in a New York Automat at about the time "A Catholic" was making his observations. Can it be that he was mistaken for a 35-year-old wholesale hardware clerk? Just what *is* a hardware clerk supposed to look like, anyhow?

OVERHEARD in a New York subway at the rush hour, as the guard was battering the last 20 men into a car that already held twice its capacity: "Well, one thing Americans will never stand for is regimentation!"

### ACKNOWLEDGMENTS

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

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## EVERYDAY RELIGION

### "That Nothing Be Lost"

**T**HERE IS AN ENTERPRISE known as the Good Will Industries, where men and women who once were at the point of breaking are set to work upon things that are already broken. Our New York city mission conducts such an enterprise. Here we find what might be called a redemption factory. Everything coming in is a free gift, for the most part furniture and clothing. The former owners have rejected it all because of its disrepair.

It is characteristic of our high standard of living to discard as too troublesome the whole of things which break down only in part. If a grate-box burns out, scrap the whole stove! If a chair-leg breaks, throw out the chair! (However, we are more tender with "antiques.")

So to the Good Will Industries come our household wrecks. Good Will is a seemly name, for this industry has a moral sense over and above that of ordinary business. There is concern for persistent value, and a sense of mercy. The stove or chair has plenty of service left in it, if someone will take pains and mend the thing.

The workers themselves are salvaged. No factory will hire them to make new products, but Good Will invites them to rehabilitate their own lives while restoring to the poor at bargain prices articles that will now give worthy service.

While there is life there is hope. If we can repair a stove and put it back into service, why not a man or a woman? Even though, as they tell us, we are now to enjoy an economy of abundance rather than of scarcity, still, waste is a grievous sin against God the Creator, and against man our fellow creature. And our most sinful waste is always of human material.

Most chairs break down because they first come "out of joint." Much machinery (especially that used privately and in households) breaks down for lack of oiling or timely adjustment.

The parallel is pretty exact when applied to humans.

Millions of us are made of good stuff, but we are out of joint. We don't connect tightly with God and fellow man. The adhesive has dried up and blown away—or never was there. Christ purposed that the Church should be a good will industry, drawing into its rightful place each disconnected life to bear its weight and have the joy of doing its part in the social whole. Must we discard as useless, souls that are pulled apart; either within themselves or from one another?

Or the damage wrought by friction. No machine works without "engagement," cog upon cog, shaft end upon bearing. The Church, society, family life is all "engagement." We interlock. We crowd upon each other by the divine plan. It is friction that makes the trouble. It is no cure to take the machine apart, and say to disputants, "Avoid each other." No. What is needed is a lubricant. And amicability, ordinary good humor won't do. It burns up under strain. Only the grace of our Lord Jesus Christ will do here, the humility, the recollection, the love that keeps pouring through prayer and sacrament opened lives upon contacting points.

We can be sure that our Lord is not pleased with the conventional standard of values. When He inspects our household the Church, He does not look to find everything brand-new. He will be saying, "I never told you to go only to the 'elite.'"

# The Pan-American Conference of Bishops

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

THE SACRED REGIMENT of Bishops" (to use a phrase of Richard Hooker's) has come to Evanston, captured all our hearts, and gone off home with them. The Pan-American Conference of Anglican Bishops called by the Presiding Bishop of the American Church at the behest of our House of Bishops was voted by all who participated in it a significant success.

To be sure a number of our American bishops were forced to leave immediately after the adjournment of the House of Bishops at noon on Thursday, October 15th, but the great majority remained throughout. Of the 27 Canadian bishops, eight were present; of the eight bishops of the province of the West Indies, four (including the Bishop-designate of the Windward Islands) were present. The Archbishop of Toronto, the Archbishop of British Columbia, and the Archbishop of the West Indies may be said (without straining for a pun) to have "graced" the occasion.

Now just what were the fruits of this Pan-American Conference?

"What good came of it at last?" quoth little Peterkin."

From the vantage place of host may I record a few?

(1) *Understanding*. Better understanding of the point of view of our brethren who, with Professor Leacock, live in Canada and like it, and yet "admire the Americans for the way they shovel up mountains and shift river-courses and throw the map all round the place"; and the point of view of our brethren who dwell in the isles of the West Indian seas where Columbus first sighted the western world.

In his address at the Auditorium on Sunday afternoon (St. Luke's Day), the Primate of Canada, Archbishop Owen, stressed this note of *understanding*. On Thursday evening at the banquet of the Church Club in Chicago he told the story of the man who walking alone across the country saw in the distance a monster; upon coming nearer he found that it was not a monster but a man; upon coming still nearer he discovered that the man was his brother.

At Lambeth it has often been reproachfully remarked that the "gaiters walk together, and the trousers flock alone." Here for nearly a week gaiters and trousers walked and talked together, lived together, joined in worship together, and ate together, and joined in discussion of great themes of the peace of the world and the mission of the Church.

What the British visitors thought of us we shall not dare to say: but we American bishops greatly admired the quiet, modest, searching thought of our brethren from over the border, their deep spiritual insight, their recognition, as Cardinal Manning once said, that "all human problems are in the last analysis theological problems."

"I don't want to know that man," was Charles Lamb's whimsical remark, "for if I did I'd like him and I don't want to like him."

The bishops at the Pan-American Conference came to know each other better and they liked each other enormously.

(2) *Understanding again*: A better understanding of just what we mean by war and peace, and just what we mean by the mission of the Church.

No doubt could be left in any listener's mind that the bishops discriminated between mere abstention from war, and

peace itself. We all know the famous Coolidge story. He came home from church. His wife asked the subject of the sermon. "Sin," replied the laconic Coolidge. "What was the preacher's attitude?" asked Grace. "Against it," replied Calvin. One might have assumed that the bishops were against war. They were: they were also against the violent nationalism and the greedy industrialism and the rapacious commercialism and all the other isms that create and nurture war; but they didn't stop there; they sought the deeper meaning of the word "peace"; they emphasized over and over again that peace is not a negative goal—not mere absence of war, but a positive spiritual achievement and possession which roots in the submission of man's will to the will and purpose of God. "In His will only," as Dante said, "is our peace."

The relation of Church and State, that thorny question so often evaded, was not evaded here, but faced and frankly discussed. Religion as the Bishop of Montreal pointed out in the very first paper of the conference claims all the areas of life. The Christian as citizen cannot be sharply divorced from the Christian as worshiper and believer. Nor can the Church as the Body of Christ escape her duty to witness to the spirit of Christ, sharply to rebuke wickedness even in high places, definitely to call the State to account if it treats as scraps of paper obligations solemnly assumed, and always to hold before all men both the eternal value of each individual person as a child of God and the essential brotherhood of all men as redeemed by a God incarnate who became not a national or racial banner bearer, but the Saviour of a race.

THE PEACE of the world and the mission of the Church were, to the conferees, "one and inseparable"; and though some objected to the Websterian accent of the phrase it stood as the expression of the bishops' minds.

When the mission of the Church was discussed, there was bound to be exchanged an enormous mass of valuable information on actual conditions in the mission field of Canada and the United States and the West Indies. Here again was fresh understanding of the Japanese, contributed for example by the Bishop of Virginia (formerly of Kyoto), and of the Canadian far west by the Bishop of Kootenay, and of the Negroes in the West Indies by the Bishop of Nassau, and of the Mexicans by Bishop Creighton. But once more the deeper depths of the great subject were plumbed. Why the Church? Why its mission? Why its evangel? Perhaps the finest **summing** up of the whole answer was in the moving paper of the Bishop of Nassau\* who found in the Incarnation and in the Crucifixion the vast and dramatic application of the principle of sacrificing a known good to the hazard of a higher good, of adventuring all for the redemption of a world. The emphasis was not upon the mechanics of high pressure salesmanship of the missionary cause; it was rather upon the intercessory life and practice of the bishops and other clergy, and the courage bred by this to dare beyond one's strength, to hazard beyond one's judgment, and in extremities to venture forth in hope.

Nor was the emphasis upon money and ever more money, for "Gold," as the Bishop said, "is a more unstable foundation

\*This paper appeared in full in THE LIVING CHURCH for October 24th, pages 461-62.

for spiritual structure than sand." The emphasis was upon heroic investment of all one's good for the greater good of others. Gambling, as he said, is the prostitution of the great gift for hazarding implanted in men. It all made one think of Donald Hankey and his "I bet my life on God."

The quality of the papers read and of the discussions which followed them was of a very high order indeed. This I am sure will appear when they are issued in printed form as it is proposed to issue them. And if the resolution adopted at the close seemed, as it has to many, to be weak and unworthy of such a conference, let it be remembered that a drafting committee in the closing hours of three busy days and evenings, urged to compress into a few paragraphs an appropriate message, faced a very difficult task. The impression would have been quite different could the masterly summaries of the Archbishop of British Columbia and of the Bishop of California have been presented as the message itself.

(3) I should not be fair to the facts were I to omit as a fruit of the conference the blessing which came to many homes and parishes in the diocese of Chicago where the visiting bishops accepted entertainment. They came as strangers, with many a host and hostess just a little terrified at the thought of a bishop in the house for several days. They went away as fathers-in-God beloved, as dear new friends, leaving behind hosts of delighted Church folk who will never forget the intimate companionship with these men of God who before were merely names.

And if this is true of the homes it is equally true of the parishes where so many of the visitors occupied the pulpits of parish churches on Sunday, St. Luke's Day, as well as on October 11th. There were not enough bishops to go around. We regretted that, but wherever a visiting bishop preached, there we have felt a vigorous impulse given to the parish life. Chicago is greatly indebted to our visitors.

(4) And fourth and finally (I do not say "lastly" for the old story of the dean who was preferred to the bishop as a preacher cannot be easily forgotten. The dean said "finally" and finished; the bishop said "lastly" and lasted.)—finally then I heard bishops on every hand make two rather significant remarks:

(1) At every meeting of the House of Bishops we ought to have a prepared agenda with subjects of great spiritual import for discussion.

(2) Every few years we ought to have an international meeting of Anglican bishops of the Western Hemisphere. This has been the first of its kind. It should not be the last.

And I submit that these convictions, for I dare to think they are deep convictions of the majority, are themselves valuable results of the conference.

UPON the meeting at its beginning fell the shadow of our Presiding Bishop's illness and absence. What a loss we all felt! And what a sharp disappointment we knew it was to him! Nevertheless his brave and cheerful greetings heartened us, and Bishop Francis of Indianapolis, who loves baseball and called himself a "pinch-hitter who would probably strike out," did nothing of the kind but proved himself an admirable chairman.

Upon the meeting place after the close fell the deep shadow of the death of dear Archbishop Hutson of the West Indies. Yet here again his gentle, brave, radiant faith during those last hours in the hospital lingers like an afterglow following the setting of the sun. He was not a foreigner dying alone in an

(Continued on page 530)



## CHURCH MUSIC

Rev. John W. Norris, Editor



WITH ADVENT AND CHRISTMAS so near at hand it seems advisable to suggest some music for those seasons. In a limited space such as this column it is necessary to restrict the number of selections suggested. Since the service of Holy Communion offers the greatest opportunity for musical expression in worship it seems well to make recommendations for that office because it is frequently mutilated by bad music.

The penitential character of Advent naturally suggests plainsong or music based upon that type of Church music. One should not overlook the fact that Merbecke "noted" the first Book of Common Prayer and his setting of the liturgy is exclusively our own. It is important, however, that one should obtain a good edition of this work, for many editors have missed Merbecke's plan, which was one note to a syllable, and have tried to force his composition into a metrical rhythm. We would suggest the St. Dunstan edition (Novello) edited by Canon Douglas or the edition of the Faith Press edited by Dr. Sydney H. Nicholson. Both of these are for unison singing. Martin Shaw also has an Anglican Folk Mass (Curwen, Inc.) which is plainchant in character.

For choirs which lack balance, because of the absence of one of the usual four parts, there are a number of very splendid services written for unison singing. We would suggest Willan's *Missa de Sancta Maria Magdalene* (Oxford University Press); Communion Service in D, by Piggott (Oxford); or Henry G. Ley's Communion Service in C (Faith Press). These services are written in modern notation and style.

If the choirmaster who adds these to his repertoire is not familiar with music written without a time signature he may find difficulty in the beginning. Remember these are written so that the words dominate and not the music. A good way to introduce this type of work is to have the choir read the words several times, giving each word its natural accent. Then sing, or rather, monotone the words, being careful to see that the same accent and rhythm of the spoken word is maintained. After this has been accomplished the new music may be rehearsed.

For choirs which are balanced in all four parts but which require music of only moderate difficulty we recommend the following: Ponsonby in D (J. B. Cramer, Ltd.); Willan, *Missa Brevis* in F Minor (No. 2) for Advent, *Missa Brevis* in E Major (No. 4) for Christmas (Carl Fischer, Inc.); Candlyn, Short Service in G (Schmidt); Whitlock, A Simple Communion Service (Oxford); Littlejohn, *Missa Sancti Niniani* (Faith Press). For advanced choirs capable of doing a *capella* singing: Titcomb, *Missa Sanctae Crucis* (Fischer); Nicholson, *Missa Sancti Nicholai* (Faith Press); Wood, Communion Service in Phrygian Mode (Faith Press). There is also a splendid three part service written by George Gardner which may be sung either by men or women. It is the *Missa Sancti Laurentii* (Faith Press).

This music may be obtained from the following dealers:

Novello, H. W. Gray & Co., 159 E. 48th St., New York; Oxford Press, Carl Fischer, Inc., Cooper Square, New York; Faith Press, Charles W. Homeyer & Co., Boston; Arthur P. Schmidt, 8 W. 40th St., New York; Curwen, Inc., 441 Abbotsford Road, Philadelphia; J. B. Cramer & Co., Edward Schuberth & Co., New York.

# Emotions and Intellect

By Theodore Diller, M.D.

THE EMOTIONS may be compared to the steam in the boiler. There is no activity, there can be no moving force without steam; but unchecked, unguided steam may do great harm; if the steam is lacking, there is no movement in any direction. So in our mental makeup, some have too much steam, and some not enough; and in some people the steam is well regulated; and in some it is badly regulated and they become whimsical and eccentric.

There is a psychosis known as dementia praecox which is characterized by a flattening, sometimes almost an obliteration, of the emotions while at the same time the intellect may be little, if at all, impaired. At the present time, I have under observation a man I have known for 30 years, well orientated, who knows the day and date and much about current events and can engage in a simple conversation; but he would not care if any relative died, the hospital burned, or a neighbor committed suicide.

A good friend of mine, who is something of a wag, once offered to use his influence to get me into the Unitarian Church, of which he was a member, complimenting me by saying he thought I was fitted for it; and went on to twit me on my lack of understanding of the doctrine of the Trinity and the impossibility of belief in the Virgin Birth. I thanked him for his good intentions toward me and at once confessed his point was well taken and that besides my ignorance on these doctrines I also lacked understanding of the Atonement and Incarnation and other fundamentals declared in the Nicene Creed. Then my friend with an air of triumph went on to say the Unitarian Church placed no burden upon one to accept a doctrine or belief which he did not understand and the great merit of the Church was that it was understood and there was no mystery about it. To this I replied a religion without mystery was not a religion at all and that it would lack interest; and he knew as well as I (both being psychologists) that Unitarianism left unsatisfied our emotions and was therefore undeserving of our allegiance. I remarked that for me a religion that was intellectual and offered no mystery made no appeal, and declared that I desired to embrace a wife and a religion that I did not understand. My friend remarked that I was hopeless and thus the matter terminated. But it may be here remarked that Unitarianism, which appeals much to the intellect and little or not at all to the emotions, draws to itself a very small group of people. And why? The answer seems plain enough; because it very inadequately appeals to the emotions.

In a fine scholarly address before the Pittsburgh Church Club, Dr. Ralph Hutchinson, president of Washington and Jefferson College, called attention to the great driving force we have in our emotions, which far outweigh our intellect. He went on to prove his thesis by stating that our allegiance and great interest in life were largely emotional, and the intellectual part was secondary. He illustrated by pointing out the emotional appeal which was found in all religions from the ancient Egyptians down to the present time; and he expressed the view that the emotional appeal was often the primary and moving factor in national affairs. He illustrated by Lenin, Hitler, and Mussolini; each of these leaders was a rallying point of tremendous force. He said that the King of England formed the emotional rallying point which held together the great British empire and that the Constitution was ours.

As I listened to this address with delight and complete approval, I thought the speaker might have strengthened his thesis by a reference to Mohammed, who is a great emotional rallying personality for many millions.

Systems of philosophy and religion may be and are found complex and exceedingly elaborate and yet they must be grasped in a simple and concrete way that they may call forth the adherence of people of limited understanding; and Dr. Hutchinson is altogether right in his position that the emotions far outweigh in importance the intellect as a driving force. Further I am in accord with his statement that many times people speak of reasoning a thing out when they do no such a thing; but instead emotion it out.

Making a practical application of the tremendous value of the emotional urge in the case of football, college fraternities, and campus religion as a driving force for good, he developed his theme in an exceedingly interesting manner, telling us he plans to set in motion at Washington and Jefferson his views whereby football, etc., may be a driving force for good for the general welfare of the college. I believe he is on the right track.

IN VARIOUS gatherings one may hear people express their views of this and that, of persons, things, institutions, when what they are really doing is giving vent to an emotional expression, guided or tinged only a little, if at all, by their intellect. It may be observed most strikingly and impressively in individuals who are surest of their views that they are individuals who are guided more by emotion than by thought.

"There is one God. Mohammed is His prophet," is a simple slogan to millions of people. The emotional appeal is to a man simple, concrete, and definite; and in the Christian religion the appeal is to our Lord in glory and our Lord on the Altar. The Real Presence is far away and yet here and now—concrete. So the doctrine of the Real Presence is a doctrine of tremendous practical importance. This doctrine calls to the simple and the learned, the young and the old; for it calls to all Christians; and is certainly the rallying point of the Catholic Church. It is sad indeed that Protestants very generally have discarded this rallying doctrine of the Real Presence, although curiously enough at the Reformation Luther considered retaining it and it is held by some of his followers.

I believe the Real Presence is the great central doctrine around which countless millions of Christians have rallied since the time our Lord was upon the earth. The whole Christian religion may be said to be bound up in this simple doctrine which is for all kinds and conditions of men and all ages.

The Christian religion makes calls upon the emotion and the intellect. There is much in the Catholic teaching which goes into considerable refinement beyond the comprehension of the multitude. As I said in the beginning, the emotional part is a very fundamental part of religion which calls upon us for belief in things we cannot understand; and yet if I understand our Church aright, we are to use our intellect so far as we can use it, to support our belief in the Catholic Faith. The great glory of the Catholic Faith is that it offers study to the greatest scholar while its simple tenets can be understood and grasped by the simple and the unlettered and the uneducated.

## THE SANCTUARY

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

### Our Lord as Preacher: His Aim (Continued)

#### VI

**I**N THE CELEBRATED scene at Caesarea Philippi (St. Matthew 16:13-20) we almost automatically put St. Peter in the center. It is he who makes the "great confession"; he who receives the blessing and the promise: "Thou art Peter . . . on this rock I will build My Church." It all does seem to center round St. Peter.

Yet there is another view, one that finds an even deeper meaning in what took place in that far-away, forgotten little town. Let our Lord, and not St. Peter, have the central place. Fix our attention, not on St. Peter's answer, but on our Lord's question. *Why did He ask it?* We cannot imagine any other great religious teacher caring very much what his disciples thought about him personally, if only they were attentive and apt pupils. Not so with our Lord. There is a deep concern behind His question. For Him great issues hang upon the answer. What men in general thought about Him—casual hearers, commentators on the day's events—mattered very little. But what the Twelve thought about Him, the Twelve whom He had chosen "to be with Him," was of critical importance. But why? It is impossible to think that our Lord set store on eulogies, high-sounding compliments, "honorific titles" for their own sake. Why then did He press His question home on the Apostles with such urgency? How can we explain or justify it?

Only in one way: only if the real significance of their discipleship is to be found, not in the teaching which He gave them, but in the Teacher who had given it. If the new thing which had come into their lives and changed the world for them was, not a new set or system of ideas, but just the experience of being "with Him"; if the meaning of His presence among men was to be the message on their lips when He sent them forth to speak for Him, then it is quite clear why He put His question and cared so much about the answer. Already He had gained their emotional attachment. They had been drawn to Him by a mysterious attraction which as yet they had not analyzed. At a word from Him, they had left all—friends, families, vocations—and followed Him. They had become so dependent on Him that when, during a storm, He fell asleep on board their boat, they, fishers though they were, quite lost their nerve and ran to wake Him. But He could not build on inarticulate emotion, however instinctive and intense. Emotion must be solidified into conviction. They must have something definite to say in defense of their unreserved dependence on Him; some justifying reason for their readiness to make Him master of their lives and destinies. The impulses of heart and will must be fortified by the full and free allegiance of the mind. They must *know* whom they had believed. Only then would they be entirely and irrevocably committed to Him. Only then would He find rock to build on, not shifting sand.

And they must learn it for themselves. He could not teach it to them as something that they must accept on His authority. It must be wrought out in their own personal experience. It must be the creed to which they had been driven by the sheer logic of their life with Him. Had they learned His secret? Had the time come when they could put it into words?

Had they the true measure of what His presence meant to them, of what it might mean to others through their witness?

"Whom say ye that I am?" In His eyes, in His very voice, the deep concern behind the question must have been evident, and equally the intense relief He felt in Peter's answer: "Blessed art thou, Simon, . . . flesh and blood hath not revealed it to thee, but My Father."

So from the Gospels, we learn that our Lord's training of the Twelve had this one end in view; namely that, each for himself, they should discover that the new Gospel was His presence, not His preaching; and that, having discovered it, they should be able to tell it to the world. This is precisely what they did. It is precisely what He wanted them to do. Their preaching was to be the echo of His own: "Come unto Me."

## CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

### A Quiet Day of Prayer

**A**RMISTICE DAY, November 11th, rolls around once again, and is looked forward to by all Churchwomen as a Day of Prayer.

For those of us who knew the tragic sorrows of the Great War and experienced the joy of Armistice Day in 1918, it will be a day of perpetual memorial, one that cannot be better spent than in prayer for our beloved who have entered into Life Eternal through the devastating horrors of war. So we women of the Auxiliary, and all other Churchwomen, will spend this year's Armistice Day in meditation and prayer. As our Auxiliary says:

"From our various interests and widely separated circumstances we shall come to our Father's House. We would feel His Presence and realize our unity in and with Him. Here we know that our purposes, our hopes, our needs are one. We share with all mankind this great task, to live together in peace and love. We set ourselves anew to the fulfillment of the prayer of Christ Jesus, 'that they all may be one.' May we find help and strength and courage in this great companionship, and may we have faith that we shall be successful."

So we shall pray for world peace. We shall examine ourselves and finally we shall strengthen our faith, knowing that "If God be for us who can be against us?"

"Love alone can make the world a brotherhood.  
War is not inevitable, for God reigns."

### The Loneliness of Missionaries

**I** WONDER if we realize how lonely our missionaries are and how much a cheery letter, a paper, or a book means to them especially when they are situated like Miss Amelia Hill, who is carrying on alone in Alaska. There is no other white woman within 150 miles of her mission station, the next woman resident being 150 miles up the Koyukuk river or 500 miles down the river, whichever way you care to reckon it. The Koyukuk is a great river that rises in the Endicott mountains far above the Arctic Circle and runs down through the wilderness to join the Yukon. The loneliness of such a location is appalling, and it takes a brave woman with a very real love for the Church to live among such surroundings. Such is the stuff of which so many of our missionaries are made, and we honor their courage and self-sacrifice.

# The Church and Rural Life

## Part II—The Program

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

Bishop Coadjutor of Mississippi

IN THE LIGHT of such conditions as those described in part I of this paper [L. C., October 31st], a group of leaders in Church, State, and University in 1933 issued an Appeal to the Churches, giving a most timely and compelling challenge to Christian people. It said, among other things, "The immediate and inclusive need is that the American Churches shall present to the American people a message challenging in its demand to the urban group for *social justice* to the rural group. . . . There is *need for an undergirding religious and moral philosophy* which will deepen and strengthen the hold of the movements [for assistance of the farmers] upon the total public mind. . . . *The Churches must present a considered plan*, for the reorganization of rural social-religious life in such a fashion as to validate the Christian message as the core of rural reform."

The fact that the Churches have not kept pace with other institutions, such as those of education, the federal farm extension agencies, Boy Scouts and Girl Reserves, Hi-Y clubs, and even the YMCA, gives added urge to such an appeal. It is agreed that of all the great social institutions the rural Church has shown the least adaptation to the changed conditions and needs of rural life and stands, in consequence, practically powerless in the face of the most immediate needs of rural life. The rural Church, say some, is decadent. It is estimated that there are 21,000 closed or abandoned country churches in the nation, 1,600 in Illinois outside of Chicago. The average attendance upon services is decreasing. "Protestant churches," it is said, "are reaching a smaller proportion of the population than formerly." "Interest has declined." "The rural church in the majority of cases is not attracting the rural population." That there are oases of rural Church efficiency and success in the desert of ineffectuality and failure serves but to emphasize the general feebleness and infertility of rural Church efforts.

### OUR CHURCH AND RURAL WORK

THESE FACTS constitute a challenge, not a discouragement; and the Churches have not been resting on their oars. The larger Protestant bodies, the Roman Catholic Church, and our own Church have been for some years giving deeper thought to the rural field. The intelligent and organized interest of our Church was given national leadership by Dean Lathrop, late chairman of the Department of Christian Social Service of the National Council. Almost as a founding, rural work was laid on the doorstep of that Department. Dean Lathrop, a city man, quickly saw the vision of rural service, and laid strong foundations for a constructive program of work. In 1923 he called our first rural Church conference, in the city of Philadelphia, of Brotherly Love, a prophetic and significant name. From the heart of the urban brother who loves his rural brother good service must flow. Urban and rural forces must recognize this essential brotherhood as well as community of interest. In 1924 the division of rural work of the National Council was organized, and a full-time secretary of rural work employed. Interest has been cumulative. National, diocesan, and regional conferences on rural work

have been instituted, the Rural Fellowship organized, and its official organ, the *Rural Messenger*, inaugurated. From these have come clearer and more definite policies and an integration of the workers. The General Convention in 1925 appointed Standing Committees on Rural Work in both Houses, and in 1928 a Joint Commission on Rural Work was formed. In 1931 that Commission proposed and the General Convention adopted a comprehensive and constructive program of rural work, worthy of the generous support of the Church. The Church was taking hold. The ambitious program was temporarily lost in the depression gloom. Its dream lives, but we have not yet builded a highway straight from the heart of the Church to the heart of rural America for the service of the Kingdom. That highway must be builded.

All consistent and sustained effort to assist in the building of that highway must be founded on conviction that our Church is potentially adapted to give to rural America that type of moral and spiritual leadership which it now most needs. The philosophy of religion and life which inheres in the Gospel as we have received it, the technique of Christian nurture subsuming our Sacramental system, the principles of cohesion with diversity, of freedom with law, of liberty with authority, which are ordered and interpreted and fostered by our polity, the far-reaching vision of unity with universality inevitable in our Anglican heritage of Catholic faith and order, the simplicity of worship and the wholesomeness of religion so richly construed in the noble cadences and the inspired poetry of the Book of Common Prayer, our stress upon Christian education as upon Christian social service, these all peculiarly fit her to bring into rural life the stabilizing, illumining, unifying, and expanding elements and postulates of life and religion most needed to correct the acquired weaknesses and to cherish the inherent virtues of the folk of the countrysides.

### RURAL CHURCH STRATEGY

FROM the standpoint of strategy or method our Church can make that approach to rural work which will most constructively help in solving the problems and meeting the needs of rural life. The genius of the Anglican is practical. With inspired, if almost unconscious, vision and insight the National Council placed rural work at first under the ægis of the Department of Christian Social Service. It rightly saw it as a task for the application of the social Gospel. Save in rare areas, we go to those who have heard the word of the Kingdom. The task today is only indirectly missionary, and directly that of interpretation and application in regions already committed to the Gospel of the Master. Rural work has recently been placed under the Department of Missions. I am sure that under the strong and understanding leadership of that Department the social needs of rural life will not be neglected.

It is generally agreed that one of the chief weaknesses of rural Church efforts is found in the divided Church forces, bearing fruit in an ill-trained and poorly equipped ministry, in "ministerial vivisection," in economic wastefulness and the lack of sympathetic coöperation, if not in spirit-destroying competition. There would be little justification of our entrance

into or maintenance of our struggling missions in the rural field if we did not have the conviction of the possession of a creative philosophy of religion and life necessary to the presentation of the whole Gospel to rural folk. There is abundant evidence that old-time methods are falling upon unsympathetic soil. The old-line country church depended chiefly upon preaching for its routine activity, upon the fundamentalist Sabbath school for training, and upon the revival for the stimulation of interest and the net of growth. It is recognized that these are running with a slipping clutch. The young especially are losing interest in this mode of applied Christianity and are little influenced by its conventional discipline, a discipline Judaizing in trend as its ethical prophets interpret conduct as a matter of negatives, inhibitions, or prohibitions; and Antinomian in trend, as it stresses fundamentalist and obscurantist orthodoxy as especially necessary to salvation. They, as others, learn that the preaching and revival strategies have lost touch with reality. They tithe the mint, anise, and cummin of puritan codes and neglect the weightier matters of the fundamental Christian ethics. They give sympathy to the Ku Klux Klan, which fosters race hatred and national prejudices, while fiercely consigning the dancer and card player to hell. Our forward-looking rural folk begin to see the fruits of such strategy. With recognition of the great results of old-time religion and its methods, and with gratitude to God for the great witness made to the Crucified and Risen Lord, they feel, if they cannot define, the need of changed Gospel methods for changed conditions. Experience and thought buttress the conviction that the rural Church must be a social institution, and approach its task from the angle of Christian sociology. It is a part of our Anglican heritage to emphasize the social Gospel.

Teaching needs emphasis in the rural field. One of our writers on rural sociology has stated well, "the problem of the rural Church is to keep alive to the best thought of its time, to adjust its program, enlarge its vision, develop human values, and deepen and enlighten men's convictions concerning those things by which men should measure life's activities, and by means of which they can obtain the ultimate purposes of life." This is a blueprint of the educational approach to the social goal of Church activity. It is of our peculiar genius to attempt in the field of education, as in the field of social service, to carry to rural America the gospel of a religion in which mind and soul according well can make one music as before and vaster, and a music which accompanies the song of the worker, happy in the enjoyment of an expanding personality, and buoyant in the possession of a progressively more abundant life.

#### RURAL WORK ADMINISTRATION

**B**ECAUSE rural work must be in purpose missionary, and in method and technique social and educational, it must know and use the facilities of the Christian educator and sociologist. For this reason a large group of rural leaders believes that the efficient administration of rural work calls for the maintenance of a special Department, or certainly for a strong Division of Rural Work with an executive secretary who, with freedom of initiative and independence of administration, and with adequate budget, may direct a program which correlates the forces of missionary zeal, social vision, and educational objectives in the service of the rural people. This would be the recognition of the rural problem as a national one and of rural work as a special duty of the Church as well as a highly specialized task and service. The General Convention of 1931 by resolution gave its approval to "the establishment of a

Rural Church Foundation in the sum of Five Million Dollars to be designated 'for Village and Country Work,' the income of which shall be used for the maintenance and development of a National Program of Rural Work." The day must be hastened for the fulfilment of this purpose.

#### FARMING, A MODE OF LIVING

**W**E SHALL doubtless find ourselves, in the consideration of the betterment of rural America, in agreement with the growing conviction that the future of the American farmer will consist in looking upon farming as a mode of life rather than as a means of wealth. It has been said that "a farm is not a place to grow wealth; it is a place to grow corn." It were better to say that it is a place to grow people. In relatively few instances has stable wealth come from farming. The farm tends to become a sponge to absorb city-made money, a pleasing hobby to reveal the ineradicable dust-love of a humanity born of dust and destined to return to dust, in life or in death. The handicaps of the present make farm wealth a hopeless dream. So-called subsistence-farming must more and more become the aim of the farmer. "The major purpose will be," quoting from a recent writer on rural sociology, "to live quietly and comfortably with only a moderate emphasis upon the accumulation of wealth." The writer adds:

"When farming is carried on as a means of obtaining the necessities of life rather than for profit, rural life tends to develop characteristics of contentment and neighborliness which give stability and a certain essence of nobility to the population. It was under such conditions that the foundations of our rural culture were laid."

Pioneer days are over and the typical pioneer home can never be rebuilt. It is possible, however, to recover something of the spirit of the old country home and perpetuate the virtues which it developed. The possibilities of country life as a mode of living are great. What has been called "rurbanism" must be fostered, that is the integration of the homely virtues of the old agrarianism with the best physical and cultural refinements and conveniences of urban industrialism. With the encouragement of the ownership of farm homes and lands, making it possible for the farmer to enjoy a standard of living relatively equal to that of his urban kinsman, we shall be on the highway to the development of a new rural culture worthy of American civilization and, as many think, the essential factor in the ultimate preservation of our American civilization. The state is doing much for the American farmer. The nation is attempting to correct some of the mistakes that have caused much of the distress, economic and cultural, in rural areas. New land policies are aimed at conservation of the land resources and human resources. A resettlement of America is under way, and in this the Church has a new opportunity and obligation. In this connection, we must note that a strong trend of decentralization is active, and the urban Church must soon face the necessity of following many of its members into the rural and small town areas. Unless this be recognized and provision be made we shall be repeating the mistake of our early history in this country of throwing upon others the responsibility of shepherding our people with the resultant loss of the second and third generations. With the memory of the homes of Old England, of New England, and of the pioneer West and South, painting for us the picture of the old homestead and the happy family, we can dream once again of the rural home as a place of self-sufficiency, independence, loving unity within and neighborliness without, with its leisure and contentment for reading and thought, as the

seed-plot for the American womanhood which made Mother, Home, and Heaven the most winsome words in our language, and for the American manhood which possessed the virtues of industry and thrift, rugged individualism and rigid integrity, courageous aggressiveness and indefeasible resourcefulness, resolute loyalty to established institutions of the State and devotion to the high mission of the Church, which for more than a century contributed the constructive leadership of the political, professional, commercial, and religious life of the nation.

#### CHRISTIAN COÖPERATION

I HAVE STATED it as my conviction that our Church has a philosophy of religion and life which permits and challenges us to render a constructive service to rural America. In saying this, I would not be interpreted as depreciating the contribution of our sister communions. It was the circuit-riding evangelist of these communions who carried the light of the Gospel of our divine Lord, when our Church was powerless to send its messengers, into the far flung lines of Western migration. It has been the uncompromising challenge of the puritan moralist to the world, the flesh, and the devil, which in the face of and often in spite of cavalier ethical liberalism has laid the foundations of the moral standards characteristic of the typical American. The thoughtful leaders of these communions see as clearly as, if not more clearly than, many of our leaders, the need of the methods and strategy of social and educational Christianity for the amelioration of rural life. They have their special emphases, and much sympathy with those which we make. I have not sought to make invidious comparisons, nor to incite competition. It should be our aim to enter into the rural field in coöperation with our Christian brethren. The work needs all of us. But I would challenge our own Church folk to recognize our peculiar gifts, and neither refuse, nor fail, to add them to the treasury of service to rural America.

#### THE METHOD

THE METHOD will, perhaps, become more steadily plain to us. Some form of what has been called the "larger parish" or the associate mission must be developed. Many factors have brought into nearer relationship the country people and the village. The village or hamlet becomes more and more the natural center for the coöperative educational, recreational, and religious activities of the so-called "trade area." The Church must look to the day when she shall have in every such center, without closing her preaching stations in the isolated sections, but as directing and strengthening their usefulness, a worthy place of worship with an illumining rendering of our divine Liturgy and strong preaching of Gospel truth, and a parish house which is at once a place of sacrificial ministry, of cultural power, and wholesome recreation, from which shall go the creative work and grace of the Gospel into the lonely lives of isolated folk.

#### THE RURAL PASTOR

FOR THE LEADERSHIP of such work we shall have unselfish men who have felt the call of the rural ministry as a life work, have been especially trained for such work, whose hearts are filled with genuine love and appreciation of country folk, who are not dirt farmers necessarily, but who know the difference between a harrow and a hoe, who are familiar with the programs of nation and state for the betterment of rural conditions and life, who will go into their homes

with a loving, understanding, and sympathetic pastoral service, only too much lacking in the Church as a whole and by every testimony especially lacking in the isolated lives of the rural people.

For the ministry of such a man the Church shall have a deserved appreciation. It shall make for him and his family a provision consonant with his personal worth and the sacred dignity of his task. He should have a home where good books, good music, good pictures find a place, with those refinements which minister to true culture, which is at once a joy to himself and family, and a refining example in his community. His income should be adequate to the needs of a frugal home and open the too often closed doors of college, vocational, and professional training to his children. The lack of such provision has borne fruit in the deadly rotation of rural pastors, sends many a man against his will from a happy rural service into a less interesting and vital urban work. Such provision would make possible other Kingsleys to rejoice in the Garden of rural service and enrich the world with the transcendental wisdom of the Minute Philosopher.

Working with such a man would be a corps of associates, also especially trained as educational directors and social workers. These would coöperate with the educational and social agencies of county, state, and nation, bring to them the touch of the Master's hand while profiting by their secular experience and efficiency.

When some such goal has been reached, we shall have followed in the footsteps of our divine Lord and felt with Him compassion on the multitude who are as sheep without a shepherd, astray, and tired with hunting for the just enjoyment of life's greatest satisfactions. The harvest is plentiful.

#### LABORERS FOR THE FIELD

MAY WE PRAY that the Lord of the harvest send forth laborers into His harvest, and laborers fit for the task. The rural field is no place for the peripatetic parson seeking preferment, nor for the battle scarred veteran seeking a well-earned rest, nor for the unfortunate misfit seeking the level of a meager capacity. Rural work is a man-sized job; our strongest men are none too good for it. A vital, aggressive, resourceful, sacrificial man, loving God and His Church and loving those for whom Christ died, can find in the rural field an incomparable opportunity for noble service, and receive the sweetest rewards of a devoted ministry. Fifty-six million rural people, black and white, native born and foreign born, farmer and shepherd, coal miner, cotton picker, berry and fruit gatherers, tenants and homeowners, seasonal and migrant wage-earners, small town folk as well as those in the open field, a great variety of rural people engaged in most diverse occupations, constituting the most important special group in our national life, are calling for the ministrations and guidance, for the saving grace and power of the Church of the Lord Christ. I am perfectly sure that we shall not pass by on the other side.

#### Maintaining Peace

THE MAINTENANCE of world order and peace is the most vital and immediate concern of the Church. Indeed its very security is conditioned by the kind of world in which it is permitted to exercise its ministry. The tragic events growing out of the World War make it clearly evident that, only when the passions of men are in leash, where dispassionate judgment motivated by Christian ideals controls and governs the action of those in power, is the Church and Christian institutions secure. War is the deadly enemy of the Church, never more so than today.

—Bishop Freeman of Washington.

# BOOKS OF THE DAY

Edited By  
Elizabeth McCracken

## An Introduction to New Testament Introduction

A FRESH APPROACH TO THE NEW TESTAMENT AND EARLY CHRISTIAN LITERATURE. By Martin Dibelius. Scribners. 1936. \$2.00.

THIS VOLUME may perhaps be described as an "Introduction to New Testament Introduction." Dr. Dibelius concerns himself very little with the ordinary problems of authorship, date, etc., and centers on a question preliminary to these: "With what *kind* of a writing are we dealing?" Gospels and Epistles are as familiar as the day, but after all what precisely *is* a Gospel or an Epistle? And are these terms indicative of primary classification or may they be complex, embracing further classes of material? And how does such classification assist in appraising historic value? Of two Gospel versions of the same event one is told with naïve simplicity, while in the other corroborative details appear; why do synoptic specialists generally prefer the former? We know that most of the New Testament is "pre-literary" rather than "literary"; but how many of us know that pre-literature has rules of its own just as truly as literature has? All such matters Dr. Dibelius discusses, drawing liberally on the Apocrypha and on non-Christian writings in order to illustrate his conclusions.

There is no other book quite like this one and it is a book that should distinctly be read. All the more because reading it is easy. Dr. Dibelius does not write for theologians but for the general public; he assumes no technical knowledge on his readers' part and his style is simple and direct. Unfortunately the translation is not always adequate; witness such phrases as "creative religiousness" (page 19), "the commencing point of literature" (page 140), "literary relatives" (page 219). On the other hand Dr. Dibelius revised the German edition for the purposes of this translation, so that the English represents his present point of view better than does the original. BURTON SCOTT EASTON.

## Discussing Human Affairs

THE DISCUSSION OF HUMAN AFFAIRS. By Charles A. Beard. Macmillan. \$1.75.

AS ALWAYS Charles Beard is stimulating whether one agrees with him or not and the present study is no exception to the rule. The subtitle gives one a fair and full idea of the purpose of the book. It reads: "An inquiry into the nature of the statements, assertions, allegations, claims, heats, tempers, distempers, dogma, and contentions which appear when human affairs are discussed." Moreover it is an inquiry into the possibility of "putting some rhyme and reason into the processes." Certainly a most desirable end. His treatment, called by some sprightly, at times is whimsical, at others, paradoxical. Perhaps these ways are as good as any others to make people think and in the present instance, they succeed.

CLINTON ROGERS WOODRUFF.

## Dr. Lowther Clarke's Latest Essays

DIVINE HUMANITY. By W. K. Lowther Clarke. Macmillan. 1936. \$1.75.

TO CARRY both the editorial and the financial responsibilities of the SPCK is accomplishment enough for any man, but by some miracle Dr. Clarke manages to find time also for scholarly work of his own, in which by a further miracle it appears he has read everything worth the reading. He is necessarily obliged to limit himself to detached essays, but these essays are always models of lucidity and preciseness, always saying something significant and always saying it in a form peculiarly Dr. Clarke's own. In considering the psychological aspects of the Incarnation, for instance, he finds illumination in Henry James' novel *The Sense of the Past*. Another novel, Mrs. Skrine's *Shepherd Easton's Daughter*, is similarly laid under contribution to illustrate the proper meaning of "sinless" when applied to Christ. In the chapter, *The Mode of Divine Indwelling*, Dr. Clarke draws on some remarkable psychological experiences of his own that are most

pertinent. Occasionally this originality seems to be used deliberately in sending up trial balloons; *The Rout of the Magi*, in particular, can hardly have been written in the hope of carrying general conviction with it. In the opening essay, *The Clouds of Heaven*, a theory is argued that was developed at length by Erich Haupt in 1895 without winning much support; in *The Words of Institution* a point-blank liturgical statement of Hippolytus is overlooked. And here and there elsewhere Dr. Clarke will not persuade all readers. None the less, these 19 essays, varying from two to 20 pages in length, have more substance in them than any 19 average volumes of the more pretentious type; particularly timely is *The Church of God*, where the latest German research is evaluated from the finest Anglican standpoint.

BURTON SCOTT EASTON.

## New Testament Studies by a Devotional Expositor

SOME STUDIES IN THE NEW TESTAMENT. By H. F. B. Mackay. Macmillan. 1936. \$2.00.

IT IS a pity that the late Canon Mackay insisted on posing as a historian as well as a preacher. For as a devotional expositor he ranked very high. Much that he wrote was extremely beautiful and appealing; his moral analysis was penetrating and he had an extraordinary sense for just the right illustration. All these qualities are represented in the present volume. But by treating his little sermons as "studies," in which he makes historical assertions with the utmost dogmatism and denounces as heretics all who hold differently, he has marred their usefulness irreparably. B. S. E.

## The Headline Books

THE HEADLINE BOOKS. Grosset and Dunlap, for the Foreign Policy Association.

THESE little booklets are an interesting and timely series of discussions of current national and international questions. *War Tomorrow: Will We Keep Out?* traces some of the reasons why we became involved in the World War; *War Drums and Peace Plans* is a discussion of existing peace machinery; *Clash in the Pacific* analyzes the possible theater of war in the Pacific; *Made in U. S. A.* presents the conflicting attitudes toward foreign trade. There are two others in the series, *Dictatorship* and *Peace in Party Platforms*, the titles of which are self-explanatory. Published in board, they cost 35 cts. each. C. R. W.

## The Pan-American Conference

(Continued from page 524)

alien land: he was a citizen of the heavenly commonwealth who, walking daily with God, turned from the prospect of a homeland in the western isles to

"Sail beyond the sunset and the mths  
Of all the western stars and touch the Happy Isles  
And see the great Redeemer whom he knew."

To the Presiding Bishop of our American Church, we all owe a very great debt for his tact and wisdom and unerring judgment both in commending the conference to the bishops of our sister Churches of the Anglican communion, and in securing the consent of the speakers to present papers which without exception were of a high order of excellence.

Whether or not we can all agree upon the League of Nations, it is clear that the Pan-American Conference represented a genuine League of Bishops of different nations of the Western Hemisphere reconsecrated to the mission of the Church of our Lord Jesus Christ and through their mission to the collective peace and security of the world.

# NEWS OF THE CHURCH

## Social Sins Called Concern of Clergy

Detroit Clericus, With Approval of Bishop Page, Scores Limitation to "Simple Gospel"

**D**ETROIT—The right and duty of the clergy to speak and act in the correction of social as well as individual sins was vigorously defended by the members of the Detroit clericus in a statement and resolution adopted on the eve of the national election. The statement condemned "well-meaning and sincere laymen" who "apparently hold fast the notion that religion should not be introduced into the business, industrial, and political world."

"Because of this limited understanding of religion," says the statement, adopted October 26th by a large group of the clergy in the Detroit metropolitan area and concurred in by Bishop Page of Michigan, "some of these sincere laymen, small in number but wide in influence, have developed a false idea of the obligation ministers have to society at large. By public address, news comment, and through the circulation of pamphlets, they demand that the clergy limit their teaching of religion to private devotions and personal experience, calling this the preaching of the 'simple Gospel.' Thus they insist that the preacher refrain from mention of that part of the Gospel of Jesus the Christ which has to do with man's behavior in social, political, and industrial affairs."

### NOT ATTITUDE OF CHRIST

Such an attitude would have found scant sympathy from Christ Himself, according to the statement, which cites the incident of the Rich Young Man and Christ's injunction to him to sell all his possessions and give to the poor. On this the statement comments: "What a stir this must have caused in the minds of our modern critics had they been present! They would have denounced Jesus for turning youth into the ways of radical thinking

(Continued on page 535)

## Los Angeles Dean Accepts Election to Canal Zone

**LOS ANGELES**—The Very Rev. Dr. Harry Beal, Dean of St. Paul's Cathedral, announces that he will accept election to be Bishop of the missionary district of the Panama Canal Zone, as made by the House of Bishops at its recent meeting at Chicago.

Dr. Beal last month celebrated his 10th anniversary as Dean of the cathedral. The district of the Canal Zone includes the republic of Panama and part of Colombia, and in recent years has been under the jurisdiction of the Bishop of Haiti. Dean Beal speaks Spanish fluently and at one time was Dean of the cathedral at Havana.

## Diocese Wipes Out Debt With Final \$4,000 Drive

**LEXINGTON, KY.**—With the recent drive for \$4,000 brought to a successful conclusion, Bishop Abbott of Lexington has succeeded in paying off the last remaining indebtedness of the diocese of Lexington.

During the past seven and a half years \$76,000 has been raised to eliminate the diocesan debt, and the diocese now owes no man anything.

## Dr. Lawrence Announces Acceptance of Election

**SPRINGFIELD, MASS.**—The Rev. Dr. William Appleton Lawrence, rector of Grace Church, Providence, R. I., has accepted his election as Bishop of Western Massachusetts.

Dr. Lawrence's acceptance was contained in a letter written to Archdeacon Marshall E. Mott, secretary of the convention. The letter read:

"Grateful for the fine spirit shown in the convention during my election and humbled by the confidence and hopes placed in me by both clergy and laity in electing me to such a position of responsibility and honor, I accept with fear and yet with faith the office of the Bishop of Western Massachusetts to which you have elected me.

"In so doing I want each and every member of the convention and also of the diocese to realize that I shall need and count on his or her support and prayers."

Announcement of Dr. Lawrence's acceptance was made in all the churches of the diocese.

## Confessional Leader Says German Protestantism Has Lost Fight Against Nazis

**BERLIN**—Defeat of his efforts to keep the Protestant Church in Germany from falling subject to the Nazi State was admitted by the Rev. Martin Niemöller, leader of the Confessional Synod, in an address to his followers last week.

The Rev. Mr. Niemöller confessed that the Confessional group was now a small minority of German Protestantism. He traced the suppression of parochial schools, complete in Württemberg, widespread in Bavaria, and, he declared, about to begin in Prussia. Lack of courage, he said, was the cause of the Protestant defeat, as Protestants were now afraid to lift their voice to denounce the most flagrant violations of Christianity by groups supported by the Nazis.

Although he did not call attention to it, his statements were in direct contradiction to those of Bishop Marahrens, Lutheran Church leader of those who believe in moderate support of the government, who in the recent past has declared that conditions were improving and that the government has never sought to control the Church.

## Defeatism Scored by GFS Leader

Miss Blanding Urges Coöperation in Experiments, at Society's National Council Meeting

BY DOROTHY WOODS

**S**T. LOUIS, Mo.—"The greatest obstacle we need to overcome in facing our world is defeatism—the feeling that conditions are bad, but I can't do anything about it," said Miss Sarah G. Blanding, dean of women at the University of Kentucky, speaking before the 40th national council of the Girls' Friendly Society.

Miss Blanding addressed approximately 500 visitors and delegates, from 44 states, at the opening meeting of the council, October 27th, in St. Louis. She spoke on the subject, Facing Our World.

"We must do something about it if we want what we hold dear to continue," Dean Blanding said. "We live in a beautiful world—a world of forests and factories, universities and churches, ships plying the oceans and trains rushing over the prairies, of museums and laboratories. But here and here and here and here there are blemishes of which we must be cognizant: people fighting one another, men with haggard eyes standing hopelessly before employment agencies that have no work to offer, men and women starving for the lack of a few pennies, 50,000 boys in military uniform not knowing where they are going or why."

Miss Blanding told of a friend, a young woman in Germany, whose husband was sent to a concentration camp for expressing his disagreement with Hitler's régime. The woman cannot find work because Hitler says that women should not work except in the home; her son has been put into a youth camp—an excellent camp in many ways, but dominated by the words on a great banner streaming over the entrance: "You were born to die for your country."

An unjust peace after the war, unrest

(Continued on page 536)

## Support of Coöperatives Among Romanists Pledged

**ST. LOUIS (NCJC)**—Complete endorsement of the Coöperative Movement, including Credit Unions, Producers and Consumers Coöperatives, was announced October 29th by the Rev. G. A. McDonald, S.J., editor of the *Queen's Work*, and one of the most influential youth leaders in the Roman Catholic Church.

"We will propagate the idea," Fr. McDonald asserted, "through sodalities in all parts of the country, through the pages of our magazine, and by study club outlines. We are so enthusiastic because the coöperative movement seems to us to be as democratic as it is economically sound."

## Mr. Kaneko Speaks on Winning Japan

BSA Leader Tells Milwaukee Groups That Practising Christians Must Win Men to Christ

BY PETER M. DAY

MILWAUKEE—"In Japan we do not consider a man a practising Christian until he has won his man to Christ," was the challenge laid down by Tadao Kaneko, general secretary of the Brotherhood of St. Andrew in Japan, speaking to men's and women's groups of the diocese of Milwaukee, October 28th.

Mr. Kaneko addressed nearly 200 men of the diocese in St. Andrew's Church, the Rev. Roy W. Mason, rector, under the auspices of the Church Club; about 20 women of the diocesan Woman's Auxiliary at St. James' Church, and a group of about 35 diocesan leaders at a luncheon given by the standing committee.

A simply told story of the results of lay evangelism comparable only to that of the earliest days of the Christian Church was unfolded by Mr. Kaneko. The challenge lay not in any exhorting on his part, but in the convicted consciences of his hearers, as his description of the growth and vision of the Japanese Brotherhood showed them anew the duty of laymen in spreading the Gospel.

Four years ago, when Mr. Kaneko, through the efforts of Paul Rusch, lay missionary, executive secretary of the Japanese BSA, and professor at St. Paul's University, and the Rev. Dr. T. Takamatsu, chaplain of the university, was converted to the Christian faith, the Brotherhood in Japan consisted of about a dozen members. In four years, Mr. Kaneko declared, the membership has increased to more than 600, all of whom are pledged to continuous activity in bringing men to Christ. The Brotherhood has set for itself the objective of winning 100,000 converts to Christianity in the next ten years—a far from impossible task if the rate of increase per present member continues at even a fraction of its rate in the past four years.

Beyond this, "In the near future," Mr. Kaneko declared, with a disarming smile, "we have a vision of a Christian Japan. Perhaps this is impossible. But a Christian Japan—think what a step that will be toward a Christian world." As the American Episcopal Church's contribution to this great Christian advance, Mr. Kaneko asked only one thing, but that most earnestly—the prayers of all its members.

Mr. Kaneko told of the enthusiastic acceptance by the Japanese Church of the Forward Movement, and of the Brotherhood of St. Andrew's undertaking to publish the literature mostly at its own expense, with a minimum of outside aid from America. When he left to begin his American tour, the Brotherhood had already distributed more than 22,000 copies of *Forward—day by day*.

With his host, Clifford P. Morehouse, editor of THE LIVING CHURCH, Mr.



BISHOP AIDS IN SHIPPING JAPANESE COPIES OF MANUAL

Bishop Reifsnider of North Tokyo was impressed into service to aid Brotherhood of St. Andrew members, headed by Prof. Paul Rusch of St. Paul's University, Tokyo, in shipping packages of the Forward Movement manual, "Forward—day by day," to the leaders throughout Japan. He is shown above at the right. Prof. Rusch is facing him.

Kaneko visited various churches and institutions of the diocese in his two-day stay, including All Saints' Cathedral, St. John's Home for Aged Gentlewomen, and St. Francis' House, the Episcopal Church's student work at Madison under the charge of the Rev. Alden Drew Kelley.

Many diocesan leaders remarked on the fact that, although the ostensible reason for Mr. Kaneko's visit was to enlist the sympathy and prayers of American Churchmen for their fellow-Christians in Japan, in reality he was a missionary to the Episcopal Church; for the unassuming devotion to Christ expressed in his every word and act, and the fire of his vision of a Christian Japan left very few of his hearers unmoved.

### New York Church Founded by Dutch Observes Anniversary

NEW YORK—St. Mark's Church-in-the-Bouwerie celebrated the anniversary of incorporation of the parish on St. Luke's Day, 1795, by a special service on October 18th, at which the Dutch origins of the parish were commemorated. The rector, the Rev. Dr. William Norman Guthrie, kept also the 25th anniversary of his first sermon in the church. Addresses were made by the Rev. Dr. Edgar Romig, minister of the West End Reformed Collegiate Church; Gen. John Francis Daniell, president of the St. Nicholas Society; Dr. Guthrie; and Mayor La Guardia of New York.

At the close of the service, there was a procession to the bust of Petrus Stuyvesant, first Governor of New York and founder of the parish, presented by Queen Wilhelmina of the Netherlands to the church for the city. The mayor led the way, followed by the Holland Dames and members of other Dutch-American societies. The Holland Dames placed a wreath on the bust.

### Mr. Kaneko, Mr. Palmer Speakers at Los Angeles

LOS ANGELES—Tadao Kaneko, general secretary of the Brotherhood of St. Andrew in Japan, and Leon C. Palmer, general secretary of the Brotherhood in the United States, are the guests of honor at a conference at All Saints' Church, Pasadena, on November 6th and 7th.

The conference opens with a dinner on Friday evening at which time Mr. Kaneko's subject is *Winning Japan for Christ*, and Mr. Palmer's, *The Challenge of Tomorrow to the Youth of Today*. A corporate Communion will be held Saturday morning with Bishop Stevens as celebrant. Sessions will extend through Saturday.

Sunday morning Mr. Kaneko will speak at All Saints' Church, Pasadena, and Mr. Palmer at St. Paul's Cathedral, Los Angeles.

### "Forward in Northern Indiana" Title of New Diocesan Paper

MISHAWAKA, IND.—After suspending publication for several years the diocesan paper of the diocese of Northern Indiana has been revived under the direction of the department of publicity with the financial assistance of the Woman's Auxiliary of the diocese. The new venture, called *Forward in the Diocese of Northern Indiana*, has eight pages and is published once a month.

The November issue featured the visit of Bishop Bartlett to the diocese. It was dedicated to the work of the field department and contained material germane to the Every Member Canvass. The revival of this little paper is simply one indication that better times are returning for the Church in this diocese, which was badly hampered by the depression.

## Auxiliary Dinner Attended by 1,100

Pennsylvania W. A. Conference  
Lays Plans for Winter Study Project;  
Stresses Forward Movement

PHILADELPHIA—Upward of 1,100 men and women, women being decidedly in the majority, attended the opening dinner of the annual three-day conference of the Woman's Auxiliary of the diocese of Pennsylvania. The dinner was held in the ballroom of the Penn Athletic Club on Monday evening, October 26th. Bishop Taitt was toastmaster and the speakers were Bishop Hobson and Mrs. Harper Sibley. The endeavor made by the Auxiliary to better the attendance of 800 of a year ago was highly successful.

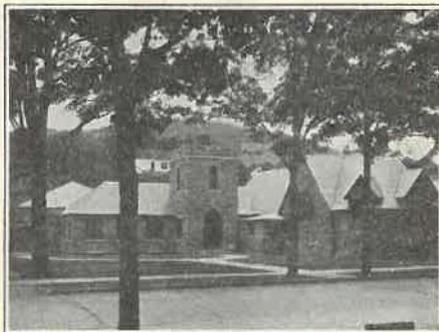
On Tuesday morning the conference went into sessions at Holy Trinity parish house to consider the plans for the work of the winter and to begin those plans by opening the study program on the Negro in the United States and Africa. An important speaker at the afternoon session was Miss Juanita Jackson, a Negro, the field secretary for the Society for the Advancement of the Colored People, who spoke in the interest of gaining for her race a better understanding.

Wednesday morning was devoted largely to sectional conferences for the advancement of the various branches of the Auxiliary's work, the United Thank Offering, the Church Periodical Club, and other affiliated activities. In the afternoon the study of the Negro was continued and an address made by Mrs. H. Norman Perkins on the subject of The Contribution of the Negro to American Culture. Mrs. Perkins is a teacher of history and an ardent supporter of the work of the Colored YWCA.

Mrs. Sibley's address on Monday night brought spontaneous applause at several points. She and Bishop Hobson both spoke on the subject of the Forward Movement. Mrs. Sibley's presentation of the Forward Movement was that it exists to help individuals to make the four adjustments which all humans must make, adjustment with our physical world, with ourselves, to other people, and to the cosmic universe or to God. The first three, Mrs. Sibley said, were impossible without the fourth, and the Christian experience of God is achieved in a twofold way: (1) alone, and (2) in the life of the Church, without which it would be impossible for God to give Himself to us completely.

### Rev. E. Vicars Stevenson Resigns

TRENTON, N. J.—After 34 years of service as rector of Grace Church, Plainfield, one of the leading congregations of the diocese of New Jersey, the Rev. E. Vicars Stevenson has presented his resignation to the vestry to take effect as of December 31st. For many years the Rev. Mr. Stevenson had been president of the standing committee of the diocese until his resignation from that office in the spring of this year. He was a deputy to the General Conventions of 1931 and 1934.



ST. JOHN'S CHURCH, DELHI, N. Y.  
St. John's was consecrated recently by Bishop Oldham (L. C., October 31st).

## November 11th to Be Day of Prayer for Peace for Fourth Successive Year

NEW YORK—This is the fourth year on which the women of the Church have observed November 11th at a Quiet Day for Prayer, particularly for peace. Men's organizations and the men in a number of parishes also observe the day. Orders for the printed leaflet issued for individual use during the day have increased from 50,000 four years ago to 125,000 this year.

Observance of the day varies but the general plan is for a celebration of the Holy Communion followed by individual intercessions throughout the day, people coming in as they can. Many isolated and shut-in people unite in this day of prayer, and many mission fields use the leaflet.

## Bishop Campbell in Charge of Monastery of Holy Cross Order

WEST PARK, N. Y.—A new plan has gone into effect in the Order of the Holy Cross, whereby the Superior will have general charge of the affairs of the order, but not, as hitherto, of the monastery. Bishop Campbell, recently resigned as Bishop of Liberia, will be in charge of all appointments, engagements, and other similar matters relating to the members of the order, and will be at the head of the monastery.

The newly elected Superior, the Rev. Alan G. Whittemore, has just returned from Holy Cross Mission in the Hinterland of Liberia. He takes charge at once.

## More Denominations May Appear in Next Census

WASHINGTON (NCJC)—T. J. Murphy, director of the religious census, who says that about two-thirds of the list is completed of churches which will receive census schedules early in January, announces that he expects reports this year from 240 denominations. The last census, in 1926, showed 213 denominations.

This increase in separate sects is attributed partly to the springing up of a certain number of East Indian religious bodies in this country with Swami leaders and partly to splits in established bodies arising from a conservative-liberal division.

## Dr. Joshi Attacks New Heathenism

Noted Hindu Educator Says America  
Seeks Material Gains; Mr.  
Kaneko Addresses Brotherhood

CHICAGO—A heathenism worse than any anti-Christian movements or faiths in the Orient or Europe is growing up in Christian America, asserted Dr. Samuel L. Joshi, noted educator and East Indian, speaking before Chicago assemblies of the Brotherhood of St. Andrew at St. Chrysostom's Church, October 27th.

This heathenism is manifest chiefly in the utter disregard for the spiritual and an exaltation of the material and of naturalism. Dr. Joshi called upon Churchmen to seek a balance between these elements in society, with greater emphasis particularly on the spiritual.

Tribute to Chicago for the part she has played in the international movement of the Brotherhood of St. Andrew was paid by Tadao Kaneko, young Japanese Churchman and secretary of the Brotherhood in Japan.

A plea for "practicing, courageous, unafraid members of Christ's army," was made by Mr. Kaneko to young American Churchmen. That is the requirement of the Brotherhood of its members in Japan, said Mr. Kaneko.

"Our great problem throughout the Church," continued Mr. Kaneko, "is to build leadership. Our Church can go nowhere by simply forming young men's clubs. What the youth of today need is a strong dose of real religion. The Church is here to minister to the spiritual needs of men, not the social needs."

"This year, the fifth year of the Brotherhood in Japan, we have undertaken the beginning of a campaign to win 100,000 new men and young men to Christ and to put them to work in 10 years. We are determined that we shall carry on such a campaign until we have at least attained that goal for we believe that with such a group we will have created a force that can literally turn Japan upside down for Christ. During the past 75 years, our Church has been building the framework in Japan; it is the job of our young men of this generation to fill that framework with men."

Mr. Kaneko visited various Church institutions and centers in Chicago.

Courtenay Barber, past national president of the Brotherhood, presided at the Tuesday evening meeting. Bishop Stewart called upon the men to "vote for Christ" in these days of heated political campaigns.

### Canadian Baptists Shun Unity Moves

MONTREAL, QUE. (NCJC)—That the Baptist Churches of Ontario and Quebec do not desire to enter into any organized Church union with other Protestant groups was reaffirmed by the report of the Home Mission Board before the annual convention here recently. "We believe our Protestant forces should present a united front against Roman Catholicism and Communism, however," the Rev. C. H. Schutt of Toronto declared.

## Bishops, Faculty Greet New Students

University of Florida Student Center  
Furnished by Churchmen of  
Florida Dioceses

**G**AINESVILLE, FLA.—On their return to the University of Florida this fall some 300 Episcopal Church students found three things very much in evidence, according to the Rev. Hamilton West, student chaplain for the two Florida dioceses. "They found," says the Rev. Mr. West, "that the Churchmen of the state of Florida were on the campus ahead of them in completely furnishing their student center, Weed Hall; they found Bishop Juhan of Florida and Bishop Wing of South Florida awaiting them with an enthusiastic and interested welcome particularly for the freshmen who for the first time were to have a taste of university life; and they found the Churchmen who are faculty members of the university in their student center to greet them and to further the cordial relations of students and faculty."

A freshman dinner had about 50 men present as the guests of Bishop Juhan. Bishop Wing was also in attendance. The chaplain presided and was flanked by his new student vestry and members of the Brotherhood of St. Andrew. The freshmen were conveyed from the campus to Holy Trinity parish, where the banquet was served by members of the Laymen's League of the parish. "Both Bishops scored hits with the men," says the chaplain.

An innovation of this year was the reception given to Church students by the Churchmen of the faculty. It was a small beginning but the need of such a thing has been recognized and its value attested; it bids fair to become in the course of time an institution and tradition, and should afford a valuable opportunity for the students to meet and know their faculty in a social way.

An Every Member Canvass has just been completed among the Episcopal students and faculty members. A committee of 25 students visited every Churchman and everyone who expressed a "preference" for the Episcopal Church, and presented to them the call to support the Church's

### Depressed Class Hindus Vote Down Faith Change

**NAGPUR, INDIA (NCJC)**—At a conference of the depressed classes held under the auspices of the newly organized nationalist Harijan Party, it was voted to remain within the Hindu community.

The president of the conference appealed to his people not to be led away by Dr. Ambedkar's "stunt" of conversion.

The aim of the new nationalist party is to work strenuously for the protection "of the social, economic, and political rights of Harijans."

### Disciples Vote to Quit Chaplaincy Commission

**KANSAS CITY, MO. (NCJC)**—The strong pacifist opinion in the Disciples of Christ came to a head October 16th when the International Convention of the denomination voted to withdraw their representatives from the Chaplaincy Commission of the Federal Council of Churches.

The convention requested the Federal Council, as representative of the Churches, to dissolve the Commission and set up in its place a body which would study and recommend a form of non-military religious ministry for men in the armed services which would be responsible to the Church and not to the government for its authority, salary, uniform, or other insignia.

The convention, by an overwhelming majority, also voted to refuse all support to any future war.

Program. More than \$250 in pledges was secured for 1937. The receipts on these pledges will be apportioned to the parish of Holy Trinity, the missionary work of both the Florida dioceses, which will include work of the national Church, and some contribution toward the student work itself.

Weed Hall, remodeled into a splendid building last year, provides a residence for the chaplain and his family and a meeting place for the students. Eventually it is expected that a chapel and recreation rooms will be provided but until such time comes, Weed Hall has been erected so that the first floor can be used for services and large meetings. Here on Sunday mornings the Holy Communion is celebrated, breakfast served to a goodly number of students, and a class in religion conducted by the chaplain.

Through the interest and coöperation of individuals, men's organizations, young people's service leagues, and Woman's Auxiliary branches throughout the state, funds have been made available this fall to furnish the students' quarters and to make them both comfortable and attractive.

#### WORK IN WOMEN'S COLLEGE

**TALLAHASSEE, FLA.**—A report from the Church's student secretary at the Florida State College for Women indicates that work for the year 1936-37 is already well under way and gives promise of a college year of real service to the 250 Episcopal Church girls who are registered this year. Of this number, an increase over former years, 103 are freshmen and seven are transfers from other institutions of learning.

Of special interest was the freshman banquet, an annual affair, held this year in Ruge Hall early in October. Ninety-two freshmen and "transfers" were present and 17 guests, among the latter being the Bishops of the two Florida dioceses, Dr. Edward Conradi, president of the college, and prominent clergy, laymen, and women of the diocese of Florida. The banquet was prepared and served by the student vestry and was presided over by Miss Julia Gehan, the student secretary.

## Federal Council Demands Peace

Calls Upon Churches to Act to  
Implement Own Pronouncements  
Against War

**N**EW YORK—The Federal Council of Churches of Christ in America, through its department of international justice and goodwill, has issued a call to the Churches to rally against the ominous threats of war on Armistice Sunday, November 8th. Militarism and fascism have kept peace and democracy on the defensive most of the time during recent years, says the call, but the present international coöperation for the stabilization of currency has shown that it is possible to turn the tide.

The annual Armistice Message to the Churches declares that the Churches, by loyalty to their convictions, could save the world from war even now. The title of the message is *The Churches of Christ in a World of Conflict*. The crisis in international relations is seen as a challenge to the Churches—"to accept a counsel of despair when clouds gather and storms break is to deny faith. The Christian's faith in justice and goodwill is as valid and necessary when violence and hate become active as when they are quiescent."

The causes of tension and the areas of conflict in the world scene are reviewed in a realistic acknowledgment that the situation is grave. However, along with this, is a program of action looking toward the solution of the difficulties in the interest of justice and goodwill among the nations.

The message quotes some of the resolutions of the Churches renouncing war, including the plain statement of the Lambeth Conference of Anglican Bishops that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." It adds:

"The world has heard these bold pronouncements which represent the conscience of the Churches. Serious-minded people ask what meaning such statements have in the face of the terrible facts of the present international situation. To what extent will the behavior of the Churches be consistent with their conscience when conflict deepens?"

### London Conference Hits Antisemitism of Fascists

**LONDON**—Antisemitism was denounced by the London diocesan conference, October 26th, after the Bishop declared the recent conflict here between Fascists and Jews was "monstrous." This is the first recognition of Sir Oswald Mosley's British Fascist movement taken by any official body of the Church of England.

"There is no enmity between the Gentile and Jew," Dr. Winnington-Ingram declared. "It is monstrous that a body of outsiders should go down to disturb the peace of East London."

## Tithe Compensation Fund Established

English Archbishops Announce Creation of Voluntary System of Tithe Payment

BY GEORGE PARSONS

LONDON—The Archbishops of Canterbury and York have announced the establishment of a Tithe Compensation Fund, to enable tithe-payers who value the work of the Church to contribute voluntarily the whole or part of the annual sum of which they are relieved by the provisions of the Tithe Act. The suggestion should meet with a ready response. Beneficed clergymen are, as a class, so badly paid that even a small reduction of income must affect them seriously. But the loss caused to those 7,000 of them who derive their income in whole or in part from tithe will, when the full effect of the recent Tithe Act is felt, amount to £436,000 a year.

### ACT HITS CLERGY WHO MOVE

It is true that, as the Archbishops mention, "the life interests of existing incumbents are secured by the Act," yet that phrase must not be misunderstood. It does not mean that "existing incumbents" will be entitled to an undiminished proportion of tithe so long as they are incumbents, but only so long as they remain incumbents of their parishes. Thus the number of men affected by the Act must steadily increase, and will include both those who become beneficed for the first time and those who move from one living to another. As a consequence, parish priests may well be tempted to retain their present posts when a change of work for them and a change of parson for the parish have become desirable.

### SCHEME HAS LAY SUPPORT

Many tithe-payers, however, have already expressed their reluctance to benefit financially by the Act at the expense of their parish priest, and the scheme commended by the Archbishops enables those who so choose to pay voluntarily to the Church the same amount as hitherto they have paid compulsorily. It has been decided to administer the scheme by the machinery of a central fund. Yet those who are able and willing to continue their tithe payments in full may wish the whole of them to be allotted, as hitherto, to the incumbents of the parishes, with which they have a personal connection. The scheme includes an arrangement by which this wish can be fulfilled.

Other tithe-payers may feel that they can contribute to the fund no more than a part of the sum saved for them by the Act; yet others will decide that they can give nothing; and they will incur no reproach by that decision. The essence of the scheme is its voluntary character, and it has been framed, not as a clerical attempt to nullify the Tithe Act, but in response to a definite request from lay tithe-payers.



MISS FRAZIER

## Form School of Practice in Religious Education

Pennsylvania Department Coöperates With Philadelphia Parish in Plan

PHILADELPHIA—The church school of All Saints' Church in South Philadelphia has been selected by the diocesan department of religious education of Pennsylvania as a school of practice and observation of modern methods of religious education, under the leadership of Miss Elizabeth Frazier.

The school is one of recognized efficiency already and the parish is well known in Philadelphia. Four men have gone into the ministry from it in the past 15 years.

Experiments in the solution of definite problems and the application of theories will be tried under the arrangements that have been made with the rector, the Rev. John E. Hill, and the teachers and officers. The teachers and officers have shown great enthusiasm for coöperation with the scheme laid out by the department of religious education.

All Saints' is not a suburban parish in a universally residential locality. It is in a distinctly congested section of an older part of the city. It has not been many years since there was a decided turn-over in the population in its neighborhood, immigrants replacing older residents. Many of the Protestant churches have abandoned existence there.

### Gifts to Detroit Cathedral

DETROIT—Two tapestries from a companion set to the famous Acts of the Apostles tapestries designed for Pope Leo X by Raphael are among the four art treasures presented to St. Paul's Cathedral, Detroit, by an anonymous donor recently. Besides the tapestries the gifts include a Gothic wood carving of the scene in the Garden of Gethsemane; a 16th century Flemish piece; and an alabaster plaque, 14th century, depicting the Day of Pentecost.

## Social Sins Called Concern of Clergy

Continued from page 531

which could only end in the destruction of the existing order."

"It is the moral obligation of the Christian ministry and the Christian minister to share the Gospel with all sorts and conditions of men, regardless of their social or political philosophies," says the Detroit clergyman. "When the clergy of this Church limit their ministrations to one class or mass, privileged or unprivileged, they are apostate to their ordination vows. . . . The Church of Almighty God, if it is to follow the mandates of its Founder, must convert capitalists and laborers, Socialists and Democrats and Republicans, to the principles of self-sacrificing love for which the Master died."

### DEMAND FREEDOM OF PREACHING

Complete freedom of preaching is demanded by the statement, which continues as follows:

"It is intolerable to any Christian minister that any individual or any group in and of the Church, or outside it, should use coercive measures, direct or indirect, to limit the utterance of the preacher in his interpretation of the Christian Gospel. This fact must be made clear to the liberal and radical groups as well as to the conservative. It must inevitably follow that the clergy be seen with strange comrades and yet have their skirts free from the tags and labels of the innumerable 'isms' which today divide society."

To attempt to limit the clergy to dealing with individual sins, restraining them from attacking social ones, would, according to the statement of the Detroit clergy, be "just as irrational as it would be to say to the physician, 'It is true that an epidemic is raging, but you must confine yourself to the healing of people suffering from this disease and pay no attention to the unsanitary conditions back of the epidemic. . . . You will have more business and bigger income if you confine yourself to the healing of the sick and let the cause of it alone.'"

### TAKE FORMAL ACTION

The resolution with which the members of the clericus concluded their long statement is as follows:

"RESOLVED, That, as clergymen, we maintain it to be both our inalienable right under God, and our bounden duty in the service of His Church, to point out the social as well as the individual sins of humanity; and that, as ministers of Jesus the Christ, we are bound by our ordination vows to give our thought, our time, and our energies, no less to the removal of social wrongs than to the causes of individual sins. This we, as Christian ministers, hold to be old duty to do and to teach and that we stand ready to fulfil our mission, making whatever sacrifice may be necessary, God being our help."

The statement and resolution were drawn up by the clericus' committee on public relations, of which the following are members:

The Rev. Messrs. S. S. Marquis, Christ Church, Cranbrook, chairman; W. R. Kinder, St. Joseph's Church, Detroit; Irwin C. Johnson, St. John's Church, Detroit; Francis B. Creamer, Christ Church, Gosse Pointe; and Gordon Matthews, St. Andrew's Church, Detroit.

## Defeatism Scored by GFS Leader

Continued from page 531

caused by unemployment, disillusionment of the youth of Germany, and a great propaganda machine geared high with false promises were all factors responsible for the abuses in Germany today, continued Miss Blanding, listing among these latter the violation of the right of freedom of speech, the suppression of women, militarization of youth, the arbitrary character of the government, and the persecution of Jews.

"Many of these same things are true in Italy and in other European countries. 'But they are far away,' you say. 'There is nothing I can do about it.'"

"There are many things you can do. You can be informed. Then, being informed, you can join hands with those forces and agencies that are working against injustice and for peace. You can see that the seeds which are being sowed in all countries and reaped so generously in Germany and Italy are not allowed to flourish here.

"'But none of those elements exist here,' you say. I ask you," continued Miss Blanding, "Are teachers' oaths an abridgment of freedom of speech? Why should teachers be asked to swear allegiance to the Constitution any more than lawyers or doctors or housewives? Is jailing a Communist delegate an abridgment of civil rights? Don't misunderstand me. I don't want Communism; I do not agree with what the Communist says; but I believe in his right to say it, and I know that it is through suppression that such movements grow. Does it seem to you that such schemes as the Townsend plan have anything to do with propaganda, with false promises? Does it seem to you that the beating and lynching of Negroes in the South has anything to do with race prejudice and race hatred?"

"You and I as Christian women have a real responsibility for our country and our world. And in looking at our world we must not forget what has come down to us through the ages—the Church, the home, the domestic way of life. These can be torn down by men and machines if we do not care enough about them to cherish them.

### SEEKS AID TO EXPERIMENTS

"And among the new things of our world there are experiments with which we need to ally ourselves, to which we should give support—coöperative housing and buying, the League of Nations, and the World Court, for instance.

"Facing our world takes faith and courage, but what an opportunity it gives us for education and religious leadership! It is the men and women who tackle the world's jobs who see the world as it is, who can stand away from it and see it straight. That is the job we have to do. It takes many, many hearts, many minds, and many hands."

Beginning Tuesday morning, October 27th, and continuing throughout the week there were daily discussion groups on the subject of Understanding Ourselves, which dealt with modern psychology as applied to work with young people. Afternoon groups discussed the topic, The World Is in Your Town.

The problem of racial prejudices and maladjustments was opened at a luncheon on Tuesday in a panel discussion between Aaron Hoschner, a Jewish student at



LEADERS AT GIRLS' FRIENDLY MEETING

Left to right, front row—Mrs. Julius Pfau, Miss Henrietta Bullitt, Mrs. Charles Townsend, Mrs. Chester E. Dimick, Miss Helen C. C. Brent, Mrs. William Walter Smith, Miss Mary R. Evans. Back row—Mrs. W. H. Langley, Miss Susan L. Howes, Miss Harriett A. Dunn, Mrs. Alfred J. Weaver, Mrs. Harold E. Woodward, Mrs. Albion C. Ockenden, Mrs. Norman H. Slack, Mrs. U. P. Hedrick.

Washington University, St. Louis; Mrs. Teruko Sakimoto, a Japanese, also of St. Louis; and Miss Esther Brown, a Negro, of Lawrenceville, Va.

Miss Brown, who is national field secretary for the Woman's Auxiliary, said that racial discrimination was not confined to any part of the United States, and expressed the belief that much of the feeling was motivated by economic rivalry between the two groups of workers.

Mr. Hoschner discussed the problem presented by schools that set quotas for Jewish enrolment, and the situation confronted by the Jewish people in Germany.

Mrs. Sakimoto compared the United States with the Hawaiian Islands, where she lived as a child, and where she said Japanese, Chinese, Hawaiians, and people from many other countries live in close association without racial distinction. On leaving Honolulu she came to Boston to attend school, she said, and suddenly found herself regarded as an inferior.

The evening meeting on Tuesday took the form of a round table on the subject, Youth Looks at the World, participated in by boys and girls of St. Louis; Miss Dorothy Fischer, director of young people's work of the National Council of the Church; Mrs. Helen G. Hogue, mental hygiene counselor for the Highland Park board of education, Detroit; and, as chairman of the discussion, Mrs. Stephen K. Mahon, program adviser of the national Girls' Friendly Society.

### THE CHURCH AND YOUTH

The Church and Youth was the subject of an address on Friday evening, October 30th, by the Rev. Frederick B. Atkinson, rector of St. John's Church, Sharon, Pa., who afterward led a discussion on practical ways in which the Church can use its young people and incorporate them into the whole work of the Church.

At a luncheon on Saturday, Rabbi Ferdinand M. Isserman of Temple Israel, St. Louis; the Very Rev. Sidney E. Sweet,

Dean of Christ Church Cathedral, St. Louis; and Miss Hilda Shaul, director of religious education of the diocese of Southern Ohio, spoke on the Subject, The World at Peace.

Rabbi Isserman, the first of the three speakers, began with an outline of the European situation.

"The militant nations are the nations which lack raw materials, which have the largest percentage of unemployment among their people, and the lowest standards of living. The peaceful nations are the rich nations of the world—the United States, Russia, France, and England.

"Peace cannot be achieved simply by hating war," he said. "It can only be achieved when men shall be secure, when their children shall be well clothed, when their hunger shall be satisfied, and when they shall cease to be haunted by the dread of starvation. When the wealthy nations of the world shall be prepared, by international coöperation, to sacrifice for the sake of peace, yes even by international giving to the weaker nations of the world, then and only then can the dream of the Prince of Peace be realized."

Dean Sweet, whose remarks were particularly concerned with What America Can Do About It, expressed his belief that the war situation is very closely bound up with the question of civil liberties.

### FEARS PROPAGANDA MACHINE

"When a government controls the press, the educational system, the radio, and every other medium for the dissemination of news and information, as in Germany and Russia," he said, "and the people in general never have access to the truth, never have an opportunity of thinking through any problem without prejudice, but are merely saturated with whatever point of view their government wants them to have, it is a mighty serious thing when you think of it in terms of war. When day after day that kind of insidious propaganda is drilled into their minds, even a peace-loving people can be driven into war. Hence the first thing we must do in America is to safeguard our civil liberties.

"The next thing I think America can do

is to keep out of the next war if and when it comes. When I say that, I do not mean that I am an isolationist, nor that I believe we should merely try to save ourselves. But it seems perfectly clear to me that through war we will not accomplish the kind of things we are trying to achieve. And I know that neutrality is not a simple policy. There will be opportunities for vast sales at enormous profits; our industrialists and farmers will see opportunities for great gains; and material prosperity may challenge us so that it almost sweeps us off our feet. It will not be a simple matter, but I believe that America should strive to remain aloof.

SEES DRIFT TOWARD WAR

"There is no question but that the world is drifting toward war," continued Dean Sweet. "Perhaps a solution might be found through some kind of conference of statesmen representing all the nations of the world. I am not sure that is the way out, but I am perfectly sure that something must be done. We cannot sit here apparently isolated and perhaps free from the dangers which surround the rest of the children of God."

The pacifist position was presented by Miss Shaul.

"A good many people hold a position of complete pacifism," she said, "first, because they say our Lord's way of life was the way of love and they cannot at all reconcile that with mass murder; second, because war is incompatible with the teachings of the early Church which required soldiers to abandon their arms prior to baptism; third, because so little progress has been achieved through war. "By June 30, 1937, more than a billion dollars will have been spent on our army and navy within a year, and yet what has it accomplished in the sense of forestalling war?" she asked.

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, spoke at a banquet Saturday night.

The final event on the program of the national council was the corporate Communion service in Christ Church Cathedral Sunday morning, which was also the 117th anniversary of the founding of the cathedral. It was significant for the whole society that the close of the council came upon the day of the national Girls' Friendly corporate Communion, when branches all over the country were sharing with the council this fellowship of prayer and sacrament.

One hundred and five members of the council were present at the sessions, 236 visitors from Missouri, and 144 visitors from other dioceses, making a total of 380.

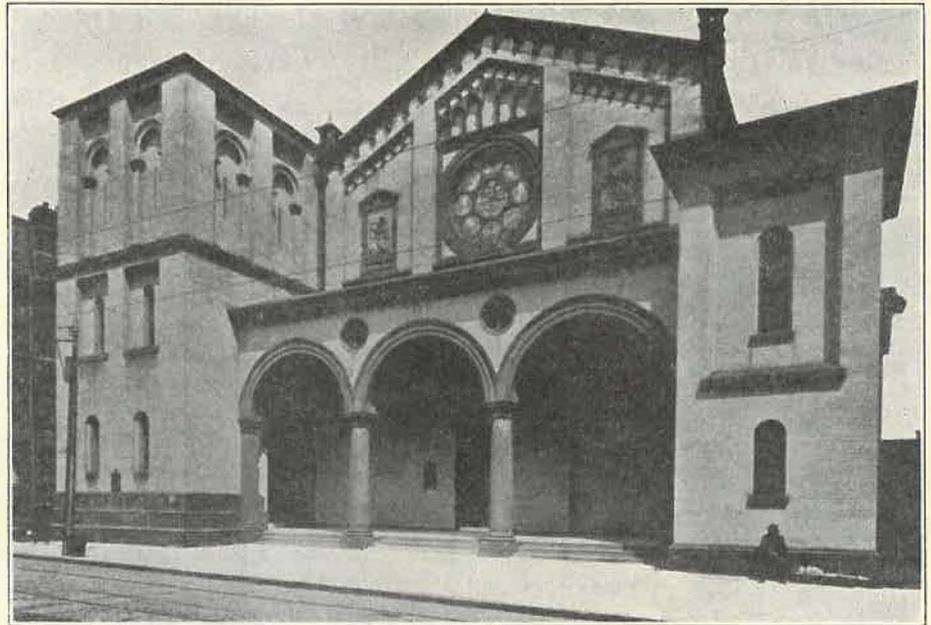
Workshops every afternoon offered delegates an opportunity to learn something new in the fields of dramatics, recreation, handcrafts, and publicity.

Meditations were conducted each morning in Christ Church Cathedral by Bishop Scarlett.

ELECT OFFICERS

Miss Helen C. C. Brent of William Smith College, Geneva, N. Y., was re-elected president of the Girls' Friendly Society at the business meeting on Wednesday morning, and Mrs. William Walter Smith of New York, vice-president-at-large.

Other officers elected were Mrs. Chester E. Dimick, Gales Ferry, Conn., secretary and head of organization department; Miss Margaret C. Maule, Philadelphia, treasurer; Mrs. Orrin F. Judd, Haddon Heights, N. J., head of activities depart-



ST. PAUL'S, BALTIMORE, MD.

The Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's, celebrated his 30th anniversary as rector recently. The two achievements of his long rectorship in which Dr. Kinsolving takes the greatest pride are his fine boys' school, the largest in the diocese, and the thriving parochial mission under the leadership of the Rev. F. H. Staples.

ment; Mrs. C. William Spiess, Philadelphia, finance department; Mrs. Alfred L. Aiken, New York, housing department; Miss Jeannette F. Booth, Ansonia, Conn., membership department; and Mrs. Arthur R. Cowdery, Malone, N. Y., publicity department.

As provincial vice-presidents the following were elected: Mrs. Charles Townsend, Providence, R. I. (New England); Miss Mary R. Evans, Rome, N. Y. (New York and New Jersey); Miss Grace T. Perkins, Sharon, Pa. (Washington); Miss Henrietta Bullitt, Louisville, Ky. (Sewanee); Mrs. John R. King, La Grange, Ill. (Midwest); Mrs. William H. Beggs, Denver, Colo. (Northwest); Mrs. Harold E. Woodward, St. Louis, Mo. (Southwest); Mrs. Chester Root, San Jose, Cal. (Pacific).

Mrs. Richard S. Austin, Cincinnati; Miss Adelaide T. Case, New York; Miss Margaret M. Lukens, Conshohocken, Pa.; Mrs. Norman H. Slack, Norfolk, Va.; Mrs. Alfred J. Weaver, East Hartford, Conn.; and Mrs. Telfair Hodgson, Sewanee, Tenn., were elected directors-at-large.

Members-at-large are as follows: Mrs. E. W. Biddinger, Rock Rapids, Ia.; Mrs. Harry J. Cording, Rochester, N. Y.; Mrs. Dwight D. Currie, St. Louis, Mo.; Mrs. Samuel H. Edsall, Geneva, N. Y.; Mrs. John H. Moore, San Antonio, Tex.; Mrs. Frank H. Nelson, Cincinnati; Mrs. William H. Schofield, Peterboro, N. H.; Miss Esther J. Sharpe, Saylesville, R. I.; Miss Olive Smythe, Bangor, Me.; Miss Katherine Williams, Boston.

Reopen Church, Dedicate Memorials

OAK PARK, ILL.—St. Christopher's Church, Oak Park, reopened its redecorated church and dedicated a number of memorials at services on November 1st. The church was completely redecorated during the summer, new carpeting laid, and other improvements made.

The memorials dedicated included: hanging rood, memorial to Mrs. A. J. Hess; Communion rail, memorial to Dr. Adolph Olsen; new parapet, joint memorial to Mrs. Hess and Dr. Olsen; sanctuary gates, new pulpit, and new carpeting. The pulpit was given by members of the parish as a thank offering for the service of the Rev. John S. Cole, for 10 years rector of the parish. Fr. Cole participated in the dedicatory services. The Rev. John Scambler, present rector, officiated.

Nation-Wide Brotherhood Communion November 29

PHILADELPHIA—The 19th nation-wide corporate Communion of the men and boys of the Church, sponsored by the Brotherhood of St. Andrew, will be observed throughout the Church in America on the first Sunday in Advent, November 29th. In making this announcement, October 21st, a Brotherhood leader said:

"In this critical time of social readjustment and moral challenge, youth plays a large part. It is fitting, therefore, that the young men of the Church throughout the United States should offer the sacrifice of praise and thanksgiving as well as the sacrifice of themselves, their souls, and bodies, at a specific time and place. We therefore hope that all young men of the Church will join in this corporate act of worship on the first Sunday in Advent."

Dr. Kinsolving Observes 30th Year as Rector of St. Paul's

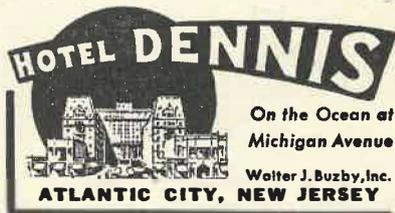
BALTIMORE—On October 11th a large congregation gathered in St. Paul's Church, Baltimore, to keep the 30th anniversary of the rectorship of the Rev. Dr. Arthur B. Kinsolving. During this period there have been 537 baptisms, and 2,100 more at St. Paul's Chapel; 1,330 confirmations, and 1,600 at the chapel; and 721 marriages. St. Paul's is now 244 years old and antedates the laying out of Baltimore Town.

Under the present rectorship, the parish house has been enlarged, the fine guild house on Washington Boulevard built and fully paid for, and the former Henshaw Memorial Church building, which was tendered the vestry of St. Paul's, has been remodeled and fully equipped. About \$200,000 has been added to the general endowment.

The press of the city paid warm tributes to the wide-reaching pastoral influence of Dr. Kinsolving.

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### Washington Cathedral Is Burial Place for Noted Teacher of Helen Keller

WASHINGTON—Together with the remains of such distinguished public characters as Woodrow Wilson, Bishop Henry Y. Satterlee, Admiral George Dewey, Ambassador Henry White, and others interred at Washington Cathedral now lie the remains of Mrs. Anne Sullivan Macy, teacher of Helen Keller, who died in October.

At a brief ceremony on November 2d her remains were committed to sepulchre on Mount St. Alban, the funeral having been held in New York. It was at the suggestion of Miss Keller, one of the world's most famous women, who owed so much to her celebrated teacher, that Mrs. Macy was buried at the national cathedral.

"I feel that a nobler tribute could not be paid to her whose love and resourceful mind brought liberty into my dungeon of silence," wrote Miss Keller to the Cathedral authorities.

The Rev. Canon Anson Phelps Stokes, who represented Bishop Freeman in making the arrangements for this interment, said:

"In view of Mrs. Macy's inspiring achievement in developing Miss Keller and relating her understandingly and effectively to the material and spiritual world about her, it seems altogether appropriate that her remains should rest in the cathedral at the nation's capital. Her life was fully as significant, in its way, as the lives of President Woodrow Wilson, Bishop Henry Yates Satterlee, Admiral George Dewey, Ambassador Henry White, and others who, because of their character and public services, have been accorded sepulture here."

### St. Luke's, Dixon, Ill., Is Rebuilt in One Year

DIXON, ILL.—Two dates, October 24, 1935, and October 25, 1936—will long stand out in the history of St. Luke's Church, Dixon, the Rev. B. Norman Burke, rector. On the former, fire broke out in the basement of the church, spread to the main floor, and after two hours of raging, left the structure virtually a wreck. On the latter date, the new St. Luke's was rededicated in the presence of a large congregation.

The rededication ceremonies began on St. Luke's day, October 18th, with special services. October 19th brought a reception and dinner for former rectors, the Rev. G. Carlton Story, rector of the Church of the Mediator, Morgan Park, being the speaker. Bishop Stewart of Chicago was present for the concluding services on October 25th, confirmed a class and pronounced the rededication.

Several memorials were received in connection with its rebuilding. A set of cruets and bread box are the gifts of Mrs. John G. Ralston in memory of Miss M. Alice Scanlon. St. Ann's Guild has presented a fold-away Altar for the guild room. Mr. and Mrs. Robert W. Sterling gave a sanctus bell in memory of Mrs. Sterling's mother, Mrs. Eleanor S. Chandler. The Altar guild has purchased a set of red Eucharistic vestments.

### Canon Peter Green Honored in Service

Noted English Clergyman Declined  
Three Bishoprics; Called Ideal  
Parish Priest by Archbishop

LONDON—A thanksgiving service for Canon Peter Green's 25 years' ministry was held at St. Philip's, Salford, Manchester, October 18th. The Mayor of Salford attended the service, and the Archbishop of York preached the sermon. In an article in his parish magazine, Canon Green says:

"In 1920 I was offered the Bishopric of Lincoln, but I never felt the slightest suggestion that it was a call from God. I refused, and I am daily more and more convinced that I did right. For one thing, I am sure that nothing is so important for the welfare of the Church as parish work. If the parish work of the Church is sound, nothing else can fail to do well. If the parish work is weak, nothing else can either supply its place or itself be successful. So it was a good thing to prove that some men believed that nothing was more important than parish work, and no life happier than that of a parish priest.

#### REFUSED OTHER ELECTIONS

"But the refusal had another and unexpected result. I think it convinced Salford people that I really like them and that I love the city of my adoption. Certainly they have been very kind to me ever since. I did not at the time want the offer from Mr. Lloyd George to leak out, but when I found how kindly Salford took my refusal, I was glad. Since then I have had the offer of two other diocesan bishoprics—I need not name them—but have felt no sort of inclination to accept them."

The Archbishop of York said, in tribute to Canon Green's long service:

"Canon Green has done more than anyone else now living—by his example and by his writings—to form the ideal of the parish priest for the clergy of our generation. It is most right he should be honored in the place where for so long that example has been given, and from which so large a part of that treasury of experience, generously made available for all, has been garnered."

#### CHANGES AND APPOINTMENTS

The Ven. H. N. Rodgers, Archdeacon of Portsmouth and rector of Havant, has been appointed to the Suffragan Bishopric of Sherborne, vacant by the resignation of Dr. G. B. Allen.

The vacancy filled by the appointment of Archdeacon Rodgers was caused by Dr. Allen's appointment to be Archdeacon of Oxford and assistant Bishop to the Bishop of Oxford. Mr. Rodgers, who was graduated at Corpus Christi College, Cambridge, was ordained in 1910. He was in turn curate of St. Jude's, Southsea, domestic chaplain to the late Bishop of Winchester (Dr. Woods) for four years, and chaplain at the Royal Military Academy, Woolwich, for a year before 1917, when he became rector of Havant. He has been Archdeacon of Portsmouth since 1927.

The Rev. G. N. L. Hall has been appointed Bishop of Chota Nagpur, India. He succeeds Dr. Kennedy, whose resignation under doctor's orders was recently announced. The Rev. Mr. Hall is a graduate of St. John's College, Cambridge, where he was Naden Divinity Student and Lightfoot Scholar. He was ordained in 1917, and after holding a curacy at Luton he became vice-principal of Ely Theological College in 1919. Since 1925 he has been in India for the SPG.

## Repair Erie Chapel for Foreign-Born

St. Paul's, Farrell, Consecrated by Bishop Ward; Reconstruction Work Done by Congregation

**F**ARRELL, PA.—On October 22d, Bishop Ward of Erie rededicated and consecrated the restored St. Paul's Chapel, damaged by a disastrous fire last spring. The exterior has been reconstructed of brick about the wooden frame building and the entire interior redecorated.

Money derived from the insurance was used for the purchase of materials and some supervision; but the work was done by foreign-born Americans, workers in the steel mills, who gave their time after hours.

Gifts inspired by their spirit of sacrifice and service include six handsome copper lanterns, the work of the Rev. William Heilman of St. John's, Erie; new stained glass windows in memory of Sylvester Dorulla, Joseph Disko, Jr., Alexander Novak, and Frank Pisegua. The Rev. Frederic B. Atkinson, rector of St. John's, Sharon, has presented a new processional cross. In the baptistry near the west door, a children's corner has been provided with a small altar. The crucifix and candlesticks on it are the gift of the children of St. John's Church, Sharon. A bronze tablet to the memory of the Rev. Dr. Edward James Owen, "friend of the foreign-born," was erected by the Rev. Dr. Sisto J. Noce and the congregation of St. Paul's.

At the Eucharist, the celebrant was the Bishop of Erie; Epistoler, the Rev. Dr. Sisto J. Noce, priest in charge; Gospeller, the Ven. Dr. Harrison W. Foreman, Archdeacon of Erie. Other clergy present were the Rev. Messrs. Frederic B. Atkinson, Sharon; Samuel M. Black, New Castle; Charles J. Burton, Kane; George B. H. MacNamara, Corry; William S. Noce, Conneautville; Philip C. Pearson, New Castle; Oreste Salcini, Youngstown, Ohio; Kenneth R. Waldron, North Girard; W. R. Webb, Franklin; A. Lester M. Worthey, Monongahela. Two representatives of the St. Barnabas' Brotherhood, Brother Charles, Superior, of Gibsonia, and Brother Willard of North East. Miss Mary L. Rhoads, field worker of the Ida Wood Boyd Fund, who has done much for the people in Farrell in their need, was a keenly interested member of the congregation, as well as many friends from Sharon.

On Sunday, extra chairs were necessary to accommodate a congregation of deeply moved foreign people whose hearts were filled with rejoicing.

### Memorial Windows Dedicated

LAKE FOREST, ILL.—Dedication of a series of stained glass windows marking the completion of the fabric of the church, took place at the Church of the Holy Spirit, Lake Forest, on Sunday, October 25th, the Rev. Dr. Herbert W. Prince, rector, officiating. A feature of the service was the presence of Charles J. Connick of Boston, designer of the windows.

## Students and Faculty of Sewanee Hear Addresses

SEWANEE, TENN.—What the Laymen Expect of the Clergy was the subject of an address by Dr. Arthur Prescott, professor of government, to the faculty and students of the Theological School at Sewanee on Monday, October 26th. Dr. Prescott's address was the chief feature of the program, which was held in St. Luke's following a banquet at Magnolia Hall.

Representatives of each class spoke on What We Wish From the Seminary, and the Rev. Robert MacDonald Kirkland, professor of New Testament, presented a thoughtful and stimulating interpretation of What the Seminary Expects From the Students. George Stephenson of Jackson, Miss., a member of this year's senior class, acted as toastmaster, and the Very Rev. Charles L. Wells, Ph.D., Dean of the school, spoke briefly and dismissed the gathering with prayer and a benediction.

The program had originally been assigned to the evening of October 19th, the day on which the matriculation service took place. At that time the new students assumed their gowns and were formally admitted to the school. The banquet and program were postponed, however, because of the illness of the Rev. William Haskell DuBose, professor of Old Testament, who died on October 22d. The place cards used at the banquet bore his photograph and a tribute in verse to the beloved "Rabbi."

### Good Will Trio Addresses 90,000

NEW YORK (NCJC)—More than 90,000 people throughout the South received the message of the National Conference of Jews and Christians as presented by Rabbi Philip S. Bernstein of Rochester, N. Y., Fr. Edward L. Stephens of Richmond, Va., and Dr. Beverly M. Boyd of Richmond, who have just returned from a tour of the area.

The trio made 35 appearances during the tour speaking before high school and college audiences, fraternal organizations, and other groups at Greensboro, N. C., Winston-Salem, N. C., Charlotte, N. C., Columbia, S. C., Augusta, Ga., Athens, Ga., and other centers.

The trio were accompanied by the Rev. A. W. Gottschall of Baltimore, Southern area secretary of the National Conference. Invitations to come to other centers were extended.

### Three British Bishops Appointed

LONDON—The appointment of three new bishops for overseas dioceses of the Church of England was announced here October 27th.

The Rev. Reginald Percy Crabbe, chaplain of Alleyn's College in the diocese of Southwark and commissary to Jamaica, is to be Bishop of Mombasa, in Kenya, East Africa; the Rev. Philip Nigel Warrington Strong, vicar of St. Ignatius', Hendon, in the diocese of Durham, becomes Bishop of New Guinea, in the province of Queensland, Australia; and the Rev. Canon Herbert Linford Gwyer, vicar of St. John's, Wakefield, was appointed to the bishopric of George, in the province of South Africa.

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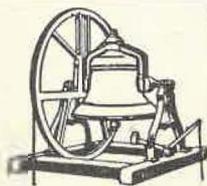
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## Convention Hears Views of Negroes

Four Colored Clergymen Address  
Newark Church School Meeting  
on Race Relations

ORANGE, N. J.—Four Negro clergy-  
men of the Episcopal Church start-  
led a gathering of church school  
leaders and teachers of the diocese of New-  
ark with their presentation of the subject,  
Colored Episcopalians in Our Diocese, at  
the church school convention held in  
Orange, October 17th.

The Rev. Dr. George M. Plaskett said  
the black belt in the United States is below  
the Mason and Dixon Line but the black  
belt of the Episcopal Church is in the  
Second province for there are more Negro  
communicants in that geographical location  
than in any other part of the Episcopal  
Church. He also compared the Negro spiri-  
tuals with the Psalms saying that the  
Negro spirituals were the Negro slave  
songs just as the Psalms were the Jewish  
slave songs. He then went on to interpret  
five attractive oil paintings by a well known  
Colored artist, Melvin Ray Johnson,  
whose paintings have been exhibited in  
England and South Africa, as well as in  
the United States. One of them depicting  
the spiritual, "Swing low, sweet chariot,"  
received the Harmon award some time ago.  
Besides a still life picture of flowers, the  
other three paintings represented the  
themes of Negro spirituals, namely, "I  
know the Lord laid His hand on me,"  
"Climbing up the mountain," and "Roll,  
Jordan, roll."

The Rev. Dr. Harper, who is a medical  
doctor as well as a clergyman, spoke of  
the Negro and his relationship to the  
Church, pointing out that in the early  
Church it was much easier for the Negro  
to make his contribution than it is today,  
citing St. Cyprian and St. Augustine and  
the effect of their teaching on the Church  
as a whole.

The Rev. Mr. Williams, speaking on  
the social aspect of Negro life, pointed out  
that a Chinese visitor taken to a home of  
a good Colored family in Harlem com-  
mented on the likeness of the standards of  
that home and those of other American  
people he had gone to. The Rev. Mr.  
Williams said that what the Negro needs  
is Christian friendship and not so much  
pre-judging of individuals from the class  
standpoint.

Under the topic of The Economic Sta-  
tus of the Negro, the Rev. Louis Berry  
pointed out that Colored people must know  
White people in order to live while White  
people need not know the Negro for they  
may ignore them. The result is the Negro  
knows the White man much better than the  
White man knows him. It is still true, he  
said, that the Negro in general is the last  
hired and the first fired. Although there  
are thousands of telephones used by Col-  
ored people he has yet to see a Colored  
repairman. Although there are thousands  
of Colored people transported by bus and  
surface lines he has yet to know of any

## North Carolina Canvass Enlists Aid of Movies

CHAPEL HILL, N. C.—In prepara-  
tion for the Every Member Canvass,  
a diocesan team, under the leadership  
of the Rev. David T. Eaton, chairman  
of the field department, is making a  
two weeks' tour of the diocese of North  
Carolina the first part of November. An  
interesting part of the work of this  
team is the showing of moving pictures  
of diocesan work, pictures taken during  
the summer by Hobart Steele, diocesan  
film secretary.

Colored bus driver. What the Colored man  
wants, he said, is not charity but fair op-  
portunity and a little more justice.

These presentations were made to open  
up to the teachers of the diocese of Newark  
the project in race relations which is to be  
presented throughout the parishes and mis-  
sions in Advent. This enterprise will be  
known as the Bishops' Christmas Gift for  
work among Colored people in the diocese  
of Newark.

Two other important presentations at  
the church school convention at which the  
above mentioned leaders spoke were the  
descriptions of what happened in classes of  
two church schools in the diocese.

Edwin Bonta of St. Luke's Church,  
Montclair, told how he interested sixth  
grade boys in the prophets by having them  
prepare a memorial window for a divinity  
school on the subject of Hosea and on  
another occasion write a memorial tablet  
commemorating Isaiah to be put beneath  
a church window.

Mrs. Arthur Wright of St. James'  
Church, Montclair, revealed many secrets  
of keeping the attention of boys, particu-  
larly inveighing against pompousness,  
prudery, and sentimentality in approach-  
ing the boy's mind.

## Most Wisconsin U. Students Join in Religious Activities

MADISON, WIS. (NCJC)—A recent  
survey on the campus of the University of  
Wisconsin indicates that from 60% to 80%  
of the student body have affiliations with  
and participate in some religious program.

Ten student Churches and two interde-  
nominational groups provide a program of  
religious activities. Fourteen full-time  
Protestant, Catholic, and Jewish pastors,  
directors, and several part-time associates  
direct the religious activities of these or-  
ganizations. Student pastors meet regu-  
larly for luncheon and discussion of stu-  
dent problems.

## Bishop Keeler Honored

MINNEAPOLIS—At a testimonial dinner  
held at the St. Paul Athletic Club on the  
evening of October 29th, more than 500  
clergy and laity honored Bishop Keeler on  
the occasion of the fifth anniversary of his  
election as Bishop coadjutor of Minnesota.  
Guests of honor were bishops of the pro-  
vince of the Northwest of which Bishop  
Keeler is president, and bishops of neigh-  
boring dioceses in the Fifth province.

## Retired Priest Is Active in Olympia

Rev. J. F. Pritchard Builds 11th Church; Two Parishes Pay Off Debt; Women Aid Missions

SEATTLE—The Rev. Dr. John F. Pritchard, retired priest of the diocese of Olympia, has already built 10 churches in Canada and the United States, but in the extensive residential district of Laurelhurst, Seattle, in which his home is situated, he has become active in raising funds with which he has purchased a lot on which he hopes to build the only church in the district.

The ground was broken on October 26th by Bishop Huston, the Rev. Dr. H. H. Gowen, and Dr. Pritchard, in the presence of several of the clergy of the diocese, after they had been entertained by the veteran priest and Mrs. Pritchard at luncheon in connection with a meeting of the clericus of the diocese, of which the Rev. T. A. Hilton, another retired priest, is president.

Two parishes in the diocese have recently paid off large portions of long standing indebtednesses, St. John's, Olympia, the Rev. E. B. Christie, rector, and Christ Church, Puyallup, the Rev. E. C. Schmeiser rector. At a campaign dinner at the latter place, addressed by the Very Rev. C. E. McAllister, Dean of the Spokane Cathedral, \$3,000 was raised. The former parish is also spending \$1,000 on church improvements.

Two other parishes are installing pipe organs, Holy Communion, Tacoma, and St. Paul's, Bremerton.

The diocesan Altar guild is very active in visiting the different missions of the diocese and assisting them to provide embroidered silk and linen vestments and other necessities. Mrs. Josiah Collins of Seattle is the president.

## Rev. F. P. Houghton Aids Albany Field Department

ALBANY, N. Y.—The Rev. F. P. Houghton of the national Field Department spent a week in the diocese of Albany, speaking at several rural deaneries, addressing the vestries at Gloversville, Johnstown, and Trinity Church, Albany, and preaching at the Cathedral of All Saints on October 18th. Dr. Houghton is to return for a week of Schools of Method, November 12th, to be conducted by the diocesan field department.

The field department, under the chairmanship of the Rev. Dr. R. W. Woodroffe, has organized a "flying squadron" of five clergymen: Archdeacon Purdy, the Rev. A. Abbott Hastings, the Rev. Nelson M. Burroughs, the Rev. William E. Sprenger, and Dr. Woodroffe, who are conducting conferences on the respective subjects of Diocesan Missions, General Missions, Religious Education, Social Service, and Field and Finance, especially for the assistance of the Every Member Canvass.

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### Los Angeles Churchmen to Join in National Preaching Mission

LOS ANGELES—The Los Angeles section of the National Preaching Mission will be held November 12th to 15th. The corps of world famous preachers will be headed by the Rev. Stanley Jones of India and Miss Muriel Lester of London, England.

The preaching group includes Dr. Lynn Harold Hough of Drew Seminary, Dr. Albert W. Beaven, president of Colgate-Rochester Divinity School, the Rev. Ivan Lee Holt, president of the Federal Council of Churches, and several others. The Episcopal Church is represented by Bishop Parsons of California, who will occupy the pulpit of St. Paul's Cathedral on Sunday morning, November 15th. Bishop

Stevens of Los Angeles is serving upon the local committee of arrangements and the Very Rev. Harry Beal is chairman of the committee on entertainment. Reynold E. Blight is the lay representative on the committees.

### Forward Movement in Easton

EASTON, MD.—In connection with the Forward Movement in the diocese of Easton the Rev. J. Warren Albinson, a member of the diocesan Forward Movement committee, has conducted two preaching missions of seven days' duration, one in Trinity Church, Elkton, and one in St. Mark's Church, Aikin. He is scheduled for a third to be held in St. Stephen's Chapel, Earlville, in November.

### Japan Primate Calls Forward Movement "Great Opportunity"

TOKYO—The 50th anniversary of the founding of the Church in Japan and the Forward Movement "give us a great opportunity to work for the salvation of Japan by God's method and according to the spiritual law," according to the Most Rev. Samuel Heaslett, Presiding Bishop. "Let each reader resolve to have faith in God, live for God, and speak to men about God."

This message was a part of the foreword to the Late Trinity number of *Forward—day by day*, which has been translated and published for the Japanese through the leadership of the Brotherhood of St. Andrew.

## CLASSIFIED ADVERTISING

### ANNOUNCEMENTS

#### Died

BURRILL—LOUISE COOPER, wife of the Rev. Emmons Parkman Burrill, suddenly Oct. 23rd. Requiem Oct. 24th, St. John's Church, Pleasantville, New York. May she rest in peace.

#### In Memoriam

JULIAN EDWARD INGLE  
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Diocese of North Carolina  
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## NECROLOGY

† May they rest in peace. †

### ERNEST R. LADBROOK, PRIEST

FAYETTEVILLE, N. Y.—The Rev. Ernest Russell Ladbrook, for the past 11 years rector of Trinity Church, Fayetteville, and priest in charge of Emmanuel Church, East Syracuse, in the diocese of Central New York, died at a Syracuse hospital on Saturday, October 17th, following an illness of more than a year.

He was born at Eden Bridge, Kent, England, August 22, 1875, the son of Springett and Marianne Russell Ladbrook, and went to Canada as a young man.

A graduate of Trinity College, Toronto, in the class of 1907, he was ordained deacon in 1907 and priest in 1908, having charge of Christ Church, Toronto, from 1907 to 1909. He was curate at the Church of the Advent, Louisville, Ky., from 1910 to 1912; rector of St. Paul's Church, Sidney, N. Y., from 1912 to 1919; and rector of St. John's Church, Cape Vincent, from 1919 to 1925.

In 1912 he married Josephine Stone Clinkenbeard of Louisville, Ky., who survives.

The requiem was celebrated at Trinity Church, Fayetteville, on Tuesday, October 20th, the Rev. Charles Patterson-Smyth celebrant, assisted by the Rev. Claude H. Leyfield and the Rev. C. Bertram Runnalls. Burial was in the family lot at Cincinnati.

### MISS MARY L. GATES

MONTGOMERY, VT.—Mary L. Gates, who died on October 14th at her home in Montgomery, where she was born April 1, 1863, was one of the oldest United Thank Offering missionaries.

From 1910 until her retirement in 1935, she was bookkeeper and cashier at St. Augustine's School (now College) at Raleigh, N. C., where her influence reached far beyond the bounds of her business office and where she was much beloved.

### JAMES BARBER

SEA GIRT, N. J.—James Barber of "The Rest," Sea Girt, died suddenly at his home on the morning of Sunday, October 4th, of heart failure.

Born in London 75 years ago, he came to America in 1887, and was married in St. Ignatius' Church, New York City, to Marie E. Frost.

For many years he lived in Morristown, and was always actively and devoutly engaged in the work of the Church, directing the first acolyte's guild of his parish and being instrumental in the founding of several missions in the diocese of Newark. He had a remarkable and exact knowledge of liturgical and ritual matters and a wide circle of acquaintances among priests and laity of the Church.

For 15 years he was a vestryman of

the Church of St. Uriel the Archangel at Sea Girt. During the summer of this year Bishop Gardner, Coadjutor of New Jersey, made his summer headquarters at Mr. Barber's residence, where he was able to have a daily celebration of the Holy Eucharist in a chapel which had been built into the house.

Mr. Barber is survived by a son, James Barber, Jr., and a daughter, Mrs. Virginia Locke.

### MISS LUCY S. SAMPSON

DUXBURY, MASS.—Miss Lucy Sprague Sampson, whose devotion more than 50 years ago made possible the beginning of Church services here, died on October 11th, at the age of 95. Soon after the work was started she presented to the parish the fine Church building of Colonial type which it now occupies.

Burial service with appropriate hymns, was held in the church, the Rev. Allen Jacobs and the Rev. Raymond A. Chapman officiating.

### Memorial Service for Bishop

#### M. N. Gilbert Held in St. Paul

MINNEAPOLIS—Five hundred members of the clergy and laity attended a service in Christ Church, St. Paul, on the evening of All Saints' Day, November 1st, to honor the memory of Mahlon Norris Gilbert, former rector of Christ Church and first Bishop coadjutor of Minnesota.

Participating in the service were the Rev. Dr. C. Edgar Haupt, who was a general missionary under Bishop Gilbert; the Rev. Dr. Douglass H. Atwill, St. Paul, Bishop-elect of North Dakota; the Rev. Dr. Francis L. Palmer, historiographer of the diocese, who gave a sketch of the life of Bishop Gilbert; Bishop Keeler, present Coadjutor of the diocese; and Bishop McElwain of Minnesota, who preached the sermon.

### Memorial Service for Bishop Davies

SPRINGFIELD, MASS.—A memorial service was held for Bishop Davies at Christ Church Cathedral, Springfield, on October 18th, the date of his consecration 25 years ago.

Following a service with special music by the choir a series of addresses were given. The Ven. Marshall E. Mott spoke on The Bishop as a Co-worker, and Henry A. Field spoke on The Bishop and His Appeal to Laymen.

The Rev. Dr. John H. Nolan, a close personal friend of the Bishop, conducted the service and made a memorial address. The cathedral was thronged with parishioners and friends of the late Bishop and a large number of the clergy of the diocese, vested, were present.

### Reception for New Albany Dean

ALBANY, N. Y.—Bishop and Mrs. Oldham were host and hostess at Bishop's House, October 21st, to members of the congregation of the Cathedral of All Saints and the city clergy and their wives in honor of the new Dean of the Cathedral, the Very Rev. E. R. Welles, and Mrs. Welles.

## EDUCATIONAL

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He was also the first Negro member of the National Council of the Episcopal Church, where he served in the Social Service Department for seven years.

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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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He was the founder and principal of the School, which formally opened in 1888 in a three-room building, with himself, his wife, and one other person as teachers, and less than a dozen boarders.

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● ADVENTURE IN FAITH is highly recommended by several Departments of the National Council as an excellent book for use by the Woman's Auxiliary in connection with its study of the Negro during 1936 and 1937.

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