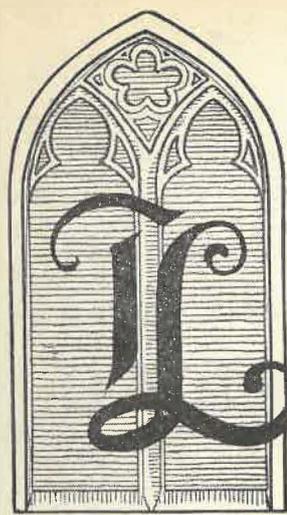
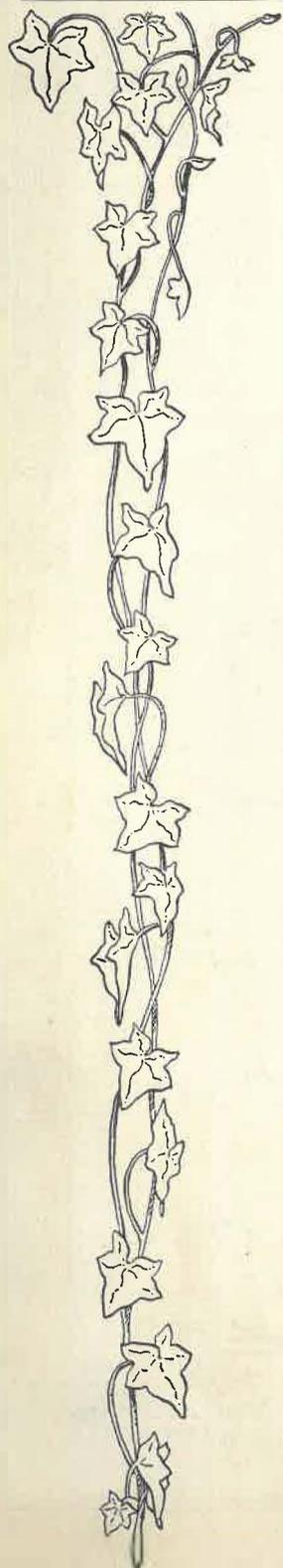


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Church Kalendar



SEPTEMBER

- 20. Fifteenth Sunday after Trinity.
- 21. S. Matthew. (Monday.)
- 27. Sixteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Tuesday.)
- 30. (Wednesday.)

OCTOBER

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

CALENDAR OF COMING EVENTS

SEPTEMBER

- 22-24. National Council.
- 29. Consecration of the Rev. W. L. Essex as Bishop of Quincy.

AMERICAN CHURCH UNION CYCLE OF PRAYER

SEPTEMBER

- 28. St. Mark's, Mendham, N. J.
- 29. St. Agnes', Washington.
- 30. St. James', Old Town, Me.

OCTOBER

- 1. Annunciation, Philadelphia.
- 2. St. Mark's, Mendham, N. J.
- St. Luke's, Catskill, N. Y.
- 3. St. Mary the Virgin, New York City.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ANDERSON, Rev. ANDREW E. F., formerly vicar at Calvary Mission, Roslyn, Wash. (Spok.); is rector of St. Mark's Church, Moscow, Idaho, and student chaplain at the University of Idaho.
 CARSWELL, Rev. ALBERT, retired, is canon of St. James' Cathedral, Fresno, Calif. (San J.). Address, R. 1, Box 22, Santa Ana, Calif.
 CHARLES, Rev. REGINALD E., formerly rector of the Church of the Epiphany, Detroit, Mich.; to be rector of St. John's Church, Ithaca, N. Y.

(C. N. Y.) to succeed the Rev. HENRY P. HORTON when he retires on March 1, 1937. In the meantime the Rev. Mr. Charles has been appointed student pastor at Cornell University to take charge of that work on October 1st.

COX, Rev. J. PERRY, formerly assistant at St. John's Evangelist's Church, Lansdowne, Pa.; to be rector of St. Paul's Church, South Philadelphia, Pa., effective September 30th.

FIELD, Rev. J. RANDOLPH, formerly vicar at St. James' Church, Port Deposit, Md. (E.); is in charge of North Sassafras Parish, Cecilton, Md. (E.). Address, Elkton, Md.

FOX, Rev. HENRY CARLTON, formerly rector of McDowell Parish, Welch and Gary, and Grace Church, Eckman, W. Va.; is rector of Nelson Parish, Jefferson Co., W. Va., effective September 15th. Address, Summit Point, W. Va.

HAMAKER, Rev. JOHN F., formerly rector of Calvary Church, Wadesboro, N. C.; is in charge of Trinity Church, Mt. Airy, and Galloway Memorial, Elkin, N. C. Address, Mt. Airy, N. C.

HAWKINS, Rev. JOHN T., formerly vicar at St. James' Church, Glastonbury, Conn.; to be rector of St. Paul's Church, Riverside, Conn., effective November 1st.

HOLMES, Rev. DAVID, formerly curate at St. Martin's Church, Radnor, Pa.; is rector of St. Andrew's Church, West Philadelphia, Pa.

HOUGHTON, Rev. Dr. HERBERT P., professor of Greek at Carleton College, Northfield, Minn.; to be lecturer in the Iranian languages at Harvard University, Cambridge, Mass., from September 28th.

LARGE, Rev. JOHN E., formerly rector of Christ Church Parish, Babylon, L. I., N. Y.; to be chaplain of St. Andrew's School, Middletown, Del., effective October 1st.

MULLEN, Rev. EDWARD G., formerly in charge of Holy Trinity Church, Zamboango, P. I.; is in charge of St. Luke's Church, Manila, P. I. Address, Box 940, Manila, P. I.

OTIS, Rev. CHARLES P., S.S.J.E., formerly at the Church of St. Mary the Virgin, New York City; to be rector of the Church of the Advent, San Francisco, Calif., effective October 1st. Address, 162 Hickory St.

ROWE, Rev. WILLIS RICHARD, deacon, is in charge of St. Clement's Church, Greenville, and of St. Edmund's Church, Mercer, Pa. (Er.). Address, 18 Franklin Ave., Greenville, Pa.

SHEPPARD, Rev. EDSON P., formerly curate at Christ Church, Corning, N. Y. (Roch.); to be curate at St. Paul's Church, Peoria, Ill. (Q.), effective October 1st. Address, 601 Main St.

TORREY, Rev. A. J., formerly rector of Grace Church, and associated missions, Elkins, W. Va.; to be rector of St. Luke's Church, Charleston, W. Va., effective October 15th. Address, 220 Randolph St.

WILLISTON, Rev. JOHN T., formerly assistant at St. Paul's Church, Evansville, Ind.; to be assistant at St. James' Church, South Bend, Ind. (N. I.). Address, 117 N. Lafayette St.

LEAVE OF ABSENCE

GILFILLAN, Rev. PERRY M., city missionary in the Twin Cities in Minnesota, will be on leave of absence from September 15, 1936, to June 15, 1937. He will study at the School of Applied Religion, Cincinnati, Ohio, with address at 634 Oak St. During September and October he will take the Sunday services at Trinity Church, Columbus, Ohio. The Rev. W. C. HENGEN and the Rev. R. K. JOHNSON will have charge of City Mission work during the Rev. Mr. Gilfillan's absence.

NEW ADDRESSES

CLARKSON, Rev. DAVID H., formerly Rhinebeck, N. Y.; Annandale on Hudson, N. Y.
 MAXEY, Rev. WALLACE DE ORTEGA, formerly 911 Dowling Blvd., San Leandro, Calif.; 424 N. Niagara, Burbank, Calif.

ORDINATIONS

PRIESTS

UTAH—Rev. KENNETH WILLIAM NAKAJO was advanced to the priesthood by Bishop Dagwell of Oregon, acting for Bishop Moulton of Utah, in St. Stephen's Cathedral, Portland, Oreg., August 30th. The ordinand was presented by the Rev. A. J. Mockford, and is in charge of Epiphany Mission, recently begun for the Japanese in Port-

land and vicinity. The Very Rev. H. M. Ramsey, D.D., preached the sermon.

VIRGINIA—The Rev. JOHN PAGE WILLIAMS was advanced to the priesthood by Bishop Tucker of Virginia in Monumental Church, Richmond, September 5th. The ordinand was presented by the Rev. Endicott Peabody, and will continue as chaplain at Groton School, Groton, Mass. The Rev. Dr. Charles W. Sheerin preached the sermon.

DEACONS

WESTERN NORTH CAROLINA—JOHN C. DAVIS was ordained deacon by Bishop Gribbin of Western North Carolina in St. Matthias' Church, Asheville, N. C., July 5th. The ordinand, presented by the Ven. J. T. Kennedy who also preached the sermon, is in charge of St. Matthias' Church, Asheville, N. C.

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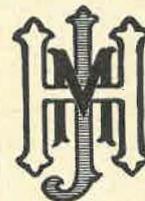
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Religion, Welfare, and Loyalty

TO THE EDITOR: I notice the cloying essence of Service Club "sweetness and light," that has caused speakers for Rotary International to boast unqualifyingly that their organization has already prevented the second World War, is creeping into Church leadership. Even the pages of THE LIVING CHURCH are not always entirely free from it. The philosophy of "Pat everybody on the back and tell them they are good fellows in order to keep them from objecting actively to anything you do or think" is gaining the ascendancy.

The climax was capped, as far as I am concerned, when I was asked to become an associate member of the National Committee for Religion and Welfare Recovery, which

contains an imposing array of names of bishops of our Church.

I replied to the Rev. Dr. Ralph W. Sockman, whose name was signed to the invitation:

"I am declining your invitation to become an associate member of the National Committee for Religion and Welfare Recovery.

"Even though I am heartily in accord with some of your aims and methods—your Mobilization Sunday (even down to the roll-call books) was my own brain-child back in 1931 as the files of the newspapers in Baltimore and vicinity would show—yet I cannot go all the way with you.

"You speak of loyalty and I suppose, being a Christian, in the back of your mind is loyalty to God through His Son Jesus Christ; and practically in the same breath you be-

speak the coöperation and loyalty of other groups whose loyalty to their own conceptions cannot possibly be anything but disloyalty to yours. I cannot conceive how you expect to accomplish anything constructive in the way toward recovery of religion and welfare by such loose thinking. It is just as absurd as if a group of pacifists, trying to end a war, should aid, abet, and encourage both belligerents to stand loyally to their own guns with all the man power and money they possess.

"Might it not be that the world is in its present spiritual and economic state because we have so many divergent loyalties? Wouldn't it be a far better and quicker road to these recoveries to stick to one side with all our loyalty until our cause is decisively won or lost than to run 'hand-shaking' back and forth between enemy lines?

"Christ promised that if we would 'Seek first the Kingdom of God' all other things would be added unto us. Is that Kingdom to be found through compromise?"

(Rev.) J. WARREN ALBINSON.

Elkton, Md.

Lay Administration of the Chalice

TO THE EDITOR: Several years ago I was asked by a lay reader who was to serve me at a celebration, whether I wanted him to read the epistle and administer the chalice. I answered that I knew of no authority for lay administration, only to be informed that he had so assisted the Bishop at celebrations.

Again, within the last few months, I have been asked by several devout Church people in different parishes where the lay reader assists the priest by administering the chalice, whether such practice is lawful. They were much disturbed, and, I think, reluctant in receiving.

What I should like to know is, how prevalent is such practice already? And can a bishop, without further canonical procedure, license laymen to serve in such capacity?

Personally I am decidedly against any and all lay administration of the chalice. Our large parishes, especially in the cities, generally have assistant ministers, or have access to retired or non-parochial clergy to assist at the larger celebrations. And in the large parishes in smaller places, where there perhaps is no assistant, the better solution would be to ordain some devout layman as perpetual deacon.

Once lay administration becomes recognized and lawful in necessary cases, it will be taken for granted and practiced in unnecessary cases. To safeguard this most holy Sacrament, let it be administered only by persons in Orders. Otherwise, why have the Order of Deacons at all?

(Rev.) PHILIP BROBURG.

Minneapolis, Minn.

CHURCH SERVICES

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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.

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Sunday Services

8:00 A.M., Holy Communion.

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

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

Thursdays and Holy Days

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

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

Found—A Modest Man

TO THE EDITOR: A desire to give credit where credit is due prompts me to offer an emendation to your news item [L. C., September 5th] regarding my appointment to the Nashotah House faculty. My work in connection with the History of Primitive Christianity, soon to appear, is quite minor in importance. The book was written by the late Prof. Johannes Weiss of Heidelberg and completed after his death by Rudolf Knopf of Bonn; Dean Grant of Seabury-Western is the editor of the English edition, and he, together with Prof. A. Haire Forster, Dr. Paul Kramer, and myself, is translator. (Rev.) SHERMAN E. JOHNSON. Chicago.



VOL. XCV

NEW YORK AND MILWAUKEE, SEPTEMBER 19, 1936

No. 12

EDITORIALS AND COMMENTS

The Ember Days

FOUR TIMES A YEAR the notices on Sunday call our attention to the Ember Days. They have always been in our Prayer Book as days of abstinence, and in every revision have gained in importance. In 1892 they were given proper lessons, and in 1928 the addition of proper psalms and a collect, epistle, and gospel gave them a complete, though optional, liturgical office. That is to say, the services for these days are optional. The Prayer Book gives us no option in the matter of the abstinence, nor in that of adding to the regular service at least the prayer for those who are to be admitted to Holy Orders.

It is a pity that these days are not more strictly observed. To be sure the service provided in the Prayer Book may be faulted for dwelling too exclusively on one aspect of the Ember fast. But that aspect is an important one. It is worth while to unite the whole Church in intercessory prayer and fasting for the candidates for ordination. It is good to pray, as our Prayer Book directs, that the bishops may exercise proper discretion in choosing persons to ordain. We might wish that the prayers be extended to cover the examining chaplains who scrutinize, and the vestries and standing committees who certify these men. The bringing up of the subject of ordination four times each year cannot fail to stir up some people to ask, some clergymen to each and preach, about the nature and work of the ministry. The connection of the Ember Days with ordination, while not inherent, is very ancient, and our bishops might save themselves much valuable time and much trouble by insisting on the maintenance of this connection.

The Ember Day collect is a prayer for the increase of vocations to the ministry. Many have, not unreasonably, objected to praying for the increase of an already overcrowded profession. We suspect that this attitude has to some degree retarded the growth and activities of the Ember Guild.

But the priesthood is not really overcrowded. If we think only in terms of the secular pastor, settled on the field and drawing his entire support either from the field or from the missionary funds of the diocese or the National Council, overcrowding certainly is a fact. But there do not begin to be enough monastic clergy to meet the calls for the sort-of work which they, and they only, can do. The supply of priests to

go out at the utmost personal sacrifice among the poor of our cities or into the smaller agricultural communities, living like the people they serve, supported like St. Paul by whatever labor they can do or find, is so far from being too great that it is practically nonexistent. An ordained farmer or garage man could bring even a daily Eucharist, not to mention the certainty of the last rites when needed or priestly counsel and absolution when desired, to communities which can now have nothing but the monthly ministrations of the Archdeacon. We know of several priests in secular employment whose aid has been a great blessing to overworked parish clergy and poor parishes. It is only one form of the ministry that is overcrowded.

ALITTLE attention to the Collect, Epistle, and Gospel suggested (the optional character of the psalms and lessons certainly seems to imply that these also are not strictly prescribed) for the Ember Days shows them capable of a wider application. The choice of "ministry of reconciliation" instead of "ministry of the Word and Sacraments," the scriptural passages describing not pastoral or priestly but evangelistic activities, give at least the Eucharist for these days a wider reference than simply to the ordained ministry. Certainly they apply to deaconesses, sisters, lay monks, teachers of religion, medical missionaries, Church Army. Certainly they would find their widest fulfilment in a laity devoted to personal evangelism along lines similar to the Brotherhood of St. Andrew or the Daughters of the King. Among our acquaintance there are a number of devoted men and women whose record of converts baptized and confirmed is a ministry of reconciliation in the fullest sense of the terms. For the increase of this ministry the need will never end.

But the Mediæval and Patristic observance of the Ember Days, striking its roots into Pagan and Jewish observances long prior to the Christian Era, sounds a very different note, which we would do well not to lose. Till comparatively modern times these were days, not of abstinence but of fasting. The name "Ember" is derived by assimilation and linguistic decay from "*Quattuor Tempora*" and signifies the fasts at the four seasons. The collects and other propers of the ancient

Ember services have no reference to ordination or to harvests. They simply reënforce the devotional tone of the season in which they occur with the added strength of asceticism and self-discipline.

This is the purpose for which the Western Church developed the Ember Days. *Askesis*, the hardening of the moral fibre by self-imposed austerities, as the athlete hardens his muscles by extra and voluntary effort, should not be confined to the 40 days of Lent. No athlete can keep in condition unless he maintains at all times some measure of the exercise of his period of intensive training—hence the continuous discipline of the Friday abstinence. Moreover, this regular exercise must be supplemented by occasional more intensive effort. So each of the four seasons of the natural year was given its short, intensive spiritual "workout," taking the devotional thought that should occupy the Christian mind at that particular stage of the liturgical year, and applying it to our never-ending task of spiritual development as athletes of the soul.

So we think these days ought to be used more completely and more along the lines of their original purpose. Church attendance, of course; prayer for the men about to be ordained, of course; but in addition there should be meditations or classes in personal religion provided at the church, spiritual reading and bodily self-discipline at home. Each Embertide is supposed to be a miniature Lent, keeping alive the ascetic flame of spiritual effort, which is so apt to be smothered by the cares, activities, and pleasures of the ordinary life.

The National Council

THE NATIONAL COUNCIL will be meeting next week and as usual the Church is very much interested in its deliberations. Indeed, we wonder whether the members of the National Council realize how interested the Church is in what they do and how they do it. If they were fully aware of the extent of that interest we feel that they would be more inclined to take the Church into their confidence and spend virtually all of their time in open session instead of having so many executive sessions as the tendency seems recently to have been. It is true that few Church people who are not members of the Council can or do attend the Council sessions; thousands of them, however, follow them with the greatest interest through the columns of the Church press.

One difficulty perennially confronting the National Council is that it always has to face so many practical problems in the short time at its disposal that it cannot devote the time it should to the formulation of considered policies. Through necessity the members have to devote most of their time to consideration of details of the budget and of organization, and it is probably for that reason that there has been a tendency in some quarters to regard the National Council simply as a collecting and disbursing agency. The National Council ought rather to be a board of strategy for the Church's missionary work and a medium through which the generosity of the Church is converted into the meeting of human needs and the extension of the Kingdom of Christ.

It seems to us that one way in which the National Council can relieve itself of this necessity for dealing with endless details and at the same time give greater liberty to the action of bishops in the field would be to adopt a policy of making appropriations more or less in bulk to the various missionary districts, leaving to the bishops the power to adjust items within their budget and to assign the details of the work among those in the field. We ought to have enough confidence in our

missionary bishops to trust them to use the missionary funds of the Church wisely and not restrict them to using every penny of missionary money in the exact method designated by the authorities in New York. Conditions change rapidly in the missionary field and the whole picture may well have been altered between the time that a bishop in China, Japan, Brazil, or Liberia makes up the schedule of his needs and the time that available funds are allocated to his district by the National Council.

As the members of the National Council meet for their fall session, therefore, we assure them of the interest and prayers of the Church and we urge them to consider first taking the Church more into their confidence through open sessions and second permitting the bishops in the field a wider discretion in regard to the details of administering the funds allotted to them.

We hope also that it will be found possible at this time to fill the vacancies in the executive secretaryships of the Field Department and the Department of Christian Social Service. Both of these are positions of the greatest importance and they ought to be filled with the very best men available. The Every Member Canvass is certain to suffer if the Field Department is not adequately organized with an experienced and wise man at its head. The social service work of the Church, which is so tremendously important in this period of social change, is also greatly hampered by the lack of an effective full time leader.

These are some of the matters that the National Council will have to consider at this meeting. They are matters in which every member of the Church is vitally concerned. We ask, therefore, the prayers of the whole Church for God's guidance of the devoted men and women of the National Council and we assure them that the Church realizes the difficulty of the problems that they face and has confidence that they will meet them wisely and courageously.

The United Thank Offering

THE SEPTEMBER issue of the *Spirit of Missions* is a special United Thank Offering Number. In it are gathered together facts about the UTO that ought to be familiar to all members of the Church, but we confess that we were amazed at the extent of the work accomplished by this triennial gift of the women of the Church. Particularly noteworthy is the pictorial section of the *Spirit of Missions*, which is devoted entirely to photographs showing some of the many splendid missionary projects made possible by the UTO.

As every member of the Church should know, the United Thank Offering is the triennial gift of the women of the Church in thanksgiving for the blessings that they have received during the past three years. It is presented at General Convention and designated for certain specific projects.

The first United Thank Offering was presented in 1889 and amounted to a little more than \$2,000. Half of this was used to provide a building for Christ Church at Anvik, Alaska, and the interest in the Alaskan mission has continued to be a feature of the UTO. The next two offerings in 1892 and 1895 were invested as a missionary episcopate fund, the income from which has been used ever since that time to pay the salary of Bishop Rowe.

From its small beginning in 1889 the triennial United Thank Offering increased to a peak of \$1,101,450 in 1928. During the depression the amount has naturally been smaller, being \$789,560 in 1934.

Through the United Thank Offering the women of the

Church have built more than a dozen schools for Indians, Negroes, and mountain children in this country, and for boys and girls of other lands. They have also paid the salaries of more than 400 women workers who have served in the mission field as doctors, nurses, teachers, social workers, evangelists, student workers, and field secretaries.

The United Thank Offering is one of the brightest aspects of contemporary Church life. It is a project in which every woman of the Church can have her part. The great thing about it is that it is not a campaign or a drive for money; it is the expression of the thankful spirit of the women of the Church in terms of thousands of sacrificial and consecrated gifts.

Animals in the Movies

WE THINK our readers will be interested in a report of the efforts we have made to investigate alleged cruelty to horses in the filming of a movie version of *The Charge of the Light Brigade*. A news item in this issue contains a statement developed by Sidney Coleman, president of the American Humane Association, and announced by Carl E. Milliken, secretary of the Motion Picture Producers and Distributors of America that has grown out of the incident in the filming of this picture.

The matter came to our attention through a letter from a subscriber enclosing the report of a branch of the Society for the Prevention of Cruelty to Animals, alleging that the producer, Warner Brothers, was responsible for "frightful cruelties to between 300 and 400 horses in the filming of *The Charge of the Light Brigade*. The report gave a vivid and detailed presentation of the alleged cruelties in the rehearsal and filming of this picture.

We immediately wrote to Warner Brothers quoting the report and asking for comment by a responsible official of the company and specifically asking them to deny or correct it if it is in error. We sent a copy of the letter to Will H. Hays, president of the Motion Picture Producers and Distributors of America.

The response of Warner Brothers was not very helpful. We received a long telegram referring to the report we had sent as a "proposed editorial" entering a general denial of the charges and threatening that publication of the report, which they persisted in calling an editorial, would be considered libelous in nature. One would suppose that the motion picture producers would have learned from the *Churchman* libel case that threat of legal action served only to unite the religious press and not to bully it into silence; but apparently that is not the case.

From the Motion Picture Producers and Distributors of America we received a more cordial reply written by the secretary of the association, Carl E. Milliken, in the absence of Mr. Hays. Because of its interest, we quote this letter in full and the statement to which Mr. Milliken refers is published in our news columns. Mr. Milliken wrote:

"In the absence of Mr. Hays on the west coast, I have the privilege to reply to your note of September 5th.

"It is a privilege in more than the formal sense of that expression since the facts which I am about to relate will, I am sure, convince you that the sordid report concerning Warner Brothers' filming of *The Charge of the Light Brigade* was wholly unjustified. May I thank you first, however, for your consideration in withholding judgment in the matter until you verified the facts.

"In behalf of the American Humane Association and the

ASPCA, I think I should tell you that these two organizations, the important ones in the humane field, were equally considerate in authenticating the initial reports before making an indictment of the industry. As a consequence, we all believe a progressive step has been taken toward obviating the recurrence of similar unfortunate incidents in the future. The humane associations are not unlike all large groups in having a more or less irresponsible fringe; it was from this source that the unfortunate report emanated; its serious potentiality lay in the fact that a report on a motion picture from such a source would receive wide credence not only by those actively interested in the humane treatment of animals but by a large part of the press. We think that the formula in process of development will make that impossible in the future.

"I enclose a statement of that formula. It was developed by Sydney Coleman, president of the American Humane Association, after conferences with Mr. Hays. I think it quite clearly sets forth the proposal, the purport of which is so manifestly constructive that it must receive the whole-hearted support of all the humane groups as well as all the factors in the industry. The statement has not yet been released but Mr. Coleman agreed that it might be sent to you and was willing that you should make reference to it even in advance of its appearance in the periodical of the American Humane Association.

"I presume that the Warner Brothers will have sent you a copy of the detailed report Mr. Obringer made at Jack Warner's request. In the event that that may not have reached you, I think I can give you the cardinal facts in the matter in a short paragraph.

"You can appreciate that with such elaborate plans as were inevitable for the shooting of *The Charge of the Light Brigade* all the humane folk on the west coast were concerned about the technique that would be followed. The very nature of the subject matter predisposed them to be looking for trouble. Of the thousands of horses that were used, only two had to be destroyed and only a relatively few had any injuries whatever. The stories of horses falling into pits had no foundation in fact. No bombs were used for the specific purpose of stirring up a panic; you can understand that the simulation of war offered ample excitement without that. No field was mined over which horses were driven. And the statement that on a rehearsal day the majority of horses died or were seriously injured is so plausibly erroneous that I marvel anyone credited it. The economics of even picture production preclude that.

"Unfortunately, in his enthusiasm to get a realistic presentation of *The Charge of the Light Brigade*, the director, I think, used what is known as the Running W on not more than five horses. Mr. Warner had ordered this not done and has reprimanded those involved. The sequence in the picture so made will not be used.

"I am hopeful and I may say that the humane association folk are hoping that the unfortunate aspects of this situation and the unwarranted criticism of it may not be further stressed in view of the constructive program which has evolved as a consequence and which after all is the important consideration for the future."

We have reported this matter at considerable length in order that our readers may judge for themselves the nature and significance of this incident. We have no desire to indulge in "unwarranted criticism" and we are glad to know that a working arrangement is in process of development for the prevention of cruelty to animals in the filming of motion pictures in future.

We must confess that the plan as announced does not sound like a very adequate guarantee against abuse of animals in the motion picture industry but it is at least a step in the right direction. We shall look forward with interest to see how this policy works out.

Modern Churchmanship and Morality

THERE ARE usually some startling utterances at a Modern Churchmen's Conference, but among them none is more deplorable than the alleged statement, at last month's gathering in England, made by a priest of the English Church, of disbelief in the Resurrection of our Lord. It is to be hoped that his words have been somehow misrepresented. Reports are generally fragments, and words are often modified by the unreported context. If this has been the case in the present instance, the misunderstanding ought openly to be corrected. The *Church Times* comments:

"As the matter stands, nothing could be more plainly self-condemned than a public denial by a priest of a dogmatic fact which he affirms to be true whenever he recites the Creed, which moreover he is expressly commissioned to teach, and on which his own right to retain his official position depends. Denials of the Faith by those commissioned to be its advocates are simply demoralizing, and deadly to belief in the reality of religion. It is neither intellectually consistent nor morally defensible for a man to continue an official exponent of a Faith which he is conscientiously unable to teach, which he is persuaded to be no better than a mere illusion, and which, by his denial, he undermines."

Through the Editor's Window

THE TRUTH of the following story is vouched for by the Rev. Thomas E. Jesset, rector of St. Luke's Church, Wematchee, Wash. It seems that at the Daily Vacation Church School a little five-year-old Jewish boy showed up, brought by some of his Episcopalian friends. He sat with two others of his age who happened to be called upon to take up the collection that morning. Left alone in the row he was suddenly confronted by the plate on which reposed three pennies and a nickel. The youngster holding it, aged four, waited for him to do the conventional thing. (There's no budging a four-year-old.) Realizing that he was expected to do something but not having been prepared or warned, after a long pause the little lad reached into the plate and took out the nickel!

AS WE FORGIVE

HE SPURNED my love—and even love must end.
"Dost thou not spurn thy ever faithful friend?"

Lord, he betrayed me. Thou condemnest this!
"Think. Hast thou hailed me falsely with a kiss?"

But he has wounded me and wished me ill.
"And thou—dost thou not crucify me still?"

He lied to me, my faithful trust to win.
"Hast thou not thought to hide from me thy sin?"

When I held out my hand he struck it down.
"Thorns of thy pride have woven me this crown."

Yes, but my dearest treasure—this he stole.
"What treasure wouldst thou wrench from me? Thy soul!"

He would not hear my voice; I ceased to plead.
"And if I ceased my pleading for thy need?"

Forgive! Knowing his sin will rise again and live?
"Forgive again. As I forgave—forgive."

Nay! Lord . . . this is too much to ask of me . . .
"Child, take thy cross. See, I bear it—and thee."

LOUISA BOYD GILE.

EVERYDAY RELIGION

After the Storm

THE STORM is past. It came out of a clear sky. It lashed and tore at everything in its path. Some things bowed before it and saved themselves. Other things were so right and firm that they defied the blast, unharmed.

It was a storm of nature—my nature. It brewed in the tropics of my hot discontented heart, where griefs and fears, worries and hurts began to whirl in a dark hour of weakness. It burst in flashes of the eye, in a crackle of angry words.

What might have been spoken softly as an appeal for help in a difficulty rushed out as a blast of withering, tearing rage. And now there is a strange calm. The people with whom I quarreled cannot understand me. We do not speak.

In the calm, I see now how it all happened. Although I must not excuse myself, it is only myself that knows the facts.

In the first place there was physical suffering. For days I had been bearing pain, I had lost much sleep.

In the second place, I yielded to depression. I let some ghosts come back—dear ghosts, the memory of certain departed ones, the loss of whose help and company is so hard to bear as the days go on.

Then I yielded to worry. All one night while others were easily sleeping I entertained a troupe of gnomes, every one of them with his own impish way of pointing to the future and whispering, "Failure." I was ripe for an outburst. It came with the day and contact again with others. How could they know my state, worse than dynamite? If only I had left them, walked it off, let the explosion burst in the open, talked it out with God alone and taken His guidance. But no, they were all around me. They initiated an action that contained a certain amount of mild inconsiderateness, a slight injustice. But it was enough, in my explosive state, to set me off.

The simile of the storm fails. However much I damaged others, I damaged myself far more. I feel like a lumberjack or a drunken sailor who has squandered a hard year's pay in one wild spree.

The pity of it is, I can't explain. No one can know the bitterness of another heart, any more than an exile can tell men of another country what makes him weep. They never saw the homeland, they did not have the same dead mother, they do not know the sounds of the old silent speech. In other words, they do not understand. They take my raging at its face value. They do not realize that they were innocent victims who happened to be in the way of my pent-up storm.

Just the same, I was wrong. I am ashamed. I let bad things pile up within me. I indulged myself just when I ought to have been on guard. Entangled in the net of old past grievances, I have worked myself deeper into new ones.

Here in the cool dim church, I see it all. On the crucifix there, the Man of Sorrows says to me, "It is not the nails and the wood that make My Cross. It is the way they all misunderstand. If you want to bear it with Me, you must bear the irony of life. It is no use just to carry it for a while and throw it down in a rage. You must bear it willingly with love, all the way."

Lord, take me back. Send me back in penitence to those I have wounded. It is no matter that they cannot know the reasons. Thou knowest. That is enough for me.

The Call to the Priesthood

By the Rt. Rev. Charles Fiske, S.T.D., L.H.D., LL.D.

Retired Bishop of Central New York

BISHOPS and others in authority have long been asking what the future of the ministry is to be in this changing world. The long-drawn-out depression has shown two tendencies in those applying for acceptance as postulants for Holy Orders. On the one hand some men have applied of whom it may be said, in all charity, that (though not aware of the fact) they are thinking of the ministry as a line of security; it provides congenial work for a reasonably industrious man ambitious for a professional life; it starts him with a small but regular salary, and it gives him a pension and insurance against disability and death. It need not be supposed that such applicants are conscious hypocrites. They are probably faithful communicants; they regard the priesthood as a holy office; but they are not looking to the ministry as a high adventure. Like many men who go to West Point because the army assures them a life job, they may grow into a better conception of their office; but they are not the stuff out of which saints are made. Probably, had not the times been so disturbed, they would have gone on selling bonds or life insurance, going into business, studying law or medicine, never conscious that they had missed something. Bishops and seminary heads are trying to weed out such men, if they do not early show seriousness of purpose and real ability, although only recently have they seen it to be in measure their task; but it is not easy to do this. The responsibility is really that of the parish priests to whom the young men first speak with regard to a ministerial career, who know them, can encourage them or gently discourage; at least, are bound to probe deep to learn whether they have a real vocation.

On the other hand, there are now coming to our seminaries another class of men who are the real hope of the Church. They are men who have been facing life seriously during their later college years and have come more and more to see the life of religion as a real challenge from Him who came to earth, "not to make life easy, but to make men great." They have learned that while "it does not take much of a man to be a Christian, it takes all there is of him." They have lived in the atmosphere of college life without drifting irresponsibly. They have faced the intellectual problems of belief without losing (often by gaining) faith. They have seen others fall away; very likely they have seen some student, disillusioned, disappointed, discouraged, end it all in suicide—there is hardly a college which has not one or two such tragedies, besides records not numbered of others who sought refuge in women or drink, men who by their blunders made others see that "when we let the ape and the tiger die in us, it is well to look that there remains not the donkey."

Some of these more serious minded men have longed to help their stumbling comrades. Some have loudly condemned the system that produces such failures. Some have studied our economic structure and are radical in their reaction. Some (and these concern us most) are seriously questioning the possibilities of creating a more Christian order, are wondering whether they can help to bring it about and what will happen if they try. They are coming to look upon Christianity not as having been tried and found wanting, but as having been found hard and so never honestly tried. They suspect that "the Magnificat is much more revolutionary, as it is much

more beautiful, than the Red flag." Of such—Catholic; Evangelical; Liberal—are some of the college graduates now turning to the ministry of the Church as finding there the best possibilities of doing a worthwhile work in the world. They would not all of them speak of their decision as an answer to a "call," or of their work as their "vocation"; but though they do not use the words, being suspicious of conventional piety, that is that they mean, or in the end feel.

Two types of candidates: those who, without realizing it, are seeking a place of refuge; those who, without proclaiming it, are looking for high adventure—and the latter, so academic voices tell us, increasingly stamping college and divinity school with their thought and purpose. It may help us in separating the two, if we try to put ourselves in the shoes of one of the latter group and ask how one comes to a sense of vocation for the priesthood. Indeed, it may help some of our young men, not conscious as yet of "what is the matter with them," to the testing of their own vocation or to questioning whether the call has not sounded for them although they have not heard it clearly.

PROBABLY, with the mass of theological students, the thought of the priesthood came gradually. The seed was sown in some "bull session," after everybody had been frank in criticism, forceful in denunciation, and vague in constructive suggestion. The talk went round and round and came out in a depressed sense of the seeming futility of human affairs. Our own student, whose particular development we are considering, probably rose out of the depressing hours with the feeling that he would like to find something interesting to do in life—he is one of hundreds of young men who are sick of the stupid round of business, and in writing, painting, or (at the other extreme) as "abandoned farmers," are seeking to escape boredom. He wants a real interest in life.

The next step was the feeling that he wanted to do something not merely *interesting* but *useful*. It was here that he came back to the thought of those bored, languid, blasé comrades who were seeking surcease of youthful sorrow by going the way of all flesh. He wanted to do something *helpful* as well as useful and interesting.

When he began to ask where such work could be found, he considered several openings: welfare work of some sort, social service, the field of education, a political career (if he had a strong stomach) or one of the professions. If he is really anxious to do a service in the unselfish desire to be constructively helpful, the Christian ministry may in the end appeal to him. He will have read, perhaps, the statement of Secretary Wallace that the real trouble with the world today is the loss of religious belief. Then there will be a conscientious self-examination to make sure of his own convictions. It is encouraging that many men like him are finding in the Christian religion the only motive that helps a man to hold fast his ideals. Dr. Henry C. Link, in *The Return to Religion*, has shown how this appeal affects the thought of the average serious-minded Protestant layman.

But that appeal is not sufficient for the young man who is considering a call to the priesthood. Herbert Agar, in his study of the cultural life of America, has pointed out the fact

that from the beginning our forefathers tried "to fashion a new thing and then to preserve it against greed, without the help of a Church that had a real hold over the American heart." They had to rest on a religion that had already begun to lose its hold. This has been our gravest handicap ever since. "We have been taught to be public-spirited and to respect the civic virtues; but the singular fact remains that the First Commandment is seldom mentioned. Nothing is done to put thought content into the great affirmatives of Christianity."

That is why men are turning to the Church, in its Catholic sense, and are finding there the spirit without which the work they want to do is rootless and cannot survive. These men are seeking the priesthood because they are no longer content to "live in comfortable disregard of the supernatural." They want a real religion and they want to bring such a religion to others as something which relates them and all their work to God.

BISHOPS and clergy testify that there are men now looking to the ministry who have seriously considered the problem of making a real contribution to human happiness and have found in the call to the ministry a sphere in which they can best labor. Their approach to this decision is quite different from that of candidates of say 25 years ago. They have faced the difficulties of belief and have found or rediscovered their way to a reasonable faith. They have a keen desire to lead others to a like faith. They have given some thought to the present situation and know they are "living between two worlds, one dead, the other powerless to be born." They know that the real problem in the ministry is not simply to preach the faith but to find, in human service, an expression of the faith they preach. They will begin their ministry with an earnest purpose to lift the Church out of its position as a refuge for the weary, with only a ministry of consolation; they have the high ambition to make it "a spiritual powerhouse." They would have it reassert its ministry to the community, while not neglecting its ministry of consolation. To that end, they have been engaged in social studies of which so many of the older clergy are ignorant. Nothing human will be outside their sphere of service. They will know their communities and have a place in all its activities. They think of themselves as parsons—and the parson was once the *persona* of the parish. Some of them may be in danger of preaching nothing but the social gospel, and a few may preach it with an aggressiveness which will defeat their purpose; but they are very human young men and they will learn, if only they are patient and realize that they can best make converts by avoiding the tendency of youth to antagonize those they want to win. Most of them will be likable, without too much clerical veneer (witness the number who are "Bob" or "Jim" to their youthful vestrymen) and their earnestness and enthusiasm will win a new generation to the Church's work.

OF COURSE the great problem for those who are preparing for such a ministry is the reality of their call, whatever name they give it—a sense of vocation so strong as to arm them against disappointment and disillusionment. Bishop Weller used to say to every candidate at his first interview: "Do not think of entering the sacred ministry if you can possibly stay out." Bishops are now testing their candidates by using them in small mission parishes during the summer vacation. Those who are in the seminary are constantly given service in such small and discouraging places. If, with honest self-surrender and in genial good will, with happy high-heart-

edness, they "stand the gaff," one may reasonably conclude that they have a real vocation. Bishop Weller would remind them that other "callings" may offer a field for work, and the layman may have as real a vocation as the priest. We used to have more laymen with this sense of a "calling." The Christian obligation is the same, whether in the priestly ministry or the ministry of the laity; only the sphere of service is different.

ONE MAY express the hope that the seminaries will take as their special task this testing of candidates for the ministry. Bishops are no longer under so severe a pressure to accept men of doubtful calibre—their task now is to find places for their men, not men for their places. Suppose bishops generally were to agree not to ordain any man whom the heads of divinity schools or the faculty would not feel able to commend after the more intimate contacts of a three years course. It would restore to the professors an opportunity to exercise a pastoral as well as a teaching ministry. Suppose the College of Preachers were to hold courses for seminary seniors each vacation period. These might lead to serious searchings of heart. Why do you think you are truly called? What special work do you expect to do? Have you, in all humility, any idea as to the talent you can bring to your work? Have you any real love for souls—or, if you don't like that old-fashioned expression, any real liking for folks and eagerness to help them? You should teach your people to pray and worship; are you only thinking of making them work? Do you know for yourself how to pray? What to pray for? Why? How to worship? Anything of its technique? You are to be a priest, not simply a minister; do you make your own communions regularly and faithfully? Do you always make a genuine preparation? Do you look forward to your first celebration of the sacred mysteries with anticipation and joy? Are you determined not to let your sense of the greatness of this privilege "fade into the light of common day"? Do you truly believe in sacramental grace? Do you think you can make others feel its need? Are your Communions made with special intentions? Do you make real the words: "And here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee"? You will be pastor as well as priest; will you follow up every "lead" that may help you to help others? The British Navy Regulations give this as the duty of a chaplain: "He is to be the friend and adviser of all on board." Is that your ideal of the pastoral office? Do you suppose you can fulfill it without knowing your people, every one? Other questions could test a man's faith; his loyalty to the Church; his real love of his own communion.

The Church's Forward Movement has been doing a great deal for the clergy themselves. If it helps them to renewed consecration, they in turn will help us. If it helps them, perhaps they may realize anew the duty of stabilizing the thought and quickening the devotion, lifting the hearts and stirring up the wills of those whom they are to present to the Bishop to carry on the work they must one day lay down. "In all my ministry," a priest wrote recently, "I have presented only one candidate for Holy Orders; but, thank God, I have kept out six."

PEGASUS

PEGASUS, young, spurns the flat, still ground,
And clears the highest tree at one wing-bound;
Pegasus, old, tires of the billowing flight,
And longs for solid earth, and rest, and night.

CHARLES BALLARD.

The Vision in the Shadowy Valley

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

A FAMOUS English preacher, once addressing a company of theological students upon the art of preaching, gave them the following advice. "Preach to the man or woman with the broken heart," he said, "for there is one in every pew." And certainly consolation is one of the gifts which the Christian ministry ought to offer.

I have been reminded of how eagerly men and women look for this, and of how deep is their gratitude for it, by the number of letters I have received from readers of *THE LIVING CHURCH*, when I have written about the problems of death and bereavement. These letters have come from various parts of America, some indeed from Europe, and some even from England. Nearly all of them are expressions of thanks from hearts that have been sorely bruised. Two of them recounted losses so tragic and terrible that I wept over them. I am writing the present article, therefore, in the hope that the experience it records may possibly help to soften the grief of some person unknown to me, in some place I have never seen.

It is a very intimate story. It belongs to me. For its beginning we shall have to go back more than 40 years, to find three children playing in a London garden. I was the oldest of them. My sister Amy was two years younger. My brother Victor was three years younger than Amy. He was an invalid, born with a distressing and incurable complaint, doomed to spend a large part of his boyhood in hospital, and to undergo ten serious operations. But he possessed a mighty courage and wonderful vitality, and when he could walk about, he would come into the garden, and would even play cricket of a sort. In spite of my brother's affliction we were a happy family and our house was often filled with frolic and laughter. My sister, as I remember, was a jolly little maid, precocious and self-possessed, and the author of many childish "wisecracks" which are still unforgotten.

But the blow fell upon us. Amy, happy and healthy as any child, was suddenly smitten by death. She contracted diphtheria, and in a few days was gone from us. I was 12 years old then, and I remember how I went constantly to my room and lay upon my bed in storms of sorrow. I remember how my father, the day after she was buried, tried to say grace at dinner, and how he broke down, all the six feet and tremendous strength of him impotent. And I remember how, for years, I would come upon my mother silently poring over a photograph and a few toys.

Yet time passes, and life must be lived. And in our family the needs of my invalid brother called for constant attention. Days and nights of pain were ever his lot; but he was very brave. He never went to school, but I was able to coach him in several subjects. He became a great student of history and of English literature, found delight in music, and in later years, after he had found his way to the Catholic Faith, had a deep joy in religion and would often drag his frail body to Mass when every step must have meant suffering. Sometimes he wrote, and was very proud that he could earn a little money in this way. All his friends knew that he had gifts of mind which would have brought him distinction, but for the perpetual obstacle of his bodily weakness.

While he was still a young man, my parents and he moved from London to the verge of the open country, near to the fields and lanes of Hertfordshire. There he lived quietly for

many years, never long free from bodily pain, but, as his friends agreed, amazingly happy. And when I could go and stay with him for a few days, he would go off to bed in the early evening, and have me bring my pipe to his room, where until midnight he would discuss the affairs of Church and nation, tell me of the books he had been reading, or recount with gusto the latest funny stories he had heard.

He lived to be 47—and I think no other person afflicted with his complaint has ever lived so long. The doctors said that he had been kept alive by the unceasing attention and skilful nursing of our mother. But mothers grow old; and one evening of last January, in the act of preparing my brother's bed, she suddenly collapsed and died. He bore the shock with great calmness and fortitude. For some weeks it seemed that he would be able to endure the change of circumstance; but at length he remarked that his eyes were troublesome, and his vision became so blurred that reading was impossible. An oculist declared that this new affliction was but the latest effect of the chronic disorder, and advised that a period of treatment in hospital was the only proper course.

Thus, after many years, my brother renewed his acquaintance with a hospital ward. I traveled the length of England several times to visit him; and one day he received me with eager face and voice, telling me that an eminent surgeon had become interested in him and had suggested a fresh operation to cope with the life-long ailment, an operation which, if all went well, would give him a normal life and freedom from the pain and discomfort which had always attended him. He wanted my consent. I saw the surgeon, a quiet, unassuming, friendly person, and asked him to tell me plainly what was involved. He told me there was hope—and risk; heavy risk, indeed, but that without the operation all that lay before my brother was a few years of increasing pain and misery, with the strong likelihood of blindness being added to his other woes.

THE OPERATION was performed, and the first news we had was good; but there was a collapse, and I was summoned to the hospital to find my brother living, but only intermittently conscious. I saw some cousins of ours who told me that my brother's parish priest had brought him the Blessed Sacrament on the previous evening. They said it was an experience they would never forget—that he had been fully conscious, and that after he had made his communion his face had become radiant with a strange beauty. "He looked," they said, "like an angel."

When I went to his bedside, he knew me, and called me by name, smiling in a cheerful, comical way which was his own. But presently he lapsed into unconsciousness, lying with wide open but unfocussed eyes, and I commenced upon a long watch. Occasionally he would murmur something indistinguishable, sometimes he crossed himself. Once or twice, for a moment or two, he was fully conscious. And for three days he lay thus.

What I am about to attempt to tell is a thing of which the reality and savour can scarcely be conveyed by words. It happened the day before he died. For some hours he had been lying motionless, moaning a little, his eyes still open but insensitive, so that a finger flicked close to them brought no response. I sat watching him, his face finely featured and

much traced by years of pain, his dark hair, with its subtle tone of auburn, tossed upon his brow. I knew that he was dying, and I cannot tell my thoughts.

At length he stirred a little. His eyes focussed, but not upon me; upon something or someone more directly before him. His face became animated. I saw a look of sudden amazement come upon him. He was watching something, and I did not doubt, in that moment, that I was witnessing some extraordinary happening. This could be no fumbling dream of a fading mind; there was an intense alertness and a dynamic surprise written upon him. He looked like a man who has just received some astounding and convincing piece of news. Nor could I doubt that it was very good news, for he seemed in some subtle fashion not only excited, but elated.

I cannot say how long this continued; I was too absorbed to mark the moments. But I know that I myself received at that time one of the greatest surprises of my life; for suddenly my brother spoke, quite clearly. He spoke as if calling gently to someone, or perhaps as if expressing contentment at someone's presence. And what he said was, "Amy!"

Forty years before, our sister Amy had died, and he was then seven years old. And now, dying in a hospital bed, he gazed ardently beyond all visible things and said, "Amy!" Then he looked round at me, saw me, and smiled very happily and confidently. And he crossed himself slowly and deliberately. He never spoke again.

NOW, I know well enough the explanations which may be offered to explain away such a thing as this. I know that it may be said that a stray memory may have been the occasion of an auto-suggestion so powerful as to cause a man, in his last extremity, a considerable accession of mental vigor. Thus the conclusion is indicated that my brother saw nothing but a fleeting memory of our sister which somehow prompted his mind to suggest her presence. To such an explanation there may possibly be no final reply; but it must also be admitted that of such an explanation there likewise can be no final proof. And there are two considerations which make me profoundly sceptical of it.

The first is the twofold question of why that particular memory should have awakened at that time; and why, awakening, it should have had so striking an effect. In the course of 40 years, Amy had ceased to be a subject of much conversation with my brother. He rarely referred to her, and in any case his recollection of her must have been very vague, seeing how young a child he was when she died, and how much of his life he had spent in hospital when for months at a time he had not seen her. I can understand that a memory of our mother, to whom he had been so long and tenderly attached, might have stirred him to some notable expression; but "Amy" was a great surprise to me. I cannot imagine that anything of mere memory could have produced in him the palpable signs of so vivid and overpowering a sense of her presence.

The second consideration is that, so far as I could honestly judge, this was an experience so surprising to my brother as to fill him with amazement. It was nothing like the product of a dreaming mind which accepts all things without wonder. And there was comfort and conviction and sanity in his utterance of our sister's name. But more than that, he was spiritually rapt and exalted. It is said, indeed, that the highest spiritual exaltation may be founded upon experiences of purely subjective origin; but I beg leave to doubt this. I doubt it, firstly because of an experience of my own of which I can never

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CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

The Community of the Transfiguration

IN THE DIOCESE of Southern Ohio, 38 years ago, the late Mother Eva Mary, sister of Bishop Matthews of New Jersey, founded the Community of the Transfiguration, a sisterhood in which devotional life is combined with active work, and in which a modern spirit is mingled with the long established customs of the Religious life.

The mother house is in Glendale, suburban to Cincinnati, and, since one of the most prominent interests of the Sisters has been the care of children, it is a part of Bethany House village, a home and school for underprivileged girls. Inside a high wall—not an inhospitable wall since it is around only two sides of the large grounds—are the red and gray buildings. Connected with the guest house is the convent, where are housed the novices, whose training lasts for four years, and those Sisters who are not in branch houses in China, Honolulu, Cleveland, Painesville, Ohio, and Columbia, Tenn.

For the 80 girls of Bethany House, from babies to young women of 18, there are four homelike cottages, a hospital, dining hall, and a school house with classes from kindergarten through a Grade A high school. The center of the life at Bethany House is the large stone chapel, designed by Cram, in the style of an English village church.

St. Simon's Mission for Colored people, in a subdivision about two miles from Glendale, was started by the Sisters five years ago and is staffed by Sisters from the convent. Much social service is done there in addition to educational activities.

Bishop Johnson of Colorado is the visitor of the community, the Rev. Dr. Frank Gavin the chaplain general, and the Rev. Gerald Lewis chaplain of the mother house.

The Sisters will be very glad to show visitors to General Convention Bethany House and St. Simon's Mission.

Bridge

I AM ASKED by several readers to say something about playing bridge for money. I see no objection to playing bridge as a recreation and in moderation. I like to think God gave all things for our use and not abuse. In these days when lotteries are world wide and the gambling spirit is much in evidence, many of our bishops and clergy are warning our people in no uncertain terms against this evil. I think, therefore, that card playing for money is wrong and not worthy of those Churchwomen who are striving to live according to the highest ideals of Christian womanhood.

Timid Women

IT IS NOT an easy task to make the shy, timid, or diffident woman realize that she is needed in the work of the Church. To find a specific place in which such a woman will fit must be the endeavor of the officers and leaders of our women. Some phase of Church work which is congenial to her may be the salvation of the woman who is shy and hard to convince of the real worth of service such as she can render; and this must be done by the women, for rectors and their assistants are busy men and often cannot take the time to evaluate the individual who keeps to herself and does not shine in the activities of the parish.

A Disciple who Follows—and Leads

Francis Cho Min Wei, Ph.D.

By the Rev. Arthur M. Sherman, S.T.D.

A MAN in a Chinese long blue gown hurrying from one church to another in American cities, darting in and out of the subways as if he had been accustomed to them all his life, equally at home in the pulpits of the greatest churches and the lecture platforms of our universities, in happy fellowship around the family tables of his friends at a simple meal and in earnest conversation with a few of his intimates over the cause of Christian education in China—this is the man who visited America in the fall of 1934 and is still being talked about from New York to Los Angeles by the people who have heard him speak.

“Just to look at him in our pulpit,” said a vestryman of St. George’s Church, New York, “was enough to thrill me.” And why? Because he was a living exponent of what had been accomplished by the work of the Church in China. The boy who came to Boone School, Wuchang, from southern China with no knowledge of Christianity whatever except that it was a danger his father had warned him against, is today one of China’s Christian leaders, one of her deepest thinkers and most forceful speakers, the president of Hua Chung (central China) College in Wuchang.

In the day of China’s kaleidoscopic changes after her secluded centuries, at the time of her eager experimentation with many things in Western civilization, exposed to every influence for good and ill from many lands, are there those who know the way and can lead her youth into tried paths? Far too few, mostly the products of the Christian Mission schools. One of them is Francis Cho Min Wei—an illustration of a rare combination of opportunity and ability.

In 1905 the Empress Dowager with one stroke of the imperial vermilion pencil abolished the old classical system of Chinese education and substituted for it the modern education of the Western world. But where were the teachers to be found? Two million of them were needed. To prepare for a gigantic task thousands went to Japan to study in the modern universities there; hundreds went further abroad. In China itself the only schools where Western subjects were taught were the mission schools and these were filled with eager pupils. So eager had been their spirit that in Boone School in the days of the coming changes, the rector had to post a notice that boys would not be allowed to study before 6:30 in the morning.

To this school ten days journey away, Cho Min’s father sent his only son, a boy of 12. He was one of many Spartan fathers in China in those days, one of whom, a military official, sent his boy to Boone and did not allow him to leave the school for a period of six years, even for the summer vacations, lest his mind be diverted from his studies.

The years went on and Francis Wei finished his course in Boone. Nobody tried to proselytize him but he saw something there in the character and purpose of his teachers and in the message they had to give which caused his suspicions to turn to trust and his hope to conviction. So it came to pass that before he was graduated he was baptized.

After he had passed through the college department it was found that this student of such marked ability and Christian character could not be spared from the work of the

school. The scion of a prominent commercial family, he had been expected to go into business. But by this time his heart was fixed on serving his country in the field of Christian education and when he was graduated from Boone College he accepted the offer to teach—but not for long. He hungered for a more extended preparation and came to America for his Master’s degree at Harvard University. While there he studied also at the Episcopal Theological School, where the Dean considered him the ablest student in the institution. In addition to his brilliant work for his Master’s degree at Harvard, he completed the work for the Doctorate of Philosophy except for the writing of the thesis. To most Chinese students the personal prestige of a Doctor’s degree from Harvard would have been irresistible, for nowhere do people value academic degrees more. But it would have required a year’s work on a theme which might have had little value to China at that particular time. He resolutely gave up this honor, feeling that a year’s work in China would be of greater value to his people. So he returned to China and to his work with the students at Boone.

IN 1921 the Burton Commission from the United States visited China in the interests of Christian education. One of their recommendations was that the number of Christian colleges be reduced and the work of Christian higher education strengthened by the consolidation of some of the smaller institutions in close proximity. As a result of this carefully considered opinion, Central China University* was formed, with which were affiliated Boone College, Wesley College, Griffith-John College (two small English institutions in Central China), and Huping College, an institution of the Reformed Church in the United States. The new institution was launched in troubled waters. The anti-Christian student movement was rapidly gathering strength and displaying violence. The anti-foreign feeling over the clash in Shanghai, which resulted in the killing of two Chinese students, was spreading throughout the land. In 1926 the revolutionary army from Canton proceeded north with marvelous rapidity through central China. After a 40-day siege they captured the city of Wuchang. The leaders of the revolution were progressive. Hopes were high for the rapid growth of democratic and free institutions. At last tyranny was overthrown! But the revolutionary army paid a big price for its success. Russian money, ammunitions, and leadership had helped the cause, but the Soviet government had another object in view. Disappointed in its attempt to spread the principles of Communism westward, it accepted the invitation of China to help its revolution because it saw an opportunity to reach the world through the East. Its doctrines spread rapidly among students and people alike, especially among the students in government institutions. Its agents surreptitiously worked in mission schools and were able to find, among the younger students especially, converts to the cause. Their special task was to spread the spirit of insubordination in the schools.

So great grew the disorder that in the spring of 1927 Boone School was obliged to close its doors. The students in the

* Now Hua Chung College.

college had remained loyal, but because of the tension in Boone School on the same campus the college also brought its session to a tearful end. The college students actually wept because they had to interrupt their studies.

At this time Dr. Wei was the Dean of the college. The Communist leaders, recognizing his power and the advantage it would be to have the Boone campus a place for a training school of Communism, sought to win him to their cause. They offered him an official position under the Communist government to be established in China if he would deliver the institution to them. Failing to budge him from his loyalty to his Christian faith and service, they formed a plot to assassinate him. In the early morning of a day in May, 1927, the object of their attack, having heard of this, crossed with his family to Hankow to the Bishop's residence. The following night his would-be assassins, thinking he was in hiding in the residence of the Dean of the Cathedral, went there at 2 o'clock in the morning to demand that he be turned over to them, but did not find him. The next day he was placed with his family on board a British steamer and remained there until it sailed two days later for Shanghai—a precaution which turned out to be a most timely one, for the Communist zealots waited near the steamer in the hope that he might seek to come on shore before it sailed.

ALL UNCONSCIOUS that grave danger awaited him at the end of the voyage, the Wei family had a quiet and peaceful trip down the Yang Tsz River. No sooner had the vessel docked in Shanghai, however, than fierce excitement broke forth. Dr. Wei was seized by the Chinese military police as a Communist, clubbed over the head with their revolvers, and disheveled and bleeding, was being dragged away to military trial and probable swift execution, when an American colleague, his companion on the steamer, who had just gone ashore, seeing what was happening at the landing, sprang to him and clinging to him. After some moments of tense excitement, the British police, seeing that there was some question as to the justice of this seizure, intervened and took the prisoner to the municipal police court under the jurisdiction of the international settlement of Shanghai.

Dr. Wei's friends immediately got busy and secured his release the following day on promise that he would appear for trial before the mixed court. This took place some weeks later, during which time Dr. Wei and his family were closely guarded by his friends at the campus of St. John's University.

When the trial came off Dr. Wei was asked what witnesses he had to testify as to his good character. He pointed to one after another of several well-known foreigners and Chinese in the courtroom and said, "If that is not enough I can produce others." The expression on the judge's face was very interesting as he looked around and saw who these people were and said, "No, that is enough."

During the next two troubled years the college remained closed and Dr. Wei took advantage of the opportunity to take further study abroad which he desired. He received his degree of Doctor of Philosophy from the University of London and finished up the two years at the Sorbonne in France and in Berlin. Returning to China, the college was reopened with Dr. Francis Cho Min Wei as its president and strengthened by the coming in of the College of Yale in China, which had heretofore been operating in Changsha, 200 miles southwest.

During these years since 1929, under Dr. Wei's able guidance and interest, the institution has grown in strength and influence. The Laymen's Commission which visited China in

1932, with its critical appraisal of many mission activities, had nothing but praise for Dr. Wei and his work.

One can say without exaggeration that the work of the 12 Christian colleges in China is probably the most significant single missionary enterprise in the world. Four hundred million Chinese in the not far distant future will follow their leaders to China's new place in the world. Some of these leaders are the most ardent Communists inspired by tremendous social passion which one deeply admires but which is thoroughly materialistic, very definitely anti-religious, and often terribly cruel. Some of them while not Communists are pure secularists and hope to assist at the obsequies of all religions in their native land, substituting for them the worship of culture and education. The other potential leaders are those who can be trained and inspired in the Christian colleges in China or by contact with Christian people and Christian influences where they may be studying in lands abroad. At such a time and in such a service one must be grateful to have such a man as Dr. Wei as the head of one of the colleges.

His influence with students is one of his most remarkable achievements. His quiet and simple presence, his willingness and ability to understand them, his deep interest in their individual welfare win their loyalty and affection. His wide knowledge of China's needs, its literature and culture, as well as the best that is in the Western world, stirs their deepest respect and confidence. To a remarkable degree he awakens their highest ideals, creates enthusiasm, and quickens the desire for the life of intellectual and spiritual strength which they see exemplified in him.

His influence among students extends beyond his own immediate group, for he has organized a conference of the Christian middle schools of central China, among whose graduates the student body of Hua Chung College would naturally be recruited. The leaders of these institutions meet at Hua Chung every year and the ideals and purposes for which Hua Chung stand are in this way brought to bear upon the 4,000 students in these schools.

DR. WEI has no ambition for Hua Chung College to become a big institution. He would like, if possible, to keep the number of students down to 300 so that personal contact with the students will never be lost. He aims to keep it thoroughly Christian, believing that, if it grows too large, while it may produce men who are well educated, it may not produce that which China also and more urgently needs—men of a different spirit—the Spirit of Christ, inspired by the vision of a life of unselfish service. It is interesting for us to remember that most of our early colleges in America were started with this same ideal of providing a Christian leadership for the new nation. We have only recently discovered that we have gone too far from that original ideal.

Dr. Wei's practical outlook is shown in the following statement:

"We believe in scholarship, but we also believe in training for practical life in Chinese society. We aim at equipping our students for practical service to meet the needs of such a large industrial and commercial center as the Wuhan cities and also to meet the educational and social needs of the many Christian middle schools and Church communities which look to us for leadership and training of teachers and workers."

Another ideal which Dr. Wei cherishes is that the college may keep all that is good in China's great cultural past and at the same time become conversant with that which is good

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The Autumn of Life

By the Rev. W. B. Turrill

Rector, St. Andrew's Church, Tacoma, Wash.

THE AUTUMN, the fall of the year, is with us. We are in the month of September, "soft twilight of the slow declining year." There is a certain amount of sadness about it. The fading of the sunshine, the fall of the leaves, and the flight of the birds are all regretful. The putting away of suitcases, storing the auto trailers, and returning the children to school are all attended with sighs. And yet there is also much beauty and satisfaction. Nature is painting the remaining leaves in glorious tints. The harvest of the fields is leaving a noble store of grain in the granaries, even if it be a shorter crop than usual. There is corn in the barn and shock and there are luscious fruits in the housewife's cans and larders. Besides, happy vacation memories are ours, of lovely scenes and many friends. And, what is more, the beautiful Indian summer is a joy to behold.

So it is with the autumn of life, the twilight of human existence. Hair may be getting thinner and our tennis or golf a little less vigorous. Sight and hearing are possibly not so good as they were, and even thermostatically controlled heat may not prevent privileged ones from seeking, like the birds, a warmer clime. And we must expect all this to be so. Change is part of the law of progress. As we grow older we shall be wise not to try to do everything we formerly did, and especially to eat as we formerly ate. Too many old people dig their own graves with their teeth. They are ruled, not by judgment but by habit. God help us all to learn to like the food that will build our bodies and not merely please our palates, to "eat to live and not live to eat."

We should learn also to let our children take our places, try to get their point of view and not to focus their glasses for them. Parents will be wise if they do not expect to dominate their children or their children-in-law. Also, as we grow in years, may our sympathies broaden and our prejudices decrease, including our obsessions concerning persons and parties and races.

Let us recognize that there can be great beauty in old age. It is the time of mature judgment and ripe experience. Even if our physical powers decrease our minds may continue to develop. The late Bishop McKim of North Tokyo told me that when he first wished to resign, because he was not so active as he had been, faithful Churchmen came to him and the leader said: "Bishop, you are our father in God, and we do not expect our fathers to be active. We want them to sit back and give us good advice." As Oliver Wendell Holmes wrote to Julia Ward Howe on her 70th birthday: "To be 70 years young is sometimes more hopeful than to be 40 years old." Mrs. Howe continued to write until she was 80 and lived to be 91. Tennyson wrote his immortal "Crossing the Bar" when 80. Holman Hunt repainted "The Light of the World" at the same age. Benjamin Franklin was one of the framers of the Constitution of the United States when 82; while Titian was engaged on a masterpiece when the plague took him at 94. One of the happiest accomplishments of the moving picture industry has been the marvelous success of the older stars engaged in it.

How beautiful old age can be is seen in the biography of Harriet Martineau: "In her youth and middle life she was plain (homely) and deaf, and shunned by many; but after a

life lived in elevating literary work and intellectual efforts to uplift her fellow men, she had in her old age grown into a beautiful woman, with a beauty which arises from the impress on the features of lofty thoughts and elevating emotions in the past, with patience, loving kindness, and serenity in the present." "Such a character," adds the writer, "is like a rare old Stradivarius violin, whose tone is mellowed by age, following long and useful service."

OLD AGE is the time of fulfillment. We can look back and thank God for what has been accomplished, in ourselves, our children, our Church, and the world. Retrospection may bring to mind some sorrows and failures; but we can see how wonderfully we have been brought through them and that "all things work together for good, to them that love God." So while some of our youthful utopianism may be discarded, true Christian optimism may remain, and we can say in the well-known words of Browning: "Grow old along with me: the best is yet to be."

Old age is the time of greater leisure for most people, not the kind of leisure I saw old men and ladies trying to endure when I was a boy. The men sat with gouty feet propped up on footstools and the ladies in lace caps and fichus doing knitting or nothing. Better hygiene and diet have eliminated all that, even in Europe, I hope. But old age furnishes leisure for reading and study for which we had not the opportunity, or even inclination, when we were younger. It gives time for travel which we had often longed for, time to visit neglected friends and show sympathy with the sick and lonely. Best of all, it brings more time for prayer and for service to the Church and our fellow men. We may rest but we need not rust.

Dr. W. A. N. Dorland, author of "The Age of Mental Virility," tells us that only 4% of the world's greatest work has been accomplished by men before the age of 40; only 10% between 40 and 50; but 35% between 50 and 60, 21% between 60 and 70, and 6% between 70 and 80.

So we may say with Longfellow:

Something remains for us to do and dare;
Even the oldest tree some fruit may bear;
For age is opportunity no less
Than youth itself, though in another dress;
And as the twilight fades away,
The sky is filled with stars invisible by day.

The Vision in the Shadowy Valley

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write or speak; and secondly because I think that even the observer may be aware that there is genuine objectivity in another person's vision. At all events, something had occurred which my brother took to be holy; for he smiled radiantly upon me, and crossed himself with deep devotion.

Yes. What I believe is that the little girl who played long ago in a garden, now gathered with the watchers and the holy ones, turned and gazed into the eyes of the brother who was soon to join her in a garden most fair. I believe that he saw her, and in that moment understood.

Five Thousand Representatives

By the Rev. William Heilman

Rector of St. John's Church, Bishop Israel Memorial, Erie, Pa.

THE OTHER DAY I was in a florist's shop, and business was dormant at half past eight in the morning. Then a messenger boy rode up on a bicycle, and the work room became very busy. The proprietor put his assistant to mopping up the background of a funeral piece, and hurried to the telephone to locate some very special roses. The roses were to go to a local hospital bearing the good wishes of a young man in San Francisco, a very new uncle, to a tiny niece who had barely managed to survive the process of arrival in this world.

"The Florist's Telegraph Delivery Service is the life of our business in these off-season days," the proprietor announced. "It would be great if the Church had this kind of a reinforcing agency," he bantered. "It might increase the numbers in a lot of congregations."

Now, the florist who said these words is my senior warden's son. It so happened that three days later I was called to the telephone to be told that the florist's younger brother, who is the kind of commercial missionary that travels everywhere, riding endless miles with the representatives of wholesale houses, had been operated on for a ruptured appendix in a town in New Mexico.

"We will do what we can," I told the person who notified me of the torturing wait for reassurance that the senior warden's family was enduring.

In the *Living Church Annual* on my desk there was a church listed in the town in New Mexico where the desperately sick young man lay in the hospital.

Also, at the time the *Living Church Annual* went to press a priest was in charge of the church. So on a scrap of paper I wrote: "MY PARISHIONER JAMES BLANK OPERATED ON YOUR LOCAL HOSPITAL. SEE HIM IMMEDIATELY AND REPORT BY WIRE COLLECT."

Then I reached for the telephone, and read the words to a rapid typist at the telegraph office. This was at 9 A.M., daylight saving time, in Erie, Pa. Just as my wife called me for lunch a reply arrived. "JAMES BLANK DOING WELL. NO CAUSE FOR WORRY."

On account of delays that occur, no one knows why, three letters from the patient's wife, who was traveling with him, arrived together 24 hours after the reassuring message from my representative by wire.

Letters have bought many details since. The local parson went promptly to the hospital, and delivered a personal message from me which he gathered by instinct between the lines of my brief telegram. Then he wired me. After this he returned with a bundle of magazines, and brought from his garden the first flowers to that sick room. The same day he went to the public garage to get the sick man's car which he drove to his own home to save the young people storage charges. All of this and much more came in letters, along with the interesting details that the New Mexico parson is about the same age as the patient, and he has a hospitable rectory where the patient's wife was entertained at dinner, and a two-year-old child who joined in making the young woman welcome. And

THE FLORIST'S Telegraph Delivery Service is a well-known American institution, but many do not know that a similar religious service is in operation throughout the Church. ¶ The author of this article describes a few of its achievements.

wasn't it wonderful that the old rector back in Pennsylvania located these lovely friends who stood by in time of distress? My New Mexico representative, further, has located a pleasant home where the convalescence will be

made easier. And the senior warden said it never would have occurred to him to put the Church to work by wire.

So I felt it was opportune to tell my senior warden that over these United States I have 5,000 representatives who will instantly go into action if there is justifiable cause to call upon them. And in turn, I always have felt it incumbent upon me to keep up the unwritten tradition, by sparing no pains to hold my end up, when summoned to meet an emergency.

ONCE when I was in the army, at Camp Grant, Ill., a wire came from Bishop Anderson of Chicago. It repeated a message from a Negro priest in North Carolina. A soldier of the priest's flock was on trial for his life, one of 18 defendants in a bitterly prosecuted court martial. Bishop Anderson asked me to report to him as well as to the soldier's pastor.

The army records showed that the soldier, under triple guard in a specially constructed stockade where the prisoners, charged with assaulting a white woman, were kept, had been on duty at the time the crime was committed. The Officer of the Day testified that the written records were correct; the accused was standing guard. However, when the entire regiment of Negro soldiers had been lined up, the boy from North Carolina was pointed out by the accusing woman.

The 18 soldiers had been previously tried and convicted, but the reviewing authority had set aside the sentences imposed, and ordered a re-trial of the case.

It happened I knew several officers appointed to conduct the defense. One of them was a man under whom I had served. By a fortunate circumstance I met him just after Bishop Anderson's telegram came.

"I would like six outstanding character witnesses," the colonel explained, as he went into the details of the defense he was planning for the man in question. "I want four of them to be the highest quality of white people North Carolina produces. 'I want two Negroes, and nothing but the very best will do—and they must be subpoenaed within the next 48 hours, and there just isn't time to dig up the names at this distance.'"

"Come to my quarters at 10 o'clock tomorrow night, and I will have those names for you," I promised.

It cost the expense fund of the Episcopal Church War Commission \$11 to transmit the long and carefully written description of the situation, and what the defense needed. The bulky telegram was almost immediately in the hands of Bishop Darst, who did 400 miles of furious driving over the North Carolina hills to get the six witnesses to promise they would entrain for Camp Grant and report at the general court martial, if and when subpoenaed.

One of the captains of my regiment was a member of the general court. He was a man who had little use for religion,

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The Oklahoma Plan

By the Rt. Rev. Thomas Casady, D.D.

Bishop of Oklahoma

WHEN the Forward Movement Commission requested each diocese and missionary district to undertake some special effort suitable to the circumstances and needs of the Church in its particular jurisdiction, the missionary district of Oklahoma prepared a program of organization and work to be used for a period of two years and then recast in the light of experience. That plan makes no claims to novelty. Every feature of it has been successfully used in the Church many times over long periods. If the plan has any unique value, it is in the correlation of familiar organization names with specific tasks needing to be performed and in the appeal to all the membership of a single missionary district to enlist in forwarding the life of the Church by conscious association in the normal but neglected duties of every Churchman. For lack of a better name, it was called the Oklahoma Plan for the Forward Movement.

The Forward Movement has from the first been a call to individual discipleship. Disciples do not "just happen." They are made by intention, effort and Divine grace. Discipleship is deliberate. Nourished by the gifts of God in sacrament, prayer, meditation, and resolute endeavor, it is stimulated and directed by increasing knowledge of truth. Haphazard methods produce meager and unsatisfactory results in Christian living. Discipleship grows with discipline.

To develop a sturdy, dependable and balanced life of discipleship requires a rule. This rule, simple but adequate, is furnished us in the seven key words of the Forward Movement.

Turn to God every day.

Follow Christ every day.

Learn something of His way and will every day.

Pray, especially for others, every day.

Serve God every day in all you do for others and the Church.

Worship every day by offering yourself, your soul and body, for the life He wills. Do this at Church, at home, at work, as circumstances dictate but do it with love and faith.

Share your religion, your time, energy and possessions in His name.

Daily living in this spirit is the life of Christian Discipleship. Nevertheless, such discipleship is incomplete until there is added the spirit and fact of coöperation in association for the achievement of common ends. The great coöperative goal of the Church is the Kingdom of God, on earth and therefore in heaven also. Discipleship in coöperation for a common end requires a plan. Oklahoma has such a plan, comprising the

main parts of any movement, namely: personnel, method, definite objective, and time schedule.

PERSONNEL

ALIGN yourself in one of the three parallel groups and accept the program of the Oklahoma Plan of the Forward Movement for that group.

These groups are baptized men 21 years old or over, to be known informally as the Layman's League, because there is a national organization of that name, with which many such groups will ultimately wish to affiliate; baptized women over 21 years of age, to be known as the Woman's Auxiliary, because they already belong to that organization by reason of their Baptism; the Young People's Association is the third group, composed of young people of both sexes between the ages of 14 and 21. This group is not to be confused with the Young People's Fellowship.

None of these groups is intended to supplant existing groups of Church workers. The groups are not organizations, but associations of people, in a common plan, which in no way interferes or conflicts with the organization and work of existing societies.

THE METHOD OF WORK

EACH individual who associates himself or herself with the appropriate group does so by signing an Acceptance Card in duplicate. One of these cards is sent to the Bishop's office. In signing an Acceptance Card the signer promises to make an *earnest effort* to do four things: (1) to live a life of discipleship; (2) to attend church service at least once a week; (3) to receive the Holy Communion (if confirmed) at

least once each month; (4) to bring at least one person to Christ through His Church each year.

In addition to these four things, the signer promises his best efforts in the various activities, depending upon the group to which he or she belongs.

Members of the Layman's League agree to assist to the best of their ability, through gifts and personal work, in underwriting the whole budget of their respective parishes or missions, including extra-parochial needs. This means that the men of each group will become responsible for raising the necessary money for the support of the Church and its extra-parochial responsibilities in the parish where they are registered, so that all special offerings and all money from the women and children may be used for special or advance work.

Acceptance Card

(To be mailed to the Bishop's Office)

Believing in the Mission of the Episcopal Church, I desire to participate in the Oklahoma Plan for the Forward Movement, and hereby agree to make an earnest effort—

1. To lead the Life of Discipleship.
2. To attend Church Services at least once each week.
3. To receive the Sacrament of the Holy Communion at least once each month (applies to Confirmed persons only).
4. To bring at least one person a year to baptism or confirmation.

I desire to be enrolled on the Bishop's Roster as a member of—

- | | |
|---|---|
| <input type="checkbox"/> The Layman's League | } Put an X opposite
the appropriate
group |
| <input type="checkbox"/> Woman's Auxiliary | |
| <input type="checkbox"/> Young People's Association | |

and will earnestly endeavor to cooperate loyally with the Bishop, Clergy and Lay Leaders in the congregation to which I am attached.

Name.....

Street and Number.....

City.....

A CARD SIMILAR TO THIS ACCEPTANCE CARD
IS KEPT BY THE SIGNER

They will plan to do this by means of the Every Member Canvass, carried on continuously throughout the year, if necessary. The members of the League also agree to assist the rector or priest in charge in any manner possible, as requested and directed by him.

Members of the Woman's Auxiliary agree to become responsible, in addition to the four things common to all signers, for the promotion of missionary education and religious education in the entire parish or mission membership. Consult the local clergy or the bishop for suggestions.

The Young People's Association, in addition to the four common agreements, accept responsibility for training in the adult life and responsibilities of Church membership, to assist the clergy in any way they may designate and make the social mission of the Church a special subject of study and effort.

These are necessarily broad outlines, dependent for successful use upon local initiative and imagination. The plan, as thus roughly outlined is intended to coordinate all our people who are willing to put the life of Discipleship to action and practical test and to suggest a common purpose directed toward a common goal.

WHAT IS THE GOAL? A renewed and invigorated group of Churchmen associated for the spread of Christ's Kingdom on earth; a church school enrolment of 3,500; a communicant strength of 7,500; an endowment of \$300,000, in order that we may apply for admission as a diocese in the General Convention of 1937.

A Disciple who Follows—and Leads

(Continued from page 302)

in the Western world. He would not have a slavish imitation of Western ways, believing that the new China must build into her foundations that which is good from every land, including her own. A deep student of Confucianism and deeply appreciative of the values of this ancient system of ethics (it is not a religion) he would probably call himself a Christian Confucianist.

Dr. Wei's last two visits to America indicate something of the mutual help which the Churches of America and China may in the future render each other. In England recently a mission of help was undertaken in which some of the Christian leaders of the Orient were brought to Great Britain to bring to the Church there something of the spirit of earnest discipleship and wholehearted loyalty which marks their life and service. Nothing of the sort has yet been undertaken in America but Dr. Wei has rendered a similar service on two occasions. When the great Student Volunteer Convention assembled in Detroit, with its many hundreds of picked Christian students from the universities and colleges of the United States and Canada, Dr. Wei was invited to come from England where he was then studying, to bring to the students of the United States and Canada the inspiration of his Christian character and his ripe Christian thought and zeal in an address at the opening of the convention.

In 1934 he came again to America to lecture in the Yale Summer School and deliver courses of lectures at the University of Chicago and other institutions. He made a deep impression as a profound scholar and charming gentleman. His contacts with the Church groups throughout the country and his masterful address on Christian Missions in This Age at the triennial meeting of the Woman's Auxiliary in Atlantic

City, as well as his address on China and the Christian Faith at the missionary mass meeting at the convention where 5,000 people heard him, gave many a new understanding of the power and influence of Christian missions, not only by what he said but what he himself is. The Christian cause in America and China was materially strengthened by the presence and statements of this serious Oriental scholar, whose face constantly lighted up with a winning smile and the warmth of whose Christian fellowship was as notable as his scholarship.

Five Thousand Representatives

(Continued from page 304)

and less for the Church, and he sat next to me at the officers' mess of my regiment.

One evening he came in for supper and made an announcement to me in a tone so loud that the entire mess heard it. "Your little black friend, Johnny Jones, was acquitted. The reason: Most of the quality of the old South came to this camp to tell all about the accused's baptism, confirmation, marriage, and work as a crucifer in a Colored church these ex-rebels sponsor. As usual the Episcopalians stuck together, the way they always do in the army. The Confederates couldn't be shaken in their admiration for the black of their faith. Now, chaplain, my congratulations in locating the witnesses."

I grinned at the captain and kept my own counsel. But I have often thought what a whirl of activity was started when the Negro rector sent his appeal over the wire to Bishop Anderson.

IN THIS EXCHANGE of benefits I have received more than I have given.

At this time, I am rejoicing in the belief that I am the only priest in the United States who has two members of his parish in vestments at the Sunday services at the military chapel at West Point. These cadets are a plebe and a yearling, and twice at Chaplain Foust's request I have written letters to lads breaking into the hard routine of the army's school for officers.

One of my cadets sings in the choir, and the other serves at the Altar. My representative at the military academy is on an assignment I covet, but nevertheless he is the representative of the rector of a small church, and between us we have a pair of cadets who are running true to the tradition of their parish training. I am grateful to God for the loyalty of the 5,000 brother clergy who are on call for special service. They have stood by when needed, and I thank them.

My purpose in setting forth these personal experiences is to call attention to the fact that now and then valuable help is *not* given because *no one* thinks of communicating with the parson who is on the ground, and is able and willing to give loyal and intelligent service.

Sons in the Ministry

TWO PARSONS were having lunch at a farm during the progress of certain anniversary celebrations. The farmer's wife cooked a couple of chickens, saying that the family could dine on the remains after the visitors had gone. But the hungry parsons wolfed the chickens bare.

Later the farmer was conducting his guests round the farm, when an old rooster commenced to crow *ad lib*. "Seems mighty proud of himself," said one of the guests.

"No wonder," growled the farmer, "he's got two sons in the ministry."
—*The Diocese of New Jersey.*

The 1936 Mobilization for Human Needs

A Statement

EVERY YEAR of the depression our private welfare agencies have had an increasingly complex problem in helping the idle, the sick, the homeless, and the discouraged. They believe it is not enough to feed the hungry and heal the sick, but that upholding individual morale is fully as important.

There are still between ten and twelve million unemployed in the United States, yet these do not feel they are a "submerged tenth." Here and there is a man discouraged because he hasn't had a regular job or a bewildered youth who has never known the satisfaction of being gainfully employed, but on the whole a "lower class" consciousness does not exist. Six long years of hard times, and these people are still hoping. Their morale has not broken. While this prevails America will still be America.

When the last margin of financial security disappears, the welfare agency is frequently the only place to which the unfortunate can turn. Often it is for material aid, but almost as often it is for counsel and guidance in finding a job, obtaining medical treatment, or providing proper environment for a child. To the friendless and impoverished such help represents the difference between hope and despair. There is no doubt that it has prevented individual breakdown in thousands of instances. Facility in rendering this prompt service is one of the things which distinguish the private welfare agency.

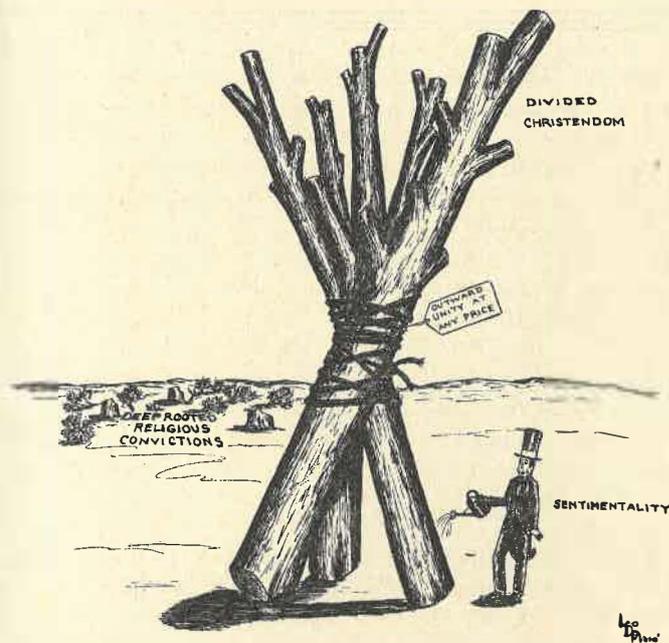
Giving prime importance to the morale and civic rehabilitation of the unfortunate is a development peculiar to America. European countries have schemes of social and health insurance for the aged, the unemployed, and the sick, and similar plans are now under way in this country. But our private agencies are trying to preserve individual ability and self-reliance in any social or economic emergency.

Humanitarianism as interpreted in America is acceptance of the theory that the average individual would rather have security as a result of his own effort than depend permanently on government aid. This has been a guiding principle with the citizens who have formed our established welfare organizations and that principle is maintained in a spirit of neighborly helpfulness no matter how large a community grows.

This fall and winter the welfare groups in 330 cities and towns through their local community chests will make a joint appeal for financial support of their charities, hospitals, child care, visiting nurse, character building, and other local philanthropic enterprises. It is the 1936 Mobilization for Human Needs.

One of the blessings that have come during the depression has been the impetus given to a movement long agreed upon as desirable by people engaged in child welfare work—that is, the placing of a dependent child in a foster home rather than an institution. Unfit parents, whether poor or wealthy, neglectful relatives, parents who die or desert their children, leave on the community's doorstep children who need special care and special chance. Experience has shown they could overcome the handicap if placed in good foster homes where their birthright of health, happiness, and affection can be restored to them. A recent survey indicated that of homeless children there are 30% more in foster homes than there were in 1929, and 13% fewer in institutions.

Many children at the age of 16 have been pushed out into a jobless world because there was no place for them at home. These are a special concern of the welfare agencies.



REUNION FROM THE TOP DOWN
 Drawn for "The Living Church" by the Rev. L. B. DeMaré

Lowered incomes usually mean reduction in nourishing food, and welfare agencies have seen the progressive effect of this each year since 1929, in the increased susceptibility of the impoverished to physical and mental sickness. Free hospital service given by private hospitals has now increased 60% over 1929, free visiting nursing service 30%, and attendance at clinics 40%.

APPROPRIATIONS to character-building and leisure-time services which also suffered when actual relief was of primary consideration with the voluntary welfare organizations were also increased this year. The agencies recognize that the duty of providing young people with the social life and training which make for good citizenship cannot longer be deferred.

With so much of the world in turmoil it is refreshing to find that some Americans still take a personal interest in their brothers' welfare. This tends to unite people of all creeds and those of diverse political and economic beliefs into a single force which recognizes that the relief provided through taxes is only part of the responsibility.

It is difficult to understand indifference to an appeal to help a less fortunate neighbor over a rough spot. Yet it cannot be denied that that indifference exists in some quarters. We believe this is due to lack of understanding of what the welfare organizations are doing. Beset with our own special problems, too many of us have given scant attention to the neighbor who is just off the edge of the road—perhaps in the gutter. Now that the way has become a little easier for some of us, let's lend a hand so that we can all go down the highway singing. You can make no better start than by supporting your community chest.

NOTHING is eternal but that which is done for God and others. That which is done for self dies. —F. W. Robertson.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

The Documents of Hebrew Humanism

ISRAEL'S WISDOM LITERATURE: Its Bearing on Theology and the History of Religion. By O. S. Rankin. Scribners. 1936. \$4.50.

DR. RANKIN strikingly characterizes the Wisdom Literature as "the documents of Hebrew Humanism." In doing so he is careful to state that by humanism he does not mean either the philosophy based upon the principle of Protagoras that "Man is the measure of all things," or a scheme of thought such as that of Dr. McTaggart, which denies the existence of God. "The Wisdom Literature," he says, "may be called the documents of Israel's humanism, not in the sense of a rejection of the supernatural, or even as intending a concern chiefly with man's welfare, but because its general characteristic is the recognition of man's moral responsibility, his religious individuality, and of God's interest in human life." The sages developed the implications for everyday life of the fundamental truths proclaimed by the prophets.

The aim of the present book is to establish and develop this thesis, and the author has fulfilled his task admirably. In the first chapter he deals with God as Creator, and emergent problems, suffering, evil, Providence. The chapter closes with an interesting discussion of the new element in Jesus' teaching, by virtue of which Christianity gained the ascendancy over the competitive faiths. The next three chapters take up the ideas of individual responsibility and of reward and retribution in the Old Testament. With this section might well be compared Dr. Kirk's treatment of reward in *The Vision of God*.

Four chapters are then devoted to the development of the belief in a future life and the idea of immortality. Included in this part is an inquiry into the reason for the late emergence of this belief in Israel. The significant fact is brought out that here the doctrine was developed not from the fertility cults, which Jahvism steadily opposed and ultimately suppressed, but from the historical and political line of thought; it was thus in no way incongruous with the belief in the divine transcendence which marks the Old Testament. The final chapter in the book deals with the figure of Wisdom, which occupies so prominent a place in this literature.

Dr. Rankin is thoroughly familiar with the work of other scholars on his subject. His early dating of some of his material, following Gressmann and Humbert, possibly leads him at some points in his argument to ascribe to the sages ideas the origin of which should be found elsewhere. But this does not impair the general value of his book. CUTHBERT A. SIMPSON.

An Important Book for American Readers

THE COMMAND OF THE HOWE BROTHERS DURING THE AMERICAN REVOLUTION. By Troyer S. Anderson. Oxford University Press. \$3.50.

IT HAS ALWAYS been an interesting question as to how it came about that the British forces during the American Revolution, with superior numbers and resources, were so decisively defeated. This scholarly volume, based on documentary evidence, some of which has only recently become available, seeks to supply the answer. It was asserted at the time in England that these two brothers, the Howes, well equipped by their training and experience, were not particularly anxious to defeat the colonists. There is not much to sustain this assertion, although it is undoubtedly true that the Howes did not want to win the war in a way to alienate the loyalty of the colonies in the event of British success. It does not appear, however, that a revolution can be suppressed without creating ill feeling.

Mr. Anderson devotes, quite properly, much space to the relations of the Howes to the Home Office and to the source of supplies and men. Undoubtedly they were prepared to prosecute the war to the best of their professional abilities, but they soon discovered that the maintenance of the troops constituted a very real problem. Mr. Anderson pertinently suggests that Sir William Howe's strict adherence to convention, and his desire to succeed

which transformed itself gradually into a wish merely to avoid mistakes were influences of major importance. The author also brings out clearly that Sir William was always just missing his objectives even when prospects were brightest. Moreover, he and the Admiral underestimated the tenacity and resourcefulness of their adversary.

Not the least striking feature of the book is the attention given to the relationship of politics to military affairs. The constant interference of English politics and politicians in the conduct of the war is effectively set forth. These relations are usually overlooked by historians, but not by Mr. Anderson, who sets them forth in sound perspective. This is an important book for all who are interested in our country's history and is good reading, not always a characteristic of historical books.

CLINTON ROGERS WOODRUFF.

The Relevance of the Church

THE RELEVANCE OF THE CHURCH. By F. R. Barry. Scribners. 1936. Pp. 235. \$2.50.

DR. BARRY'S earlier book, *The Relevance of Christianity*, commanded much favorable attention. This, its sequel, is similar, but rather more appreciative of the Church than one might have expected. For the Church, says Canon Barry, is God's act, as Christ is God's act, and God is That-which-matters-most, not any one or any combination of the great pale philosophy-gods, but the almost flesh-and-blood, feeling, willing, and acting Father of our Lord Jesus Christ.

What is the Church for? Primarily to worship God. Worship is "the outreach of man to the spiritual factor in his environment, in which alone his life is fulfilled." An introverted Church is sick. The "outreach" rightly includes everything, even the most "secular." But specialized public worship, yes liturgy, is needed to give point and direction to the whole worshipful attitude.

Pungently, almost passionately, Canon Barry will give you both sides of a hotly debated question, but with a final preference, perhaps not your own preference, every time. Over and again we feel that he has talked too fast, too drivingly, on a difficult point. But the Church comes through it all with a chastened mien, justified as truly necessary, and much better than a necessary evil. In many matters, a more glorious way appears ahead for the Church to go on in the future.

MARSHALL BOWYER STEWART.

Sparkenbroke

SPARKENBROKE. By Charles Morgan. Macmillan. \$2.75.

IN *THE FOUNTAIN*, Mr. Morgan displayed great skill in a word-wizardry adorning even the most commonplace concepts with a haunting glamor. This skill he displays even more expertly in the present book, where for page on page the reader is carried along by a flood of melodious prose. The hero seeks through experience to discover the transcendence that will unify love, art, and death, tremendous themes on which Mr. Morgan embroiders with endless arabesques. Yet after a while the reader may begin to wonder if there is any body of thought underlying the glittering surface; if, in particular, the insistence on death as fulfillment really means anything at all. Man cannot live by style alone—and as the reader's doubts multiply he finds himself asking if even Mr. Morgan's artistry has succeeded in ennobling what is at bottom an essentially tawdry tale. E.

Brief Review

DOES GOD CARE? By Lindsay Dewar. Revell. Pp. 195. \$1.50.

ONE of the "Westminster Books," popular apologetic on behalf of God's providential knowledge, good-will, and effectual control of the conditions of our life. The usual difficulties are met in the usual way, but with some new illustrations.

MARSHALL BOWYER STEWART.

NEWS OF THE CHURCH

To Avoid Abuse of Animals in Movies

Protest Over Alleged Mistreatment of Horses Leads to Adoption of Humane "Formula"

NEW YORK—Protest by the American Humane Association and the American Society for the Prevention of Cruelty to Animals over alleged ill treatment of horses in the filming of *The Charge of the Light Brigade*, a Warner Brothers picture, has resulted in a "formula" adopted by the motion picture industry to prevent abuse of animals in future films. The background of the plan, and the text of the "formula" are announced as follows in a statement developed by Sydney Coleman, president of the American Humane Society, and announced by Carl E. Milliken, secretary of the Motion Picture Producers and Distributors of America:

"Early in June, the Los Angeles SPCA advised the American Humane Association that a picture, *The Charge of the Light Brigade*, was to be filmed at Hollywood, and that a large number of horses would be employed in the making of the picture. Rumors of the manner in which these horses would be used in shooting the various battle scenes prompted the society to seek permission for its representative to be on the lot. Some delay occurred in obtaining it, but no scenes of an objectionable nature were observed. The rumor persisted that the location for filming the picture was to be changed and the association sent a check of \$200 to the Los Angeles society to aid in further investigation.

"The Los Angeles SPCA and the State Humane Association of California learned that the battle scenes were to be made at Sonora, about 75 miles from San Francisco. The San Francisco society sent its agent to warn the production crew not to make use of the Running 'W,' a device for throwing the horses. The Running 'W' is a wire fixed to the fetlocks of a horse running up the forelegs to a metal ring in the bellyband,

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S. Ohio Conferences to Be Addressed by Kaneko

CINCINNATI—Tadao Kaneko, national secretary of the Brotherhood of St. Andrew in Japan, will address the laymen's conference of the diocese of Southern Ohio, to be held at St. Edmund's, Glendale, September 23d to 25th, and the diocesan clergy conference, which meets at St. Edmund's from the 25th to the 27th.

Under the direction of Bishop Hobson of Southern Ohio, the conference will hear other Church leaders from outside the diocese, including Bishops Penick of North Carolina, Clingman of Kentucky, and Strider, coadjutor of West Virginia.

A Shared Task

Bishop Cook in his annual report as president of the National Council commented on the plan which governs our Churchwide effort and gives each individual in the Church an opportunity to have a share and part in the work done by the whole Church. In this corporate task the National Council is "the distributing agency to apply the gifts, where they are most needed and opportunities are most promising for the growth of the Kingdom."

Acting as the distributing agency of the Church we have sent these sharing gifts to every field in which the Church is active—Alaska, Brazil, Canal Zone, China, Cuba, Dominican Republic, Hawaii, Haiti, India, Jerusalem, Liberia, Philippine Islands, Puerto Rico, Virgin Islands, and besides all these, 15 missionary districts and 22 aided dioceses within the United States.

Regular payments make the task easier. Payments to September 1st evidence an advance. Total receipts exceed those of the past several years and are 90.4% of the amount due on expectations. Forty-five dioceses and districts are in the 100% class and have paid their part of the "shared task." Last year but 35 were in this class.

The record to date is excellent but much depends on remittances in the coming months, as 47% of the total expectations for 1936 remains to be paid.

We thank you for your cooperation.

Faithfully yours,

JAMES E. WHITNEY,
Assistant Treasurer.

Bishop's Pence to Celebrate Third Anniversary This Month

CHICAGO—Bishop's Pence, the plan started in the diocese of Chicago to encourage the use of grace at meals and to collect pennies for missionary work of the diocese, concludes its third full year on September 20th. Some 53,000 pence containers have been placed in Church homes of the diocese during the period and between \$65,000 and \$70,000 collected.

The anniversary will be celebrated with a special pence service and dinner at the Church of the Atonement. Bishop Stewart and the Rev. Alfred Newbery, rector, Church of the Atonement, will be the speakers. Sylvester A. Lyman is executive secretary of the pence work.

Bishop Oldham to Speak in Boston

BOSTON—Bishop Oldham of Albany will be the preacher at a special service of the Boston chapter of the Anglican Society to be held in St. John's Church, Roxbury Crossing, Boston, September 27th at 7:30 P.M. After the service an exhibit of Church ornaments, literature, and pictures illustrating the Anglican use will be held in the parish hall.

Bishop Graves of Shanghai Resigns

Prospective Retirement of Senior Bishop to Be Acted Upon by House of Bishops in Chicago

By M. H. THROOP

SHANGHAI—On August 12th Bishop Graves of Shanghai notified his council of advice that he had forwarded his resignation to the Presiding Bishop on the 25th of July. Bishop Graves is the senior bishop of the Church in date of consecration, and his long service in China has made him many friends who will regret his retirement from active service.

A graduate of Hobart College and of the General Theological Seminary, Frederick Rogers Graves arrived in China in the autumn of 1881 and was stationed far up the Yangtze River at Wuchang.

For the first few years his "High Church" teaching and ritualistic practices marked him out and made him suspect. But in time the other members of the mission came to respect the sincerity of his devotion, his firmness of character, and his even-handed justice, while on his side he gradually assimilated his costume and movements to those of his fellow workers. Consequently there was general approval when he was elected Bishop of the China Mission in 1893. He was then 35 years old.

BUILT UP MISSION

He set about immediately to organize the work of the mission more carefully and secured a number of recruits from America so that new stations could be opened and the Church extended. Schools and hospitals were founded and enlarged and a minimum course of instruction for converts was adopted as a rule.

So well was the mission work conducted under his supervision that what was one diocese with less than ten Chinese clergy and only about 300 baptized Christians when he was consecrated, has now

(Continued on next page)

Bishop Ivins Returns From Eventful Voyage

MILWAUKEE—After an eventful trip around the world, in the course of which their ship evacuated some Spanish refugees and was convoyed through the Straits of Gibraltar by British warships, Bishop and Mrs. Ivins returned to Milwaukee September 10th. Shortly before arriving in New York, Mrs. Ivins fell on shipboard and broke an arm, but except for that accident they had an enjoyable tour.

Bishop Ivins said he would not take a million dollars for the experience but would not give ten cents for an opportunity to repeat it.

Feeling for Unity Grows in England

Modern Churchman's Conference Said to Seek Elimination of Barriers Between Faiths

By GEORGE PARSONS

LONDON—Dr. Matthews, Dean of St. Paul's, in his presidential address to the Modern Churchman's Conference, represented the conference as "desiring to throw down barriers which former ages have erected between the Christian communions." This admirable desire deserves extensive approval. The altered attitude in the present century toward many inherited causes of division is as unquestionable as it is remarkable. Many a fierce dispute has grown obsolete, and many a reformer, once regarded with indiscriminating admiration, is now recognized to stand in need of being himself reformed.

A call has been made, by a group of distinguished Free Churchmen, to recognize frankly the service rendered to truth and common-sense by the Council of Trent in repudiating certain one-sided expressions to which the reformers were excessively addicted. Another memorable example of approach toward mutual understanding is the almost startling appreciation of the sacramental principle among Free Churchmen. In all this there is much to encourage a hopeful spirit. It is all in the direction of unity.

PRAY FOR CONVERSION OF ENGLAND

Anglo-Catholic pilgrims from churches in the Midlands gathered at Tewkesbury Abbey on September 5th to pray for the conversion of England. There was an open-air procession, and the Fiery Cross, which has been the means of raising thousands of pounds during the past 12 years for the training of priests, was carried. Parties of pilgrims walked to Tewkesbury through the night, arriving in time for the mid-day Mass in the ruins of the abbey.

NEW MISSION LAUNCHES

Three new Mission launches have been added to the fleet of the Missions to Seamen. The *John Ashley* was dedicated by the Bishop of Newcastle for service at Dunston-on-Tyne; the *Nai Louis* was dedicated by the Rev. E. C. Paterson for the Solent; the *Richard and Annie Davey* was dedicated by the Bishop of Truro for Falmouth. In each case a new and more handy vessel has been provided for visiting seamen on board their ships.

SEEK TO REVIVE OLDER LITURGY

The *Scottish Guardian* has printed the Scottish Liturgy of 1637 with the idea that it should be used in the Scottish Episcopal Church. That Liturgy, the formation of which Archbishop Laud so strongly deprecated at first and to which he paid later the unforced tribute of a generous admiration, has never been given a fair trial in use. It has many merits. It has all the logical structure of the more recent Scottish and English Revised Versions. It has



ST. JAMES' CHURCH, VANCOUVER

an explicit and a terse *epiklesis* preceding the words of institution. It has a sufficient resemblance to the 1662 Office to overcome the feeling of unfamiliarity that those accustomed to the latter feel when first they have to assist at the Scottish Liturgy. It might very well be the "interim rite" for which many are seeking.

Bishop Graves of Shanghai Resigns

Continued from page 309

become three dioceses with 115 Chinese clergy and more than 21,000 baptized Christians.

LED IN ORGANIZING CHINESE CHURCH

Not only did Bishop Graves succeed in building up the missionary district entrusted to him and making it into a strong diocese, but he, more than anyone else, was responsible for the gathering of the scattered Anglican missions, English, American, and Canadian, into some semblance of coöperation and mutual recognition and, finally, for the organization of these varied missions, their clergy and people, into a national branch of the Holy Catholic Church, the *Chung Hua Sheng Kung Hui*. Bishop Graves has been well called "the statesman of the mission field." His resignation if accepted will remove one of the great figures of the modern missionary movement.

Bishops Notified of Resignation

NEW YORK—The resignation of the Rt. Rev. Frederick R. Graves, Bishop of Shanghai, has been received by the Presiding Bishop. Notification of it has been sent to members of the House of Bishops and the resignation will be presented for consideration and action by the House at its October meeting in Chicago.

New Building for Vancouver Church

Leading Western Canadian Catholic Parish Celebrates Opening of New Church With High Mass

VANCOUVER, B. C.—An event of importance to the Church not only in Canada but in the United States was the opening of the splendid new Church of St. James the Apostle in Vancouver, on August 30th. As the parish church of Vancouver and a center of vigorous Catholic life, this church occupies a leading position in the Northwest.

The original church was built in 1881, the first house of worship in the city. This building was burned in the great fire of 1886 and a second building was erected the same year and consecrated on New Year's day, 1887. This modest wooden building stood until last year when it was torn down to make way for the larger, permanent structure, the opening of which is a notable event in the celebration of Vancouver's Golden Jubilee. At the solemn High Mass on August 30th, the Governor General, Lord Tweedsmuir (John Buchan), was present with his staff, together with a large number of prominent citizens and a congregation which filled every available place in the church and overflowed into the crypt and the street.

The rector, the Rev. Canon Cooper, preached the sermon and the Archbishop of New Westminster, the Most Rev. A. U. de Pencier, in cope and mitre, pontificated. At the end of the Mass, his Grace on behalf of the parish made an address of welcome to the Governor General.

Solemn Evensong was sung at night by a congregation which filled the building.

The new church is built of reinforced concrete in a much modernized form of 14th century Gothic, at a cost just exceeding \$100,000. The architect is Adrian Gilbert Scott of London, brother of Sir Giles Gilbert Scott, who is building Liverpool Cathedral. The nave and gallery will seat 500 people and the chapel at the east end about 60. A peal of eight bells is being cast in England and will be presented to the church as soon as the small debt yet remaining upon it is paid, and it is ready for consecration. The church is served by a staff of three clergy, the Rev. Messrs. Wilberforce Cooper, Bruce Reddish, and Harold Whitehead, all of whom are Companions of the Resurrection, affiliated with the Community at Mirfield, England.

Study Industrial Problems

DETROIT—As a feature of an unusual seminar conducted by the Detroit YMCA, 150 college students and graduates were given employment in the Ford motor plant at River Rouge, near here, during the months of July and August.

The project was conducted to familiarize the men with the problems of industry, rather than to give them training preparatory to entering the automobile industry. Of 20 Yale men in the seminar, ten were divinity students.



THE LADY CHAPEL AT WESTERLY, GRAND ISLE, VT.

This lovely summer chapel, of which the Rev. John Henry Hopkins is vicar, has had one of its most successful seasons this year.

Pan-American Conference Program Near Completion

CHICAGO—With the Presiding Bishop as chairman, the first session of the Pan-American Conference of Anglican Bishops will start at St. Luke's Pro-Cathedral, Evanston, at 2 o'clock, Thursday afternoon, October 15th, according to program plans now nearing completion.

Speakers at the first session will be Bishop Farthing of Montreal and Bishop Freeman of Washington.

The conference banquet, under auspices of the Church Club of Chicago, will be held at the Hotel Sherman, Chicago, Thursday evening, October 15th, with the Presiding Bishop, the Primate of Canada, and the Archbishop of the West Indies as the speakers, under present plans. Bishop Stewart of Chicago will be the toastmaster. Arrangements are being made to accommodate nearly 2,000 at this banquet.

Plans for the remainder of the program will be announced shortly, according to Bishop Stewart.

Over 16,000 Patients Treated at Church Hospital Last Year

WASHINGTON—According to the annual report of the Episcopal Eye, Ear, and Throat Hospital here, a Church institution of wide scope, more than 61,000 visits were made to the dispensary alone, by more than 16,000 individual people during the past year. A total of 6,165 patients were admitted to the hospital proper.

During 1935 the hospital furnished 7,424 hospital days to patients from whom no pay was received—amounting to some \$29,696 in charity. The hospital has been recently operating a physiotherapy and radiotherapy clinic with highly satisfactory results. A speech clinic is now operated also, under Mrs. Myrtle Davis Shackley.

The Rev. Calvert E. Buck is superintendent of the hospital.

Georgia Clergyman Chairman of Peace Campaign Committee

AUGUSTA, GA.—Members of the first permanent peace committee here have been announced by the Rev. John A. Wright, rector of St. Paul's Church, who will act as chairman. They are: Dr. and Mrs. Thomas Phinzy, William P. Congdon, Dr. Eugene E. Murphy, and Dr. and Mrs. E. C. Peters.

This committee is not an actual part of the Emergency Peace Campaign but will receive and disseminate the literature provided by the home office, and will sponsor the mass meeting which the campaign plans to hold in Augusta this fall. The committee will call upon the sponsors of the Emergency Peace Campaign, volunteers who were announced earlier in the summer to help in the peace education which it hopes to carry on throughout the winter season.

Bishop Stires' Home Robbed

GARDEN CITY, L. I., N. Y.—The residence of Bishop Stires of Long Island, who was at the time vacationing in Europe with his family, was burglarized on September 3d of clothing and rugs. It will be impossible, it was stated, to estimate the amount of the loss until the Bishop returns. Valuable silver and gold vessels in the Bishop's private chapel and other silverware elsewhere in the house were left untouched.

Retreat for Harrisburg Clergy

HARRISBURG, PA.—A retreat for the clergy of the diocese of Harrisburg will be held September 21st, 22d, and 23d, at the Girls' Friendly Camp, Camp Betty Washington, York. The conductor will be the Rt. Rev. Robert E. Campbell, OHC, former Bishop of Liberia. Arrangements are in the hands of the retreat committee headed by Archdeacon W. Josselyn Reed.

Burial Service for Bishop McKim Held

Indianapolis Diocesan Declares That Japan Missionary Leader Won Many to Church

NASHOTAH, WIS.—“Under the leadership and inspiration of Bishop McKim, many Japanese have been won to the Church and scores of saintly lives led,” said Bishop Francis of Indianapolis in a tribute to the late Bishop of North Tokyo at a memorial service preceding the interment of his ashes here September 12th.

It was due to Bishop McKim's influence, Bishop Francis said, that he went out to Japan nearly half a century ago and served first as a fellow-priest and later under him as Bishop of Yedo.

The service in the Chapel of St. Mary the Virgin, Nashotah House, was conducted by Bishop Ivins of Milwaukee, and many of the clergy of the dioceses of Milwaukee and Chicago participated in their vestments.

Following the service, there was a solemn procession to the cemetery, with Tadao Kaneko, general secretary of the Japanese Brotherhood of St. Andrew, carrying the casket containing Bishop McKim's ashes.

Bishop Francis said the interment prayers and gave the final blessing.

Rev. H. D. Perkins Is New Dean

PORTLAND, ME.—The Rev. Howard D. Perkins of New Haven, Conn., has been appointed Dean of the Cathedral Church of St. Luke, to begin his duties October 1st. During September the cathedral is in charge of Bishop Brewster of Maine.

The new Dean is a graduate of Nashotah Seminary and was rector of Trinity Church, Wauwatosa, Wis., from 1913 to 1919. For the past 16 years he has been chief assistant at Trinity Church, New Haven.



NEW STATUE IN CONVENT GARDEN

This Maria Leach statue of Our Lady and Child was recently erected in the chapel garden at the Convent of the Transfiguration, Glendale, Ohio.



MEMBERS OF THE CHURCH UNION SUMMER SCHOOL OF SOCIOLOGY

Left to right, front row: Prof. Fedotov, Russian Seminary in Paris; Rev. A. G. Hebert, S.S.M.; A. J. Penty; Miss V. Hirst, secretary; Rev. G. D. Rosenthal, organizing secretary; Rev. R. H. Tribe, S.S.M., chairman; Rev. P. E. T. Widdrington; Maurice Reckitt; Miss Ruth Kenyon, subjects' secretary. A noted American visitor, Dr. William H. Dunphy, may be seen in the back row, second from the right.

To Avoid Abuse of Animals in Movies

Continued from page 309

thence between the hind legs along the ground to an iron stake. Horses rigged with this device are abruptly brought to a halt and thrown when they reach the end of the rope, giving the appearance of having been shot in action.

"On the staging of a portion of the battle scene at Sonora on June 20th, two horses were so harmed that they had to be shot and others were badly injured. Officer Girolo of the San Francisco society caused three arrests to be made. These men pleaded guilty on June 22d and were fined.

"The San Francisco society immediately took the matter up with Warner Brothers in Burbank, Calif., and the American Humane Association, through the ASPCA, protested to the Motion Picture Producers and Distributors of America in New York City. J. L. Warner, an official of the company, caused a personal investigation to be made, assuring the San Francisco society that the conditions under which this portion of the film was taken were created without his knowledge and approval. . . .

"The American Humane Association received most considerate attention from Will H. Hays, president of the Motion Picture Producers and Distributors of America, and the members of his staff in an effort to work out a program that would prevent any possibility of similar abuse occurring in the future. Negotiations have resulted in a plan that, from the experience of other organizations, gives promise of eliminating in advance of making the film, situations that may result in cruelty to animals.

"The plan simply stated is as follows: "Every scenario is to be carefully examined in advance of filming by members of the Production Code Administration, a creation of the Hays organization, to determine whether there are any situations that ought to receive special consideration from the producer of the picture. The producer will

be instructed to pay special attention to any scene involving animals. Those having situations that might possibly result in cruelty to animals will be referred by the Code Administration committee to one or more of a small advisory group appointed by the American Humane Association. The advisory member or members will go over the scene with the Code Administration and offer suggestions for precluding the possibility of any cruelty. When the scene is made, either an advisory member or an accredited representative will be available to interpret the formula for filming the scene as agreed upon between the Production Code Administration, the producer, and the advisory member or members. Even after the picture is taken there will still be opportunity for the advisory member to criticize the film from the standpoint of cruelty and the Code Administration, on the advice of the advisory committee, will have the authority to reject any portion of the film which they deem objectionable. Nothing in this understanding or agreement with the Motion Picture Producers and Distributors of America will interfere with the representative of the association from taking such legal steps as he may find necessary to prevent cruelty to animals. . . .

"The producer of the film *The Charge of the Light Brigade* has taken a fair stand with reference to what has occurred and no further action on this particular picture is possible, though the association has not previewed it and is not to be understood as approving it. The National Legion of Decency has given assurance of its cooperation.

"Out of this very fortunate incident we trust that there has come an arrangement which will make impossible a similar situation in the manufacture of other films involving animals. The American Humane Association will be pleased to receive constructive criticism of the plan."

Bible as "Book Dividend"

NEW YORK—The Bible will be distributed by the Book of the Month Club this October as a "book dividend." The edition used will be a modernized one edited by Ernest Sutherland Bates.

Two Novices Enter New Japanese Order

Community of Nazareth, Now Under Care of Sisters of Epiphany, Will Be Solely for Japanese

TOKYO—On April 21st two Japanese women were admitted as novices in the newly formed Community of Nazareth (Nazare Shujokai) under the care of the Sisters of the Epiphany here. One other Japanese woman is preparing for the novitiate and others are quietly waiting until the way shall open.

Although temporarily under the care of the English Sisters of the Epiphany, with two houses in Japan (Tokyo and Kobe), the intention is that the new Order should be completely Japanese, and in time self supporting and self governing.

As far as is known this is the first Sisterhood to be organized among Japanese women outside of the Roman Church.

According to literature of the new community, "The purpose of the Order, under the guidance of God, is to give a life of complete dedication to God's service, in a life of poverty, chastity, and obedience. Their life is one of prayer and service, and while prayer has the first place and all their work is done in its power, the members of the community place themselves at God's disposal for whatever service it may be His will the community should do."

Evangelism Emphasized in India Forward Movement Led by Dornakal Diocesan

DORNAKAL, INDIA—Sponsored by the National Christian Council, a Forward Movement in evangelism is in progress in India. The keynote is Christian Witness.

Impetus was given the movement by Gandhi's statement that he wishes "the Christian movement would confine itself to activities for the amelioration of the physical and social conditions of the people without disturbing their religious faiths."

The standing committee of the diocese of Dornakal in recommending the Forward Movement to the people of the Church expressed its conviction that "one important function of the Christian Church and every member thereof is to bear witness before all men, by life and word, to the Gospel of the revelation of God in Jesus Christ."

Bishop Azariah of Dornakal, in a sermon on Witnessing in the Home, questioned his congregation concerning religious practices in their homes. He asked, for example, how many persons really had family prayers. An answer then and there was demanded.

Forward Leaders to Meet With Council

NEW YORK—The executive committee of the Forward Movement Commission will meet with the National Council on one morning of the Council session to be held at Church Missions House here September 22d to 24th, it has been announced.

**Seek Government Action
on Palestine Disorders**

WASHINGTON (NCJC)—Seventeen senators have sent a telegram to Secretary of State Cordell Hull asking that the United States make representations to Great Britain regarding the disorders in Palestine. The telegram was as follows:

"Will you be kind enough to convey for us to the representatives of His Majesty's government in the United States our hope that the British government as mandatory for Palestine will, undeterred by violence, fulfill the obligation assumed in letter and spirit in undertaking trusteeship for the establishment of the Jewish national home in Palestine."

This telegram was signed by Senators Borah, McAdoo, Capper, Barbour, VanNuys, Byrd, Lonergan, Walsh, Sheppard, McNary, Davis, Minton, Tydings, King, George, Bilbo, and Clark.

At the same time, 40 members of the Senate and House sent telegrams to the Zionist Organization of America decrying the Arab persecution of Jews in Palestine.

**Roosevelt Administration
Supported in Labor Sunday
Message of Three Leaders**

WASHINGTON—A statement made public by the Good Neighbor League, an organization which seeks to enlist Church support for the reelection of President Roosevelt, and signed by a leading Roman Catholic clergyman, Jewish rabbi, and Protestant minister, declares that under the Roosevelt administration "for the first time the demands of the Churches and the practices and purposes of the national government have approached a meeting place."

The signers of the statement, issued as a Labor Sunday message, include: Msgr. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Council; Dr. Charles Stelzle, founder of Labor Sunday; Rabbi Morris Lazon of Baltimore, a member of the executive board of the National Conference of Jews and Christians; and Dr. Stanley High, former editor of the *Christian Herald* and director of the Good Neighbor League.

"Under Mr. Roosevelt," the statement says in part, "the Churches have witnessed their program make great advances in such matters as social planning and humanitarian control of economic processes; the protection of workers from the hardships of forced unemployment; social security against illness, unemployment, and old age; more adequate provision for the protection of children; the gradual reduction of working hours; the right of employers and employees to organize for collective bargaining and social action; the regulation of the conditions for the work of women; elimination of slums and the construction of adequate housing facilities; economic justice for the farmer; and the fundamental principle that human rights take precedence over property rights."

**Buddhists Receive
Forward Manual**

Late Trinity Number of "Forward—Day by Day" Emphasizes Mission of Church

CINCINNATI—Buddhists as well as Christians in Hawaii are receiving and using the Forward Movement manual of Bible readings and meditations, *Forward—day by day*.

They will find the Late Trinity number of special interest for its theme is Life Worth Caring—the Mission of the Church.

Strong emphasis is placed on the missionary motive throughout the manual. The users of the book are informed: "Forward Movement is not a drive for funds, but insists that a sharing Church must have funds to obey Christ's command, 'Go!'"

A feature of the book consists of greetings from Japan and China (with translations).

Already orders for thousands of copies are being received as parishes and missions in the United States and foreign countries prepare for the new Church year. The orders are being filled now by the Forward Movement Commission staff here.

The manuals are distributed to the students at St. Andrew's Priory, Honolulu, irrespective of religious affiliations, wrote Sister Katharine Helen, C.T., in sending an order for copies of the Late Trinity number, which is for use during October and November.

The foreword is written by the Archbishop of York.

"It is in the very nature of Christianity that truly to possess it inevitably leads to passing it on," the Archbishop declares. "For in God's greatest gift to us is the gift of Himself in the Holy Spirit; but in it He reveals Himself as Love, such love as is shown in the life and death of Jesus Christ.

"But love is self-giving; therefore to receive that Gift and merely keep it to ourselves is impossible; if we are not passing it on, that is proof that we have not received it.

"The very essence of the gift, as of God who gives it, is the energy of self-giving to the point of self-sacrifice. If we know what the word truly implies, we must see that 'Christian' and 'missionary' are synonymous terms."

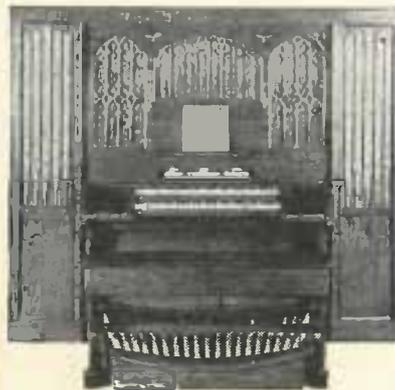
Cape Cod Church Consecrated

BOSTON—The consecration of St. Mary's of the Harbor, Provincetown, Mass., by Bishop Babcock, Suffragan of Massachusetts, on August 26th, is an instance of development of a summer mission, of which the Massachusetts coast presents numerous examples. Started by the Rev. Albert E. George in 1905, St. Mary's of the Harbor has been under the care of the Rev. James J. Cogan and of the Rev. William W. Love. The present vicar, the Rev. Robert Woods Nicholson, is the first resident Episcopal priest on this famous tip of Cape Cod.

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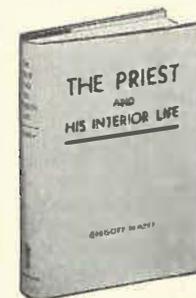
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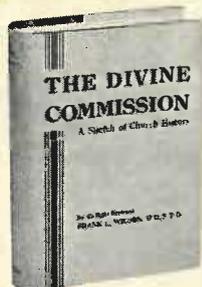
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World Conference Plans Completed

Archbishop of Canterbury to Head Meeting of Non-Roman Churches at Oxford in 1937

CHAMBY, SWITZERLAND (NCJC)—Plans for the World Conference of the Churches at Oxford, July 12 to 26, 1937, were completed at the biennial meeting of the Universal Christian Council on Life and Work which met here August 20th to 25th with representatives from most of the main branches of the Christian Church other than the Roman Catholic.

The meetings at Oxford, it was decided, will be held in the Sheldonian Theater, St. Mary's Church, and other halls in the old university town. They will be under the chairmanship of the Archbishop of Canterbury. The five main themes to be considered were designated as follows:

(1) The Church and the Community—in particular, the relation of the Church to the common life of man as shaped by national tradition, expressing itself in characteristic folk-ways, and determined by current standards and values.

(2) The Church and the State—including consideration of the Christian view of the State, of the claims of the contemporary State, and of the Christian conception of freedom of conscience.

(3) The Church, Society, and the State in relation to economic order—including the various new proposals for the regulation of man's economic life.

(4) The Church, Society, and the State in relation to education. This will have to do with the particularly acute and pressing difficulties which have arisen as the State has increased its claims over the whole of the citizen's outlook and training.

(5) The Universal Church and a World of Nations—nationalism, international relations, the Church as a supra-national society, Christianity, and war.

HUNDREDS TO ATTEND

The Oxford conference is not to possess legal or technical authority over the Churches who compose it and who will be represented by 300 regularly elected delegates, 100 invited expert consultants, and 400 associates drawn from every major group interested in the work of the Church—women's organizations, youth, laymen, etc. Any statements which the conference may issue will be designed to show not only agreement but divergences of opinion, so that it may reflect faithfully the present state of Christian conviction throughout the world with regard to the Church's task in politics, economics, and the general life of mankind.

CALENDAR STUDY COMPLETED

The council also brought to a conclusion a study covering several years embracing the views of practically all the Churches with respect to the proposed change of the kalendar in order to fix the time of Easter and to harmonize the system of marking the passage of time in all lands and among all peoples. At least three kalendars are in general use at the present

time and the proposed change was inaugurated by the division of communications and transport of the League of Nations. The Chamby Council took note of the fact that the overwhelming majority of the Churches have been shown by the council's inquiries to favor a stabilized Easter and the perpetual 12-month equal quarter kalendar proposed by the World Kalendar Association, as well as by the League of Nations.

The council's action will bring formally before the latter the facts of the study and of the opinions expressed by Church bodies and will provide for official representation of the council at the forthcoming world conference on kalendar reform. It is hoped that the new kalendar can be made effective with January 1, 1939. It would bring all the ceremonial and feast days of the Church regularly on the same day and date thereafter.

During the sessions one morning was devoted to a memorial service for the late Dr. S. Parkes Cadman. It was in charge of Dr. Leiper of the American section who made an address on the significance of the life and work of Dr. Cadman.

The council will not meet in 1937 but its executive committee will meet at Oxford at the time of the world conference on Church, State, and Society.

PROTEST NAZI PERSECUTION

In the presence of delegates from Germany, strong protests were voiced by leading Christian representatives from many lands over the persecution of Jews in the Third Reich.

The meeting took particular note of the expressions of concern from Churches all over the world at increased racial and other discriminations. Particular sympathy was expressed for the Jewish victims of modern nationalistic excesses. The council made a number of suggestions to meet the situation and referred action to its officers and administrative committee which meets frequently in Europe.

The council also discussed the plight of refugees from Germany and considered means to aid Christians in Spain and Russia.

The headquarters of the council are to be moved in the not distant future to the former League of Nations Building in Geneva, where most of the Christian world organizations are to have their offices.

In its elections, the council chose Dr. William Adams Brown of New York as chairman and continued the Anglican Bishop of Chichester, Dr. Bell, as head of its administrative committee. Pastor Henri L. Henriod of Geneva continues as general secretary, Edwin Espy as youth secretary, and Dr. Henry Smith Leiper of New York as American executive. Dr. J. H. Oldham of London is head of the research department and of the Oxford conference preparatory commission Dr. Boegner, president of the French Evangelical Church Federation, becomes the new vice-chairman of the European section, which is headed by Bishop Ammundsen of Denmark.

Plan Washington Clergy Conference

WASHINGTON—There will be a conference for all the clergy of the diocese of Washington at Camp Overall, Va., September 22d to 25th. The Bishop of Washington will deliver a series of lectures.

Evangelical Churches in Spain Are Left Unharmed

GENEVA (NCJC)—While hundreds of Roman Catholic churches have been burned in Spain there have been no serious losses of Protestant edifices, according to reports received here by the Central Bureau for Inter-Church Aid.

Advices from Barcelona report all but a few Romanist churches in flames but very little damage has been done to the Evangelical churches and chapels, it was learned. A group of incendiaries attempted to burn the Protestant Church of San Pablo, but were persuaded to leave the edifice alone. In a Methodist chapel of the same town all chairs have been burned because a picture of the King was discovered somewhere among the rubbish in a corner.

Reports from Madrid are similar to those from Barcelona. The Evangelical Church of Calatrava was due to be burned but seems to have been spared. The Protestant College of Porvenir has not been seriously molested.

A note of pessimism was sounded, however, by Dr. Adolf Keller, executive secretary of the Central Bureau, who said: "Nobody knows against what object the folly of these incendiaries will be directed."

Dr. Keller said that even where Evangelical churches or chapels have been spared all assemblies are forbidden and the entire religious life has been disorganized.

Forward Movement Teams to Visit Fond du Lac Parishes

FOND DU LAC, WIS.—Parishes in the diocese of Fond du Lac are to be visited by teams during October as a part of the diocesan Forward Movement program.

Forward in Our Parish is to be the theme for the meetings, which are to be conducted under the auspices of the department of religious education, of which the Very Rev. Albert J. Dubois of Fond du Lac is chairman.

Tentative plans at present call for the following members on the team: the Bishop, who will address the entire group on the Forward Movement; two representatives of the Woman's Auxiliary; two leaders for Church school conferences; a leader for the young people's association; a leader for the field department; the Rev. William Spicer and the chairman of the department of religious education to lead a conference for parents on Religion in the Home; and Dean Dubois to lead a conference for all the young people of the parish on the Challenge to Christian Youth Today.

History Society Head Resigns

PHILADELPHIA—After nine years of loyal and devoted service, Charles P. Keith has resigned as president of the Church Historical Society and the Rev. Walter Herbert Stowe, rector of Christ Church, New Brunswick, N. J., has been elected to succeed him. Dr. Keith felt that owing to advancing years he ought to retire and permit his place to be filled by a younger and more active man.

Church Army School Opens October 1st

Final Training of Young Men and Women for Missions Follows Period of Field Work

NEW YORK—Candidates for rural mission work accepted during the past year by Church Army commence their final training on October 1st, under the direction of the warden, the Rev. Dr. John W. Chapman.

These students, men and women, have already had considerable field experience in slum and mountain under the experience of senior missionaries of Church Army.

The national director has announced that the lists will be kept open a few weeks longer to enable clergy to recommend suitable men and women for the almost free training offered by Church Army.

Candidates of either sex under 30 years of age and unmarried are eligible, Capt. B. F. Mountford, Church Army Headquarters, 414 E. 14th street, New York City, to whom inquiries are forwarded, has declared.

Though training chiefly for the domestic rural field, from which during past recent months the missionaries of this organization have presented 61 for baptism and 51 for confirmation, yet, with frequent inquiries from overseas bishops for these lay evangelists and mission sisters, Church Army is seeking to make its training still more thorough.

Many interesting reports are received from the field. From Mission Sister F. Jolly, stationed at Monrovia, in Liberia, recently came the following:

"The other day, along with three of the older girls, I headed through jungle paths along the river to a village, where we found only one man who could speak English. . . . When I see these people, in their huts or in their canoes or squatting in the market place, some Voice out of somewhere seems to be saying over and over again, 'Christ died for these too, for every one of them'—and I come home, longing for more power to tell these lambs that they are not in truth wild sheep, but that there is a Shepherd who wants them for His own. I used to feel that way when I walked along 14th street in New York to our Church Army Training Center, but here so much more. Those on 14th street have seen and passed by; these have never been told. . . ."

100th Anniversary of Historic North Carolina Church Marked

FLAT ROCK, N. C.—St. John's-in-the-Wilderness, Flat Rock, the first church to be built west of the Blue Ridge Mountains in North Carolina and the first parish formed in what is now the Western North Carolina diocese, observed the 100th anniversary of its consecration on August 30th. The date of the consecration was August 28, 1836, Bishop Ives of the diocese of North Carolina, which then comprised the whole state, being the consecrator.

Bishop Gribbin of Western North Carolina preached the anniversary sermon.

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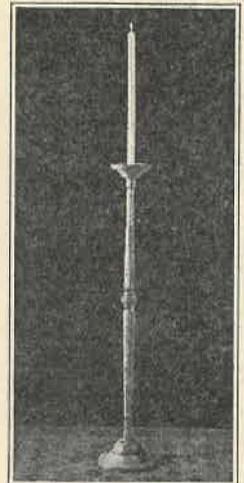
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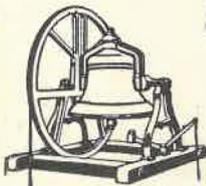
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**Bishop of George,
Dr. Sidwell, Dies**

Second English Overseas Bishop to
Die in One Month; British Pri-
mate Views Neutrality Problems

BY GEORGE PARSONS

LONDON—Church circles in England have recently been saddened by the death of two overseas bishops of the English Church in one month.

News of the death of the Bishop of George, Cape of Good Hope (Dr. H. B. Sidwell), was received on August 31st from Cape Town. It was announced only three days before that Dr. Sidwell had decided on account of ill health to resign next December 31st. It had been intended to observe the jubilee of his consecration this month.

For nearly 25 years Dr. Sidwell had spared no effort to establish the diocese on a firm and lasting foundation. The diocese covered a wide area, and the population was thinly scattered over it. A large proportion of the people are colored, and the diocese lacks the advantages which are derived from large towns or cities, with their attendant industries and wealth. In spite of all difficulties, Dr. Sidwell's efforts were rewarded with great success, and the flourishing condition of the diocese today is due to his unremitting labors.

The Bishop of Guiana, the Rt. Rev. Oswald Hutton Parry, who died in Georgetown Hospital, Demerara, August 28th, went in 1887 to Magdalen College, Oxford, where he was an exhibitioner, and took classical honors. He was appointed in 1897 head of the Archbishop's mission to the Assyrian Christians at Urmi, and worked there for ten years. He then returned to England, and was appointed by the Archbishop of Canterbury to the vicarage of All Hallows, East India Docks, where he remained for 13 years. In 1892 he visited the Jacobite Syrian Christians of Northern Mesopotamia, and published an account of his tour in *Six Months in a Syrian Monastery*.

In 1921 the Rev. Mr. Parry was appointed Bishop of Guiana, and was consecrated on October 18th in St. George's Cathedral, Georgetown. The diocese, covering nearly 90,000 square miles, includes British, French, and Dutch Guiana, and has a Church population of nearly 79,000.

PRIMATE WRITES ON NEUTRALITY

The Archbishop of Canterbury refers, in his *Diocesan Gazette*, to "the situation in Europe—still so restless, so strained in nerves, so full of suspicions and fears," and continues, according to a report in the *London Church Times*:

"In addition to all the disquieting signs that the world seems to be going mad, has come this horrible civil warfare in Spain. The government of this country has very effectively shown its determination to observe a strict neutrality, and its desire to persuade other countries to do the same. It is essential that sparks from the conflagration in Spain should be kept away from the explosive material lying about in Europe. It is, indeed,

**Uniat Priest Seeks End
of Celibacy Restriction**

WASHINGTON (NCJC)—Slender, bespectacled, Fr. John Baycura, priest of the Greek Rite Uniat Church, is continuing a hunger strike begun at midnight, September 1st, as a means of gaining an audience with apostolic delegate, the Most Rev. Amleto Giovanni Cicognani. Fr. Baycura hopes to be permitted to present a plea against the celibacy mandate of the Roman Catholic Church as it applies to his own branch of the Church. The present rule is that married men may become priests, but not bishops, and unmarried priests may not marry.

On September 1st, the Greek priest went to the residence of the apostolic delegate, but found that the delegate was in Rome. He then sought an audience with Msgr. Francis Hyland, secretary to the Apostolic delegate, but was told that Msgr. Hyland was unable to see him. The priest explains that he is fasting to express his humility as he asks that his case be heard.

Fr. Baycura expresses his opinion as follows:

"I think that priests who wish to marry should not be forced into celibacy. I think that marriage makes a parish priest a better priest. Our Greek Slavonic Church is being destroyed by the attempt to compel celibacy by force."

shocking that a civil war, waged on both sides with such relentless ferocity, should be going on within a continent which still calls itself civilized. But what outside power can stop it? It is manifestly useless to talk about imposing a truce on the contending parties: this could only be done by force, and what then? And mediation? Who can undertake the task? It would indeed be a great thing if the leading European Powers—Great Britain, France, Germany, Italy—would attempt it. But this might only lead to dissension among themselves, when the imperative need is that they should be kept together for the peace of the whole world. It seems that all that can be done at present is to keep the fire in Spain from spreading beyond the Spanish borders.

"Meanwhile, it would be well that individual citizens in this and other countries should refrain from taking sides. The recent history and the present position in Spain are too confused to make clear-cut judgments possible. There are no clear issues of established government against rebels, or of democracy against Fascism, or of religion against irreligion. Both sides seem equally guilty of acts of savage cruelty. Yet, as members of Christ's Church, we must have profound sympathy with the Church in Spain, which is passing through a terrible ordeal. Doubtless, that Church must have grievous imperfections, and may have in many ways fallen short of its true trust for the people of Spain—let any Church without imperfections first cast a stone. But our sympathies and prayers must go out for bishops and clergy, religious communities—not least, unoffending nuns—who are suffering for the mere profession of their faith or loyalty to their Church. Spain contains some of the noblest churches in the world. It would be a crime against civilization as well as religion if any of these were mutilated or destroyed by the insensate fury of contending armies or mobs."

NECROLOGY

✠ **May they rest** ✠
in peace.

ISBON T. BECKWITH, PRIEST

ATLANTIC CITY, N. J.—The Rev. Dr. Isbon Thaddeus Beckwith, theologian, professor, and author, died here recently. He was 93 years old and had retired from active work a number of years ago.

Born in Old Lyme, Conn., in 1843, the son of William and Caroline Beckwith, he entered Yale University, receiving the degree of Bachelor of Arts in 1868 and Doctor of Philosophy in 1872. He studied at the universities of Göttingen and Leipzig, and in 1898 received the degree of Doctor of Divinity from Trinity College.

Ordained deacon in 1875 by Bishop Niles and priest in 1876 by Bishop John Williams, Dr. Beckwith had served as instructor at Yale from 1870 to 1872 and from 1874 until 1879. He left to accept a chair in Greek at Trinity College, which he relinquished in 1898 when he was called to be professor in the interpretation of the New Testament at the General Theological Seminary. He returned to Trinity in 1907 to be instructor in Bible studies until 1910. For a time he also served as instructor in Greek at the University of Tennessee.

Dr. Beckwith was a member of the Archæological Institute of America and of the American Philological Association. He was the author of *Bacchantes of Euripides* and *Exegetical Commentary on the Apocalypse of St. John*.

The funeral service was held in the Church of the Ascension, Atlantic City, on September 11th. The Rev. Dr. Burton Scott Easton, Dr. Beckwith's successor in the chair of the interpretation of the New Testament at General, and the Rev. Henry E. A. Durell, rector, were the officiants. Burial was at Duck Brook Cemetery, Old Lyme, Conn.

LUCIUS D. HOPKINS, PRIEST

SUAMICO, WIS.—The Rev. L. D. Hopkins, vicar of St. Paul's Mission here, died August 24th. He had recently celebrated the golden anniversary of his ordination to the priesthood.

Lucius D. Hopkins was born in Marquette in January, 1852, the son of Samuel Phelps Hopkins and Susan Fox Potter Hopkins. He attended the parochial school at St. Peter's, Ripon, and in 1882 was graduated from Ripon College with the degree of Bachelor of Arts. He obtained his Master's degree from Ripon in 1889. He was graduated from the General Theological Seminary in 1885, receiving the degree of Bachelor of Sacred Theology from that institution two years later.

He was ordained deacon in 1885 and advanced to the priesthood the following year by Bishop Brown. In 1905 he married Carrie Ethel Lieurance. They had one

son, Lucius, Jr., who was born in 1906.

Fr. Hopkins' first charge was that of missionary at St. Mark's Church, Oconto, where he worked from 1886 to 1894, when he left to become rector of Grace Church, Sheboygan. In 1901 he accepted the rectorate of St. Mark's Church, Waupaca, leaving in 1903 to go to Omaha, Nebr., where he was rector of St. John's Church until 1906. In that year, his health being undermined, he asked Bishop Grafton of Fond du Lac to send him to St. Paul's Mission, Suamico, where he remained until his death.

From 1887 to 1903 Fr. Hopkins was secretary of the diocese of Fond du Lac, and for 35 years he was secretary of the standing committee. He was secretary of

the Bishop and executive board for 14 years, and a member of the board of examining chaplains for eight years.

Fr. Hopkins' body lay in state in St. Paul's until 11 o'clock on the morning of the funeral, August 27th, at which time a requiem Mass was sung by the Rev. Edward Hutchinson of Blessed Sacrament Church, Green Bay, assisted by the Rev. Canon Willard Jones and the Rev. Clyde Miller of Shawano. An address was made by the Rev. Franklin St. Clair of Manitowoc, and the Rev. Edward P. Sabin of Marinette officiated at the committal.

Pall-bearers were Canon Dubois and the Rev. Messrs. Harold Kappes, William Elwell, William J. Spicer, Harold Keyes, and Clyde Miller. Nearly all the clergy of

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the diocese were present. More than twice as many people as the church could accommodate attended the funeral, a large crowd remaining on the outside, as a tribute to the affection and esteem in which Fr. Hopkins was held by both Church members and friends of other communions.

MISS EDITH WHARTON DALLAS

PHILADELPHIA—Edith Wharton Dallas, founder of the House of the Holy Child, a Church home for orphaned Negro children, died on August 22d. Burial services were held in the Church of St. James the Less on August 25th, with interment in the churchyard.

Miss Dallas was prominently identified with child welfare organizations and used her influence for the establishment of a juvenile division of the Municipal Court. She was a cousin of the Hon. George Wharton Pepper.

She is survived by a brother, P. B. Dallas of Philadelphia, and two sisters, Mrs. H. Norris Williams of Wilkes-Barre and Mrs. A. F. Kempton of Washington, D. C.

Dr. MacNaught Returning From Research in Japan

TOKYO—The Rev. Dr. and Mrs. George K. MacNaught of East Hampton, Conn., sailed on August 15th on the *Empress of Russia* en route to their home.

Dr. MacNaught has been in Tokyo, making his headquarters at St. Luke's International Medical Center since April, doing research work on the life and work of the late Dr. Rudolph Bolling Teusler. The material will later be written in book form by Dr. MacNaught and the Rev. Dr. Howard C. Hobbins of New York.

During his four months' stay in Japan Dr. MacNaught has interviewed numerous friends and co-workers of the late Dr. Teusler.

Telescope Mirror Maker to Teach

CORNING, N. Y.—Dr. George McCauley, maker of the world famous 200-inch telescope mirror, will be a teacher in the Church school of Christ Church here this fall. The Rev. Harry Longley is rector.

Presbyterian Church in U. S. A. Shows Gain of Over \$1,000,000

PHILADELPHIA (NCJC)—Contributions from the local churches of the Presbyterian Church in the United States showed an increase of more than \$1,000,000 during the year ending March 31, 1936, according to the annual statistics of the Church made public August 28th.

Figures showed that 8,975 local churches contributed \$36,801,474, a gain of \$1,082,943 over the preceding year. This is the first time since 1929 that one year's contributions showed an increase of more than one million dollars. From 1929 to 1934 an annual decrease had been reported but an increase of \$421,304 was registered over the year ending March 31, 1934.

Fr. Newbery to Speak on Radio

CHICAGO—The Rev. Alfred Newbery, rector, Church of the Atonement, Chicago, will deliver a radio address over Chicago station WGN, September 23d, at 12:35. His subject will be Religion's Enduring Foundation.

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

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Dr. Wood Resumes Work After Illness

Letter Sent by Foreign Missions Secretary to Field Staff Says Recovery is Complete

NEW YORK—Dr. John W. Wood, executive secretary of the National Council's Foreign Missions Department, resuming his work at Church Missions House after a serious illness, has sent the following message to the missionaries on the foreign missions staff:

"You can understand the pleasure it has given me to return to regular duty at the Church Missions House. I arrived on September 2d after eight invigorating weeks with Bishop and Mrs. Touret in Nantucket. Earlier in the year I had been with them

for ten weeks in North Carolina. I owe them more than I can ever express.

"Let me first of all tell you how grateful I am for the intercessions that you offered for my recovery. It has been complete. Indeed I am in better condition than for years.

"We have all lost a great friend and a wise and understanding counsellor through the death of Bishop Lloyd, on July 22d. As THE LIVING CHURCH truly said, 'he was a great missionary bishop.'

"You will be interested to know that in his will, Bishop Lloyd provided that the office furniture he had used during the years he was president of the Board of Missions and, later, Suffragan Bishop in the diocese of New York, should be returned to the Church Missions House, to be used by the officer in charge of foreign missions. This furniture was a personal gift to him from a dear friend. So now I have the privilege of sitting at the desk he used.

"May there come to it many letters from my friends overseas telling of their work and their hopes and calling for any help they feel I can give them.

"In the last five years there have been many things to cause you all disappointment and almost despair. I have been grateful for the courage and faithfulness with which you have carried on.

"May I ask you to join me in the frequent use of the collect for the Sunday next before Advent and in the prayer of Colonel Carthew in John Oxenham's stirring book *The Man Who Would Save the World*. Reference is made to it on page 329 of the *July Spirit of Missions*."

Leaders at Choate Conference

HARTFORD, CONN.—The Rev. Dr. Howard Melish of Brooklyn, N. Y., the Rev. Spence Burton, SSJE, Bishop Sterrett of Bethlehem, Bishop Budlong of Connecticut, and Prof. Henry C. Link of the psychological service center, New York, author of the *Return to Religion*, will be speakers at the Choate conference to be held at Wallingford from September 22d to 24th.



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