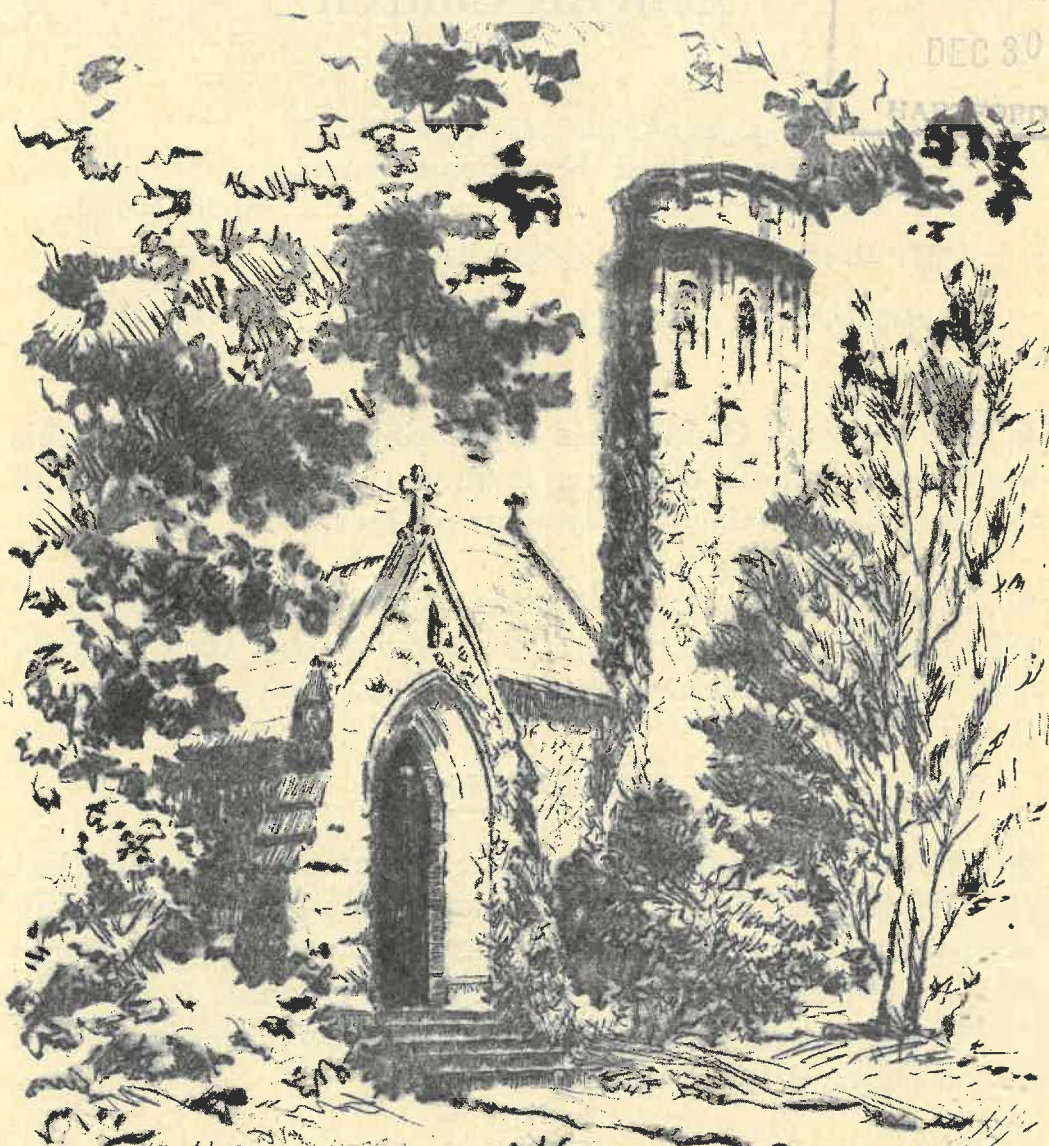


The
Living Church



RECEIVED
DEC 30 1935
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(See article on page 650)

\$433,435.26

To be collected by the Dioceses in December for the work of the general Church

Relying on pledges of members of the Church the Dioceses notified the National Council to expect during 1935	\$1,381,500.00
Up to December first the dioceses had remitted	948,064.74
<i>Balance to be collected in December</i>	<u>\$ 433,435.26</u>

☞ The National Council has appropriated every dollar of this money and confidently depends on you, the loyal members of the Church, to make good on your pledges.

☞ Collections to December 1st this year are \$106,950.36 greater than during the same period last year; however they are only 68% of the amount pledged for the whole year.

SPECIAL NOTE

☞ Several dioceses have found that the amount reported last January as their "Expectation" did not represent their ability and willingness to share the missionary task of the Church and have already overpaid the expected amount. It is hoped that many other dioceses will make the same discovery and do more than they expected.

THE NATIONAL COUNCIL

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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 CANADA AND NEWFOUNDLAND..... 4.50 per year
 OTHER FOREIGN COUNTRIES 5.00 per year

Church Calendar



DECEMBER

- 15. Third Sunday in Advent.
- 18, 20, 21. Ember Days.
- 21. St. Thomas. (Saturday.)
- 22. Fourth Sunday in Advent.
- 25. Christmas Day (Wednesday.)
- 26. St. Stephen. (Thursday.)
- 27. St. John Evangelist. (Friday.)
- 28. Holy Innocents. (Saturday.)
- 29. First Sunday after Christmas.
- 31. Tuesday.

JANUARY

- 1. Circumcision. (Wednesday.)
- 5. Second Sunday after Christmas.
- 6. Epiphany. (Monday.)
- 12. First Sunday after Epiphany.
- 19. Second Sunday after Epiphany.
- 25. Conversion of St. Paul. (Saturday.)
- 26. Third Sunday after Epiphany.
- 31. Friday.

CALENDAR OF COMING EVENTS

JANUARY

- 8. Convocation of Mexico.
- 15-16. Council of Nebraska. Convocation of Oklahoma. Convention of Western Michigan.
- 19. Council of Texas.
- 19-20. Convocation of North Texas.
- 21. Convocation of Upper South Carolina.
- 21-22. Convocation of Salina.
- 21-23. Convocation of Mississippi.
- 22. Conventions of Indianapolis, Maryland, Tennessee. Councils of Atlanta, Louisiana.
- 22-23. Convocation of San Joaquin.
- 23. Convocation of Kentucky.
- 26. Social Service Sunday.
- 26-28. Convocation of Spokane.
- 28. Conventions of Harrisburg, Milwaukee, Missouri, Pittsburgh. Council of Southern Virginia.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 23. St. Mary's, Northfield, Vt.
- 24. Sisters of St. Mary, Peekskill, N. Y.
- 25. Christmas Day.
- 26. St. John's, Kewanee, Ill.
- 27. Christ Church, Dallas, Texas.
- 28. Holy Cross, West Park, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

ASHETON-MARTIN, Rev. P. H., is in charge of St. John's Church, Ramsey, N. J. (N'k). Address, St. John's Rectory, Ramsey, N. J.

CHILLSON, Rev. A. F., rector of St. Bartholomew's Church, Hohokus, N. J. (N'k), is also vicar of Christ Church, Pompton Lakes, N. J., as of December 1st.

CRAWFORD, Rev. DONALD W., in charge of St. Paul's Church, Kenwood, Chicago, Ill. (C.) since the death in January of the Rev. George H. Thomas; was elected rector of Trinity Church, Detroit, Mich. Effective December 15th.

DRAPER, Rev. W. CURTIS, Jr., is rector of Port Tobacco Parish, La Plata, Maryland (W.).

GROTON, Rev. E. L., formerly in charge of St. Mary's Church, Waterville, Dousman, Wis.; is curate at St. Matthew's Church, Kenosha, Wis. (Mil.). Address, 704 59th Place.

HALLOCK, Rev. DONALD H. V., formerly in charge of St. James' Church, West Bend, Wis.; is in charge of Trinity Church, Platteville, Wis. (Mil.). Address, 312 Market St.

HUBON, Rev. CHARLES WILSON, formerly rector of St. James' Church, Derby, Conn.; to be rector of St. Mary's Church, Brooklyn, N. Y. (L.I.). Address, 230 Classon Ave. Effective January 15th.

MACON, Rev. CLIFTON, D.D., has become locum tenens at St. John's Church, Charleston, W. Va., until the vestry has selected the next rector.

RICHARDSON, Rev. ARTHUR H., formerly in charge of St. Paul's Mission, Balbalasang, has taken up his new duties as headmaster of Brent School, Baguio, P. I.

ROSSMAESSLER, Rev. EDWIN O., formerly curate at St. Matthew's Church, Kenosha, Wis. (Mil.); is rector of St. Mark's Church, Waupaca, Wis. (F.L.).

WESTON, Rev. WILLIAM T., is locum tenens of the Church of the Advent, Bloomfield, N. J. (N'k).

RESIGNATIONS

GEE, Rev. EDGAR F., as rector of St. Peter's Church, Oakland, Calif. He was the founder of the parish.

WINDHAM, Rev. THOMAS JEFFERSON, as associate minister of Trinity Church, Houston, Texas; to retire from the active ministry. The Rev. Mr. Windham is rector emeritus of the Church of the Good Shepherd (Clemens Memorial), Houston, Texas.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
 Sermon and Benediction, 7:30 P.M.
 Week-days: 7, 8; Thurs. and H. D., 9:30 also.
 Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
 Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.
 9:30 A.M., Children's Service and Church School.
 11:00 A.M., Morning Prayer and Sermon.
 8:00 P.M., Choral Evensong and Sermon.
 Thursdays and Holy Days
 12:00 M., Holy Communion.

St. Thomas Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector
 Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noontday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector
 8 A.M. Holy Communion.
 9:30 and 11 A.M. Junior Congregation.
 11 A.M. Morning Service and Sermon.
 4 P.M. Evensong. Special Music.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

Broadway and Wall Street

In the City of New York

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

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.
 Noontday Service Daily (except Saturday) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

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

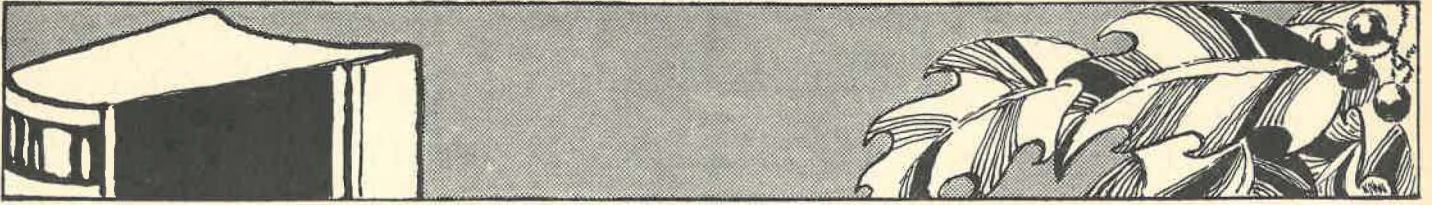
WISCONSIN

All Saints' Cathedral, Milwaukee

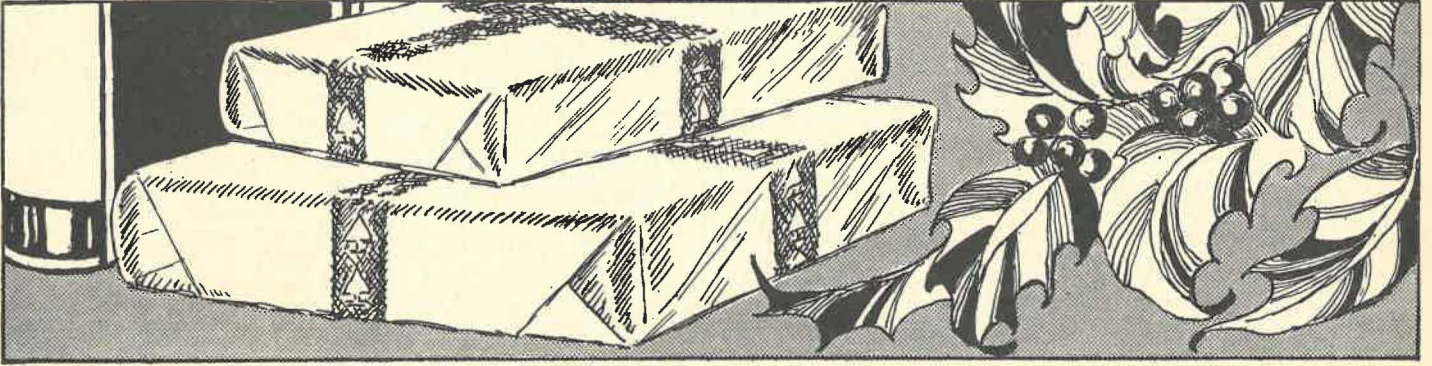
E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

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



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General Theological Seminary

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which have never before been published in permanent form, there are two end papers showing early missionary maps of the Church. Marginal headings afford easy reference. There are also a Bibliography and a complete Index.

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Translated by Elizabeth Carrington Cram

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WHEN WRITING ADVERTISERS PLEASE MENTION THE LIVING CHURCH

The Archbishop of York on the Ministry

TO THE EDITOR: It can scarcely fail to be profoundly disheartening to the majority of your readers that a person of such high standing in the Church as the Archbishop of York—a person, too, held in highest honor because of his personal and intellectual gifts—should, on so vital a matter as the doctrine of the Church and the ministry, have abandoned the historic faith of Catholic Christendom, including Anglicanism, in favor of the classic Protestant view (Thoughts on Reunion, L. C., November 2, 1935). It is disturbing, too, that the lucidity and profundity which characterize Dr. Temple's philosophical works should be so sadly lacking in his utterances on this vital question. Confusion of thought is plainly apparent there.

In the first place, Dr. Temple appears to confuse the Visible and the Invisible Church (in the sense in which these terms are used in the West) since he applies to the former descriptions which are proper only to the latter. The boundaries of the *soul* of the Church, from the nature of the case, are hidden from the eye of man, and the utmost charity should lead us not to restrict its sphere. Such a figure as the light of a forest fire, with its uncertain limits, admirably describes the Invisible Church. "*Multi qui foris videntur intus sunt, et multi qui intus videntur foris sunt.*"

But this is decidedly *not* the case with the Visible Church which is a "city set on a hill" and not to be hid. From the days of the New Testament to the days of the sixteenth century "revolution against the Church" (as Harnack puts it), and to the present day for the bulk of Christians, there has been one definite mark, the absence of which meant that one was not in communion with the Church. That mark in New Testament times was being in communion with the Apostles (continuing stedfastly "in the Apostles' doctrine and fellowship"); since that time it has similarly been the being in communion with one's proper bishop. "Where the bishop is, there let the people be, as where Jesus Christ is, there is the Catholic Church," writes St. Ignatius of Antioch (A. D. 115); and elsewhere, after mentioning the three orders of the ministry, he adds: "Where these are not, there is not even the name of a Church." "The Church is in the bishop, and the bishop is in the Church." These words of St. Cyprian define the historic teaching of Christendom as regards the *visible* Church. Truth, as well as charity, dictates that we affirm and emphasize them today.

The second confusion of thought in Dr. Temple's article is his misconception of the "representative" nature of the Church's ministry. The ministry "represents" the Church in the same sense that Christ "represents" mankind—which does not at all imply that it receives its commission from below, or that Church people could substitute a different ministry of their own for the one divinely given. The ministry represents and symbolizes not only the fact that each Christian is to bring souls to God (as Dr. Temple says), but also that Church life derives its origin from above, from God, and has its basis and organization in *the will of God*, not in the self-will of man (a fact Dr. Temple here ignores). Apostolicity ("sent-ness") is the direct opposite of self-appointment or ap-

pointment from below. But since salvation is a divine-human matter (rooted in Christ, the God-man), the commission from God is given through men, according to divine institution, *i. e.*, through men *commissioned to transmit* it in their turn. ("As my father sent me, even so send I you.") The organic structure of the Church, as well as its divine source and basis, excludes the amorphous and anarchical conceptions of the Church and the ministry held by Dr. Temple, as by Protestantism in general. A man-made ministry can never, in theory or in practice, be equated with the ministry sent, commissioned, and empowered by the Son of God through those husbandmen to whom He has entrusted His vineyard. (Rev.) WILLIAM H. DUNPHY.

Peekskill, N. Y.

TO THE EDITOR: I am grateful for the opportunity of seeing what Mr. Dunphy has written. The points which he brings forward are, of course, familiar; and I readily agree that it is possible by adopting his position, which has been the prevalent tradition of the Catholic Church, to set out a theory which is clean-cut in its logical outline as my own is not. But I do not think the lack of this quality in my position is due to confusion of thought; I think it is due to the complexity of the subject matter. To me it seems that a clean cut along the lines of the well-known saying which he quotes—"Multi qui foris videntur," etc.—does not correspond to the observable facts in the spiritual history of Christendom. I believe, with Aristotle, that a frequent source of error is to demand greater precision in formulation than there is in the subject matter (*cf. Eth. Nic. A. 1098a 26-28* and many other passages).

Similarly I do not think I am "confused" in my view of the ministry, though once again it is not clean-cut. I hold strongly that its commission is from God through the Church, and that the normal channel of succession is the historic episcopate; consequently I hold that only the episcopal ministry is fully regular. But I decline, for I am prevented by observable facts, from drawing negative inferences concerning those which are irregular. WILLIAM EBOR.

York, England.

Books for Prisoners

TO THE EDITOR: We have just finished reading your editorial, Balancing the Book Budget, and I am tempted to write in behalf of the group of Anglicans confined in this institution. Fortunately, it is small, but it is composed of men who are loyal to the Church and still find themselves in difficulties of no great moment.

The institution, being State supported, may not purchase books for any particular faith. The Roman Catholics are supplied with a fund from their own organization to buy books. The great number of men are Protestant and it has been easy to supply religious reading from sectarians for their use.

For the Anglicans we have had to depend upon our good friends, Archdeacon Ziegler, and the Church Periodical Club of the diocese of Chicago. Even our subscription to THE LIVING CHURCH is paid by a friend in Chicago and that to the *Witness* is paid by a Churchman in Baltimore. Our men here look forward each week to these Church papers. They are passed from man to man, Church-

men first and then to those others interested in a regular route.

If we had that \$15 to spend this Advent we would begin with *Anglicanism*. Such a book as Dr. Bowie's *Story of the Bible* we can purchase. We haven't as yet for we haven't had the money, but we intend to later on. Of course we know that you do not have loose copies of More and Clarke and Frere, Brown, and Hislop floating about the editorial rooms waiting a Macedonian call, but perhaps from time to time you do have books sent in from publishers for review which you could part with after they have served their purpose. Many of these books we may not purchase, but if you would ship them to us by express we are allowed funds with which to pay the charges.

In this way we can assure you that whatever you may have for us in the future will be placed on the shelves in the institution library where they will be protected and loaned out for use for many years. . . .

(Rev.) SEBA E. MARSHALL,
Chaplain and Librarian.

Illinois State Penitentiary,
Menard, Ill.

Unfortunately THE LIVING CHURCH cannot donate its review copies, but we will make this offer: For every dollar that any reader sends us before Christmas marked "Christmas book fund for institutions," THE LIVING CHURCH will add 50 cents. The first \$5.00 so raised will be used to purchase Church books for the Illinois State Penitentiary; any additional for other public institutions. Make checks payable to THE LIVING CHURCH, and send to 1801 W. Fond du Lac avenue, Milwaukee, Wis.—THE EDITOR.

"Save the Children"—Two Appeals

TO THE EDITOR: The "Save the Children Fund" is working among neglected children in the isolated mountain centers of the Cumberlands—forgotten corners of the map in relief—where there are no organized local charities and any help must come from the outside.

This winter we are trying to provide hot daily meals for 20,000 hungry children in some 600 rural school centers, cod liver oil where needed, and warm clothing, particularly shoes. The clothing situation is appalling.

"People are literally starving."

The above is taken directly from a report which has just reached me from one of our welfare workers in the field. . . .

Riding down through southern Kentucky in the cold rain two weeks ago today, when men working on the road were hovering over fires which they had built, I saw dozens of children on their way to school, not one of them prepared either for rain or cold weather.

As I write this, word comes to me from one of our field workers:

"Now the cold weather has come, the teachers have pupils in school without shoes or warm clothing and some of the weaker ones have dropped out. This week two of the teachers have stopped teaching on account of low attendance which in most cases was due to lack of clothing."

A short while ago, the President urged the support of private child welfare because the government plans did not include that and other forms of individualized work.

Our Christmas program is to send down much needed shoes, warm clothing, jackets, and so forth. Whatever your readers may have in the heart to send will be greatly appreciated. Contributions may be sent to our

national office at 156 Fifth avenue, New York, boxes of clothing to the Save the Children Fund, 309 Market street, Knoxville, Tenn.

JOHN R. VORIS,
Executive Director.

TO THE EDITOR: I would like to ask you to open your column to a somewhat unusual appeal—an appeal for children's books.

Down in the isolated mountain centers of the Cumberlands, where I believe without question are the most neglected children of America today, there is need not only for food and clothing, but books.

The Save the Children Fund is striving this winter to provide hot meals in the rural schools for some 20,000 hungry children, shoes so that they can get to school through the snow and cold—and books. . . .

Not only do I feel that many of your readers would be glad to send some children's and young people's books, but I feel that reviewers in the editorial field might like to send along the children's books which come to them from the publishers.

Now a very practical word: the place to send the books is the Save the Children Fund, 309 Market street, Knoxville, Tenn.

(Rev.) GUY EMERY SHIPLER,
New York City. Editor, the *Churchman*.

An Error in the Lectionary

TO THE EDITOR: My attention has been called to the fact that in the Trial Lectionary just out one of the lessons for the Fourth Sunday in Advent is listed Isaiah 32:1-22 whereas it should be simply, Isaiah 32. The fault is not the printer's but the compiler's.

(Rev.) CHARLES E. HILL,
(for the Liturgical Commission.)
Ballston Spa, N. Y.

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Dr. W. P. Sears, Jr., N. Y. U.

Dr. William Urban, Yale

Dr. Abbie Tuller, Brown University

The Rev. Doctors Hardy, Renfrew, Simpson, and Stewart of the General
Theological Seminary

The Rev. Fathers B. I. Bell, Joseph Fletcher, L. C. Lewis, Alfred Newbery

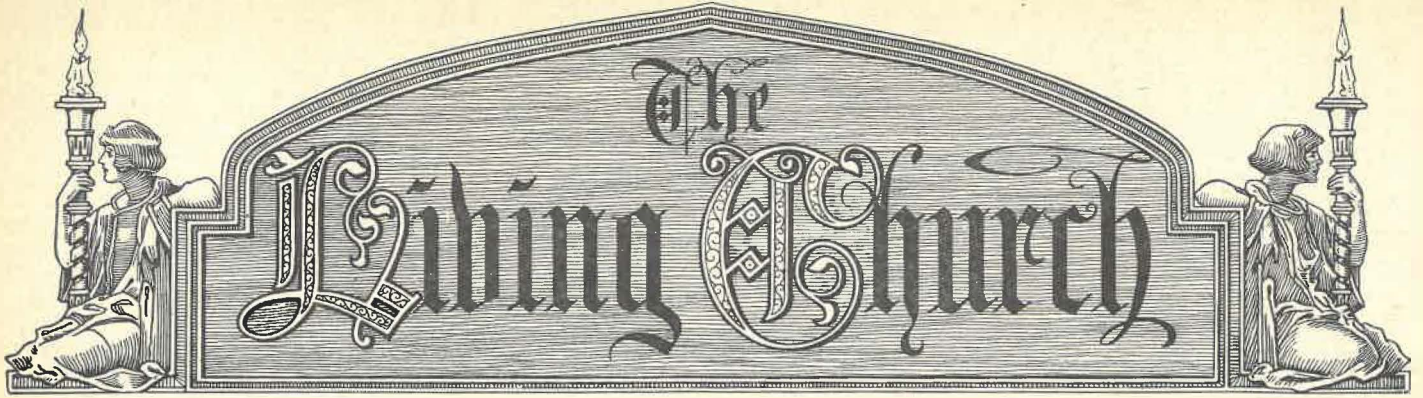
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EDITORIALS & COMMENTS

Reviewing the Year *

THE EDITORIAL in the *Living Church Annual* has customarily begun with a summary of the statistics for the year as compared with those of the previous year and has been a running commentary upon those statistics. This year we want to approach the subject in a different way and we suggest a new method of examining the *Annual*.

Turn first of all to page 435. Here under the heading of National Council in the cyclopedia section we have a summary of the missionary work of the Church during the year 1935, first in the domestic and then in the foreign field.

Christianity is nothing if not a missionary religion. The divine commission that our Lord gave to His Church was a missionary commission pure and simple—go into all the world . . . baptize . . . make disciples. . . The man who says he is a Christian but does not believe in missions is making a paradoxical statement that cannot by the nature of things be true. Missions are the life blood of Christianity and the state of her missionary work is a true index to the vigor of any Christian communion.

With this thought in mind we find the reading of this summary of the missionary work of our own Church will bring us both joy and sadness. It brings us joy because we can read between the lines the heroic record of devoted men and women who are today, as in every age, laying down their lives in the carrying of the message of Christ to their fellow men. It brings us sadness because we see repeated over and over again the story of the failure of the Church to support its missionaries and

enable them to take advantage of the opportunities opening up before them on every hand. This is alike true of the work among the foreign born, that among Negroes, mountaineers, Indians, and the isolated in our own country; it is equally true in the work of the Church in Latin America, Africa, Asia, Alaska, and the islands of the sea. Why have our gifts for missionary and other general work of the Church decreased nearly fifty per cent when the total contributions of the Church for parish and diocesan work show a decrease of only twelve and one-third per cent?

Now turn to page 9. Here in the special article on the Forward Movement we see the hopeful side of the picture.

The Church corporately, in General Convention assembled in the fall of 1934, determined to go forward. Under the guidance of Bishop Hobson and his fellow workers a genuine spiritual Forward Movement has begun.

The first step was self-examination. The Church was asked to re-examine its organization, its machinery, and its

spiritual life in the light of its divine nature and objective.

Having surveyed the field and found the situation far from satisfactory the Church was asked to begin its task anew by a deepening and strengthening of its spiritual life. In Lent of 1935 there was issued as an experiment a little booklet containing a Bible reading and meditation for each day of the season. The demand for this leaflet was so great that the edition reached the amazing total of 640,000 copies—probably the largest distribution that any single piece of Church literature has ever had in our communion in so short a time. The success of this was so marked that the series has been continued and has eventuated in

SUMMARY OF STATISTICS FOR 1935
AS COMPARED WITH THOSE OF 1934
INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1934	Reported in 1935	Increase or Decrease
Clergy	6,392	6,410	18
Ordinations—Deacons	184	193	9
Ordinations—Priests	157	162	5
Candidates for Orders	491	426	-65
Postulants	456	396	-60
Lay Readers	4,054	3,942	-112
Parishes and Missions	8,121	8,098	-23
Baptisms—Infant	53,166	50,499	-2,667
Baptisms—Adult	12,796	12,200	-596
Baptisms—Not Specified	193	357	164
Baptisms—Total	66,155	63,056	-3,099
Confirmations	72,562	67,096	-5,466
Baptized Persons	2,039,902	2,038,477	-1,425
Communicants	1,363,414	1,389,592	26,178
Marriages	21,650	25,639	3,989
Burials	50,493	52,611	2,118
Church Schools—Teachers	61,502	60,952	-550
Church Schools—Scholars	510,309	506,400	-3,909
Contributions	\$30,576,429.30	\$30,425,500.75	-\$150,928.55

* This is the Editorial in the 1936 *Living Church Annual* (Morehouse Publishing Co., New York and Milwaukee. Published December 16, 1935). Page references are to the *Annual*.

a regular periodical leaflet entitled *Forward—Day by Day*, containing Bible readings and meditations for the entire year.

The Bible reading leaflet is but one of the activities of the Forward Movement. In the movement every group of Church people is asked to take its part. Not only bishops, priests, and laymen serve on its commission but there is a group of women associates, one from each province, and there are two representatives of the organized young people of the Church.

Everywhere the Forward Movement is bringing new life and spiritual vigor to the Church, proving that it is not just one more spasmodic revival but marks rather a genuine rededication and reinvigoration on the part of a growing number of Church people. It is perhaps the most encouraging feature of the life of the Church today.

NEVER BEFORE have so many decreases been indicated in the annual statistics of the Church. There are fewer postulants and candidates for Holy Orders, fewer lay readers, fewer parishes and missions. These decreases may indicate merely a consolidation of the work of the Church and a stiffening of the requirements governing the admission of men to the theological seminaries.

But what should give us cause for serious reflection is the tremendous decrease in the number of baptisms and confirmations. The total number of baptisms reported in 1935 was only 63,056, a decrease of 3,099 over 1934. There was an even greater decrease in the number of confirmations, which was only 67,096 in 1935, being 5,466 less than those reported in 1934. These figures are a more accurate index to the state of the Church than the numbers of baptized persons (which has decreased 1,425) and of communicants (which has increased 26,178), because the figures for baptized persons and communicants are approximations at best and vary from year to year in proportion to the diligence of rectors in pruning their parish lists. The figures for baptisms and confirmations, however, should be accurate as they are taken from the official records of the various bishops and so are based upon an actual count.

The statistics of our Church schools also reveal a serious condition. In 1934 there were reported 510,309 scholars and 61,502 teachers. In 1935 the number of scholars reported showed a decrease of nearly 4,000, being 506,400, and there were 550 less teachers, or a total of 60,952.

Contributions to all Church purposes, which have been showing a steady decrease during the depression years, appear to have been practically stopped in their precipitous downward flight, for the total reported in 1935 is only \$150,928.55 less than the total for 1934. It will be recalled that the 1934 contributions were nearly three and a half million dollars less than those reported in 1933, while the drop the preceding year was in excess of six million dollars.

Far more disquieting than the financial situation, it seems to us, is the unprecedented decrease in the number of baptisms and confirmations. What is the reason for this truly alarming situation? Are Church members failing in their duty of having their children baptized? It would seem so for the infant baptisms are 2,667 less in 1935 than in 1934. Is the Church making less of an appeal to adults outside her fold? That also would seem to be indicated by the decrease of 596 in adult baptisms and by the tremendous drop in confirmations.

The Church is a living organism. As such it cannot remain static; it must either go forward or slide backward. If the year's statistics indicate anything at all they certainly seem to indicate a dangerous tendency to slide backward. Certainly we are urgently in need of a truly spiritual Forward Movement.

Parish Histories

LAST WEEK we had something to say about diocesan and state Church histories. While we are on that subject we ought to mention also some of the notable parish histories that our Church has produced. One exceptionally fine one, that of St. Peter's, New York, is reviewed elsewhere in this issue.

We recently commented upon the scholarly history of St. Bartholomew's parish, New York, by Dr. E. Clowes Chorley. In addition to its historical value, this volume is a model of good printing and binding. Other noted histories of New York parishes are the monumental four-volume history of Trinity parish by Dr. Morgan Dix and the histories of the Church of the Incarnation by J. Newton Perkins, the Transfiguration by George MacAdam, and Grace Church by William Rhinelander Stewart.

In Boston a history of Trinity parish has recently been published, written by various competent authors.

Another notable parish history is that of St. George's Church, Schenectady, N. Y., written by Willis T. Hanson, Jr., and published in two volumes.

Two Virginia parish histories that deserve special mention are those of Bruton parish by the Rev. Dr. W. A. R. Goodwin, and of Truro parish by the Rev. Edwin L. Goodwin.

There are many other parish histories, generally less extensive in scope and published in less permanent fashion with paper covers. The merit of these varies considerably but some have a value beyond the transient form in which they are presented. Latest of these to come to our attention is the Centennial History of St. Paul's Church, Poughkeepsie, N. Y., compiled by Miss Maude Wood for the centennial of that historic parish.

The preservation of local Church history is an important matter that is too often neglected. We are glad to observe that in some quarters, at least, it seems to be receiving increased recognition.

A Window Opening on Heaven

THE EDITORIAL "WE" is an excellent cover from which to take pot-shots in the fields of philosophy, sociology, or economics. We call ourselves "we" in order to attain an appearance of impersonality which is thought to be a criterion of truth. But this idea of truth is at heart false—perhaps because it is so inadequate on matters of the heart. The little experience of which we are going to tell is a personal one and in its personal nature lies its truth—therefore, for the moment, we drop the editorial plural and use the first person singular.

Not long ago I was preparing to move into a new house, and in moving all the furniture, one evening, uncovered a window in my study that I had never seen since the first day I lived in that house. I had sat in my study many hours in the course of two years, but that particular window was covered by bookshelves that stretched all along one wall of the room, and in all the time that I was there I had never looked out through the window nor opened it.

It was rather an odd window, to begin with. It was square and consisted of one large pane of glass, but swung in like a casement, when at last I did open it.

As I said before, it was evening—evening on one of those cool fall days before all the foliage had gone, though the smoky smell of autumn was already in the air. It was nearly dark—dark enough so that with the lights burning in the room you could not see outside, but not so dark that by leaning out you could not distinguish familiar objects. I had just finished pulling down the bookshelves when I noticed the window, and

somehow I automatically did what I now sometimes think everyone should do when he sees a window—I opened it and looked out.

I saw a number of things that I had seen many times before, and one thing that I think I never saw before. I caught sight of Heaven.

The ingredients of Heaven were not very prepossessing. There was a rather large tree, a wire fence, a badly neglected garden, and the house of my neighbor. There were also a few stars, but they did not matter. What did matter was just those commonplace, familiar things seen suddenly in a new light and an utterly new relationship.

The kingdom of Heaven is not a new thing. It is a new way of looking at old things. You can find God in the most common objects, if you look at them. What I saw was what I had seen a hundred times before; but I had never looked at them until an odd square window opened upon them from an entirely unfamiliar angle. Everyone can see Heaven if he can force himself really to look at the Earth—or if, luckily, the Earth is suddenly presented to him in a new and startling way.

Is that not a thing that we are forgetting a thousand times a day in our concern with progress, with social reform, with theology, and even, sometimes, with redemption?—That in the midst of all our battles we may draw strength from the common earth around us, from the very things that we sometimes allow to annoy us—that

"The Holy Ghost over the bent
World broods with warm breast and with, ah! bright wings."

Bishop Torok's Status

COMMENTING UPON the reception of Bishop Torok as a Bishop of this Church in our issue of November 23d, we expressed the hope that the troublesome questions concerning his status had now been settled and that he would be given an opportunity to serve the Church as Assistant to the Bishop of Eau Claire without further question. That this is not to be the case is shown by the letter of protest which the Bishops of Pittsburgh, Erie, and New York have sent to the Presiding Bishop and which has called forth a statement in reply from Bishop Wilson.

Inasmuch as the bishops' protest quotes a news item and an editorial in *THE LIVING CHURCH* as its basis, we should like to make our own position in this matter absolutely clear. *THE LIVING CHURCH* is not an interested party and has no concern in this whole matter except the welfare of the Episcopal Church. It has seemed to us that the recognition of Bishop Torok was desirable from that point of view and we have felt that the canonical difficulties in the way were not insuperable. When therefore Bishop Wilson apparently found a way of admitting Bishop Torok to the episcopate of the Church with the knowledge and consent (as we believed) of the House of Bishops, we rejoiced in that fact.

Now the question has been given a new turn by the protest of Bishops Mann, Ward, and Manning. The letter of these Bishops makes three definite points:

1. That the report of a special committee appointed by the Presiding Bishop to investigate the matter of Dr. Torok's consecration and which reported at the meeting of the House of Bishops in Houston that in their judgment the consecration was valid though irregular "was not even received by the House."

2. That "other serious matters concerning Dr. Torok were

laid before the House, matters which apparently have been quite ignored by the Bishop of Eau Claire."

3. That "this procedure on the part of the Bishop of Eau Claire is in clear defiance of the action of the House of Bishops at Houston and is calculated to bring discredit upon the whole Church."

These are very serious charges indeed. *THE LIVING CHURCH* does not venture to express any opinion about them one way or another but does insist that both justice and honor demand that they be sifted fully and impartially. The first of these charges is a matter of fact that ought to be quickly and easily settled. The second by its very vagueness casts a reflection upon the name of Bishop Torok that is justifiable only if it can be backed up by definite facts. The third is one that involves the good order and discipline of the Church.

The Church will await with anxiety the reply of the Presiding Bishop to the protest of these three distinguished members of the House of Bishops. That the controversy between these bishops on the one hand and Bishops Wilson and Torok on the other has arisen is in itself most unfortunate but since the situation has arisen it calls for further light rather than for heat. We hope that Bishop Perry will be able to put the matter in the proper light with respect both to the matter of justice for the individuals concerned and of the honor of the Church.

Through the Editor's Window

THE FOLLOWING VERSE was sent to us by Miss Katharine R. Davis, who clipped it from the *South African Chronicle*. The *South African Chronicle* quotes it from the *South-ern Cross*, which attributes it to the *Far East*.

AN EDITOR'S PRAYER

WHEN the galleys are strewn around us,
And the dummy is due tonight,
When a proof is lost amid manuscripts tossed,
And there's something still to write;
When we sit at the keys, bewildered,
And all inspiration fails,
Then share the balm of thy heavenly calm,
Good St. Francis de Sales.

When an author forgets his promise,
But the printer remembers ours;
When copy is shy till the hurry is nigh—
And then when it comes in showers;
When we don't catch sight of the misprints
Till the issue is all in the mails,
Then keep us whole, in body and soul,
Brave St. Francis de Sales!

When our pet idea is borrowed
(With never a credit line),
When the readers resent what nobody meant,
And when mailing lists decline;
When we're tempted to write in acid,
Forgetting our Thabors and Grails,
Then bind our hands in charity's bands,
Sweet St. Francis de Sales.

When all in a day, they call us
Too pious, too worldly, too loud,
Not up to the knees of the Ph.D.'s
And over the heads of the crowd!
Or (worse) when we think we're weighty,
That the world before us quails,
Oh, keep us sane, and pleasant and plain,
Wise St. Francis de Sales!

When the very last run is printed
And the pens and presses are stilled,
And the editor's "We" is the soul of me,
By the dread of judgment chilled,
May some word of mine that was fruitful
Be found in the fateful scales—
So aid all men who wield pipe and pen,
Great St. Francis de Sales!

Everyday Religion

Appreciation

NOT ALL the long, abstract Latin words are obscure. Many of them, like this word *appreciation*, are stock words in common use.

Appreciation is a very Christian virtue, a Christlike way of loving our neighbor as ourself. It is something greatly needed in our confused and trying times. And even when the millennium of the perfectly just social order comes in, it will not be so very heavenly without such Christlike virtues.

There are persons all around us today who are bravely keeping on trying to do a good job. The tragedy is that they get so little notice, so little appreciation. Despite the cynics, we know that men and women don't just work for wages. They work for the sake of the job. They hope that their task is worth something to the world; that they themselves are "worth their salt."

But how are they to know it? Someone must tell them. One good way for me to reckon my relationships is to be on the look-out for persons to whom I owe appreciation.

Could you and I follow humble workers to their homes at night we might see many a one who had served us, cast down in utter weariness and desperation. Another hard day gone, and of all the hundreds waited upon, not one smile, not one understanding look of thanks and cheer.

The middle of the word *appreciation* means *price*. The question is: Can we pay for service wholly with money? The world may say "Indeed, you can." Our Lord says "Verily, no!"

Do I pay our housemaid (aged 65) when I give her \$2.50 plus the fare for her bus ride—a ride that calls for a walk, 3 buses, two long waits, and another walk? The hand that takes the money is wrinkled and gnarled. At home there is a sick husband and a son out of work. She will do well if she goes to bed at midnight. She's a human being and a fellow creature and a very plucky one.

What about the clerks behind the counters, standing all day?

What about elevator girls? What about delivery boys who work on till near midnight? What about janitors and bus drivers and street car conductors and all these other servants of ours?

A general amiability won't do it. But Christlikeness will. Remember a few instances from the Gospels of our Lord's genuine deep appreciation. His touch that set the heart singing; of St. John Baptist (St. Luke 7: 28); of the Roman centurion (St. Luke 7: 9); of the poor widow (St. Luke 21: 3); of Mary of Bethany (St. Matt. 26: 10); of any of us for even a cup of cold water in His Name (St. Matt. 25: 40).

After all, there must be God. For He it is who sees us all and lets not the slightest good deed pass without His treasuring of it, His appreciation.

Science and Religion

DO NOT BE DISTURBED or think for a moment that science is destroying God so that we cannot reasonably believe in Him. Science is the handmaid of religion and the scientist is revealing to us so much of the splendor and magnificence of God's creation that if we have any religious susceptibilities whatever we shall constantly be prompted to fall down and worship God in the beauty of holiness.

—Granville Taylor.

LOOK FORWARD

LOOK FORWARD," be thy motto true,
Thy text in life to guide thee through
Its sorrows, pain, and heavy grief,
To give thee quick and sure relief.

*Look Forward, when the wintry blast
Is blowing cold and sharp and fast;
The Spring will soon come, bright and fair,
Will bring thee sweet, flower-laden air.*

*Look Forward, when the sky is black,
The thunders roar, the lightning crack,
The clouds will break and disappear,
The sun will shine with radiance clear.*

*Look Forward, when in sorrow dark
The joys of earth from thee depart
And sadness presses on thy soul,
God's loving arms will thee enfold.*

*Look Forward, lest thou shouldst repine,
When pain of flesh or pain of mind
Is torturing nerves and trying strength,
God's Peace will come to thee at length.*

*Look Forward, and rely on God,
Earth's toil e'er brings a sure reward;
Day follows night; Spring comes apace;
Peace will rejoice thy darkened face.*

*Look Forward in the hour of death,
God's angels wait the fleeting breath,
True bliss will come to thee at last,
Look Forward, till this life be past.*

(Rev.) WILLIAM WALTER SMITH.

ACKNOWLEDGMENTS

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

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A Square Deal for Boys

A School-Within-Schools

By the Rev. George Irwin Baldwin

THE BOY, standing on the threshold of his adolescence, is like a spring bud, capable of immeasurable cultivation and signal achievement. He is potent with all the forces of life, and is laboring to give birth to his ideas and ideals. He has to express himself and *will* express himself under the stimulus of those associations which he finds most sympathetic and convenient; or with surprising facility, he may venture into a situation that will cause society to register his name on that sorry list of public enemies. He is keenly responsive to both encouragement and discouragement, and to opportunities for mental, emotional, and physical adventure. He puts his whole being into the matter at hand, whether it be kneeling at the altar as a server, or kneeling in the alley over a crap game. With sincere pride he wears the badge of a patrol leader, or with equal pride, will he try to outdo his comrades in a smut session down at the shack. He came into this world with normal instincts, and he does not want to be a second-rater. He dreams of achieving great successes.

The State has set up a system of free education so that in theory our children have a more or less equal opportunity through grammar school. If it so happens that our boy doesn't fit the system, he is not to be discredited. Encouragement and assistance in finding either a private or specialized school wherein he does fit, will save his pride and give him confidence in his elders. Without such help, he may withdraw from us, rocket into delinquency, and find himself standing bruised and wounded before the judge's bench. No matter what he does that the home town calls bad, *he is not basically bad*. He has faith in himself, and because of that faith in himself, he will respond to such confidence as we place in him. Truly, he is on the spot where "a feller needs a friend."

You and I, in erecting our "temple not made with hands," have accepted and rejected many building stones—some good and some bad ones. To what extent is the structure as it stands the result of suggestions made by former associates? For example, in a Church school in Western Nebraska, there reigned for many years a headmaster whom we called "The King," Harry N. Russell. In the same section of the country was Archdeacon George G. Ware, of blessed memory, who drove hundreds upon hundreds of miles from isolated ranches to homesteaders' shacks and rowdy cow-towns, and who was generally known as "Square Deal." Regardless of his degree of guilt, a boy could face either of these men—ashamed perhaps, but without fear—aware that he would be advised by a man whose understanding was deep, whose interest was real, and who credited folks for their basic goodness and effort. Today, men with graying hair—men of affairs, and plain-living cowmen—sit in their clubs or rest about their campfires swapping yarns wherein "The King" or old "Square Deal" had helped them through a knotty problem to a point of decision and action.

Associations with such men tend to challenge a boy to release his own natural gifts and qualities, cultivate and nurture them, until they blossom and become serviceable to others. To

AN INTIMATE VIEW of a School-Within-Schools is here presented by its founder. This is no idle rambling on an impractical subject, but an account of Christ in action, through this priest, in educating boys and preparing them for the world and Christ.

illustrate: The Chalice is the Cup (Calix) of the flower of the Incarnation, from which humanity is pollenized by Divinity, so that we as individuals may have power to live, grow, and function in the process of extending the Incarnation. Cramming young human

beings down a funnel and on through into a standardized mould, is surprisingly prevalent in much of our systematized training and education. On the other hand, a youngster may see life at first through the very small end of the funnel, but with directed expression toward the full measure of Christian objective, as against crushing repression into purposeless and unintelligent conformatory, he finds his active usefulness in life and helps make the world fit for us to live in.

Bishop Wilson once stated that we need a new type of school—a school without buildings, with one master whose job it would be to make a study of existing schools, and to place each of his students in the kind of a school best fitted to the special needs of the individual. He must by nature be the kind of man in whom his students would find a helpful friend and confidant. The substantial fortune that is usually invested in cold brick and mortar could be held in trust for scholarship aid. Instead of outgrowing its usefulness, such a school would naturally be so elastic that it would not only conform to changing conditions, but would contribute constructive leadership. Its students, carefully selected and individually trained, might easily become pioneers in an ever-increasing variety of fields. The head of this school would of necessity keep himself informed concerning the kinds of schools available and could be of considerable assistance to parents and students seeking the best schools for individual needs.

THERE IS an appeal in the idea, and as a matter of fact, such a "school-within-schools" does exist. Now after reaching the close of our sixteenth year, the writer and the boys with whom he is associated feel that the experimental period has been passed, so we will record here a few of the significant events that have developed our program and widened our vision. Obviously, we may in some instances have to disguise real names and actual locations.

After dinner one evening in 1919, four college students in Laramie, Wyoming, were passing the Cathedral when an eight-year-old lad came running toward them from the gate of the Cathedral Home delightedly crying, "Here comes my daddy! Here comes my daddy!" We were the only persons within sight. Amused, we looked accusingly at one another. The little lad made a flying tackle and gleefully captured the youngest of us. The other three covered their faces with their hands in pretended horror and beat a retreat, leaving the newly proclaimed "daddy" in a state of very real embarrassment. "Daddy" didn't know whether to tear himself away from the tenacious grip of the little boy and speed in the wake of his companions or to take the whole matter in the spirit of a joke and send the lad back to the gate from whence he had come. Steve, however, won his conquest and led his reluctant "Daddy"

into the Home for an introduction to the superintendent and some of the children.

Later, when "Daddy" returned to his room, he was pondering some serious questions. The Home wasn't going to keep the boy. What would the future hold for him? Why didn't someone take the lad? Whose job was it to take him and safeguard his future? Little Steve had clung to him as far as the gate when he was leaving, and with a quivering chin and tear-filled eyes had said, "If you only were my daddy!" That was Saturday night. From our seats in the Cathedral Sunday morning, we could see the line of Home children marching to their pews, and again the problem of the unattached child loomed up seriously. That afternoon he had a chat with the dean about it, and Monday morning from the gate of the Cathedral Home came forth a bewildered college boy leading by the hand a highly-elated, jumping, chattering, eight-year-old Steve. The "school-within-schools" had come into being!

"See, I got a daddy, Mrs. Brown," announced the beaming little Steve when Mrs. Brown opened her door in answer to our ring. Mrs. Brown had a large house and a big heart, as well as a sense of humor. She laughed until it seemed as though she might be almost crying when we explained what had happened and informed her that since we hadn't money for room and board for two, we would like to rent an inexpensive housekeeping room. Arrangements were soon made and the "school-within-schools" established itself in its first headquarters. Each morning Steve and "dad" ran a race up the street; Steve to public school and his "dad" to the university. In the evenings they each had their jobs, Steve delivering papers and "dad" working at such occupations as students usually find. They formed a partnership and deposited their earnings in a dish on the shelf. Steve kept the account book.

One day Steve came running in with a scrawny, red-haired, intelligent looking companion, somewhat older than himself. "Hey, Dad, I want you to meet Rob. He's a swell guy—and he needs a dad, too." Steve winked understandingly. "I'm going to run an errand for a guy while you two get acquainted." Rob explained that the cops were after him for taking a Scout knife from the ten-cent store. He lived with a number of brothers and sisters and his widowed mother. He had worked at odd jobs outside of school hours, and was very much interested in Boy Scouts, but didn't have a manual or any of the things that he would have to own to be a Scout. Steve and his dad had a new student for their "school-within-schools"—and Rob joined the Scouts. In time he studied engineering and is now holding a position as a highway engineer.

IN 1922, Bishop Burleson directed us to move to South Dakota. Steve and Rob went away to boarding school—Steve to Racine and Rob to St. Alban's, Sycamore. Our new headquarters was a place called Dupree, a hundred miles into the Reservation country, west of the Missouri River. Passengers were transported in an accommodation car hooked to the end of a freight train, and a long day was consumed in covering that hundred-mile stretch. Aside from the fact that there was no dining-car service (an inconvenience which was remedied by periodically taking in one's belt another notch), the trip was an interesting one. Tiny communities were setting up business every few miles and the spirit of enthusiasm on the part of the settlers was contagious. It was late that night when we stopped at Dupree, and there was nothing but black night to bid the stranger welcome. The tail-light on the train grew dim as the moments passed, and courage grew dim too, as loneliness crept on.

Out of the darkness two boys appeared, "Are you the new preacher?"

"You bet!"

"Come on home with us." What a break! Our walk through the dark street of the little settlement was a short one, but it allowed enough time to visualize the hospitable mother of these two boys as she took a peek at the frying chicken, poured the gravy, and drew a pan of hot biscuits from the oven. The vision collapsed, however, when we arrived at the small car-roofed shack, typical of new settlements. The windows were dark, and no door was thrown open to shed hospitable light into the road.

The boys lighted a lantern and hung it from a nail. Our repast was extremely simple, and because the night was cold we got quickly into bed. Then conversation began, "Gee, Mister, we're glad you're here, and we're glad you're a young guy."

"Thanks."

"You've got a big job here, but you'll find everyone glad to lend a hand. There're lots of kids living in these shacks and going to school. We all come from the homesteads and ranches 'round about. This section is pretty new—hasn't been open to white settlers long, and everyone has had a tough time getting started. That's why we have to batch this way during the school year. A feller shouldn't mind it, though, if he's getting his schoolin'—eh? It's hard to know what to do with these long evenings. Some of the girls who batch in another shack tried to break the monotony by giving parties, but there were no older folks around and trouble came of it, so we had to cut that out. If you were to come out of the school house at 4:00 o'clock on a cold evening, when this prairie wind is driving across country so strong that it nearly takes you off your feet, you would look over here at the shack, knowing that you couldn't get it warm—even if you had enough fuel, and down the other way you could see bright lights coming from the Joint, where there's companionship, laughing, games, and all sorts of fun, which way would you go, really?"

"I'd go down to the Joint," was the reply.

"Sure you would; and there's a lot to learn down there that's not worth knowing. Last summer we boys worked on the new highway construction crew and saved money to keep us going this winter, but invitations to poker games in the Joint soon broke every kid who went in there. . . ."

Next morning a shopping trip was made for fuel, a chunk of boiling meat, vegetables, and a large kettle. By noon, when the boys came home, there was a quantity of steaming "mulligan stew" ready. Some of their friends came over from the school grounds and the entire stew was consumed to the last drop. Another "mulligan" was prepared for supper and both boys and girls were on hand to dispose of that! Out of this gathering clubs came into being and plans for sports were developed. Letters to friends brought us books, games, and a phonograph. (From this collection of books grew a public library of about three thousand volumes.) In time we rented a larger house having three rooms. We built our own furnishings of rough lumber. Double-decked bunks were erected to accommodate 12 persons. We selected those 12 on a basis of their leadership, purposefulness, lack of money, and their interest in sports. A regular program of activities was planned for each evening of the week, which included Boy Scout work, catechism, dancing, wrestling, and boxing.

A team prepared to go to the athletic meet of our district. Hopes were high for winning a chance to go to the State Meet. On the evening before their departure, one of the fellows asked

if they might go to Holy Communion before leaving in the morning. It was not yet daylight when the boys knelt at the altar and received the Blessed Sacrament. Instead of returning to their seats, they remained kneeling at the rail until the priest turned about to see what was detaining them. Someone motioned for him to come back to the rail. "Give us a blessing, please, so we will do well at the tournament." So each boy was signed with the Sign of the Cross in token that he would be certain of the presence of our Blessed Lord in the game as well as in work.

The "school-within-schools" had grown in membership—a membership carefully selected. Principles were also developing, as signified by the dish for money—a common treasury and a mutual responsibility; an interest in the welfare of others as exemplified by the activities that centered at our house; and an innate respect of self with resolve toward purposeful achievement in standard of work done in school and in sports. Then naturally and spontaneously, comes the very real feeling for spiritual power with an accompanying sense of reverence. The cultivation of these qualities build up uninhibited expression and growth toward the fullness of the "stature of Christ." The kind of character that we so sorely need in our social order; leaders of the first quality and positive ability! Thus the ideals of the "school-within-schools" are gradually erected.

VERY SHORTLY after his consecration to the Episcopate, Bishop Roberts made his first visitation to Dupree. Rough weather and bottomless gumbo trails made it necessary for him to remain with us for a few days, during which time he had an opportunity to participate in our live family activities. The boys learned to admire him greatly, and his attitude toward them was manifested one evening when he enthusiastically commented on the worth of the whole plan. We took this opportunity to explain to him that our resources were extremely scanty and that we might have to close our house when Christmas vacation came. He expressed himself strongly against that, and a few days after his departure for Sioux Falls we received a check from J. M. Miller, the executive secretary, for \$400, and an encouraging letter from the Bishop. We threw an extra bone into the "mulligan" pot and celebrated lustily.

By 1925, four of our members were ready to go to college, which was an acute problem. Two began preparation for holy orders; one went to St. Stephen's and one to the Nashotah Collegiate Department. The other two went to a state college to enter departments of Pharmacy and Pre-Medics, respectively. Bishop Burleson said that he would try to raise half the fees necessary for the two preparing for holy orders, if we could pay the remainder. No one can know the difficulties involved in trying to finance ourselves. Two very good friends became actively interested in our efforts, and in order to become acquainted with the boys personally, invited them to their summer homes on the upper East Coast. In 1929, one of these friends entered upon a contract with us whereby a flax crop was planted on a share basis. Between the drought and the collapse of the market, we were all worse off for the experience. By the fall of 1930 the strain had become so severe that the "dad" of our family was ill for nearly a year. During that time the older fellows, assisted by a friend, combined their efforts and kept the younger ones in school.

IN THE FALL of 1931 we changed our headquarters to the diocese of Eau Claire. We had weathered a tough year, but had not been forced to retrench. In fact, we had passed through a test with such success that we all had a new hope and faced our problems with a more tenacious grip.

The fall of 1932 arrived and word came from the West that the drought and grasshoppers had taken the crop for that year. It was nearly time for school to open and we were completely without funds. We called on Bishop Wilson and discussed the whole question with him. He assured us of his enthusiasm and added that each of our fellows is a living evidence of the success of our program. Then he backed his encouraging comments by giving his permission for two of us to call on our friends for assistance and by taking the office of accounting trustee. He expressed a belief that as new institutions are founded, they should be set up in the form of elastic endowments, rather than in terms of brick and mortar. Our "school-within-schools" is that kind of an ideal in actual practice. With this assurance, two of us packed our suits in a traveling bag, dressed in old clothes, boarded a passing cheese truck and headed for the East. We made no general appeal, but got in touch with personal friends who are directly acquainted with our fellows and program. Within a week we had mailed to Bishop Wilson, our new treasurer, enough checks to see us well on our way for another school year.

Insofar as it is wise to do so, we enroll in Church schools, thus trying to do our bit to assist those important institutions. We have had an enrolment at St. Alban's, Sycamore, for so many years that we feel almost a partnership in the school. During college years the choice is naturally made by the opportunity offered the individual student within his special field of interest. Now and then, we have to change schools for the sake of the individual, and occasionally one of our boys has run amuck with the system and has been requested to leave. Sometimes that is a compliment to both the boy and the school, and we accept it on that basis. During such a crisis, the boy needs the best thoughtful coöperation that his parent can give him. Very often an intelligent coöperation with the boy at such a time will lead to a very satisfactory choice in selecting the new school. In his new surroundings, one of our boys found an opportunity to work within fields of his major interest, and gained some newspaper comment on his unusual accomplishments with groups of underprivileged boys within one of the great metropolitan areas. He entered college last fall for the purpose of specializing in Juvenile Social Problems, and is paying his own way through summer school at present from employment which he has found with social agencies. Without coöperation at a critical moment, when he was feeling pretty bad "inside," he might have dropped out of school completely and—well, what might have happened!

DURING these 16 years we have had no difficulties with the alcohol problem. Early in our history, one of the fellows, 17 years of age, came in well after midnight with all his lamps aglow. The next day he asked "dad" if he were angry. The reply was to the effect that only acquaintances climb out and leave one when his boat begins to leak; that friends remain and help calk up the holes. We explained that we appreciated his having confidence enough in us to come home rather than hide at the home of a friend or at a hotel in an effort to conceal the facts. We tried to impress him with the fact that, no matter what a fellow does, he can always come home and find his bed opened, his light turned on, his pyjamas laid out, and an old "side-kick" in the house who is always glad to see him. A table discussion on the subject arose later in which we tried to bring out the idea that the abuse of anything is rather stupid to say the least, and that intelligent people know whether or not to drink, what they drink if they do drink, and how to drink it—and that such knowl-

edge is as important as is the knowledge of when to wear a tuxedo and when overalls. Matters of sex are dealt with when questions arise naturally, and care is used to point out the fact that intelligence and reverence, rather than fear, should govern conduct. Thus far, neither question has given us cause for concern.

Among our graduates are clergymen, business men, farmers, teachers, social workers, a pharmacist, and a barber. There are 17 of them. Two of our younger boys finished prep school this spring, as honor men in sports, studies, and social relationships. Among those now in school, we have boys preparing for medicine, holy orders, and social work. It seems that with the close of each school year, the fellows in school have consistently increased their ratings, and those who have finished are exercising the finest leadership in those various communities in which they happen to live.

Little by little we are asked to give more time to meetings with different civic clubs and social organizations and to lend such assistance as we can in helping set up recreational organizations for the underprivileged, toward preventing juvenile and adolescent delinquency problems. Such prevention is far less costly than courts and reformatories. These demands are not only made upon our leader, but also upon our older members. Added to this is the problem of financing our own program. Our hope is, of course, for an endowment; the price of a small school plant, invested in an elastic fund rather than in brick and mortar. Last fall it became necessary for our leader to assign all of his time to these matters.

As we add more years to our history, we hope that we may increase our scope of activity, and that the next 16 years will bring us the continued development and success that these past 16 years have led us into.

In all these years, our "school-within-schools" has not had a name. One Leland Stanford professor exclaimed, "How can a verb be named! It is action!" We have thought of "*Anima Christi*." That is more than a verb or a noun; it is life—the Soul of Christ in youth!

Sewanee's Two Chapels

St. Luke's and All Saints'*

By Wil King

THERE ARE TWO CHAPELS at the University of the South, All Saints' and St. Luke's.

All Saints' Chapel is the place of worship for the school and townspeople. In its walls are historic stones from Scotland, England, and elsewhere. There is the Painswick stone from Henry VII's Chapel built in 1502 in Westminster Abbey which was presented by the dean and chapter of Westminster, October 10, 1923, "Expressing the hope that this stone may for all generations be a witness of kinship in blood and a pledge of unity and affection." A stone from the high altar of Canterbury Cathedral was presented with a similar sentiment.

In St. Luke's Chapel many now prominent clergymen preached their first sermons. It is here that the theological students put into practice their learning of the classrooms. Of the 400 that have graduated, 23 have become bishops.

When you visit Sewanee make it a point to ask Dr. Benjamin F. Finney, the vice-chancellor, to show you the fifteenth century Gutenberg Bible. It is printed from hand cut type and illustrated with hand colored wood cuts.

* Signed and numbered prints of the etching on the cover entitled St. Luke's Chapel and Tower, Sewanee, printed in a deep brown, may be obtained from the Morehouse Publishing Company at \$7.50 each.

Reaching the People, Modern Style

By Frederick Ward Kates

THE PRESS, the radio, and the moving picture screen—these three agencies, perhaps more than any others, are molding public opinion and thought today. By means of these three channels primarily is the America of tomorrow being formed.

To many it seems that the Church has been appallingly slow in realizing the potential power of these three channels of influencing the nation's thought in Christian directions.

The press and radio are being used in Germany, Russia, and Italy to spread the doctrines of each respective political régime. They are being used as the key-instruments in forming a new national mentality, culture, and world-view. Why shouldn't Christians make use of the same agencies to help fashion in the world a Christian sentiment?

If we have abandoned "horse and buggy" methods of doing business and in conducting political affairs, why isn't it time to take up the time lag in the Church's methods of evangelization? Why isn't it time for the Church, if it proposes to be an active and contributing and molding force in the fashioning of the new age, to make use of those proved-effective means of reaching people and of influencing them that Hitler and Mussolini are using for scarcely as edifying purposes?

Many will cringe at the very thought of producing a moving-picture film which will set before the public a scenario based on a clear-cut Christian philosophy of life. Many will think it horribly unEpiscopalian to try to present through the press what is the distinctly Christian way of looking at things today.

But also many think that unless the Church does entertain thoughts of doing what heretofore she has shrunk from even considering as means and methods of reaching the masses of people in this land, who are completely untutored in religion, who are perfectly oblivious of what Christianity is or can and should mean in 1935, that the Church as an institution deserving of the support and loyalty of men and women of the generation growing up today will have seriously weakened its case.

No honest observer can but see how rare it is that the Church, with the methods it is still using, is reaching the people. And unless the Church begins before very long to reach the people, the bulk of people who form the backbone and bulk of the nation, it might as well resign itself to a future that will certainly not be glorious and will scarcely be worthy of its reason for existence.

In all proper reverence and humility, we cannot but wonder if Christ would today scowl on and condemn proposals to use movies to present Christian ideas, newspapers and magazines to print more Christian information and less Hearst-tabloid, yellow-sheet calibre morality, and to use the radio to bring the Christian message into the nation's homes.

It rather seems to some of us that He, who advised His disciples to be as "wise as serpents, and harmless as doves," wants us to be as wise as serpents, and as harmless as doves, but also not so dumb as doves. He died for the Kingdom of God; the least we, his professed disciples, can do is to use all the resources and means we have available to further its continuation and spread. And we beg to suggest that the press, the radio, and the moving-picture screen could be used more extensively and more effectively than the Church today is using them.

The Basis of International Concord

An Address Broadcast Over the "Church of the Air" December 8th

By the Most Rev. William Temple, D.D.

Archbishop of York

IT IS a wonderful privilege that I should be allowed at the very outset of my visit to speak in this way to multitudes of the citizens of the United States, and I must preface what I say by an expression of gratitude for this opportunity.

I am happy to number among my personal friends many Americans, and I have paid one very short previous visit to the States. In this way I have been led to a conviction which I desire to express at the outset. For I began by making the mistake frequent among my fellow-countrymen of supposing that American and British folk are really parts of one nation who happen to have become politically separated. Those who from either side of the Atlantic start with that assumption are bound to be disappointed as the differences disclose themselves—differences of sentiment, of policy, and of aspiration. Each is looking for what he does not find. For, of course, the plain fact is that history has led to the development of widely divergent types on the two sides of the Atlantic; and the way of wisdom is to assume not identity but difference. Then, if we meet each other as heirs of different and indeed divergent traditions, we shall be surprised and delighted at the perpetually fresh discovery of common elements in our tradition received from the past, and common hopes in our outlook as we prepare for the future.

The fact that we can understand each other without having recourse to any foreign language gives us an opportunity for mutual appreciation greater than any other two nations possess. And therein at once lies part of the special service which we are called upon to render to mankind. For the way of welfare and peace is the way of mutual appreciation. Peace and good-will can never come merely through those things wherein men are all alike: These are in any case the source of agreement; and good-will that rests on these alone will not survive the irritation due to variety and difference. If peace and good-will are to be secure, it must be because the differences between us have themselves become the bonds that hold us together.

It is worth while to consider what are the forces that specially bring men into contact with one another across all national boundaries, and how far these are a source of friction or of harmony. The chief is commerce; and this works both ways. Commerce is one of those activities of mankind that have about them a sort of natural paradox. Its method is one that tends to obscure its true nature, for its true nature is mutual benefit. The exchange of goods should be to the benefit of both parties. In its simplest form it is, on each side of the exchange, a disposal of unwanted surplus in return for something needed; and however complicated its organization becomes, that remains its essential principle. Moreover, as far as commerce is healthy, it is beneficial to all concerned in it. But in the process of exchange each party is likely to be thinking more of his own needs than of the other's. Consequently there arises some rivalry between them: each is trying to buy cheap and to sell dear. And when the commercial system is highly complicated, and there is little personal intercourse between those who direct the two sides of an exchange—or rather, the variety of interests concerned in the exchange—all sense of partnership in a process of mutual benefit is likely to disappear, and a sense of unrelieved rivalry

to take its place. The method of commerce has then obscured its true nature; men have become so absorbed in the way in which they conduct it that they forget what it really is.

The answer to the question whether commerce promotes rivalry or good-will is the same as the answer to the question whether men are thinking most about its method or most about its nature; for its method is likely to be a source of friction, while its nature is a source of good-will.

WE SOMETIMES hear reformers say that business ought to be not competition for private profit but co-operation for public service. That is not the wisest way of putting the matter; and Christians, more than other people, will be anxious to avoid it. For Christians will remember that the reality of anything whatever must be what that thing is in the mind of Christ. It must be as He conceived it, because He is the agent of Creation. No Christian who pauses to reflect can ever regard our Lord as one who points to visionary ideals. His is the mind which perfectly and truly apprehends reality. That is why He can say that to follow His teaching is to build upon a rock. So it is here. Modern business often looks like a huge system—or chaos—of competition for private profit; but it never really is that; it always is co-operation for public service. It is for public service, because if no one wants the product there will be no purchasers, no purchase price, no wages and no profits. Except insofar as it serves the public, business cannot go on at all.

Similarly, business is conducted by the co-operation of multitudes of people; some supplying labor of various types, some managerial skill, some capital; and if any one of these is withdrawn, the process stops. Except so far as it is co-operative, business cannot go on at all. But it could go on without any profit. It is already, always, and inevitably co-operation for public service, and it is not in its own nature competition for private profit. It always is the thing that reformers sometimes say they want it to become. It is not its own nature that is wrong, but the way we treat it. We have become so obsessed with its method as to forget its real nature.

And, of course, if you treat as competition for private profit what really is co-operation for public service, something is likely to go wrong with it. We have here an illustration of a universal principle. God is the source of all good things, economic goods as much as any others; and He means us to enjoy them to the utmost. The commerce which enables men to enjoy them more fully is in accordance with His will; and if we treat it as what it is, a great system of co-operation for the general benefit, it will generate good-will. But if we are self-centered—which is the essence of all sin—and attend chiefly to our own share or interest in it, converting it into competition for private profit, it is bound to go wrong in its own working and to promote rivalries and enmities. But this comes, not from the nature of commerce but from our sinful way of conducting it.

It is perhaps worth while, for avoidance of misunderstanding, to point out that co-operation does not in practice exclude competition altogether; and in urging that industry and com-

merce should be conducted in a coöperative spirit, I am not demanding the elimination of competition. Consider any team-game. The players join in the game for the pleasure which all share; the aim is coöperative. The way in which they promote that coöperative aim is for one team to compete against the other. If the two principles can be intertwined like that in a mere game, it is not to be supposed that a combination of them is impossible in real life. But it makes all the difference which of the two is uppermost and which, in the last resort, checks and controls the other. If the coöperative spirit is in control, you have good sportsmen who would rather be beaten in a good game than win in a walk-over; if the competitive spirit is uppermost, you have players who play to win and who will do any dirty trick that the referee will permit. It is quite easy to apply this parable to the affairs of life.

Commerce then is one of the factors that bring nations together. Whether in doing so it promotes good will or ill will depends on whether we conduct it rightly or sinfully. In fact, of course, our conduct of this, as of all other human affairs, is a mixture of rightness and sin. But there is no doubt where lies the way of remedy or salvation.

ANOTHER grät international activity is science. Here, national characteristics count for least. The progress of science is a vast coöperative enterprise resting on those qualities of the human mind which vary least as between the different nations and races. An experiment accurately carried out and observed in a laboratory of Moscow or Berlin is valid for Paris, London, or New York, unless variety of climatic conditions affect it. So far as it goes, science generates fellowship. But it is not very potent in this, because it does not draw upon, and therefore does not harmonize, those differences of sentiment and outlook which lead to strife.

Art in its various branches is a greater power than science. For art does spring from nationally characteristic attitudes of mind, and is able so to present these as to illustrate their value. Shakespeare and Browning could only have appeared in England, Goethe only in Germany; Dostoevsky only in Russia; and all of us are the richer for their works. As we read these, we see each country in its characteristic excellence. We learn from the writers of other nations what we could never have learned from those of our own; all are the better for this rich variety, and we rejoice that other nations are so different from ourselves. In that mutual appreciation, the foundations of real good-will may be laid, because the differences that tend to set us at variance are become the bond of our fellowship.

Yet even this does not touch the heart of the matter. For at bottom our differences arise from that sin of self-centeredness which is characteristic of all men from birth, complicated by divergence in our standard of admiration and of judgment. There is no hope of solving many of the most difficult of our problems until at least we all agree to submit to one standard of judgment. We may fail to conform our lives to the standard which we accept. But that is a small matter and the conflicts arising from such a failure are, in principle at least, capable of adjustment. But if one admires conduct which another censures, no adjustment is possible. The world's most urgent need, now that it is welded by the scientific conquest of distance into a single community, is a single and universally accepted standard of moral judgment, by which all nations agree that their actions shall be approved or condemned.

But what possibility is there that out of the welter of diverse traditions and cultures, which men have made for themselves, any such agreement can be built up? There is no hope

whatever that this chief need of our world can be met unless there is indeed a Father of all mankind, whose will includes the welfare of all His children, and who has made His character known to men—unless, in short, there is a Divine Revelation. The Gospel of Jesus Christ is offered as precisely that Revelation; and those who have made sincere trial of it have found that it vindicates its claim.

Here is the source of hope for the world in our generation as in every generation that has gone before us. It is true concerning this world, as concerning the next, that there is none other Name under Heaven wherein we must be saved, but that of Jesus Christ, in whom is seen the very Nature of God, and His will for man.

I AM GLAD, therefore, that at this anxious time I am come here, not chiefly as a representative of England, not of the English branch of the Catholic Church, but as a minister of the universal Gospel and of the Catholic Church itself. We have our national characteristics; and if only we have good-will we can rejoice in all of them. But that good-will itself will not be established so securely as to survive the frictions and tensions of modern life, unless we are united in a common submission to one Throne of Judgment, and seek to guide our lives by reference to that one and only purpose which embraces the welfare of all—the purpose of the love of God.

And this we cannot do for ourselves. Nothing is so surprising as man's pathetic belief that he can, by the action of his own will, determine the direction of his own life. History and experience are one long refutation of that belief; yet men obstinately cling to it. They will not admit the fact which the Christian Church calls Original Sin, or allow for its consequences. Yet the fact remains. We are born self-centered, and we cannot lift ourselves off that center of self and reorganize our nature on some other plan. We can indeed widen the circle of which each is center. I can escape from narrow concern for myself to concern for my family, or my nation, or even my race; but it will still be "my" something. And that is sin—the very essence of sin. For the true center of the world is God. Unless we can really learn not only to think but to feel that we are, as it were, planets revolving about Him, we cannot exercise a right judgment. That is something we cannot attain by ourselves; all we can do is to submit ourselves to the forces which can bring about a change in us.

In other words, the supply of our most vital want is to be found through faith and worship—faith, not as a torpid acquiescence in some theological proposition, but as practical trust in the active power and wisdom and love of a God who is ready to guide us if we seek His Spirit; and worship, not as the perfunctory repetition of some familiar words, but as the opening of heart, the submission of conscience, the surrender of will, to the holiness and love of God disclosed in Jesus Christ. As we learn in this sense to trust and to worship Him, seeking in that faith and worship the guidance of our lives, we shall both be drawn together in a fellowship of the Spirit which embraces all who trust and worship, and shall learn what is God's will for ourselves, our share in the all-embracing purpose of His love.

God is very patient. We must not expect the solution of our problems in any brief period of time; nor will it come as a whole, in a single flash; but through the slow progress of advances made step by step. In that advance, one step of great importance is to establish and maintain a mutual understanding and good-will between the great families of English-speaking

(Continued on page 655)

The Advent Parish, Boston

Pioneer of the Catholic Revival

By Ann Maria Mitchell

THE CHURCH of the Laodiceans is rebuked in the Book of the Revelation of St. John the Divine because it is neither hot nor cold, but lukewarm. The parish of the Church of the Advent, Boston, whatever its errors in the past may have been, has never been accused of tepidity. Very soon after it struggled into existence on Advent Sunday, 1844, it found itself in hot water and for over ten years the waters seethed and boiled with the struggle between the two rectors, the saintly Dr. Croswell and his successor, the doughty Bishop Southgate, on one side, and the obstinate and irascible head of the diocese, Bishop Eastburn, on the other.

The reasons for the new parish as formulated by its founders sound unobjectionable enough. It was to be a church with open doors "formed on the spirit and principles of the Book of Common Prayer; a church supported by free will contributions of the worshippers, with free seats where rich and poor meet alike without distinction for worship; a church where daily as well as Sunday services can be held."

The majority of the group who met on Beacon Hill to make plans for the new church as above outlined were men under thirty, resolute and fearless in their determination that Boston should have a place for worship where a vital, living faith might be preached and practised instead of the dry formalism of the Puritans which dominated alike the Prayer Book churches and the various Congregational bodies. It was a democratic group, composed of men from varied walks of life, but alike and united in their determination to see through the task they had undertaken. This was essentially a youth movement, a sort of by-product of the Tractarian or Oxford Movement in England, reports of which had traveled across the Atlantic. There was a sprinkling of older, more mature men, selected with great care for their sound judgment and sane counsel.

The rector chosen to lead the new flock was the Rev. William Croswell, a man already well known and liked in Boston, having been at one time rector of Christ Church (the Old North, so-called). He was in full sympathy with the plans which had been made and came eagerly to his beloved Boston to bring these plans to life.

The church was started in humble quarters in what was even then a modest section of the city, but it grew apace. People came in numbers from the various sects with which the city then as now abounded to learn what was being done. They saw and heard, found it greatly to their liking and elected to remain.

For a time all went well but soon there came threatenings of serious trouble ahead for the young parish. The Bishop of the diocese, the Rt. Rev. Manton Eastburn, was an Englishman, stubborn as only a certain type of Englishman can be, who had fallen heir to a Presbyterian up-bringing and a flair for persecution.

At first he seemed disposed to meet his new charge with tolerance but a spirit of suspicious disapproval was soon apparent. The trouble began on his first pastoral visitation to administer the rite of Confirmation, when Dr. Croswell presented a class of seventeen, the result of his first year's labors. The service was hardly concluded when the storm broke. There followed, continuing for over ten years, one of the most amazing epics of religious persecution of a Christian church in recent times.



MEMBERS OF A FORMER CHOIR OF THE CHURCH OF THE ADVENT

From left to right, they are: William Beeching, William Ratcliffe, Henry Matson (choirmaster), William Burlen, and Dr. H. H. A. Beach.

On this particular occasion, the discussion began before the group left the chancel and was continued at length in the vestry. The rector was a gentle soul, anxious to live in peace and concord with his Bishop. He tried to be conciliatory but was at the same time firm in standing manfully by his guns. At length the Bishop took his departure, saying in farewell, "Well, I hope God will prosper you." His prayer was answered.

WITHIN LESS than a month, the Bishop published in his official organ, the *Christian Witness*, a letter addressed to the clergymen of the diocese condemning unreservedly customs practised at the Advent services, customs which he designated "superstitious puerilities," a phrase which caught the popular fancy and was to be handed back to him many times in the next few years. The rector replied to his direct but wholly unethical attack at great length and with dignity, explaining in detail how the matters to which the

Bishop objected were sanctioned by the usages of the Church. With this he sent a copy of resolutions passed by the wardens and vestry of the Advent in which they fully endorsed and approved their rector's course of action.

To us today the services to which the Bishop took exception seem of the utmost simplicity. The altar was a plain wooden table of correct proportions, covered with a plain cloth, its only adornments a cross and four candlesticks, the latter, as the rector carefully explained, being there to light the chancel for evensong. Morning and evening prayer was said daily, but Holy Communion was celebrated only once a month, on the first Sunday. This was the custom of the times and in many churches there was a Celebration only once in three months. Not until 1862, under the rectorship of Dr. Bolles, did the Church have a weekly Eucharist and the usage of the daily Mass came even later.

In spite of his exceptions to the Advent services as he found them on the occasion of his first pastoral visitation, Bishop Eastburn seemed to have difficulty in formulating his objections. At first the pontifical finger pointed at the cross, the lighted candles, and the "postures" as likely to expose "the Church of our affections" to "ridicule and contempt." Later the presence of the cross being, it would seem, accepted, the accusing finger

points to the embroidered cloth, the flowers and always the "postures." It took over ten years for Bishop Eastburn to state exactly what he feared from this strange new charge in his keeping and the pointing finger is directed at the tendency "to give a character to the spot where the Lord's Supper is administered, which is contrary to the teachings of our Protestant Church; and thus to foster superstition in the congregations of the churches where they prevail."

DURING ALL these years, Bishop Eastburn refuses to visit the Advent for confirmations. Each year Dr. Crosswell pens his request for a pastoral visitation and each year it is curtly refused. So the Advent candidates are forced to go with their rector to other churches in the city as their Bishop may direct to receive this rite.

Meanwhile the religious and also the secular press in Boston and elsewhere was not silent. Boston winters were long and severe then as now. The long winter evenings offered very few diversions as compared with those of today and a lively religious controversy was a welcome break in the monotony.

The New England Puritans, under all their intolerance, had a respect for fair play, and, though the threat of "popish symbols" in a "Protestant church," must have aroused intense antagonism, there was little antagonism shown toward Dr. Crosswell. Though they were sure he was greatly misguided and misled, they gave him respect and admiration. But Dr. Crosswell was a sensitive man. He felt keenly the criticism of his parish and his failure to mend the breach between his parish and his bishop. At length he broke under the strain, collapsing, as he was concluding the evening service at the foot of the altar where he had served so faithfully. He died in November, 1851, a hero and a martyr to the Catholic faith.

To succeed Dr. Crosswell, the parish chose a man of very different caliber. The Rev. Horatio Southgate had been consecrated as Bishop that he might be sent as missionary to Constantinople, but had for some reason elected to return to this country. He accepted the rectorship gladly and the conflict between the humble presbyter and his superior now became a battle of the giants. Now it was bishop speaking to bishop and each spoke with vigor.

The matter of a pastoral visitation was reopened and another flat refusal was made. Bishop Southgate refused to tramp about the city with his flock, saying that the place for them to be confirmed was in the church where they belonged and that, according to the canon law, it was the Bishop's duty to visit the church for this purpose. And for four years there were no pastoral visitations and no confirmations at the Advent.

Bishop Southgate did not however drop the matter. A General Convention was due to meet in 1856. Bishop Southgate had the entire correspondence between Bishop Eastburn and the two rectors printed and a copy sent to every clerical and lay deputy in advance of the date of meeting. Then he went to Philadelphia and opened fire. The Convention voiced its sentiments "in a tone not to be mistaken that the course hitherto pursued toward this portion of the flock entrusted to the Bishop's care would no longer be tolerated"; also it was unthinkable that "a parish in which the Church's Heavenly doctrines have been boldly proclaimed should be a mark for Puritan shafts."

This left Bishop Eastburn no choice but acquiescence, but it was an ungracious and a grudging one. After an interval of ten years he paid his second visit to the Church of the Advent.

By a fine irony of fate, the house in which Bishop Eastburn lived at the time of his death is now the Advent rectory.

The cross which was first used in the Church's services

is now enshrined in the reredos in All Saints' Chapel.

All this accelerated rather than retarded the growth of the parish. Sons and daughters of New England, spiritually starved by the austerities of Puritanism and repelled by the evanescent emotionalism of the periodic "revival," found in the Advent ritual a satisfaction hitherto unknown. The spirit of devotion, the quiet dignity, the stately beauty drew and held them. The Advent became a church of converts. As converts, many had also to suffer for their faith. Puritan Boston "viewed with alarm" a faith which boldly proclaimed the Church a "joy" and a "privilege" instead of a "duty." When it came to the "privilege" of leaving one's comfortable bed at 7 o'clock on a cold winter morning to go to church that was out of all reason. Thus, many who persisted in being unreasonable were subjected to ridicule, contempt, satire, and even abuse. In some cases an open breach in the family resulted.

WITH THE PASSING YEARS the Advent changed gradually but steadily from its early simplicity to the ritual as it is used today. The Advent introduced on this side of the Atlantic the first daily Mass and for the first time there was perpetual reservation of the Blessed Sacrament. It took the lead in the development of Church music, introducing the first choir of men and boys and also the first vested choir. These first vestments were indeed remarkable. No cassocks were worn. The "garment" was of white lawn, very full, and reached to the ground. There were no sleeves and the poor youngsters had to wrap the folds around their arms which then had to be held in a horizontal position or their arms became useless.

Dr. Bolles, the third rector, who was deeply interested in music, seems to have started the custom of carol singing Christmas Eve on Beacon Hill. After the Vesper service, the choir, with the crucifer, the rector, and many of the people climbed the hill to St. Margaret's Convent where they sang to the Sisters. Then they visited the nearby jail and hospital. After a time secular groups took up the custom and finally were left in possession of the field.

After Fr. Bolles, Fr. Grafton became rector and left when he was elevated to the position of Bishop of Fond du Lac. The beloved and venerated Fr. Frisby was next in charge for fourteen years until death took him.

The Rev. William Harman van Allen is, by a contradiction in terms, well known as the "Presbyter Ignotus" who for many years contributed a very live page to THE LIVING CHURCH. During his rectorship and following the outbreak of the World War, the Advent became again a storm center.

Dr. van Allen was a man of great brilliancy, an historian of note, a man of wide and varied reading, and a sound theologian. As a controversialist, there have been few in the Church or elsewhere who could equal him. He came to Boston at a time of great religious unrest, when men, both young and old, were much disturbed by doubts and questionings.

The young people who flock every year to Boston and nearby towns to the various schools and colleges were being told by brilliant young instructors that they should think things through, no matter where it might land them. And the immature minds often found strange landing places. It was also deemed quite smart and sophisticated in college circles to go on Sunday to one of the synagogues and hear a brilliant young rabbi.

Brilliant collegiate or brilliant rabbi, Dr. van Allen could meet any one of them on his own ground and demolish his arguments, point by point. When he finished, his opponent was without ammunition. There was nothing left for him to say

(Continued on page 655)

Churchwomen Today

Ada Loaring-Clark
Editor

Day of Prayer

NOTHING is of more importance than coming close to God several times a year through a Quiet Day or a Day of Prayer. Such days are not difficult to arrange and do much toward nourishing one's spiritual growth and development; they strengthen one in efforts to extend the Kingdom. We gave general instructions last week for carrying out such a day and this week we are giving instructions for the individual intercessor. These have been drawn up by Miss Edna Eastwood, who suggests that they be adapted by the individual to the occasion. We are asked by the Forward Movement Commission to emphasize daily prayer and intercession. In using these suggestions the vision of the women of the Church will be enlarged as they place greater reliance on the power of the Holy Spirit in their lives each day.

PERSONAL INSTRUCTIONS FOR AN INTERCESSOR

1. Volunteer for a definite period of time and notify the leader. If you prefer a longer period than the one specified, volunteer for two periods. If you wish to share your time with someone who is going with you, consult that person before the service so that no conversation will be necessary during the time of intercession or in the church.
2. Pray daily for the intercessors and particularly for your own part in the day that it may be an opportunity for spiritual growth and helpfulness in the fullest sense.
3. Attend the services, if any are planned, both at the beginning and close of the day, if possible, as a preparation and thanksgiving for the privilege. There is no obligation to stay for any period but your own during the day, but it will be helpful if you can spend a longer time.
4. Come to the church at least five minutes before your period and kneel in a pew until the person scheduled before you leaves the litany desk, if that is used for the kneeling place of the intercessors. Then go quietly up and take your place there.
5. Spend the first few minutes in just trying to feel God's nearness and Presence before forming your intercessions into words, either your own words, or that of the outline.
6. Use the outline only as a guide to your prayers, not as a substitute for your own thinking and seeking. God may, if you will let Him, guide your thoughts into a channel of helpfulness more fitted to your abilities and life than any general outline could possibly be.
7. If you wish to stay longer than your allotted period, leave the litany desk at the time arranged for you and kneel in a pew as long as you wish. If you must leave stay at least until the next person arrives and takes your place so that the continuous intercessions of the day will not be broken.
8. Be thoughtful about being on time to avoid making other people wait for you. Someone may be depending upon an intercessor for home duties, or she may be discouraged from ever offering again to serve on a day which would mean further spiritual growth for her. Remember that your appointment at the church is an appointment with God.
9. Make the day continuously valuable for yourself and

others by keeping the theme of the intercessions in your personal prayers each day after the special day is over.

10. Encourage others to take part in this and other days of prayer as a way of serving your parish and your Church in meeting the spiritual needs of the world.

The Advent Parish, Boston

(Continued from page 654)

except, "I don't believe it." Many a young person and many an older one as well was saved from religious chaos by his clarity of thought.

When the World War broke loose, Dr. van Allen was filled with impatience at America's unwillingness to plunge at once into the conflict. So fearless and outspoken was he that his parish felt it wise to have him guarded and special officers were stationed in and around the church. His activities did not always find favor with his colleagues and he was severely criticized, but he was allowed to go his way unimpeded.

Times have changed. However we may feel today regarding the war activities of twenty years ago, he stands out as one who led his people with a sure and steady hand through dark days when the world they had known seemed crumbling in ruins about their feet. The Church, he taught, no matter what evils the wickedness of men may devise, stands unchanging and unchangeable.

These common conflicts and difficulties of the past gave the parish of the Advent a solidarity which stands well the test of time. The parish tie is a close one and many who are connected with it but are called to live elsewhere, will, when opportunity offers, return to its fold like children to a beloved home. "No place can seem quite like the Advent," they say.

There has also been fostered a spirit of sturdy independence in the parishioners. The foregoing account indicates how on occasion they may become vocal in a manner and to a degree which will give those who have parish matters in charge unhappy and anxious moments. On the other hand, true to the tradition of the whole Anglican communion, they are able to turn and present to the world a solid and united front as befits the members of an honorable and historic clan.

The Basis of International Concord

(Continued from page 652)

nations. Our common speech will help us; our tradition, so far as it is common to us both, will help us too. But these are no more than aids. The real bond of unity, between us and between all men, is our common faith in Jesus Christ as Saviour, Lord, and God, our common allegiance to Him as King.

That faith and allegiance will bring the fuller inspiration and support for our tasks on earth, exactly because they are independent of the chances and changes of mortal life. The consummation for which we hope is not the discovery of an earthly paradise by methods of sociological experiment; it is rather the eternal Kingdom of God wherein all history may find its fulfilment. Here is the permanent paradox of religion. We may be used to save the world only so far as our first thoughts are not of the world at all, but of God and His glory. We shall be the better citizens of our earthly states and of the commonwealth of nations, because our first citizenship is in Heaven. For the world's chief need is not for progress, but for redemption; and its loftiest hope is not for a perfect administration of secular affairs but for a fellowship of mankind that springs from communion with God. We shall find peace and good-will on earth only when we have learned to join in giving glory to God in the highest.

Books of the Day

Edited by Elizabeth McCracken

Dr. Van Dusen's Provocative Book

GOD IN THESE TIMES. By Henry P. Van Dusen. Scribners, 1935. Pp. 194. \$2.00.

HERE IS A BLUNT BOOK, with no literary trimmings or strivings after effect. Frankly admitting that something is wrong with men's faith in God today, the author finds the secret of this contemporary sickness of religion in the life of the modern age itself. He regards the religion of today as a typical and wholly loyal child of that age.

The book represents the recasting of a series of lectures given at the Y. M. C. A. Graduate School, Nashville. Although the material was entirely rewritten it still bears the mark of the lecture platform—closely reasoned and highly articulated. Somehow the reader hopes that the lectures themselves may not have been quite so ponderous!

The purpose of the volume is twofold—to define the place conceded to God in the life and thought of these times, and to discover the influence He is actually extending in men's affairs today. It is the contrast between that definition and that discovery which forms the theme.

Dr. Van Dusen, who is the associate professor of systematic theology at Union Theological Seminary, maintains that the weakness of religion in these times lies in the fallacy of abstraction, "the mistaking of the part for the whole, or the reading of the whole in terms of some fragmentary part." He makes a good case for his contention that the thought and life of the past half century have been literally riddled with abstractions of this sort. "Men go astray in their thought of God almost always through some error of abstraction. False ideas of God are partial ideas of God. And partial ideas of God are never long-lived."

Incisively critical of "the apostasy of the religious leadership of the Modern Age," he calls for liberation from the fallacy of abstraction by a vigorous restatement of the theistic position. This plea would be more satisfying to the Churchman if the author revealed more than a scanty appreciation of the Incarnation. For it will take a heightened rather than a lessened grasp of the Incarnation to solve the current dilemma that at the very moment of the world's desperate need the social influence of Christianity stands in critical crisis.

The volume closes with trenchant treatments of two specific issues, the Christian's attitude toward Communism and compromise. The analysis of the first of these questions is a model of fairness and discrimination.

Pleasingly bound and attractively printed, the book is fortified with suggested readings and an adequate index. Some of its quotations lack sound documentation.

C. RANKIN BARNES.

Mr. Walpole Returns to Polchester

THE INQUISITOR. By Hugh Walpole. Doubleday, Doran, 1935. \$2.50.

IT IS only 13 years since Mr. Walpole wrote *The Cathedral*, but its scene was laid at the close of the nineteenth century when the author's home was in "Polchester," which is, of course, Durham. His knowledge of Cathedral events and personages was consequently intimate enough to give his descriptions authenticity; in particular his Archdeacon Brandon was an unmistakable caricature of an actual dignitary.

In his new book Mr. Walpole returns to Polchester but lays the scene at the present day. A study of the changes more than 30 years have wrought would be interesting, but the

author no longer has personal knowledge to guide him; his clerics are little more than shadowy types, among whom Canon Ronder of *The Cathedral*—now grown old—alone has any vitality. It is perhaps because Mr. Walpole realizes this that his story is concerned less with the cathedral and more with the town; he takes as his central character a Satanic money-lender, who has nearly all Polchester in his clutches. The moral miasma he spreads infects the whole city, and is intensified by his disappearance under circumstances that suggest murder. So *The Inquisitor* develops into an analysis of social panic and degeneration. Some of it is finely done, but the abrupt conclusion is merely theatrical. E.

The Christmas Church

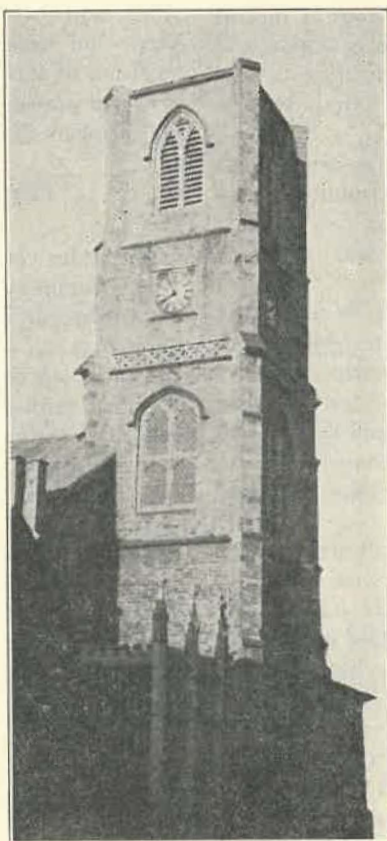
OLD CHELSEA AND SAINT PETER'S CHURCH. Illustrated. By Samuel White Patterson. The Friebele Press. Pp. 147. \$2.00.

PARISHES' HISTORIES are of peculiar importance, as well as of special interest, to the people of the Episcopal Church in America. Upon them the historians of the future must depend not only for details but also for interpretative light upon those details. The Rev. Dr. E. Clowes Chorley gave us last year the really superb history of St. Bartholomew's parish. And now Dr. Samuel White Patterson presents us with this fine history of St. Peter's (on W. 20th St., New York) a parish unique in its beginnings and in its development. The book covers a hundred years, 1836-1936, and is one of the chief events of the centenary which St. Peter's begins to celebrate on December 15th and continues to commemorate throughout 1936.

St. Peter's is called the Christmas Church because of its intimate connection with Clement Clarke Moore. He gave the land on which the church was built and served as vestryman for 14 years, from 1831 to 1845. Before the parish was formally organized, Dr. Moore, professor of Hebrew in the General Theological Seminary, attended the services and interested his family in the Sunday school held in the library of the seminary. This congregation and little school constituted the group which became St. Peter's parish. Even after it was regularly organized, the parish used the seminary chapel for several years, until Dr. Moore's gift and the generous help of Trinity parish made the building of the church possible. This first church was a small edifice, which, when the present St. Peter's was erected, was made into the rectory.

The first rector was a senior in the seminary, the Rev. Benjamin Isaac Haight, who had taught in the Sunday school in the library. His salary was \$300. Of the eight succeeding rectors, the Rev. Dr. Olin Scott Roche served for 45 years. The present rector, the Rev. Richard A. D. Beaty, it is interesting to note, holds the same diocesan office as that held by the first rector, Dr. Haight, namely secretary of the diocese of New York.

Chelsea Village has changed in a hundred years. Dr. Patterson, in vivid words, pictures the memorable episodes in its history. St. Peter's has ministered to the one neighborhood for a century, alternating its method as the old residents gave place to new and the older order to the newer. Today, the parish is meeting the challenge of still further changes. Dr. Patterson is exceptionally well qualified to tell the story of Old Chelsea and Saint Peter's. He has lived all his life in Chelsea and been a member of St. Peter's. As an historian of note, he has specialized in the history of New York City, and loyal devotion has given him a particularly intensive interest in his neighborhood and his parish church.



THE CHRISTMAS CHURCH
St. Peter's, Old Chelsea

NEWS OF THE CHURCH

Bishop Stewart Asks Church Partnership

Chicago Diocesan, in Pastoral Letter, Urges United Effort in Meeting All Problems of Church

CHICAGO—A plea for united effort in meeting the Church's problems, locally and nationally, is made by Bishop Stewart in a pastoral letter addressed to all congregations in the diocese of Chicago last week.

"I call you to face and to help us all to face our duty and privilege in keeping our Church alive and on the march to fulfil the Master's command to go, teach all people, to bring them to Him," says the Bishop in his letter.

"There is no surer way to kill a parish than to minimize its privilege and duty as a sharer in the missionary work outside of its own boundaries. There is no quicker way to ruin a diocese than to exalt its claims above those of the whole Church.

"The Church is not ours. It is our Master's. It is His Body and He is Lord of all. Neighborhood, parish, diocesan, continental, national boundaries, surely these in themselves mean nothing to Him. And they should mean nothing to us other than necessary groupings to emphasize, to italicize our relative loyalties and responsibilities for a world redemption."

Bishop Stewart called upon the diocese to meet the \$63,000 objective set for the National Council in 1936 and the diocesan budget. He asked that the letter be read to all congregations during Advent.

School of Prayer Planned by Albany Retreat Association

ALBANY, N. Y.—Bishop Oldham has appointed the Rev. Reuel L. Howe, rector of St. Stephen's Church, Elsmere, as diocesan director for the national Retreat Association.

The Rev. Mr. Howe has arranged a School of Prayer to be held in his parish church, December 15th to 17th, to be conducted by the Rev. Malcolm S. Taylor, director of Evangelism, Washington, D. C.

Pennsylvania Commission Chosen

PHILADELPHIA—Bishop Taitt has appointed the following clergymen members of the Forward Movement Commission in the diocese of Pennsylvania: the Rev. Messrs. Wallace E. Conkling, James M. Niblo, Granville Taylor, Howard Wier, and Stanley V. Wilcox, chairman.

Bishop Consecrates Memorial

WISCASSET, ME.—In memory of Henry van Bergen Nash, for 30 years lay reader and "a friend to all," Bishop Brewster of Maine consecrated a bronze tablet in St. Philip's Church on November 30th, the anniversary of the death of Mr. Nash.

Archbishop of York Arrives in New York

NEW YORK—The Most Rev. Dr. William Temple, Archbishop of York, arrived here December 6th on the North German Lloyd liner, *Bremen*. He was accompanied by Mrs. Temple.

He was met unofficially by Bishop Cook of Delaware, president of the National Council; the Rev. G. W. Hobbs, executive secretary of the National Council, and the Rev. Floyd W. Tomkins, Jr., American secretary of the World Conference on Faith and Order.

The Archbishop's official reception took place in Washington December 8th, where he was welcomed by the Presiding Bishop, and where he preached a sermon, broadcast over the "Church of the Air." The sermon is reproduced in full elsewhere in this issue of THE LIVING CHURCH.

Social Service Group Studies Security Act

PHILADELPHIA—An important meeting of the Social Service Commission of the Province of Washington was held in Philadelphia November 19th with Bishop Sterrett of Bethlehem in the chair. One of the important matters coming before the commission was the discussion of what the various states needed to do to garner the benefits of the Social Security Act passed at the recent session of Congress. The Rev. J. Keith M. Lee reported for Virginia, the Rev. W. Carroll Brooke for West Virginia, the Rev. George W. Dow for the District of Columbia, the Rev. Charles F. Penniman for Delaware, and Clinton Rogers Woodruff for Pennsylvania.

Among other questions considered were: Can the Hasty Marriage Act be made effective throughout the Province, and What should the commission do with regard to the question of preparation for marriage? This led to an animated discussion and resulted in the authorization of a committee to prepare a report.

New C. M. H. Secretary Appointed

NEW YORK—The Rev. Almon R. Pepper has accepted the office of executive secretary of the National Council Church Mission of Help, effective January 1st.

Dr. Reinheimer Accepts Election to Episcopate

ROCHESTER, N. Y.—The Rev. Bartel H. Reinheimer, elected Bishop Coadjutor of Rochester November 19th, has announced his acceptance of the election. The Rev. Dr. Reinheimer is at present executive secretary of the Field Department of the National Council.

Bishops Question Dr. Torok's Status

Letter Released by Bishop Manning Protests Appointment as Assistant in Eau Claire

NEW YORK—Bishop Manning has made public a letter to the Presiding Bishop protesting against the service recently held at Christ Church Cathedral, Eau Claire, Wis., by which the Rt. Rev. Dr. John Torok was received as a Bishop in the American Episcopal Church. The letter, which is signed not only by Bishop Manning but by Bishops Mann of Pittsburgh and Ward of Erie, is as follows:

"Dear Bishop Perry:

"We, the undersigned bishops of the Church, desire to present to you our respectful protest concerning the service which was held in the Cathedral Church of the diocese of Eau Claire on Sunday, November 17th.

"At that service, according to the editorial in THE LIVING CHURCH, issue of November 23d, the Rt. Rev. Dr. John Torok was formally received as 'a bishop in the American Episcopal Church.'

"In a news article of the same issue we are informed that by this ceremony Bishop Torok gained regular status as a bishop in this Church in good standing, but without seat or vote in the House of Bishops. He has been appointed Assistant to the Bishop of Eau Claire."

"This to us is an amazing statement. You will, of course, recall that the Report of the Special Committee, which was appointed by you to investigate the matter of Dr. Torok's consecration, and which reported at the meeting of the House of Bishops in Houston that in their judgment the consecration was valid, though irregular, was not even received by the House. In other words, the House took no action whatever regarding the validity of the consecration. The Bishop of Eau Claire was present and is cognizant of all this.

"Furthermore, the bishops present at Houston are aware that other serious matters concerning Dr. Torok were laid before the House, matters which apparently have been quite ignored by the Bishop of Eau Claire in the service in his Cathedral in which he received Dr. Torok as a bishop of the Episcopal Church 'in good standing,' and proceeded to appoint him as his Assistant in the diocese of Eau Claire.

"It appears to us that this procedure on the part of the Bishop of Eau Claire is in clear defiance of the action of the House of Bishops at Houston and is calculated to bring discredit upon the whole Church.

"For this reason we feel bound to lay before you our respectful protest.

"Faithfully yours,

"(Signed) ALEXANDER MANN,
Bishop of Pittsburgh
JOHN C. WARD,
Bishop of Erie
WILLIAM T. MANNING,
Bishop of New York."

Bishop Wilson of Eau Claire has released a statement, which appears on the next page, defending his action.

Bishop Wilson Gives Reasons for Action

Asserts Bishop Torok's Reception as
Eau Claire Assistant Approved by
House of Bishops

EAU CLAIRE, WIS.—Bishop Wilson of Eau Claire released, December 9th, an open letter to the Presiding Bishop answering the letter of Bishop Manning, Bishop Mann, and Bishop Ward, and stating the steps which had been taken toward reception of Bishop Torok as assistant in Eau Claire, with which steps, the letter states, the Presiding Bishop was already familiar.

The text of the letter follows:

Dear Bishop Perry:

The open letter signed by the Bishops of New York, Pittsburgh, and Erie regarding my reception of Bishop Torok on November 17th is addressed to you but is directed against me. Passing over the propriety of releasing such a letter to the secular press, I am constrained to reply to you even though you are familiar with the course of events since I have reported to you regularly all that has been done.

In the first place we both recall that Bishop Torok did not approach the Episcopal Church two years ago on his own initiative. He was pressed into it by others out of consideration for the good name of the Church. The less said about that the better but the Bishop of Pittsburgh has reason to know all about it which makes it the more surprising that he should now speak of bringing "discredit upon the Church." The peculiar circumstances of two years ago led you to appoint a committee of investigation in January, 1934. You asked me to be chairman of this committee with the Rev. Frank Gavin and Mr. Origen S. Seymour as the other two members. That is how I came into the picture totally ignorant of everything connected with the case. Our committee set to work and began to uncover a mass of amazing information. After many weeks of study we presented a report (not mine but the unanimous report of the committee) to the Commission on Ecclesiastical Relations in April, 1934 recommending a course of procedure which would give Bishop Torok his place as a Bishop in the Church. After hours of discussion the Commission on Ecclesiastical Relations approved of our recommendation and asked me to take charge and work out the program as adopted. I did not ask for it. It was given me to do and I accepted with natural hesitation because I could easily foresee many probable obstacles on the horizon. For that very reason I moved with the greatest care in the effort to avoid any possible suggestions of overstepping my position.

I made full explanation to the standing committee of my diocese and secured their consent before placing the matter before my diocesan council in May, 1934. In asking the council to elect Bishop Torok as suffragan I made his election contingent on the ratification of General Convention. This was not necessary. As the canon on the election of suffragan bishops stood at that time we were quite competent to elect, receive, and install Bishop Torok in that office without any ratification, simply notifying the Church of an accomplished fact. This was made clear to the House of Bishops at Atlantic City the following October by one of the oldest and

most highly esteemed members of the House. In fact it was so very clear that the Bishop of New York insisted on having the canon changed so that it would thereafter forbid the very thing which I had already declined to do. On that understanding my diocesan council elected Bishop Torok and I carried the papers to General Convention. After the question had been discussed in the House of Bishops the House declined to give confirmation but the resolution of disapproval was carefully phrased to leave open the question of Bishop Torok's consecration and his status in the Church. While I disagreed with the House I accepted their verdict and dropped the suffragan bishop idea. However, I announced on the floor that I could not let the matter rest and would proceed on a different line. Bishop after bishop came to me urging me not to drop it and offering suggestions as to how it might be satisfactorily handled.

With the suffragan election out of the way I then asked the Presiding Bishop to appoint a special committee to inquire into the consecration of Bishop Torok and his status in the Church because of the anomalous position in which he was left as a clergyman in my diocese. Such a special committee was appointed consisting of the Bishops of Western Michigan, Michigan, and Ohio and I saw to it that this was announced through the Church press. I spent an entire day with this committee going into every phase of the situation. They made their report at the meeting of the House of Bishops in Houston in November, 1935, during a session "in council" which is traditionally supposed to be confidential. The open letter has ignored the confidential character of this session and therefore compels me to do the same. The report was in the form of a statement calling for no action but clearing Bishop Torok by recording the fact that the committee was satisfied as to the validity of his consecration and considered it proper and advisable that he should be received as a Bishop in the Church. I pointed out to the Bishops that there was no canonical obstacle to my receiving him on my own responsibility but that I was unwilling to do so without giving them an opportunity for advice and counsel. I explained that they might do one of three things—express their approval of the report, or their disapproval, or simply let it be received, leaving the whole matter in my hands as a diocesan question to be handled according to my best judgment. The House followed the third course. When meeting "in council" the Bishops never take formal action on anything. In this case the report was automatically received, going to you as Presiding Bishop to whom it was addressed. You thereupon informed the Bishops that no action had been asked or taken and that the matter was left in my hands. The open letter complains that "The House took no action" and that "The Bishop of Eau Claire was present and is cognizant of all this." Yes, I was present and am cognizant of the fact that I have proceeded in conformity with the mind of the House. The Bishop of New York was not there which may account for the error in the open letter. After this session I consulted a dozen or more of the Bishops personally and told them that I now proposed to receive Bishop Torok in due form thereby according him a status similar to that of the late Bishop Courtney, the Canadian Bishop for many years rector of St. James' Church, New York. Without exception they agreed with me. One of them remarked that 70 per cent of the House would be disappointed if I didn't.

I know that there have been and still are rumors afloat. A few of them I have been able to nail down only to see them expire from malnutrition. Most of them are anonymous and evasive. I offered to bring Bishop Torok

Religion in Schools Backed by "Advocate"

Methodist Journal Claims Religion
Should Coöperate With State;
Scores Secularist Education

SAN FRANCISCO (NCJC)—Declaring that "Protestants have made sure that Roman Catholics should not get 'more than their share' and in so doing have handed over the whole situation to the secularists," the Pacific edition of the *Christian Advocate*, organ of the Methodist Episcopal Church, urges in the current issue that Protestants revise their traditional attitude toward religious education in the schools.

In a plea for a new policy, the *Advocate* calls for "straight thinking on a vital question." "Where the past policy has gotten us," the editorial declares, "is clearly shown by the present situation in American society, dominated as it is by irreligion, materialism, and self-indulgence. That condition is due chiefly to the fact that Protestantism has not done its full duty."

The *Advocate* refers to the rejection by the Chicago Church Federation of a \$1,500,000 W. P. A. offer and of the endorsement of this rejection by the *Christian Century* and by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, as "an indication of a spirit of determination in American Protestantism to preserve at all costs the cherished principle of the separation of Church and State."

"That was the conventionally proper position to take and undoubtedly represents the views of at least ninety per cent of the Protestants in the United States," it declares. "And yet there is a grave question whether their spokesmen were not all of them wrong."

"The action of the government in making the offer shows clearly an absence of Fascist tendencies," the editorial further asserts. "Imagine Hitler or Mussolini doing it!" It continues by warning that "the rejection of the Chicago offer, even though it is in harmony with the Protestant attitude for seventy-five years, plays right into the hands of the totalitarianism for which Hitler and Mussolini stand."

"The Church to be effective must speak on something besides prayer and immortality." "If it claims no place in the life that now is, its influence will largely pass. It must learn to coöperate with the State as well as criticize it."

before any competent investigating committee and sift these things down to the last shred. I said we would both welcome an opportunity to come to grips with them. Somehow I have found no takers for my offer.

To sum up, step by step I have carefully carried the question through my original committee, the Commission on Ecclesiastical Relations, my standing committee, my diocesan council, the House of Bishops at General Convention, the special investigating committee, and the House of Bishops at Houston. Records are easily available to authenticate each of these steps. In view of all this I would like to ask what the open letter means by "defiance." Defiance of whom?

RT. REV. FRANK E. WILSON, D.D.,
Bishop of Eau Claire.

Racine College Sold to St. Mary's Home

Historical School Property Saved
for Church as Children's Home;
also to be Retreat Center

CHICAGO—That old Racine College, one of the historical spots of the Church in the middle west, has been saved to the Church, is shown by a recent announcement that St. Mary's Home for Children, Chicago, has purchased the college property. For the present the property will be used during the summer as a summer home for the children.

As soon as funds are available for necessary repairs and maintenance of Taylor Hall, a retreat and conference work will be started there. The title to be given to the work is the DeKoven Foundation for Church Work.

Later still it is hoped to expand the work still farther. There has been a great deal of apprehension as to the future of the Racine College grounds in recent years. After the college itself was closed, the property was used for a military school, promoted largely by Chicago interests. This plan eventually was abandoned. Then the children of St. Mary's Home spent several summers there. Previously they had gone to Doddridge Farm, near Libertyville, established for this specific purpose by Britton I. Budd, Chicago traction official, in memory of Mrs. Budd. Since the depression, there has not been money to operate Doddridge Farm.

Dr. Franklin Visits Mission

Staff, Outstations, at Manila

MANILA (Via China Clipper)—Dr. Lewis B. Franklin arrived in Manila on Sunday, November 24th, on the *Empress of Canada*, and after a quiet day in the city, visiting the Cathedral and meeting the various members of the mission staff and others, left on Monday morning for Baguio. While there he had an opportunity of seeing Easter School, the Church of the Resurrection, and Brent School, and attended a service at Trinidad outstation. Dr. Franklin left the following day for Bontoc, over the mountain trail (Mount Dana). He attended service at All Saints', looked over the school for Igorot boys and girls, then went on to Sagada. He visited Tanulong, in company with Bishop Mosher, where the latter went for a confirmation visitation. Later, Dr. Franklin crossed over to the mission station at Besao, returning for Thanksgiving Day with Fr. Lee L. Rose. Dr. Franklin returned to Manila over the Cervantes trail, and Tagudin, on Saturday, November 30th, in time to see the China Clipper at rest on Manila Bay waters, and made an address in the Cathedral of St. Mary and St. John, December 1st.

Dr. Franklin expressed himself as deeply impressed with the extent and quality of the work in the Mountain Province and with the personnel.

Forward Movement Manual for Epiphany and Pre-Lent Stresses Youth, Education

CINCINNATI—Youth and education is the theme of Forward Movement literature for Epiphany-pre-Lent. The general subject of the Forward Movement manual of Bible readings and meditations, *Forward—Day by Day*, is Growth and Training in Home and Church. The manual sells at the rate of 50 copies for \$1.00.

Two special booklets prepared by the Department of Religious Education, National Council, for use during this season are being published by the Forward Movement Commission.

Youth and Education, a booklet giving a parish program and for the use of leaders, teachers, parent-teacher groups, is being supplied at 10 cents a copy.

Your Parish and Its Young People, a smaller booklet dealing with youth activities, is published at five cents a copy.

Orders for thousands of copies of the manual already have been received at the commission's offices, 223 West Seventh street, Cincinnati.

Socialist Christians Publish New Quarterly

NEW HAVEN, CONN. (NCJC)—A new quarterly called *Radical Religion*, published by The Fellowship of Socialist Christians, made its appearance today.

An announcement as to the future policy of the journal declares: "The magazine will carry good substantial articles dealing with such questions as have to do with the philosophy and strategy of Christians in their social and political relationships. There will also be news notes on the Fellowship and editorials."

The main feature of the first issue is an article by Dr. Reinhold Niebuhr, chairman of the Fellowship, entitled, *Is Religion Counter-Revolutionary?*

Methodist Union Plan Approved

CINCINNATI (NCJC)—The plan of union of the three branches of the Methodist Church was unanimously approved December 4th by the full joint committee consisting of representatives of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church, which met at the Cincinnati Club.

Church of England Bars Women from Priesthood

LONDON—A commission appointed by the Archbishops of Canterbury and York issued a report December 5th ruling out the admission of women to the priesthood.

The commission, headed by the Bishop of Carlyle, advocated recognition of the order of deaconesses, but stated that in view of the past history and existing conditions of the Christian Church, it did not feel able to recommend the admission of women to the priesthood.

President Deplores Attack on Churches

Roosevelt Orders Navy Department
to Refrain From Commenting
Upon Civilian Organizations

WASHINGTON, D. C. (NCJC)—Navy officials, upon instructions from President Roosevelt, will henceforth cease to attack Churches and Church organizations, as the result of a conference held recently between the President, Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, and Dr. Joseph R. Sizoo, pastor of the New York Avenue Presbyterian Church of this city and chairman of the General Committee on Army and Navy Chaplains.

President Roosevelt, it was learned, showed extreme displeasure at the procedure of the Navy Department representatives in going beyond its proper functions by criticizing the Federal Council of Churches and other civilian organizations in a memorandum circulated by the Naval Intelligence Section. The President, it was learned, expressed his high regard for the Churches and the Federal Council and declared he has no misgiving about them. He said that he had sent word to both the Army and Navy Departments that henceforth they are to make no comment about any civilian organization and its policies, whether favorable or unfavorable, without his specific consent.

Attacks on the Churches and the Federal Council by Naval officials alleged that they were giving "aid and comfort to the Communist movement and party."

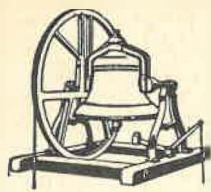
Mrs. Stetson's Will Leaves Funds for Church Institutions

NEW YORK—Trinity Chapel Home for Aged Church Women and St. Luke's Home for Aged Gentlewomen each receive \$5,000 under the will of Mrs. Caleb R. Stetson who died on November 22d. Trinity Church Association also is given \$5,000. Sixty per cent of the residuary estate is willed to the General Theological Seminary, to establish a scholarship fund in memory of Dr. Stetson.

Requests to institutions elsewhere include twenty per cent of the residuary estate to the University of the South, for the Caleb R. Stetson Memorial Fund, the income to be used for library purposes; \$1,000 each to St. Mark's Church, Washington, and the Washington Cathedral.

South Florida Church Consecrated

ST. CLOUD, FLA.—The consecration of the Church of St. Luke and St. Peter on November 21st in St. Cloud, diocese of South Florida, marked a notable achievement by the small congregation and the rector, Rev. Eldred C. Simkins. There was a large attendance both of local residents and of clergy and other friends who came from distant points.



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New Oxford Bible Used

at Church of Heavenly

Rest on Bible Sunday

NEW YORK—On December 8th, Bible Sunday, the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, preached on the Bible, and a copy of the New Oxford Bible was used for the lessons, which were read by the Rev. Gilbert Darlington, senior secretary of the American Bible Society.

The publication of the New Oxford Bible which is undoubtedly the most beautiful example of the printer's art since the dawn of printing, coincides with the commemoration of the 400th anniversary of the printing of the English Bible.

The New Bible was produced in England at the Oxford University Press under the direction of Bruce Rogers.

The text is the Authorized King James' Version, set solidly in prose with paragraphs indented and adorned with initial letters. The metrical books and passages are set in verse. This edition is limited to 200 copies printed on hand-made paper, 40 of which were allotted for sale in the United States, the remaining 160 being assigned to England and the rest of the world.

The copy belonging to the Church of the Heavenly Rest is the gift of Percy L. Hance, a vestryman, son of John A. Hance, senior warden, in memory of his sister, Mabel L. Hance. It has been specially bound in hand-tooled leather of ecclesiastical violet.

A special lectern was made for the new Bible.

Bishop Johnson Holds Mission

at St. James', Atlantic City

ATLANTIC CITY, N. J.—The worst "nor'easter" storm in many years did not prevent large gatherings in St. James' Church, the Rev. Dr. Warren W. Way, rector, on seven evenings for the services of a city-wide mission held under the leadership of Bishop Johnson of Colorado.

The missionary, in the course of his addresses, argued that "the only solution for the chaos of the world today is an absolute belief in Jesus Christ and the practice of His teachings. Man stripped of the civilizing power of religion may be classed in three categories—wolf, peacock, and pig. To prey, strut, and wallow is the nature of the beast, not of man endowed with an immortal soul. Christ's religion is the religion of truth, beauty, and above all, of love. Christ is the supreme leader because the only true lover of all humanity.

Roman Catholics Seek New Economic Order

Many Priests and Nuns Advocate
Constitutional Amendment on
"Occupational Groups" Lines

WASHINGTON—According to an NCWC despatch, a statement advocating a constitutional amendment to permit the establishment in the United States of the system of "occupational groups," signed by 131 Roman Catholic leaders of economic thought, was issued November 29th by the Department of Social Action of the National Catholic Welfare Conference.

The "occupational groups" system is declared in the statement to be "the essence of the Pope's program" as found in the encyclical, Reconstructing the Social Order. The statement is entitled Organized Social Justice, and is signed by many distinguished priests, nuns, and prominent members of the laity.

"A right social order," it says, "is a partnership for the common good between government—federal, state, and city—and the self-governing, democratically organized membership of industries, of farming, of trade, and of the professions."

Among other modifications of the NRA structure, which the statement calls "fairly comparable with the proposed occupational groups," with the exception of alleged inadequacy of employee representation, the statement says:

(a) Economic self-government should be extended to farmers and to the professions; (b) a council or federation of all the organized industries and professions should be formed to handle their relations to one another and to the whole community; (c) government should have the power not only to prevent wrong, but to be a positive agent in promoting the common welfare."

Women to Stress Spiritual

Goals as Pledges Increase

FORT THOMAS, KY.—Women of St. Andrew's Church are not to raise money for the parish through bazaars and sales in 1936. They are to devote their attention to spiritual goals, rather than to monetary. This is the result of a recent resolution, whereby the money formerly raised by the Woman's Auxiliary is to be raised through regular subscriptions. The rector, the Rev. J. Wilson Hunter, sees this as a manifestation of the Forward Movement in the parish.

Conference of Mission Clergy

of Lexington Held at Corbin

CORBIN, KY.—The first annual conference of the clergy serving the mountain missions in the diocese of Lexington was held here on November 15th. Archdeacon Gerald H. Catlin, Jr., led the discussions and closed the meeting with a meditation. Bishop Abbott of Lexington attended, and in the discussions gave inspiration and encouragement to his clergy.

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New York W.A. Hears Missionary Leaders

Dr. Reinheimer and Bishop Howden
Tell of Mission Work; Bishop Man-
ning Offers Three-Point Program

NEW YORK—Bishop Manning of New York opened the Advent Meeting of the Diocesan Branch of the Woman's Auxiliary in Synod Hall on Tuesday, December 3d, with a speech in which he said that he depended upon the Woman's Auxiliary (1) to help raise the Diocesan Quota of \$400,000 before the end of the year; (2) so to extend and strengthen the Woman's Auxiliary that every parish and every mission in the diocese shall have a branch; and (3) to do their utmost in that great endeavor of the Church, the Forward Movement.

The first speaker of the afternoon was the Rev. Dr. Bartel H. Reinheimer, Executive Secretary of the Field Department of the National Council and Bishop Coadjutor-elect of Rochester. Dr. Reinheimer gave a very interesting address on "our Missions in Latin America." He said in part:

"There are tidal marks in Latin America, made by man, analogous to the tidal lines left by the sea. One of these is white; another is black; a third is yellow. The white mark indicates the place reached by North American influence. That high tide has receded, leaving only a line. In Cuba today, one sees signs which read: '80% Cubanos.' In Mexico, the signs read: '90% Mexicanos.' These signs are symptomatic of the recession of North American influence. In Puerto Rico, where once there were American teachers, using English in the schools, the teachers are now Puerto Ricans, using Spanish. As for Mexico, the entire situation has changed. The American Church first sent missionaries there to minister to the Americans in Mexico; Bishop Aves was an American. Today, the American Church Mission is ministering to Mexicans, under Bishop Salinas y Velasco.

"The black tidal line has to do with the West Indian Negroes in Haiti and the Dominican Republic. They were drawn from the British West Indies when their labor was needed in Haiti; now, they are stranded. We must remember that they are fellow Anglicans, our brothers in Christ.

"The yellow line was left when the flood of gold receded. Not only have investments fallen low; but our devotion has receded. Schools and hospitals that are sorely needed are closed in many of our stations in Latin America for lack of money.

"These three tidal marks are our challenge: the white mark, to our sincerity; the black, to our fellowship; the yellow, to our stewardship."

The second speaker was Bishop Howden of New Mexico, who gave a fine address on Among the Navajos in New Mexico. Bishop Howden said in part:

"The Indian problem is not a racial problem; it is a tribal problem and an individual problem. An Indian may be capable of American citizenship in the highest sense of the term; but this depends upon the tribe to which he belongs, and the location of that tribe. The Navajos live in three sections of

three states—New Mexico, Arizona, and Utah. The area is as large as the whole of New England without Maine. There are 45,000 Navajos in this territory, one-sixth of the total Indian population of the United States. And they are the most neglected group of Indians in the entire land. They are nomadic because they are obliged to be; their territory is desert country. The Navajos cannot live on the land the Government has given to them. No railroad crosses it; it has only one stream of living water. So these Indians have become herdsmen, wandering over the land with their sheep and goats. And time will not solve their problem, by the process of elimination. In 1869, there were 9,000 Navajos, by census count; today, there are 45,000.

"The Christian religion has not yet won them, partly because they are so intensely religious and so loyal to their ancient faith and customs. Out of 45,000, there are only 400 who are members of any Christian Church. Perhaps, there are in all about 4,000 'mission Indians'—that is, Navajos who have some connection with our missions or other missions. These Indians can be won in only one way: Christian social service. Only by entering into their lives and by helping them in the Name of Christ can they be touched. We have \$3,500 allotted to us, to do this work for 13,000 Indians. Ask yourselves how much we can do! The cut in the budget is suicidal for us. We need money and we need more workers."

The meeting in Synod Hall, the largest in the history of the diocese, was preceded by a corporate Communion in the Cathedral of St. John the Divine, at which Bishop Manning was the celebrant. Bishop Cook of Delaware, president of the National Council, was the preacher.

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New Headquarters Given to Philadelphia C. M. H.

PHILADELPHIA — Announcement was made December 6th that the Church Mission of Help has received the gift of a large centrally located residence to be its headquarters and to provide it with the opportunity of expanding its service to the community.

The property, a large four-story house, was said to be the gift of a member of the board of managers of the Church Mission of Help, and in addition the gift also included the nucleus of an endowment fund.

The donor preferred to remain anonymous.

“Alphabetical Nights” Aid Forward Movement Program at St. Barnabas’, Chicago

CHICAGO—The Forward Movement program in St. Barnabas’ Church here includes daily intercessions at the chapel altar, house-to-house calls in search for the unchurched, and “alphabetical nights” for lapsed communicants.

Where there are third and fourth floor apartment buildings, the Forward Movement provides something of the joy of “mountain climbing in the Alps,” said the Rev. W. S. Pond, rector, in commenting on the house-to-house calls.

The rector, in his “alphabetical nights” plan, invites all parishioners, whose names begin with a particular letter, to the church for a brief service, hymns, a conference on what Christ expects of His disciples, and what might be expected from parishioners who have, or do not have, income, leisure, and other opportunities for service.

25th Anniversary of Bishop Beecher

Western Nebraska Leader’s 25th Year as Bishop Observed in Well Attended Ceremonies

HASTINGS, NEBR.—Distinguished citizens, hundreds of Churchmen and officials in the State, in the Masonic Fraternity, and in the Union Pacific System, from all sections of Nebraska, participated in the celebration of the 25th anniversary of the consecration of Bishop Beecher of Western Nebraska.

The observance of this event began on November 30th with a Holy Communion in St. Mark’s Pro-Cathedral. The Bishop was the celebrant, assisted by the Very Rev. Francis R. Lee, dean of the Pro-Cathedral, and Bishop Keeler, Coadjutor of Minnesota and president of the province of the Northwest. In the afternoon a reception was tendered the Bishop and Mrs. Beecher in the Clarke Hotel.

On December 1st there was a celebration of the Holy Communion at 8:00 A.M., a children’s Eucharist at 9:30 A.M., and a choral Eucharist at 11:00 A.M. Bishop Keeler, representing the Province, was the preacher.

A banquet given in honor of Bishop and Mrs. Beecher was held in the Clarke Hotel on Sunday, December 1st, at 1:00 o’clock. The Governor of the state, the Hon. Roy E. Cochran, the former attorney-general of the state, the Hon. Paul E. Good, Bishop Keeler, Bishop Shaylor of Nebraska, the Very Rev. Francis R. Lee, and William C. Ramsey, grand master of the Masonic Fraternity of the state, were among the speakers.

Bishop Beecher was the recipient of a large purse. The gift was made possible by his many friends.

Christians and Jews to Stress Mutual Interests

ST. PAUL, MINN. (NCJC)—A group of Christians and Jews in this city is planning to broadcast a series of 12 programs during the winter season based on the general theme: When Jew and Christian Meet.

The object is to stress the number of ideas of common interest to both Jew and Christian “so that the general public may realize that there are more things that unite us than tend to divide us.”

Some of the topics to be discussed are: International Peace, Civic Righteousness, Religious Fellowship, Philanthropy, the Rights of Children, Social Security, Religion and Politics, the Dignity of Labor, and the Need of Religious Affiliation.

Dr. Gavin at West Orange

WEST ORANGE, N. J.—The Rev. Dr. Frank Gavin, professor of Church History at General Theological Seminary, will preach at Holy Innocents’ Church here every Sunday until a date as yet unannounced.

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Texas Young People Study Coördination

Executive Board Appoints Committee to Decide Upon Common Objective, in Meeting at Houston

HOUSTON, TEX.—Coördination of all young people's groups in the diocese of Texas was projected in a meeting of the young people's executive board of the diocese held at Houston November 29th to December 1st at Christ Church parish house. A committee composed of representatives of every young people's organization, including Junior Daughters of the King, St. Vincent's Guild, Girls' Friendly Society, Order of Sir Galahad, the Young People's Service League, and others, was appointed, to meet early in the spring to decide upon a common objective and to work toward a coördinated young people's program.

Thomas W. Little, president of the Waco League and diocesan Y. P. S. L. president, presided over the sessions, which were attended 100 per cent by both young people and advisers.

Definite plans were made to encourage each young people's group to have a library, to promote the Young People's Thank Offering, to strengthen the Bishop's branch

Church Heads Support Efforts for Neutrality

NEW YORK—The official heads of 25 religious denominations of the country, in a letter to President Roosevelt, strongly support the government's efforts to keep the United States out of war by discouraging trade in war materials with belligerent nations.

The letter to the President, made public December 4th by Dr. Walter W. Van Kirk of the Federal Council of Churches, calls for the enactment of permanent neutrality legislation providing "for the placing of an embargo on munitions of war, loans, credits, and basic raw materials, other than food, to nations engaging in military conflict." Dr. Van Kirk pointed out that the Church leaders signing their names to the communication addressed to the President were acting as individuals and not as speaking officially for their respective denominations.

of the Y. P. S. L., to stimulate interest in the *Snap* (young people's diocesan paper), to help develop the Negro young people's work, and to use every possible means to cooperate with the National Commission in the Youth Forward Together Movement of the Episcopal Church. Special emphasis was placed on the Forward Movement and youth's share in it.

Untouchables Burn Sacred Hindu Books

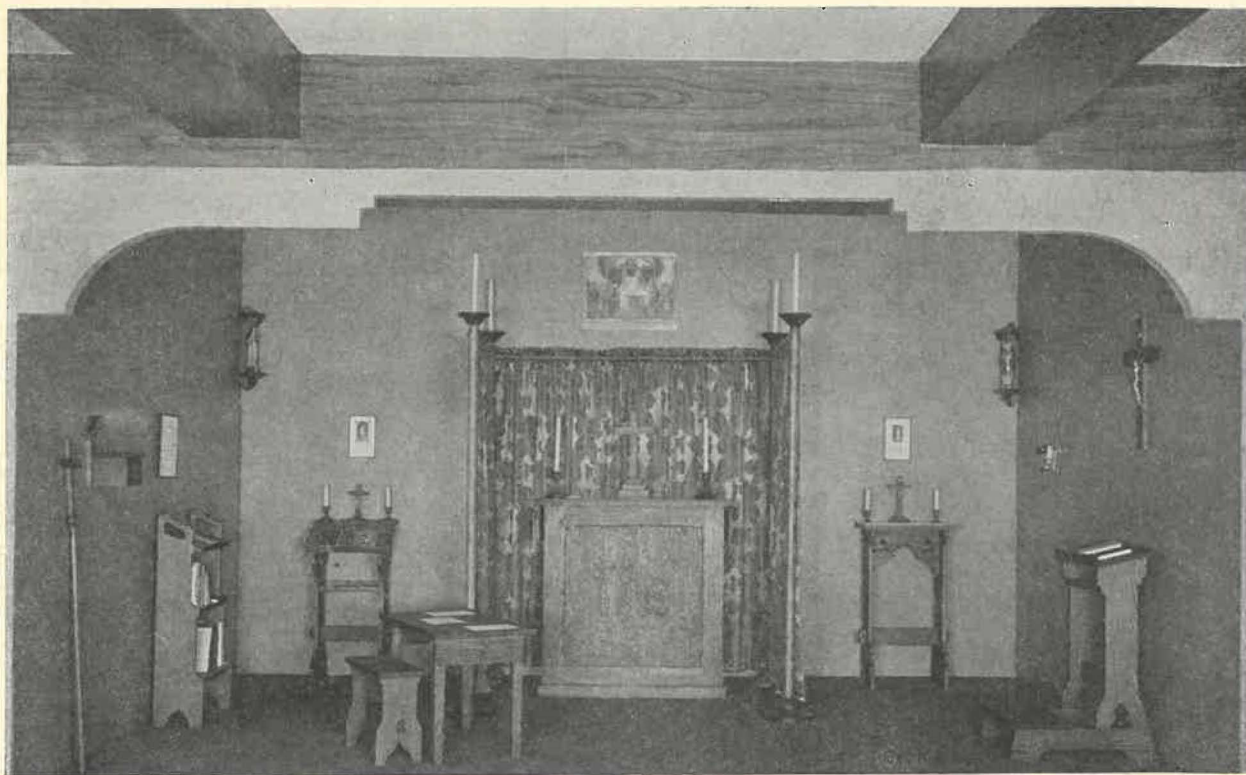
Underprivileged Declare Break With Ancestral Faith in Ceremonies Repudiating Doctrines

NAGPUR, INDIA (NCJC)—Following the decision of the depressed classes, recently made under the leadership of Dr. Ambedkar, to leave the Hindu fold, about 1,000 depressed-class youths from villages in Nasik district (Bombay presidency) met at a conference recently and performed "obsequies" to Hinduism.

The ceremonies included the burning of the *Manu Suriti* (Laws of Manu) and other Hindu sacred books upholding untouchability. A pyre was prepared into which books, one after another, were unceremoniously thrown to the accompaniment of funeral orations detailing the offending passages in the books.

Chicago Catholic Club to Meet

CHICAGO—The Rev. John Crippen Evans, religious editor of the *Chicago Tribune*, will be the speaker at the monthly meeting of the Catholic Club of Chicago, Monday, December 16th, at the Church of the Advent.



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AMMIDON AND COMPANY, 31 S. Frederick St., Baltimore, Md.

Bishop Manning to Deliver Forward Movement Addresses

NEW YORK—Bishop Manning, at the request of the Church Club of New York and of the Woman's Auxiliary of the diocese, will deliver four addresses on the Forward Movement on Wednesdays during the Epiphany season. The dates are January 15th, 22d, 29th, and February 5th, from 5:15 to 6 o'clock. The place, to be announced later, will be a central location.

The clergy have been asked to give timely notice of these addresses, and to extend an invitation to all to attend, most especially the younger people.

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In loving memory of LOUIS BYRAM CARTER who entered into rest December 15, 1927.
"May light perpetual shine upon him."

GEORGE TUCKER LYNCH

Entered into life eternal, November 22, 1935, GEORGE TUCKER LYNCH, father of the Rev. Francis F. Lynch, of Lexington, Ky.
"I have fought the good fight, I have kept the faith."

KARL VON SCHWARTZENBERG SCHWARTZ

In loving memory of KARL VON SCHWARTZENBERG SCHWARTZ, priest and doctor, who entered into rest December 9, 1924.
"Rest eternal grant unto him, O Lord, and let light perpetual shine upon him."

ELIZABETH ADELAIDE TOWLE

In loving memory of ELIZABETH ADELAIDE TOWLE, a devoted Churchwoman, and communicant of Grace Church, Salem, Mass., who entered into the eternal life, December 13, 1930.
"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

Memorial Announcement

On Sunday, November 3d, within the octave of All Saints, magnificently wrought golden eucharistic candlesticks were blessed on the high altar of St. Mark's Church by the Rev. Frank Stanford Persons, II, rector.

These were given as a memorial to Mr. WILLIAM RICHARDS BUTLER, a warden, vestryman, and superintendent of the Church school for many years. At one time Mr. Butler was organist and choir-master. For a number of years he maintained a successful mission at Packerton at his own expense. Two sisters of Mr. Butler, Mrs. Chester A. Braman of New York, and Miss Fanny Butler of Mauch Chunk presented this memorial.

The candlesticks were made as companion pieces to the golden, jeweled cross. This cross, cleverly and softly lighted from the interior is a memorial to Mrs. JOSEPHINE V. REMMEL, a benefactor of the church.

Died

HARRISON—KATE MINIS HARRISON, beloved daughter of the late John Alexander Harrison, D.D., and grand-daughter of the late Samuel Jordan Harrison of Lynchburg, Va., entered into Life Eternal on the morning of November 4, 1935. Requiem Eucharist and burial in Demopolis, Ala., her beloved home.
"The Song of Triumph has begun. Alleluiah."

SISTER KATHARINE SOPHIA—SISTER KATHARINE SOPHIA, of the Community of St. John Baptist, Ralston, N. J., died on November 28, 1935. Daughter of the late Richard and Susan Stockton of Princeton, N. J.

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GEORGE N. DEYO, PRIEST

NEW YORK—The Rev. George Nelson Deyo, rector emeritus of the Church of the Advocate here, died November 14th at St. Luke's Hospital. He was rector of the Church of the Advocate for more than 25 years.

The Rev. Mr. Deyo was born at Highland, the son of John C. Deyo and Jane Atkins Deyo. He attended St. Stephen's College, Seabury Theological Seminary, and Leland Stanford, Jr., University. He graduated from the Church Divinity School of the Pacific in 1895. Ordained deacon in 1893 by Bishop Leonard, he was priested in 1895 by Bishop Nichols. He married Emily Noble of New York in 1908. His second wife, whom he married in 1915 was Emily T. Hough of New York.

In 1892, the Rev. Mr. Deyo was principal of St. Mark's Academy, Salt Lake. He was the missionary at St. Peter's, Coronado, Calif., in 1893, and was in charge of St. Luke's Church, Los Angeles, in 1896. In 1898 he was curate of Calvary Parish, New York, becoming curate of St. Augustine's Chapel, Trinity parish, in 1901. From 1906 until the time of his retirement in 1933 he was the rector of the Church of the Advocate, holding from 1916 to 1927 the position of chaplain to the Home for Incurables in New York City.

The Rev. Johnstone Beech, present rector of the Church of the Advocate, said the requiem, and the burial office was read by Bishop Lloyd, Suffragan of New York. Other clergy were present at the funeral, which was held November 18th.

GEORGE L. DROWNE, PRIEST

PROVIDENCE, R. I.—The Rev. George Leonard Drowne, retired clergyman whose name was placed on the non-parochial list in 1930, died December 5th, at the Rhode Island Hospital following an operation. He was in his 62d year. He leaves no near relatives.

The grandson of Dr. Solomon Drowne, a noted professor of botany at Brown University, the Rev. Mr. Drowne graduated from that university in 1898. In 1900 and 1901 he studied at Harvard Divinity School. The following year he attended Union Theological Seminary. Clark University in Worcester, Mass., awarded him a Master of Arts degree in 1906 while he was both instructing in English at the university and doing newspaper work.

In 1913 he became managing editor of the Newark, N. J., *Evening News*, but the following year he decided to enter the ministry and was ordained a minister in the Congregational Church. He served two parishes in that denomination, one at Hampton, Conn., and the other at Rye, N. H. In 1918 he was ordained deacon by Bishop Lawrence of Massachusetts, and the following year raised to the priesthood by Bishop Babcock. His parishes

were: Trinity Church, Stoughton, which he served as associate rector; Grace Church, New Bedford, as assistant; St. Paul's Church, Plainfield, Conn.

The funeral was held on Sunday afternoon, December 8th, in the Church of the Redeemer, the rector, the Rev. Donald J. Campbell, officiating.

OWEN J. PRIOR

TRENTON, N. J.—The Cathedral congregation and the diocese have lost one of their most loyal, active, and able laymen in the death of Owen J. Prior on December 1st at the age of 63. Mr. Prior had been seriously ill for some months, although able

for his many duties until comparatively recently.

At the time of his death he was treasurer of Trinity Cathedral and of the Building Committee, as well as being a member of the Finance Committee of the diocese and one of the five trustees of diocesan funds.

For over 25 years he had been one of the strongest supporters of the work in All Saints' parish and was largely instrumental in the development of the splendid group of buildings which are now the first structures on the new Cathedral site since the merger of this parish with Trinity Church to form the Cathedral congregation.

In business and civic life Mr. Prior was a leader. More especially his interest lay

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with boys and young men. He was interested in the Servers' Guild; through amateur baseball clubs and the Boy Scouts he worked unceasingly for the underprivileged youth of the town and, in the way of personal assistance, many have been indebted to him for their start.

He was the main builder of the Standard Fire Insurance Company, of which he was president at the time of his death.

He is survived by his widow, a son James Roger Prior, vice-president of his father's company, a daughter, Ella Gertrude, and other relatives.

The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, officiated at the requiem celebration of the Holy Eucharist in All Saints' Chapel on December 4th.

CHARLES F. FLAGG

PORTLAND, ME.—Charles F. Flagg, aged 73 years, died November 23d in Cincinnati, Ohio, after a week's illness. He was born in Kewanee, Ill., December 16, 1862, and had lived in this city many years, being widely known in civic and political circles, and was a prominent Churchman of the diocese. He had been in the insurance business, later becoming an investment broker and was in the security business for over a quarter of a century.

A former president of the diocesan Churchmen's Club, he was also a member of St. Luke's Cathedral chapter and the diocesan council, always intensely interested in the Church and ever ready to serve her. He was also a member of the Masons and of the Portland Club. Besides his widow, who was Miss Edna F. Pressey of Rochester, N. H., he leaves a daughter, Mrs. Gwendolyn F. Drew of Wellesley, Mass.; a son, Joseph P. Flagg of Portland, and a sister, Miss Nancy L. Flagg of Gloucester, Mass.

Canon Pilcher, Toronto, to be Bishop Coadjutor of Sydney

TORONTO—The Rev. C. Venn Pilcher, Canon Precentor of the diocese of Toronto and Lecturer in New Testament, at Wycliffe Collegé has been elected bishop coadjutor of Sydney, Australia, and December 3d cabled his acceptance.

Canon Pilcher is an Englishman, an M.A. and D.D. of Oxford University, but for the past thirty years a resident in Toronto where for the most part he has been engaged in academic work.

New Building for South Carolina Church

GREENWOOD, S. C.—A new church building was opened for the first services by the Church of the Resurrection, Greenwood, S. C., on November 24th.

Under the leadership of the rector, the Rev. Albert R. Stuart, construction on the new church was begun September 17, 1934.

Requiem for Founder of Church

NEW YORK—On December 19th at 9:30 at the Church of St. Mary the Virgin there will be a sung Mass of Requiem for the repose of the soul of the founder and first rector, the Rev. Thomas McKee Brown. This is the anniversary of Fr. Brown's death.

**“Moral Firing Line”
Place of Churches**

Professor Holt, at “Re-thinking Chicago” Conference, Urges Increase of Civic Mindedness in Churches

CHICAGO (NCJC)—A group of clergymen and rabbis have been working quietly for more than a year in an organization called “Re-thinking Chicago.” The fourth general conference of that group was held December 2d.

Professor Arthur E. Holt of the Chicago Theological Seminary spoke on A New Civic Conscience, as it relates to the churches.

He said: “The churches are interested in private morality rather than in public morality. Is not the spoils system and our method of elections a moral issue in which the churches should be interested? Is the freedom of the schools system a moral issue in which we as Churchmen ought to be interested? Will anyone deny that it is? If we are interested in such questions which are essentially moral, how can anyone say that we are in politics?”

CAN CHURCHES BECOME PUBLIC-MINDED?

“The question is, can the churches become public-minded agencies in a city like this? We need a city-wide plebiscite by all churches that will cooperate, on the major issues in Chicago's civic, social, and economic problems. Let the churches range themselves on the moral firing line and create a civic-mindedness.

“This is the American alternative to some kind of fascism; a dictatorship that will take the place of a democracy which has broken down. Shall we sacrifice democracy by inaction?”

Mr. C. E. Ridley of the International City Manager Association spoke on the City Manager Plan. He insisted that the election process in Chicago needs changing.

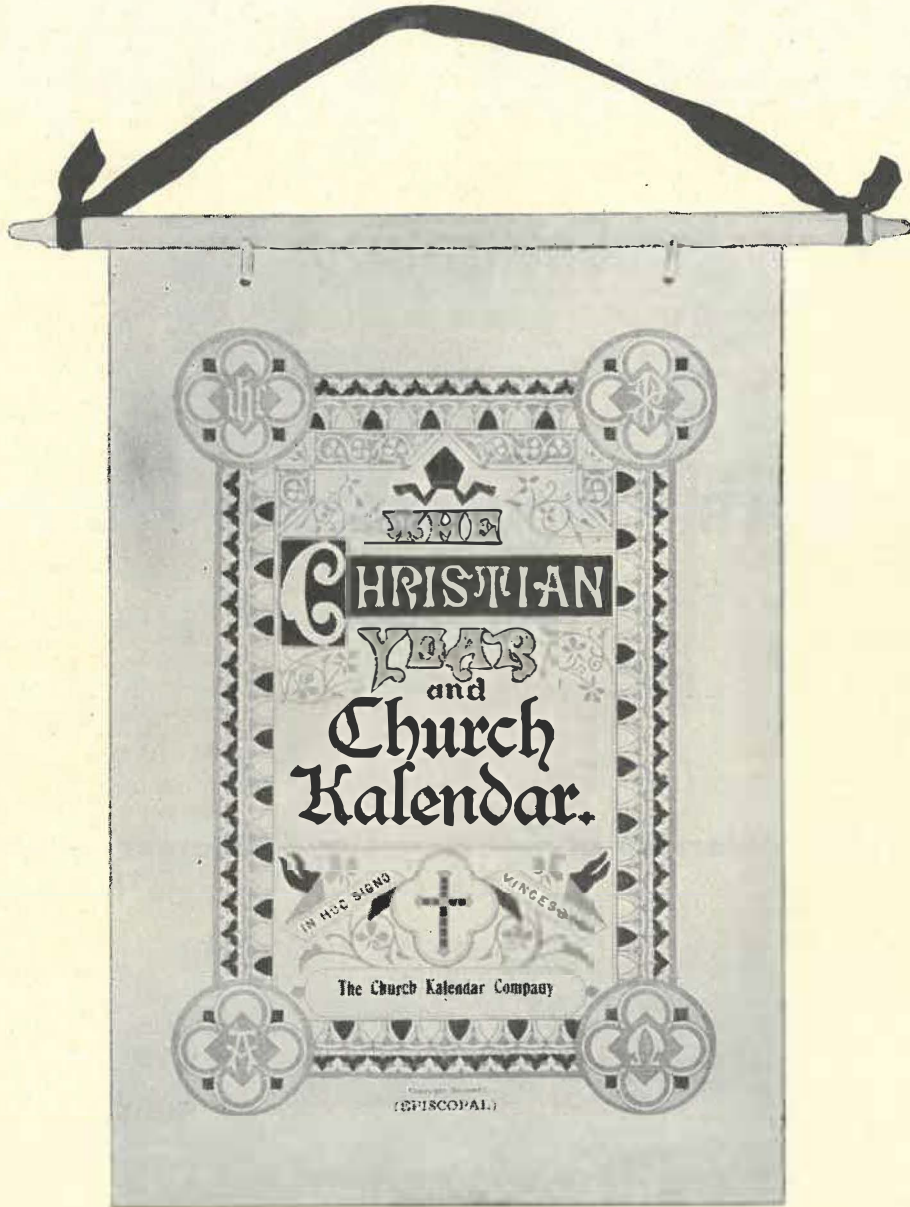
Mr. Fred Atkins Moore of the Adult Education Council said that there are two difficulties in the way of carrying on civic education: (1) the entrenched political machine, made up of office-holders and their relatives; (2) business leaders are not really interested and many are actually opposed to an organization like “Re-thinking Chicago.”

“BUSINESS LEADERS NOT INTERESTED”

Discussing Mr. Moore's paper, Mr. Ridley said that many business leaders are not interested because, as various functions of the city government are made to work efficiently under a city manager, the tendency is to give over more departments of the city life to the control of the government.

The following well-known persons in the life of Chicago are on the committee of Re-thinking Chicago: Dean Charles W. Gilkey of the University of Chicago Chapel, the Rev. Dr. Duncan H. Browne of St. James' Church, Rabbi Louis Mann of the Sinai Congregation, Dr. Paul Hutchinson of the *Christian Century*, Mabel Simpson of the Citizens School Committee, and Frank McCulloch of the Congregational Council for Social Action.

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