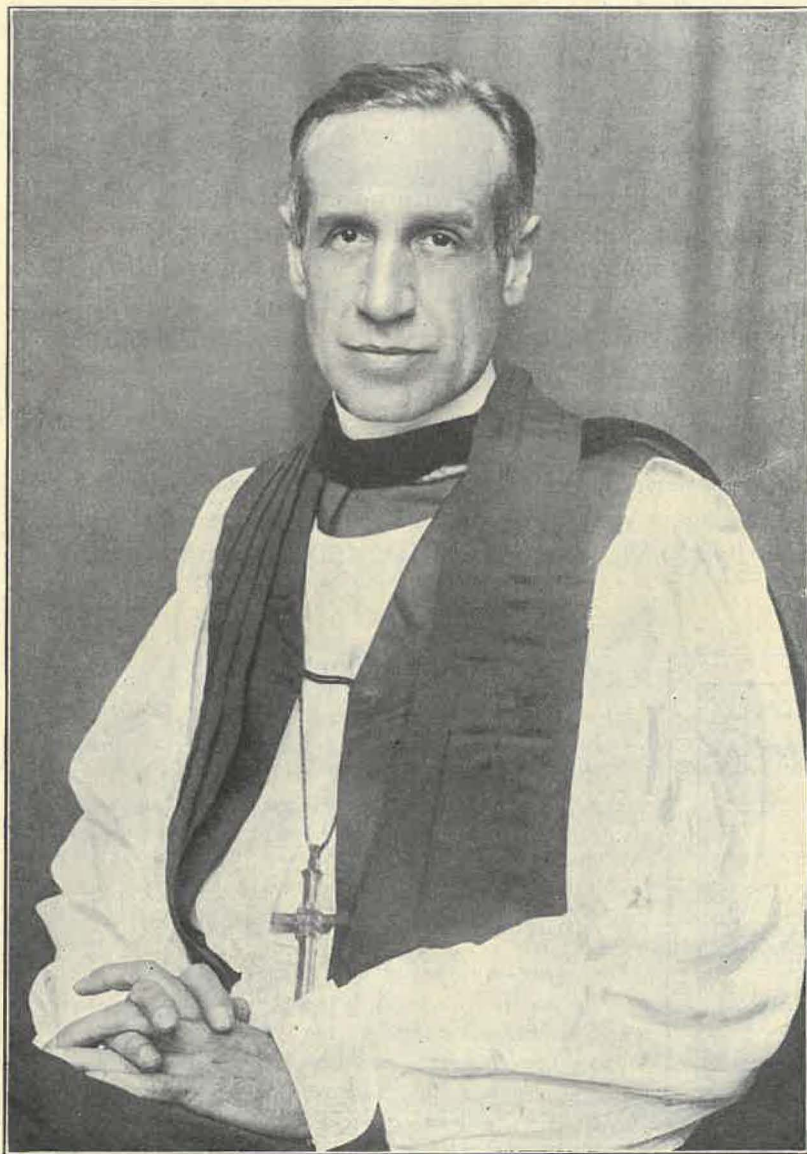


The  
Living Church



THE LATE BISHOP BOOTH OF VERMONT  
*(See articles on pages 9-12, and 21)*



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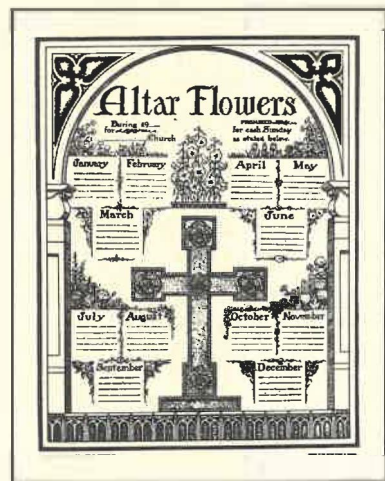
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# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 REV. SMYTHE H. LINDSAY.....Managing Editor  
 REV. FRANK GAVIN, Th.D. }  
 CLINTON ROGERS WOODRUFF }...Associate Editors  
 ELIZABETH MCCrackEN }  
 RT. REV. PHILIP M. RHINELANDER, D.D. }  
 .....Devotional Editor  
 ELIZABETH MCCrackEN .....Literary Editor  
 ADA LOARING-CLARK .....Woman's Editor

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## Church Calendar



### JULY

- 7. Third Sunday after Trinity.
- 14. Fourth Sunday after Trinity.
- 21. Fifth Sunday after Trinity.
- 25. St. James. (Thursday.)
- 28. Sixth Sunday after Trinity.
- 31. (Wednesday.)

## KALENDAR OF COMING EVENTS

### JUNE

- 8-July 31. Georgia Conference.
- 10-July 20. South Florida Camps.
- 17-July 20. Wa-Li-Ro Choir School.
- 24-July 6. Kenosha Conference.
- 29-August 24. Michigan Camps.
- 30-July 6. Western New York-Rochester Young People's Conference.
- 30-July 7. New Jersey Conferences.

### JULY

- 1-6. St. Margaret's Summer Conference.
- 1-12. National Episcopal Church Conference on Rural Work, Madison, Wis.
- 1-13. Southwest Young People's Conference. Shrine Mont Clergy School.
- 5-8. Conference on the Kingdom of Christ, Adelynrood, South Byfield, Mass.
- 7-13. Long Island Young People's Conference. Valley Forge Conference.
- 15-19. Washington Provincial Conference for Colored Church Workers.
- 16-18. Conference of Negro Clergy on Forward Movement, Galveston, Tex.
- 19-22. Girls' Friendly Society Conference, Adelynrood.
- 23-28. Olympia Conference.
- 23-29. Asilomar Conference.
- 26-29. Conference on Social Justice, Adelynrood.
- 29-August 10. Lake Tahoe Summer School.
- 29-August 27. Sewanee Conferences.
- 29-September 2. Evergreen Conferences.
- 30. Special Vermont convention at St. Paul's Church, Burlington, to elect successor to the late Bishop Booth.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JULY

- 15. Annunciation, Glendale, L. I.
- 16. Trinity, Whitehall, N. Y.
- 17. St. Andrew's, Hopkinton, N. H.
- 18. St. Clement's, Philadelphia.
- 19. Annunciation, Philadelphia.
- 20. Sisters of the Holy Nativity, Bay Shore, L. I.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BATCHELDER, REV. ROBERT C., Jr., formerly rector of St. Stephen's Church, Ferguson, Mo.; to be assistant at St. Paul's Church, New Haven, Conn. Address, 57 Olive St. Effective July 1st.

KURTZ, REV. RAYMOND A., formerly associate rector of St. James' Church, Buffalo, N. Y.; is rector of St. James' Church, Buffalo, N. Y. (W.N.Y.). Address, 35 Larchmont Road.

LARNED, REV. ALBERT C., formerly rector of St. Margaret's Church, Brighton, Mass.; has accepted a call to be rector of St. Matthew's Church, Jamestown, R. I., effective August 1st.

LONGLEY, REV. HARRY, Jr., formerly rector of St. Paul's Parish, Des Moines, Iowa; to be rector of Christ Church Parish, Corning, N. Y. (Roch.). Effective August 1st.

NASH, REV. HARRY O., formerly vicar at St. John's Church, Globe, Ariz.; is rector of Christ Church, Coronado, Calif. (L.A.), with address at 926 C Ave.

### NEW ADDRESSES

HERENDEEN, REV. JAMES H., retired, formerly Odessa, N. Y.; 64 Grove St., Geneva, N. Y.

TERRY, REV. JAMES HAYWARD, formerly 1324 St. Clair Ave.; 4034 Waverly Ave., East St. Louis, Ill.

### SUMMER ACTIVITIES

BEECH, REV. JOHNSTONE, rector of the Church of the Advocate, New York City; will be in charge of St. Andrew's Church, New London, N. H., during July and August.

### LEAVE OF ABSENCE

PERKINS, REV. KENNETH D., curate of St. Andrew's Cathedral, Honolulu, Hawaii, has been granted a year's leave beginning June 30th, to study at the University of London as the John Henry Watson Fellow of Berkeley Divinity School. Temporary address after September 22d, care of American Express Co., London, England.

### RESIGNATIONS

FLETCHER, REV. JOSEPH F., as chaplain of St. Mary's School and Junior College, Raleigh, N. C. Address, Grafton, Vt.

GALES, REV. THOMAS P., as priest in charge of Emmanuel Church, Ashland, and All Saints' Church, Masardis, Maine; has retired. Address, West Newbury, Mass.

### ORDINATIONS

#### PRIESTS

CENTRAL NEW YORK—The Rev. JOSEPH OLIVER ROBERTS was advanced to the priesthood by Bishop Cceley, Suffragan of Central New York, in All Saints' Church, Syracuse, N. Y., June 24th. The ordinand was presented by the Rev. H. C. Gosnell, and the Rev. Fenimore Cooper preached the sermon.

MAINE—The Rev. JAMES FRANCIS McELROY was advanced to the priesthood by Bishop Brewster of Maine in the Church of St. Mary by the Sea, Northeast Harbor, June 22d. The ordinand was presented by the Rev. Albert L. Whittaker, D.D., and continues as curate at St. Mary's, Northeast Harbor, and St. Jude's, Mt. Desert, Maine. Address, Northeast Harbor.

MASSACHUSETTS—The Rev. WILLIAM ANGELO VISCONTE was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. Martin's Church, New Bedford, June 23d. The ordinand was presented by the Rev. Linden H. White, and the Bishop preached the sermon.

MICHIGAN—The Rev. FREDERIC JOHN EASTMAN and the Rev. RAYMOND D. CUSTER were advanced to the priesthood by Bishop Page of Michigan in St. Paul's Church, Jackson, June 20th. The Rev. Mr. Eastman was presented by

the Rev. Charles Ramsay, and is assistant at St. Paul's Church, Jackson, Mich. The Rev. Mr. Custer was presented by the Rev. Henry Lewis, and is assistant at St. John's Church, Detroit, Mich. The Rev. Frederic S. Eastman preached the sermon.

#### DEACONS

COLORADO—EMMETT GAYLORD JONES was ordained deacon by Bishop Johnson of Colorado in St. Andrew's Church, Denver, June 23d. The candidate was presented by the Rev. Neil Stanley and is assistant at St. Andrew's Church, temporarily, with address at 2015 Glenarm Place, Denver. The Bishop preached the sermon.

LONG ISLAND—FREDERICK LOUIS ECKEL, Jr., was ordained deacon by Bishop McElwain of Minnesota, acting for Bishop Stires of Long Island, in the Chapel of St. John the Divine, Evanston, Ill., June 15th. The candidate was presented by the Rev. A. Hare Forster, and the Rev. Alfred Newbery preached the sermon.

MINNESOTA—IVOL I. CURTIS, MILLER M. SALE, and LELAND W. F. STARK were ordained to the diaconate by Bishop McElwain of Minnesota in St. Mark's Church, Minneapolis, June 18th. The candidates were presented by the Rt. Rev. Stephen E. Keeler, D.D., and the Rev. Charles P. Deems, D.D., preached the sermon.

The Rev. Mr. Curtis goes to Emmanuel Church, Boston, to become a member of the staff; the Rev. Mr. Sale will be canon missionary at the Cathedral, Faribault, Minn.; and the Rev. Leland Stark will have charge of missions at New Ulm, Windom, St. James, and Sleepy Eye, Minn.

OHIO—Bishop Rogers of Ohio ordained to the diaconate in the Chapel of the Holy Spirit, Gambier, on June 16th, the following: FRANK VAN DUSEN FORTUNE, to be in charge of Grace Church, Defiance; JOHN McKELVEY BODIMER, to be in charge of St. Philip's, Cleveland; WILBURN CAMERON CAMPBELL, appointed curate at St. Stephen's Parish, Port Washington, L. I., N. Y.; CHARLES RAUNSEVILLE STIRES, appointed curate at St. Mark's, and St. Luke's, Cleveland; BERNIS DEFREES BRIEN, to be in charge of St. Luke's, Niles, Ohio. The presenters were, the Rev. O. E. Watson, D.D., the Rev. Charles D. Hering, and the Rev. A. E. Hawke. The Rev. Walter R. Breed, D.D., preached the sermon.

RHODE ISLAND—WILLIAM JOHN GOOD was ordained to the diaconate by Bishop Perry of Rhode Island in Trinity Church, Newport, June 16th. The candidate was presented by the Rev. Stanley C. Hughes, D.D., who also preached the sermon. The Rev. Mr. Good will be curate at the Chapel of the Incarnation, 240 E. 31st St., New York City, to begin in September.

ROCHESTER—CHARLES L. MCGAVERN was ordained deacon by Bishop Ferris of Rochester in Christ Church, Hornell, N. Y., June 11th. The candidate was presented by the Rev. John G. Spencer, who also preached the sermon. The Rev. Mr. McGavern will be in charge of St. Paul's Church, Montour Falls, and St. John's Church, Catherine, N. Y.

SOUTHWESTERN VIRGINIA—WILLIAM FRANCIS BURKE was ordained to the diaconate by Bishop Jett of Southwestern Virginia June 7th. The candidate was presented by the Rev. C. Sturgis Ball, S.T.D., and is in charge of Moore Parish, Campbell Co. Address P. O. Box 142, Altavista, Va.

### DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL—The honorary degree of Doctor of Divinity was conferred June 6th upon the Rev. PERCY L. URBAN, rector of St. John's Church, North Haven, Conn.

KENYON COLLEGE—The honorary degree of Doctor of Letters was conferred June 17th upon the Rev. DONALD B. ALDRICH, rector of the Church of the Ascension, New York City; the Rev. WALTER RUSSELL BREED, rector of St. Paul's Church, Cleveland; and HENRY TITUS WEST, for 40 years professor of German in Kenyon College. The degree of Doctor of Divinity was conferred upon the Very Rev. MAURICE CLARKE, dean of St. Paul's Cathedral, Marquette; the Rev. WILLIAM RANDALL KINDER, curate of St. Joseph's Church, Detroit; and the Rev. EDWIN B. REDHEAD, rector of St. Andrew's Church, Elyria, Ohio.

WHEATON COLLEGE—The honorary degree of Doctor of Divinity was conferred June 10th upon the Rev. KENNETH MACKENZIE, rector emeritus of the Church of the Holy Trinity, Westport, Conn.

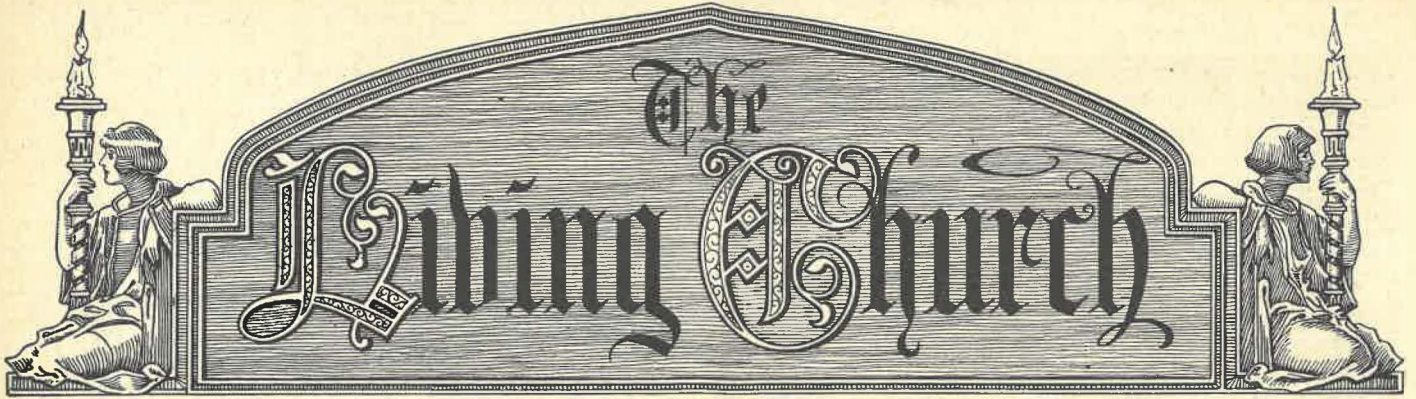




**"I SHALL ALWAYS INTERCEDE"**

Among the last words of Fr. Huntington, O.H.C., who died June 29th, were these: "I shall always intercede." The picture above of this great Churchman, founder of the Order of the Holy Cross, was taken last year at Adelynrood, South Byfield, Massachusetts, where Fr. Huntington had just conducted a retreat for the Society of the Companions of the Holy Cross, of which he was chaplain. See editorial on page 6 and news item on page 17.





## EDITORIALS & COMMENTS

# The Catholic Congress and the Forward Movement

ONE OF THE principal tests of greatness of character is the ability to recognize the leadership of others working toward a similar goal and to work in harmony and cooperation with them. What is true of individuals is true of organizations as well, and the Catholic Congress in uniting whole-heartedly with the Forward Movement in the Church has revealed its own character and spiritual strength.

The Trinity issue of the Catholic Congress *Bulletin*, after observing that the old adventurous days of the Catholic Movement when militant measures were necessary to win recognition have largely passed away, well observes that "one of the most important phases of our work just at present is that influence toward a recognition of the completeness of the Faith and toward the Spiritual Life which, by simple, calm, and resolute attitude can be brought to bear upon the problems which confront our branch of the Church." The editorial continues:

"It is not too much to say that the whole trend of the present Forward Movement has been helped by our own thought and work. Long before the Forward Movement was thought of, your Congress Committee had planned something of the kind from a rather different standpoint, and when the Forward Movement was launched we had already taken the first steps in this plan of ours. This plan has now been merged with the larger work of the Forward Movement. The Lenten booklets which we issued and which were used in such large quantities furnished, for many people, an indication of the kind of spiritual background which we as Catholics must demand in any movement in our Church before it could claim our allegiance. We now feel that in cooperating fully with the Forward Movement along the lines of its present development, we shall be accomplishing more for that which we hold most dear than in any other way because, by means of our cooperation in this Forward Movement we shall, if we act wisely and pray earnestly, be helping our Church to attain more nearly to that which is our chief aim, a far greater realization of its full

Catholic heritage and a greater understanding of the possibilities of its Catholic life."

WITH this position we heartily agree. The essential thing about Anglo-Catholicism is that it is firmly built upon the foundation of membership in the Holy Catholic Church, which is the Body of Christ. Indeed, most of the misunderstanding of Anglo-Catholicism comes from failure to comprehend this fact. The Catholic does not say, "I am a Catholic, therefore . . .," but rather "I am a member of the Catholic Church, therefore . . ."

One cannot be a Catholic and remain outside the fellowship of the Catholic Church. Either, then, the Episcopal Church, to whose doctrine and obedience we subscribe, is a true part of the One, Holy, Catholic Apostolic Church, or else we are mistaken in our claim to be Catholics. Anglo-Catholicism cannot be simply an exotic group within a Protestant denomination; if it were it would be only one more Protestant sect.

Anglo-Catholicism has long since won its battle for recognition. The Catholic Movement no longer has to express itself as an organized minority, because its leaders are also leaders in virtually all the activities of the Church, official and unofficial, so that, as the *Bulletin* well observes, "The Catholic Movement is continually finding occasion to express itself both directly and indirectly."

The great need of the present time is that of unity in essential doctrine and obedience to episcopal authority. Catholics stand uncompromisingly for the religion of the Incarnation as expressed in discipleship to our Lord through the Blessed Sacrament and the full sacramental life.

The Forward Movement has behind it the full weight of the Church's authority and its basic witness is the same as that of the Catholic Congress—discipleship to our Lord. The sacramental concept of religion and the principles of sound Catholic sociology underlie the publications of the Forward Movement,



and it is not too much to say that the guiding power of the Holy Spirit is clearly apparent in the work of the Movement.

"If, then," as the *Bulletin* observes, "it seems that the power of the Holy Spirit has been working in the Episcopal Church, it is clear and certain that through our branch of the Church we are making a contribution toward that Catholic unity which, in the far distance, must ever be our goal."

The Forward Movement is a united spiritual advance of the whole Church, under the guidance of God the Holy Ghost. In it every diocese, every organization, every priest, every layman has a share.

Who can foresee what great miracles for Christ may be accomplished if we act as well as pray in the spirit of our Lord's own prayer: "Thy Kingdom come; Thy will be done, on earth as it is in Heaven"?

### Fr. Huntington

FATHER HUNTINGTON is dead. The statement is so simple; its significance so profound. For Fr. Huntington was more than an individual, more than a noted son of a noted family, more than a learned scholar, more than an able leader of men, more even than a consecrated and saintly Christian. He was the living symbol of the vigor, the reality, and many-sidedness of the Catholic revival in the American Church.

Did the Catholic revival restore the religious life to our Church? Fr. Huntington founded the first Anglican monastic order for men having its origin in this country.

Did the Catholic revival stimulate the life of prayer and meditation? Fr. Huntington, through his preaching, his writing, and his example fostered it.

Did the Catholic revival make the retreat and the parochial mission normal parts of the Church's life? Fr. Huntington was a leader in accomplishing this end; a founder of the Retreat Association and author of a splendid manual on *How to Preach a Mission*, as well as the foremost missionary in the Church himself.

Did the Catholic revival restore to the Church the consciousness that "it's the Mass that matters"? Fr. Huntington and the Order of the Holy Cross have been a powerful influence in so doing.

Did the Catholic revival place religious nurture at the heart of the scheme for the education of youth? Fr. Huntington and the Order of the Holy Cross, through the splendid schools at Kent, Conn., and St. Andrews, Tenn., have borne witness to that ideal.

Did the Catholic revival result in a new missionary emphasis at home and abroad? Fr. Huntington's vision and the fidelity of his order, revealed in the missionary enterprises among the natives of the Liberian hinterland and the under-privileged mountaineers of Tennessee, reflect it.

Did the Catholic revival cause the Church to manifest a new interest in social and industrial matters? Fr. Huntington was one of the founders of the Church Association for the Advancement of the Interests of Labor.

So Fr. Huntington's death marks, in a special sense, the passing of an era—an era characterized by such men as Charles Henry Brent, Arthur C. A. Hall, and others of blessed memory—giants all, whose places have not been filled but whose examples endure and whose prayers continue beyond the grave.

The biographer of James Huntington's father, the sainted first Bishop of Central New York, records his last words, in reply to the doctor who asked him how he was, as "Purified as

by fire," and adds that these words were strikingly in accord with his verses written not long before:

"Come, when pain's throbbing pulse in brain and nerves is burning,  
O form of Man! that moved among the faithful three,  
These earth-enkindled flames to robes of glory turning;  
Walk 'through the fire,' peace-giving Son of God, with me!"

How splendidly those lines apply to the distinguished son of the man who wrote them!

It was said of the Venerable Bede that no Englishman of his day was so deeply learned, nor was any man regarded with such affectionate admiration. Fr. Huntington's friends, and the hosts of men and women whose lives were influenced for good by him, would pay a similar tribute to this modern *Doctor Ecclesiae*, and would echo twelve centuries later the reverent tribute of the medieval chronicler, Henry of Huntington, saying of James O. S. Huntington that he has "ascended to the palaces of Heaven where his mind had ever dwelt," and adding: "Since he by his royal virtue curbed his own faults and those of other men, let him be counted as he had been a king in the order of kings, as he right well deserveth."

### The "Churchman's" Libel Judgment

WE LEARN with regret that the *Churchman* has lost the libel suit in which it was the defendant and has been assessed damages in the amount of \$10,200.

The suit grew out of the *Churchman's* courageous campaign to clean up the movies, conducted in season and out over a period of many years, and resulting in an exposure of unwholesome conditions within the industry, leading to the campaign of the Legion of Decency and the present-day interest in raising the moral standards of the motion pictures. In the course of this campaign the *Churchman* made certain statements about one Gabriel L. Hess, general attorney for the Motion Picture Producers and Distributors of America, Inc., basing its article on *Harrison's Reports*, trade journal of the independent exhibitors. As soon as the *Churchman* discovered that the supposed facts upon which it based its observations were erroneous it published a retraction and apology but despite this fact, and notwithstanding that Mr. Hess had already recovered \$5,200 from Mr. Harrison as the result of the publication of his article, suit was brought against the *Churchman* with the result indicated.

We note that an appeal is to be taken and that an effort will be made immediately by the Churchman Defense Committee, through the religious press of America and by other means, to raise necessary funds to finance the appeal. We hope that that effort will be successful so that the *Churchman* may be given another chance to vindicate itself.

### Religious Liberty in Russia?

A PARIS DISPATCH, from a presumably reliable source, affirms "without fear of contradiction" that Pierre Laval, new French Premier, discreetly brought up the question of freedom of worship in Russia during his recent conference with Stalin while in Moscow for the conclusion of a Franco-Russian alliance.

"We are convinced," the French Foreign Minister is quoted as saying, "of the strength of your government. Under these conditions, do you not think that from a moral and religious viewpoint it would be opportune to resume greater liberalism? Apparently you would have no cause to regret this change."

M. Roulleau, the author of the article, who accompanied



Laval to Russia as a reporter, says that Stalin smiled slightly but offered no objection to the suggestion.

Some hours after this interview, a member of the Soviet dictator's entourage said to M. Roulleau:

"Your revolutionaries of 1789 at first imprisoned the priests and installed the cult of Reason, and then, little by little, all turned to order. Religion has resumed its place in the heart of the State."

Is this mere diplomatic persiflage or is there a possibility that the Soviet Union may soon relax some of its vigilant opposition to religion?

### Through the Editor's Window

THE ARTICLE "As Heard by Children" in a recent number of THE LIVING CHURCH has evoked this additional story sent in by a reader:

"Little niece asked her mother to start 'H to H' for her to sing. After much puzzling as to what she meant, my sister discovered that Emily wanted to sing:

"Welcome happy morning!  
Age to age shall say."

AND SPEAKING of children, here are some school boy howlers clipped by a reader from an unidentified source:

- "Alias, a good man in the Bible."
- "Ammonia, the food of the gods."
- "Auriferous, pertaining to an orifice."
- "Emolument, a headstone to a grave."
- "Ipecac, a man who likes a good dinner."
- "The men employed by the gas company go round and speculate the meter."
- "Republican, a sinner mentioned in the Bible."
- "There are a good many donkeys in theological gardens."
- "Some of the best fossils are found in theological cabinets."
- "The coercion of some things is remarkable, as bread and molasses."
- "Her hat is contiguous because she wears it on one side."
- "You should take caution and be precarious."
- "The supercilious girl acted with vicissitude when the perennial time came."
- "We should endeavor to avoid extremes—like those of wasps and bees."
- "The Rocky mountains are on the west side of Philadelphia."
- "Cape Hatteras is a vast body of water surrounded by land and flowing into the Gulf of Mexico."
- "Ireland is called the Emigrant isle because it is so beautiful and green."
- "The two most famous volcanoes of Europe are Sodom and Gomorrah."
- "A circle is a round straight line with a hole in the middle."
- "Things which are equal to each other are equal to anything else."
- "To find the number of square feet in a room you multiply the room by the number of feet. The product is the result."

CHILDREN are not the only ones who perpetrate howlers. Here is a line seen by a reader on a Denver parish bulletin-board: "The following accolights will serve during June."

WE RESPECTFULLY SUBMIT to the author of *Life Begins at Forty* the observation of Mr. Dooley that "If ye live enough before thirty ye won't care to live at all after fifty." And here are some more Dooleyisms that are timely:

- "Tis as hard f'r a rich man to enter the Kingdom of Heaven as it is f'r a poor man to get out of purgatory."
- "A vote on th' tally sheet is worth two in th' box."
- "I care not who makes th' laws of a nation if I can get out an injunction."

### 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.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

G. L. ....\$ 1.00

## Everyday Religion

### A Daily Rule of Life

WE ARE SEEKING to put meaning into seven terms of a daily rule of life. Let us not look at them as harsh, cold, mechanical rules, disjointed from each other. Let us rather look at them as the fingers of a hand; warm, living, distinct, and yet one and inseparable. When the hand is clasped for work about a tool, the fingers overlap and lock. None must be missing, else the grip is weakened.

Again, let us keep in mind the purpose of our daily rule. Its sole purpose is to put our lives more ready for use by God. God is always ready for us. Woe to us, if by a flaw in His unchangeableness, He ever failed us! Why should we not train ourselves by a rule to be more ready for God?

#### I. TURN

Turn involves daily penitence. By our rule we can learn to condense the fog of general uneasiness, the ache of disturbed conscience, into manageable solids. We do this by frankly facing ourselves. Instead of slipping past with the usual, "I am no worse than most persons" or "I know I'm not perfect," we diagnose ourselves with some measure of science as would a doctor. What *is* wrong with me? Be assured, that you and I shall not discover the whole trouble at the first inspection. Our consciences will grow more sensitive (but not morbid) the more we give them a chance. But we must begin.

At the close of every day, take a few moments of utter quiet and privacy to size up the person you have been.

- a. Have I been honest in thought, word, and deed?
- b. Have I been pure?
- c. Have I been faithful to work and relationships?
- d. Have I been loving toward God and man?

Pin the offense down. See it for just what it was today: an impure imagining, a twisting aside of the truth, a shirking of plain duty, a bad temper indulged, an unkind word or gesture, pleasure in another's failure, and a corresponding higher estimate of self, the wrong cause endorsed, openly or by implication—and so little of love, oh so little of love outgone to God and fellow man! Each heart can know its own bitterness. Let us not sweeten it, but taste just what it is. Don't minimize it. The little leaks can sink the ship. Hate your sins, little and big. Turn away from them. They are "the world, the flesh, and the devil" which in baptism we have promised to keep on renouncing. Confess to God, either through yourself, some wise friend, or your confessor. Take the pain of amendment, apology, reparation, wherever possible. And take God's forgiveness once you truly repent.

Remember, this is not morbid. It is a rule of health. We keep it in other ways, in the crafts, in all cleaning, in personal hygiene, in all the sciences and arts. The result is enormous relief; a foundation for better building.

"TURN" need not be limited to nightly review. We can turn instantaneously, just as instinctively we bite our lips after uttering a foolish or betraying phrase.

As we turn away from the dark side of sins confessed, we turn to the warmth and light of God. There is our reward: God inscrutable and tremendous, and yet God who understands, yearns over us, forgives us, never forsakes us, will help us and love us forever.



# A Religious Revival

By the Rev. Jesse M. Bader, D.D.

Secretary of the Department of Evangelism of the Federal Council of Churches

**T**HE CHURCHES, it is being said on every hand, are on the eve of a religious revival.

This despite the fact that there is complaint of the Church's loss of spiritual power; of the indifference of the people toward her services; and of the slow growth in her membership gains. It is not that the Church itself is inert. Never, perhaps, was there more activity. There is abundant energy, but it is not conquering energy conscious of its power, but feverish energy conscious of its impotence. The pulpit is not asleep. Never was learning more widespread and never before has the pulpit reached a higher average of ability and culture. Nevertheless, the message of the pulpit has largely lost its power to convince, and the preacher his power to convert.

The Church has greater numbers than ever before; she possesses more ornate temples of worship than at any time in her long history, and her work around the world is highly organized. But something seems to be wrong. There is a feeling of impotence. On the part of some there is indifference and unconcern.

On the other hand, despite this sombre situation there is a widespread desire for a revival of religion. This desire grows out of a disillusionment and dissatisfaction that has come upon the nation. Men's souls are hungry and in some instances starved. It is noted that before every great revival that has cleansed and blessed communities and nations there has been such a sense of need. Men do not cry out for the Bread of Life when they think they have cake to eat. It is when men are dissatisfied with what they have and are that revivals are possible. There must be a sense of need of God.

It is a wholesome sign to find across America that men are becoming weary and impatient of schemes and plans for the economic and social salvation of the land which leaves God out. It is not unusual to hear men on railway trains, in offices and at their firesides say, when they are thinking most seriously, that the crying need in the nation just now, is for a revival of religion. Leaders of finance, educators, and statesmen are joining the preachers in this growing feeling.

But are there already signs of a spiritual awakening in America? Are there indications of a revival of religion that shall mark a new epoch in the history of Christianity? There seem to be some unmistakable signs on the horizon. The first is that men are not only seeing the need of a revival, but they are wanting one. Groups here and there over the nation are praying for a revival. This is not universal to be sure, but it is to be found unmistakably in a considerable group within the Church. It is not necessary to have a large group to start a revival of religion. A small group of dedicated, determined individuals has often become the instrument in God's hand for the rekindling of a new flame of faith and love upon the altars of men's hearts.

Men's hearts are hungry, and this is another sign of an

*SIGNS POINT to an imminent religious revival throughout the nation, says Dr. Bader.*

*¶ He points to a growing observance of daily devotions, increasing interest in Bible study, and application of social implications of the Gospel as indicative of approaching spiritual awakening.*

approaching revival. The increased demand for devotional literature is indicative of this hunger. There is no question but that a larger number are observing some form of personal daily devotions today than at any other time during the last quarter of a century. The new and growing

interest in Bible study is also indicative of the present heart hunger.

There is a new and insistent interest over the entire nation on the part of large numbers for a recognition and an application of the social principles and implications of the Christian Gospel. It might be described as a social awakening. This is but another sign of an approaching revival of religion. There has never been a time when so many voices have been lifted against war and in the interest of world peace, as now. Everywhere men are standing up to be counted and, in some instances, at considerable cost. Because of this new ethical and moral concern which is manifesting itself throughout the nation, there is coming an unmistakable reaction to the liquor business. This is particularly true among youth. They are standing up to be counted not only as against war, but also in behalf of total abstinence. Men have a new attitude today toward the question of economic justice. The Church is alive and alert as never before to these great issues that concern the whole human family. There is a new conscience on the question of race. Many are giving themselves to a better understanding between the races. The building of a Christian Brotherhood is being taken seriously in the light of the teachings of Christ. The recent movement in behalf of better motion pictures is another result of this increasing interest on the part of the American people for the ethical and moral to come back into the life of the nation.

There is much to be said on the other side. A black picture could be painted quite easily for there are sinister and powerful forces at work night and day. But after the worst has been said, it is still true that there are unmistakable rifts in the clouds. The light is breaking through. A better day, morally and spiritually, is ahead, for there are some sure signs of a revival of religion in the nation.

Revivals often start in peculiar ways and in unexpected places. The next revival may start with some preacher or group of preachers. It may have its genesis in the heart of some layman or group of laymen. It may have its beginning among youths. It may start in the country, or it may begin in some city. Nor can anyone foretell the methods by which the next revival will be carried on. In the past there have been singing revivals, preaching revivals, and praying revivals. But no matter what were the methods used, the results have always been ethical, social, and spiritual. The Church has been reanimated, and men in large numbers have been converted to God.

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# Bishop Booth—In Memoriam

## Samuel Babcock Booth, Bishop

By the Most Rev. James DeWolf Perry, D.D.  
Presiding Bishop

**O**FTEN a vivid life continues to be but partly apprehended until suddenly closed. The shock caused by the news that Samuel Booth, Bishop of Vermont, had died, will bring to many now a realization of what his spirit was—and is. Those of us who knew and watched him in his childhood can hardly dissociate his years of ministry from the time when as a boy he responded to the environment of his home and parish in Germantown. His place in the Sunday school and congregation, a matter of course for some, became for him a subject of intense inquiry. The Christian life, presented every week in the pulpit and professed by those with whom he worshipped, if accepted, must have whole possession and mastery of him. This conviction clinched his vocation. He carried it into his course in the university, and into every personal relationship. It drove him, when ordained, into the mission fields of the far west and later to the task of winning for Christ the individuals and families of a whole countryside as rural missionary in the diocese of Pennsylvania. When he volunteered as Red Cross chaplain and had gone to the front in France, assigned to an evacuation hospital on the lines of the San Mihiel salient, he spent the night before the beginning of his service on his knees in self-preparation as listening to the call, "Thou art a chosen vessel. . . . I will show thee what things thou must suffer. . . ." His first act next morning was to build an altar in a central room of the barrack hospital from which, during two months and for eighteen hours every day, he carried the message and the sign of God's presence and healing power to the thousands of stricken men—their priest and confessor, companion and friend.

Such was the spirit which he carried into the episcopate, uncompromising in his insistence upon the essentials of the Christian faith and upon the principles of Christian living. His administration of his diocese was never governed by the measurement of financial or any human resources, but always by the power of prayer. His conception of his office was that of a spiritual mission. Not only Vermont received the inspiration of it. Increasingly throughout the ten years since his consecration his service as missionary was sought and welcomed in many parts of the Church. His spoken word came with burning power lighting new flames of faith and of devotion in the hearts of his hearers. His presence in any company had a charm born of passionate sincerity, the more irresistible because illumined with flashes of delicious humor, always penetrating, never used to hurt.

When we who watched him closely saw his strength begin to break beneath the constant pressure which he never evaded, a sojourn abroad was urged upon him. He refused to leave his diocese in time of stress. At last persuaded to undertake for three months the care of the American church in Florence and visitations among other parishes in Europe, he went, but only to turn a period of rest into one more intensive mission. The people committed to his care called forth energies which he loved to lavish wherever he discovered spiritual need. He came home glowing with the experience, but spent. He had no longer the reserves of strength to resist the illness resulting from long strain. His work has finished, the more completely because of all that he has left for others to carry forward toward the goal which he has made so clear.

## Catholic in Spirit, Faith, and Conviction

By the Rt. Rev. William T. Manning, D.D.  
Bishop of New York

**T**HE DEATH of Bishop Booth is a great loss to the Church, and a deep personal sorrow to all who knew him. Called to the office of Bishop only 10 years ago, his ministry in that office had become an influence widely felt in the Church.

Bishop Booth was as Catholic in his spirit as he was in his firm faith and his clear conviction. His largeness of heart and breadth of sympathy drew men of all kinds to him. He was beloved by the clergy and people of his diocese and his brother bishops had come to rely much on the sanity of his judgment, the sincerity of his counsel, and the clearness of his spiritual vision.

The diocese of Vermont has had a great succession of bishops and a noble tradition. Bishop Booth maintained the tradition and made his own distinctive contribution to it.

His life and ministry and his example as a true and faithful Chief Pastor have been a blessing to the Church and his influence will still be felt among us.

## "In God's Presence"

By the Rt. Rev. B. F. P. Ivins, D.D.  
Bishop of Milwaukee

**S**IMPLY TO BE with Bishop Booth was to sense his spiritual power. He truly lived always in God's presence, and God was manifested in him and in his ministry. There are far too few like him in the Church today, and the world is poorer for his passing.

## "Patience, Understanding, and Generosity"

By John Spargo  
Author and Lecturer; Registrar of the Diocese of Vermont

**N**OTHING THAT I write about Bishop Booth in the bewilderment caused by the swiftly moving sequence of events from Whitsunday to St. Barnabas' Day can be other than an exhibition of frustrated and futile effort to express the inexpressible.

Throughout the splendid service of Solemn Requiem at St. Paul's Church, Burlington, and again at the interment service at Rock Point, the dominant note was not grief but triumph. Throughout the morning the skies presented a picture that seemed to be a vast symbol of a spiritual experience in many hearts. Over Champlain spread dark and ominous clouds, through which burst, as if in imperious defiance, the effulgent glory of the sun. So the bitter sadness and grief that shadowed the hearts of all the Bishop's friends, a black and menacing cloud, was pierced and shattered by the splendid effulgence of triumphant Christian faith.

Great as was our grief, and its measure was and is as boundless as was and is our affection for the Bishop and for the man, it was dwarfed by our gratitude for a noble ministry, a life of consecrated service to mankind which beautifully reflected the glory of God. The Presiding Bishop with his benign and serene countenance and the little girls of the Church Mission of Help with eyes revealing blended bewilderment and trust were linked together in mutual gratitude for a great friendship and in a triumphant faith. Those of us who were present at the funeral service must forever hereafter find



larger and more intimate meanings in the superbly defiant words of Paul, "Death is swallowed up in victory."

Bishop Booth was my beloved personal friend as well as my Bishop. It was my privilege to have close and intimate association with him in much of his work in the diocese of Vermont. Together we traveled over most of the state, as well as beyond its borders, addressing meetings in furtherance of his own special projects or the general program of the Church. On the executive council and in connection with other diocesan committees and boards, it was both my privilege and my pleasure to have intimate knowledge of his problems and burdens and to be of some aid to him. Out of this close association and much personal intercourse developed that knowledge and that measure of understanding upon which I must base whatever I say about him.

His humility elevated him to majestic heights. So humble was he that the lowest depths of self-abnegation became for him a kingly throne. No task was too trivial or menial for this Bishop of Vermont. Beneath the episcopal vestments that he wore, there was neither pomposity nor pride. He counted no service that the humblest might do to be beneath his exalted station. We chided him sometimes and laughed when a mired or snowbound deaconess called the Bishop by telephone and he went forth in his car to do what almost any laborer could have done as well. But for all our laughter, and for all our anxiety to protect him against such needless squandering of strength, his manifest readiness to be the least and lowest in service among us commanded our reverence and made us proud of his leadership.

It is the great merit of our ancient Church that its disciplines are not so narrow and rigid that all must conform to a single pattern. It is big enough and broad enough to embrace many diverse types. There is room for every variety of Churchmanship that is to be found between the two extremes of Catholicism and Protestantism. As an Anglo-Catholic called to preside over a diocese whose laity belong, in overwhelming preponderance, to the other extreme, or near it, Bishop Booth had an extremely difficult task. He was incapable of compromise, but he was amazingly tolerant and generous. There was no factional strife or bitterness or friction, among us. Sometimes I marveled at his patience, his understanding, and generosity.

Only a few days before his tragic collapse in the sanctuary of St. Peter's Church on Whitsunday, at an important business meeting, the filling of a vacant office involved, in a most profound way, the vital differences between the two extremes of Churchmanship. With splendid patience and tactfulness Bishop Booth affirmed his position; without any trace of equivocation or compromise. He listened with sympathetic understanding to the other side, stated with kindness and likewise without compromise. At the end of the discussion he said: "You men do what you think right. It will bring criticism upon me, but do not mind that. I can take it upon the chin without flinching. Do what you think best for the Church and for the diocese. I shall not override your judgment and I shall not complain."

In the light of the succeeding tragedy, it is comforting to remember that, before the vote was taken, a layman speaking for the other side, took the floor to say that, regardless of the outcome of the vote, the magnificent union of consistency, courage, and tolerance had made all present proud of their Bishop and humbly grateful to God for the precious experience of having witnessed it.

Now he is gone from our visible presence, but not from us. He has passed into the larger life of Everlasting Glory, there

to continue his labor and growth in saintly grace. On beautiful Sunset Point overlooking Lake Champlain his people have placed his mortal remains. The tomb, blasted out of the solid rock, is the site of the simple altar that has been used for the past five years at our Diocesan Field Day gatherings on Labor Day. It is the exact spot where, some seven years ago, we lingered, Bishop and layman, and discussed the first steps of a long campaign to create at Rock Point a diocesan center, a new type of Cathedral.

God be praised for the fitness of this end of an inspiring chapter in the endless story: A saint who sacrificed himself to duty and fell in a church dedicated to St. Peter, entombed in a rock that is the foundation of an altar.

### "A Brother Greatly Beloved"

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

Bishop of Chicago

**B**ISHOP BOOTH was a brother greatly beloved, not only to the bishops but to many hundreds of priests who found in him the humble, gentle Christian whose life was aflame with the spirit and mind of Christ. His death is a personal grief to me.

Only a few weeks ago he sat in my classes in the Preachers' College, in Washington, modestly refusing to be regarded as other than a pupil, though all of us recognized in him one of the Church's best retreatants. In Florence, Italy, where he recently spent some weeks, representing the Presiding Bishop, American residents found themselves so greatly enriched by his great spiritual leadership, that not a few have written home to say—"Bishop Booth opened to us a new gateway to reality!"

His death—so sudden—so distressing, was announced just as we were at the altar in Chicago's Pro-Cathedral where Bishop Perry was officiating at the service commemorating my fifth anniversary of consecration. The news came as a terrible shock. And yet with one accord we felt and we knew that this dear faithful man of God had so long lived in heavenly places that his entrance through the gates was a triumph and not a defeat.

Chicago loved him. Chicago now reaches across the continent to clasp the hand of Vermont in sympathy, and also in grateful appreciation of all that Vermont's Bishop contributed to the life of the Church.

May he rest in peace! May light perpetual shine upon him.

### A Love for God and Man

By the Rt. Rev. Henry W. Hobson, D.D.

Bishop of Southern Ohio

**S**AMUEL BOOTH loved with a real passion. He loved God and therefore counted no sacrifice too great or no task too difficult in the service of Him he loved. He loved man. Not only the attractive people it is easy to love, but the people from whom most of us want to escape. Not only those who agreed with and were spiritually akin to him, but those who differed with him and saw life through other eyes.

Because he really loved, he found and gave true friendship. A friendship with God which enabled him to walk day by day in God's presence. A friendship with man which drew his fellows to him, and caused him to pour forth his life for them.

Samuel Booth proved his discipleship as he fulfilled the two supreme commands. He proved it unto the end—for "greater love hath no man than this, that a man lay down his life for his friends."

**"A Rare Union of Spiritual Qualities"**

By the Rt Rev. Philip M. Rhinelander, D.D.  
Warden of the College of Preachers

SAMUEL BABCOCK BOOTH was marked by a rare union of spiritual qualities.

He was intensely human. Into every company he brought a shining atmosphere of kindness, goodwill, out-going sympathy. He was at home with all ages, ranks, conditions. Equally as a missionary in the west, as priest of an industrial parish, as hospital chaplain in France, as head of a widespread rural work, finally as Bishop, he gave signal proof of his sensitive and loving human touch. Few men have had so varied a pastoral experience. Still fewer have won so intimate and confiding a response.

With this grace of human understanding went a singularly keen and open mind. His strong and clear convictions were gained at the cost of sustained intellectual labor. From college days the problems of philosophy attracted him. And he kept abreast with modern ways of thinking, not drawn by abstract interest, but that he might understand how men's minds were working, what ideas and ideals were moving them. He found the inspiring impulse and the illuminating guide of his own mental processes in his Christian and Catholic faith. Those who knew him intimately on this side of his nature saw in him a striking fulfilment of our Lord's promise: "Ye shall know the truth, and the truth shall make you free." His energetic mind found joyful and triumphant freedom, among all the perplexities of modern times, in the revelation of the Word made flesh.

His gifts for ministry were nourished by a whole-souled devotion. His "personal love for a personal Lord" found its natural sustenance in the fellowship of the Church and the grace-gifts of the sacraments. For him our Lord's Presence in the Eucharist was so real that it became the literal center of his life. It was his daily spiritual bread. His unflinching loyalty had a radiating influence which made itself felt in every word he spoke, and lent a singularly persuasive power to his preaching. He was a living illustration of St. Paul's high claim for Apostolic ministers: "God has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Many souls will miss him sorely. But sorrow at his loss is worthy of him only if transfigured by thanksgiving for his life, here and in Paradise. "Weeping o'er the grave, we make our song: Alleluia."

**Thought in Terms Which Took in God**

By the Rt. Rev. John T. Dallas, D.D.  
Bishop of New Hampshire

IT WAS the last year that I was rector at St. Thomas' Church, Hanover, N. H., when the newly consecrated Bishop Coadjutor of Vermont visited St. Barnabas' across the river in Norwich. Although that is just 10 years ago, the details of that visitation on the part of Bishop Booth are as vivid as if it were yesterday. His manner and his spirit which showed on that occasion a decade ago are the same qualities which through the years became the characteristics which we always looked for in the man. It was only a part of a day which we had together, but his eager interest in people, his wanting to know what was the history and the make-up of St. Barnabas', his hope and aspiration for the Church in that community, his expressing his thought about it all in terms which took in God, his reckless attitude toward himself and his own welfare—and with it every bit, the sympathetic understanding and appreciation of Mrs. Booth, who was with him—these are the things which stood out on that visit so long ago, and too, these are the things which one associates with him since that day.

The affection which he gave his friends and neighbors was marked by that same eager searching, wanting-to-know-why, offering an idealism which was not to be escaped, almost a demanding of something better from you, all went into the making of the man's friendship. These 10 years of friendship and working together have served to make very vivid the quality of our relationship. Although he was four years younger than I, I always looked up to him. He did not realize this influence of his on others. His humility would not let him see that when he came to talk things

over with you, that he was really paying you a compliment, and teaching you vastly more than he received. His letters never lost that same tone. Whatever the subject matter on which he was writing, his every paragraph was filled with that same eager, friendly atmosphere which surrounded his conversation. His talk and his writing were both ways in which he too lavishly spent himself.

Someone ought to gather together the experiences which younger men had with him, especially seminarians. His sympathy and appreciation of their possibilities never allowed him to forget the demands which their training and their job ought to make upon them. To them he was a Father-in-God quite literally. There were days when he was heartbroken, when he

**BISHOP BOOTH**

"PRACTICALLY NO HOPE"—2:30 P.M.  
JUNE 17, 1935

**T**HE SKIES are gray with heavy sullen clouds,  
The raindrops teem like sorrow's bitter tears,  
And flowers bow their heads in silent woe,  
While human hearts are crushed and dull with fears.

Fears for the one who lies so near death's door,  
Which, as we watch, swings open inch by inch.  
That heavy door, which guards another world,  
From which there's no return—Oh! cruel wrench!

God, in Thy mercy, hear our humble pleas,  
Close that great door and spare him yet awhile,  
This Shepherd and Chief Pastor of a flock,  
Which needs his care and guidance mile by mile.

Why must we lose him with his gifts so rare?  
Who, by his goodness, leads us nearer Thee,  
Who, by his faith, uplifts our weary souls,  
Whose steadfast prayers bring courage strong and free.

"PASSED AWAY AT 10:30 P.M."

**O**H! sad and final message! Help us, Lord,  
To realize it must be for the best—  
The door has opened and admitted him  
To peace and quietness—his well earned rest.  
His earthly journey o'er—what can we do?  
Just pray for him, as he has prayed for all,  
That he may reap the joys of Thy reward,  
That we, his flock, be worthy of Thy call.

"REQUIEM AETERNAM DONA EI DOMINE."  
MARY M. KNOWLES.



saw men of gifts and power throwing away their opportunity to serve in the Church. He wanted them to see what he saw, and to believe what he believed, and to carry on the Church of God as he longed to have it carried on.

His devotion to the memory of Bishop Hall was most touching. Again and again when we have discussed common problems, he has not hesitated to say that he would like to do what Bishop Hall would have done.

We here in New Hampshire are sure that we have lost a friend and a good neighbor. In the business world, New Hampshire and Vermont are known as the Twin States. Bishop Booth put forward this friendly attitude not only in the realm of business, but in the Church. Down through the years, he will be remembered for the vision of the City of God which he held up before us.

### Bishop Booth's Last Writing

By the Rev. Gilbert P. Symons, Litt.D.

Canon to the Ordinary of Southern Ohio

**T**HE NEWS of Bishop Booth's death has come, and here on the desk before me are 28 pages of his manuscript—the very last writing he did. They are five sections of a course on The Place of Meditation in the Life of the Clergy and Laity, prepared at the request of the Forward Movement. From his dying bed, Bishop Booth begged his host, the Rev. Norman Dare, rector of St. Peter's Church, Bennington, Vt., to correct any errors in typing and send on post haste to the Commission sitting at Chattanooga. There are interlinings in pencil in the Bishop's own hand. These last great thoughts, so fine in their loyalty to God and the Church, ought to be available to the hundreds who have followed him in retreats and to the thousands who will know now what a saint we have lost from our earthly life.

My mind goes back to last Christmas vacation. Nearly fifty men were gathered in the chapel of Bishop Hopkins Hall at Burlington. Most of them had come great distances. Four Princeton men gave up much of their Christmas vacation for this retreat. A professor from Hobart College. A truck load of young fellows from New Bedford, Mass.

Outside deep winter. Inside fifty men, hanging on the words of a disciplined veteran who knew how to win victory in life. Every heart there saluted him.

There should be a memorial to Bishop Booth. His widow and children, his bereaved diocese should not be forgotten.

But the memorial I feel he would love would be to see the manhood, especially the young manhood, of the Church turning back to their bounden duty through the path of spiritual exercise, through the obedient, disciplined, ordered life.

### A Glorious Victory

By the Rev. Norman P. Dare

Rector of St. Peter's Church, Bennington, Vt.

**B**ISHOP BOOTH'S utter faith in God and his concern for the welfare of others were continued and manifested with the greatest intensity during his illness of nine days. It was apparent that he was ill when he entered the sanctuary of St. Peter's on Whitsunday. He admitted that it might be necessary to leave after administering the sacrament of confirmation. Instead he also preached and celebrated the Eucharist and left only after he had received the Sacrament.

In his sermon he stressed the religious life of quality as opposed to mere quantity; the intensity and regularity of discipline, prayer, and Communion as opposed to easy, casual observances.

To the end he carried on his devotional life with the aid of his family and friends. No amount of physical suffering could force him to forget his usual daily religious habits. He was sustained and strengthened by the intercessions of thousands near and far.

While he battled with all his might to regain his physical health, he was not concerned with himself. Instead his thoughts were centered upon his family, his friends, especially Fr. Huntington, the needs and problems of the diocese, and the advancement of the Forward Movement.

He maintained an indomitable faith in the will and the love of God which was communicated to all who saw him. He won a glorious victory.

### "An Inspiration to Many Groups"

By the Rt. Rev. H. K. Sherrill, D.D.

Bishop of Massachusetts

**I**N THE death of Bishop Booth the Church has lost a leader who was an inspiration to many groups far beyond the confines of the diocese of Vermont and even of New England. Particularly many of the younger clergy of the Church through the College of Preachers and elsewhere felt the power and the appeal of his dynamic faith in the Reality of the Unseen.

One felt his absolute and utter sincerity along with the consciousness that he was willing to sacrifice himself to the utmost for the cause of his Master.

In all his personal relationships he was an affectionate friend. We may thank God for such an example of faith and of whole-hearted devotion.

### A Loss to the Commission on Evangelism

By Samuel Thorne

Member of the Commission on Evangelism

**B**ISHOP BOOTH'S DEATH is a loss to the Church and a cause of deep sorrow to all his friends. It was in 1926 as a lay member of the group invited to visit the diocese of Rhode Island in connection with the Bishops' Crusade that I was first privileged to meet Bishop Booth. It was a further privilege to come to know him more or less intimately during that time. No one could be thrown with him thus intimately without realizing his consecration of character and loveliness of spirit.

In accordance with the resolution adopted at General Convention last fall Bishop Booth was appointed by the Presiding Bishop as one of the four bishops on the National Commission on Evangelism for the coming triennium. His close association in that important work was looked forward to with pleasure and I am sure that I voice the thought of all the members of that Commission in expressing the keen sense of loss his death must mean in this work.

### A Fair and Impartial Chief Pastor

By the Rev. Joseph Reynolds

For many years, and until recently, president of the standing committee of Vermont

**I**T WAS my privilege to be closely associated with Bishop Booth in my position as president of the standing committee of the diocese of Vermont.

He frequently met with the standing committee and all the members were much pleased to have him present. He always acted as a cordial advisory friend, and listened with close and appreciative attention to the advice of the committee, when he

(Continued on page 15)

# A Change in the Relations Between Catholics and Protestants on the Continent

By Prof. Adolf Keller, D.D.

General Secretary of the International Christian Social Institute at Geneva

**A**N OBSERVER of the religious situation in Europe who tries to listen to the deeper sounds of religious life in the various Churches, cannot fail to be struck by a visible change in the relationship between Roman Catholics and Protestants on the continent. Of course, the four hundred year-old conversation between Roman Catholicism and Protestantism continues, and bitter voices can still easily be heard here and there. Nevertheless, there is a change in the spiritual attitude of one Church toward the other.

The history of the Roman Catholic-Protestant controversy is evidently passing through various phases. The first phase, when violence, *auts-da-fé* and Inquisitional methods were used, is definitely over. The second phase, characterized by mutual anathemas, is also passed, or felt as being untimely. In spite of the fact that theological polemics remains a necessary expression in the fight for truth, we are entering today perhaps a third phase where some mutual understanding of the ultimate motives of our religious conceptions is dawning upon Christianity in a time when all its forms are menaced by the world.

There is no doubt that in the field of this controversy the battle today is raging around other problems, and for other aims than at the time of the Reformation, and afterwards. During the last centuries Roman Catholics were often considering Protestants as the bitterest enemies of Christ, and on the other hand, Protestants called the Mass, as in the Heidelberg Catechism, "an accursed idolatry," or regarded Mariolatry, the practices of the indulgence, or the infallibility of the Pope as sheer paganism. In the present discussion these questions have nearly become peripheral. In the center is the controversy about the nature of the Church and the character of grace and the possibility of joint action as long as a *communicatio in sacris* is not possible.

It would be interesting to find out what religious experiences led the Churches to such a change in their relations. A short article of course cannot give more than a few hints, and no observer could speak with the same authority for both Churches.

On the Protestant side the following facts may be responsible for a certain change of interest and tune although even these observations must be prefaced with certain saving remarks, as the situation is not the same in Poland and Austria as in Germany, in France, in Ireland, as in Hungary.

**1.** AFTER a century or more of an exaggerated individualism, Protestantism is coming back to a reconsideration of the true nature of the Church. My beloved teacher, Harnack, in a famous book said that "God" and the "soul" were, in fact, the only religious words which counted. Here is the root of this individualism. It is contrary to that thesis that only since a few years a large number of books and articles have been published dealing with the nature of the Church itself; not the historic or confessional character of the empiric Churches, but the nature of the Church as founded by Jesus Christ. Protestantism had forgotten for at least a century the article of the Apostolic symbol "*Credo unam Sanctam Catholicam et Apostolicam*

*Ecclesiam*," and they gave up even the word Catholic. Now the meaning of this word is again being discovered, and it is understood that there is one Church of Christ above the historic empirical Churches and that our religious life cannot grow individualistically and independently from the religious life of the whole body. The Ecumenical Movements and the contact with the Anglican Church have stimulated to a certain extent such a reconsideration of the Catholic conception of the Church as against an individualistic one. Archbishop Söderblom, for instance, spoke of three forms of Catholicity—Orthodox, Roman, and Evangelical Catholicity. The division between these Churches is old and historic, but the acceptance of the notion of Catholicity for the whole Christian body is new for Protestants.

**2.** PARALLEL with this discovery comes the rediscovery of the sacramental life of the Church. Lutheranism had always emphasized the Real Presence of Christ in the Elements of the Eucharist. Zwinglianism, since the day of Marburg, 1529, took the Holy Communion only as a symbol for what the Christian received already by faith. No Protestant Church would ever accept the dogma of Transubstantiation, and even the doctrine of the *Communicatio Idiomatum* is widely given up. Faith remains always the pre-condition for the true celebration of the Eucharist. Yet Zwingli is today not gaining further ground on the Continent, and many Zwinglians, as Brünner and myself, have abandoned the Zwinglian conception of the Holy Communion. Besides, the doctrine of the Real Presence is taught in one form or in the other by Lutheranism in a more crude form as well as by Calvinism in a more spiritualistic form. The latter had even some influence on Anglicanism at a certain period. We would not characterize this new understanding of the sacramental life of the Church as being a rapprochement toward the sacramentalism of Roman Catholicism as expressed in the decrees of Trent and the *Catechismus Romanus*. Yet the religious value of sacramental life itself is much more widely understood and practised than in the era of liberalism some twenty and thirty years ago. At any rate more emphasis is laid on the objective act of grace in the sacraments than on the subjective interpretation.

**3.** THE THIRD door toward each other is opening where a Protestant theology is rediscovering the dogmatic continuity of the Christian message with the theological doctrines as contained in the historic declarations of faith. This return to the historical dogmatic basis of the Christian Church as it is visible in the Neo-Lutheran and Neo-Calvinist theology of the continent, and especially in the theology of Revelation, taught by Karl Barth, makes again possible a discussion of common truths which was excluded when Catholicism was faced with a vague, sentimental, latitudinarian Christian philosophy which had betrayed the transcendent message of the Gospel. This dogmatic discussion is beginning today on an unusually high religious and theological level, as, for instance, in the controversy between Catholic teachers such as Prszywara, Pribilla,



Adam, Guardini, Yves de la Brière, Besson, on the Roman side, and Karl Barth, Karl Heim, Paul Althaus, Gustav Aulen, Emil Brünner, Lecerf, on the Protestant side. This literary discussion is followed in France and Germany and Switzerland by private study groups including Protestants and Catholics both dealing with questions of faith and order.

As I said above, this dogmatic controversy is not so much concerned with peripheric questions such as Mariolatry, saints, the liturgical problems, questions of polity, papal claims, but mostly with the fundamental problem of Sin and Grace—therefore with the core of the relationship between God and Man. Neo-Thomism is today largely influencing the theological discussion. It has penetrated to the modern Roman Catholic consciousness through the writings of Maritain and others. Prszywara is teaching similar doctrines in his theology of the *Analogia Entis*. The result is that the theological discussion between the two Confessions is centering around the question as to what place can be given to natural theology in a system of Christian thinking. This means whether or not it is true that *gratia naturam non deficit sed perficit*. Prszywara characterized the whole difference between Catholicism and Protestantism in the brilliant formula: Catholicism is believing in the all-efficiency of Grace, while Protestantism believes in the sole-efficiency of Grace.

There is, of course, no truce in the old fight for truth which began with St. Augustine and his thesis of the exclusive sovereignty of God's grace. Yet even Karl Barth said that Roman theology "is confounding human work with God's work, and is therefore the product of the Antichrist." On the other side, the Pope said in an Encyclical letter published in the *Ossavatore Romano* of April 21, 1934, that outside the Roman Church there is no Christianity, or only a mutilated kind. Yet in the personal contact and discussion between Roman Catholic and Protestant theologians, which takes place in small groups here and there, a new theological situation is felt in a far-reaching mutual recognition of religious sincerity and of a great common Christian heritage. The old controversial problems are certainly not superannuated, but they are treated in a new spirit which may be interpreted as a rebirth of a tendency already manifest on the Lutheran side, in the *Confessio Augustana*, in Vilmar, Ernest Naville, and on the Catholic side, Contarini, Wessenberg.

**4.** MUCH EASIER than in the theological field is the *rapprochement* in the sphere of ecclesiastical policy, especially in Germany. The Protestant, as well as the Catholic world, is feeling today that most Churches are no more confronted with confessional controversy alone, but with a united attack of Neo-Paganists and secularism which is all the more dangerous as it appears no longer in a materialistic light, but in the guise of a new religious philosophy, in a mythical religion of the blood and the race. Confronted with this danger, Protestant, as well as Catholic Christianity, feels that both have to defend the common Christian heritage, and have therefore to form a joint front against the "Godless Movement," the totalitarian claims of the state, and religious naturalism and secularism.

The situation in Germany may be taken here as an illustration. The mutual gains and losses by individual conversions may be more or less equal. The gain from mixed marriages is to the benefit of the Protestant Church. The political advantages are on the Roman Catholic side since the conclusion of a Concordat whose pacifying effect is, however, not yet quite manifest. Catholic and Protestant action is freshly stimulated by the Church conflict, yet the Roman Catholic

Church feels that a man like Rosenberg with his *Myth of the Twentieth Century* and the Neo-Paganism of the group around Hauer, is a much more ruthless enemy than orthodox Protestant theologians who defend, together with such men as Cardinal Faulhaber, the liberty of the Church, the sovereignty of God against the sovereignty of the state, and the old truths of Christian tradition. When Cardinal Faulhaber says that "We are not redeemed with German blood, but with the blood of our dear Lord and Saviour, Jesus Christ," he finds a full echo in the hearts of genuine Protestants. Both Churches are now mobilizing their forces against the spirit of Rosenberg's dangerous book penetrating everywhere into the education of youth. One can hear from pious Roman Catholics that they admire the courage with which the Confessional Protestant Church is defending the Christian heritage. Both Churches are combating the project of a great united national Church including Roman Catholics and Protestants according to the favorite ideal of certain National Socialists.

Both Churches are most afraid of the growing influence of non-Christian and Neo-Paganistic education of the young generation. The problem of Church and state has therefore become very acute everywhere, and it is entirely justified that the Stockholm Movement of the Universal Council of Life and Work will place this problem at the center of the next World Conference in 1937.

**T**HE NECESSITY of forming a common Christian front against the spirit of secularism is not so urgently felt in other continental countries, as in Germany.

In France one speaks of a Catholic Renaissance. France, with its 40,000,000 counts, according to Roman Catholic sources, hardly 10,000,000 Roman Catholics, and 1,000,000 Protestants. The twenty-eight to twenty-nine millions of French practising no Church life whatever are therefore a large and hopeful mission field for both Churches. It has often been said that the French are a religious, but not a believing people, but even here manifold contacts have been formed between Roman Catholics and Protestants, especially where such spirits were at work like Laberthonnière, or, on the Protestant side, Prof. Lecerf, who, although a Calvinist, sees truth in the system of Thomas Aquinas, in the same way as the latest Catholic book on Calvin by Imbart de la Tour takes a much more sympathetic stand toward Calvinism than former Roman Catholic books against the Reformers, like those of Maritain, or the books of Deniflé, or Grisar on Luther.

The *rapprochement* of which I spoke is, of course, hardly felt in such countries where Roman Catholicism has an overwhelming majority as, for instance, in Italy, Austria, or Poland. In these countries the old struggle is continuing with undiminished force, and here the adage may have become true, which was often quoted, namely, that the Roman Catholic Church was the real victor in the World War. Yet, in these countries where the problem of state and Church may have found a provisional solution in the concordats, the theological problem in itself is not yet solved, and it may bring new conflicts.

A Protestant observer will, of course, express himself with more reserve about the Roman Catholic attitude which has always been less conciliatory, *sit ut est aut non sit*. Yet the Roman Catholic Church has undergone, consciously or unconsciously, the influence of the Reformation. This is manifested even in the anti-Protestant Council of Trent. Far-seeing Roman Catholics recognize today that this great spiritual Movement had been necessary, that the criticism of the Church

at that time was deserved, and that certain truths had been brought to light again by the Reformation. They would, of course, expect now that after these truths had been asserted a reunion might become possible. The best truly evangelical spirits in the Roman Catholic Church see also quite clearly the difference between a vulgar superstitious Catholicism, its spiritual and intellectual mediocrity, and on the other side, the deep, ideal Catholicism as manifested in the highest spiritual leaders and saints of the Roman Church. They recognize also that evangelicalism has deep roots in Augustinism and appreciate Protestant piety in its highest and purest form. The new *Dictionnaire Théologique Catholique*, for instance, gives a much more tolerant and sympathetic judgment on the Reformation than former utterances have done, and reflects at the same time a rebirth of the best in Roman Catholic piety.

The battle is hottest on the front of ecclesiastical policy and politics. Behind the struggle in quiet theological circles, in monasteries remote from the noise of the world, more in those of the Benedictine than the Jesuit type, in many gentle hearts on both sides, the conflict between the two Churches has a tragic character and is softened by a spiritual fellowship beyond theological formulas and a yearning for unity in Christ which is a fundamental article of our Christian faith. One of these modern Roman Catholic writers says that both Churches have to say *mea culpa*, both are under God's judgment, both trustees of a common Christian heritage, both having an ultimate responsibility. Such statements would gladly be corroborated on the Protestant side as well as the hope expressed by the same Roman Catholic that through the mystical power of purification both Churches may come nearer together by coming nearer to Christ.

## Bishop Booth — In Memoriam

(Continued from page 12)

asked their advice, and never showed any desire to dominate the business of the committee.

His mind was alert and quick to perceive the salient points of any matter under discussion.

As a social companion he was charming, and all who had the privilege of enjoying the gracious hospitality of Bishop and Mrs. Booth, at the Bishop's House, Rock Point, Burlington, will recall that privilege as among their most cherished recollections.

As personal friend and chief pastor of the diocese, he had endeared himself to the clergy and laity alike. When called upon to make a decision concerning diocesan or parochial problems the persons involved felt that he was trying to treat all of them with impartial fairness.

As we sorrowfully reflect upon the problem of his removal, we hopefully recall the following belief of St. Paul: "Then shall I know, even as also I am known."

## Church Army Loses a Friend

By Capt. B. F. Mountford

National Director, Church Army

CHURCH ARMY loses a warm friend in the removal of Bishop Booth from the Church Militant.

When Church Army in U. S. A. was constituted in December, 1927, Bishop Booth became a director, and so continued until this present year, when, along with the Bishops of New York and Newark, he was made an honorary vice-president.

We revere the memory of Samuel Babcock Booth.

## Churchwomen Today

Ada Loaring-Clark

Editor

### Summer Reading

ONCE A YEAR I try to answer many requests for the titles of a few books that might be valuable for Churchwomen to read during the summer months. We always commence by considering the books dealing with the theme study for the coming winter, courses on which many of us will have an opportunity to study at various summer conferences, in order to be prepared to teach the same in our dioceses or parishes.

Latin America has been selected for our next study with *That Other America* by John A. Mackay (Friendship Press, New York, price 60 cts.) as the principal text book. You can borrow from the Book Store Library, Church Missions House, 281 Fourth avenue, New York City, much collateral reading: books dealing with the political development of the Latin American nations as well as the social, economic, and political factors affecting their relations with the United States. The handbooks on our own Church missions in Brazil, Mexico, and the Caribbean are to be brought up to date and will be ready for use in the early fall. The leader who intends teaching the course will, of course, commence to compile a scrapbook of maps and secular information regarding the Latin American countries.

For our devotional development and help Dr. William H. Jefferys' *The Key to the Door of Divine Reality* (to be obtained from Dr. Jefferys' secretary, 225 South Third St., Philadelphia, Pa., price 50 cts.) will be particularly engrossing, especially to those who have enjoyed his *The Mystical Companionship of Jesus*. It is one of the clearest and most practical studies in Christian mysticism that I know and should help each one who reads it to gain a more vital awareness of the Master as they grow closer to Him.

If you have not already read them, the series of *New Tracts for New Times* (Morehouse. Price 10 cts. each, \$1.00 a dozen) will give you a broad survey of various phases of life in which every Churchwoman should be interested and about which she should be informed. The author of each tract is a specialist in his or her field. They contain a mine of information and suggestion.

Do you wish to refresh your mind on the Old Testament? Take Bishop Wilson's *Outline of the Old Testament* (Morehouse. Price 25 cts.). It is a simple outline that gives one a working knowledge of the books of the Old Testament, too often forgotten as the years fly by.

Should you care to include history in your reading, I heartily recommend E. F. Benson's *Queen Victoria* (Longmans, Green. Price \$3.50). It is such a relief to turn from the many derogatory biographies written of recent years to find a really fine one giving a fair picture of a great queen who was so thoroughly a woman that even the destiny of the crown could not destroy her individuality. Mr. Benson, the author, is the son of the late Archbishop of Canterbury.

Dr. Esther Harding's *Woman's Mysteries, Ancient and Modern* (Longmans, Green), will be of interest to you if you like a psychological treatment of the historical apprehension of the female principle in life. You will, I know, find it most enlightening.



# Books of the Day

Edited by Elizabeth McCracken

## Anglicanism

ANGLICANISM: *the Thought and Practice of the Church of England, Illustrated from the Religious Literature of the Seventeenth Century.* Compiled and edited by Paul Elmer More and Frank Leslie Cross. Morehouse. Pp. lxxvi, 811. \$5.00.

THE CHARM of seventeenth century English literature, just far enough removed from our styles of writing to be full of surprises, but not far enough to be full of translation troubles, has long been recognized; many literary scholars of these days have fallen captive to this charm, and taught the living generation in our colleges to appreciate it. Some of them have, incidentally at first, been charmed also by the thought behind the style, and not least by the religious thought. Converts to Anglicanism by way of seventeenth century English literature have abounded.

Now comes a great collection of excerpts from that literature, vastly more accessible than in the *Library of Anglo-Catholic Theology*, with the advantages and disadvantages familiar to us in anthologies. In this case particularly, the great masters, as Hooker, Andrewes, Taylor, Browne, suffer by being presented in little bits; but on the other hand, the little men, who otherwise would not be read at all, have their bits too. Needless to say, nobody who really cares for the Caroline divines will be satisfied with these bits, whether of great representatives or of those who "also should be included." Poetry is all but left out, rightly, we think, as it is emphasized in English literature courses.

These are the classics of Anglicanism. Dr. More notes as its leading characteristics, with approval, chiefly these: (1) a mediating position between extremes of Roman Catholicism and Calvinism, a *via media* which is a positive direction, not a compromise (but in some men it is a compromise); (2) a confident appeal to reason (but not to the fine points of logic); (3) a species of pragmatism, in the sense that we do not know about a thing all at once, timelessly, but only get to know about it as we see how it works out in the long run; (4) a "practical distinction between fundamentals and accessories of religion" (but in some men that *does* mean a reducing of religious content to what is "necessary to salvation"); an "axiomatic rejection of infallibility." These are all closely related, even overlapping.

Using criteria suggested by Kirk in dealing with general Christian literature, we may see in these Anglican fathers, moderately always, the typical Christian tension of rigorism, formalism, and humanism. The strife and uncertainty of the times may be the chief cause of a haunting other-worldliness (*e.g.*, in Jeremy Taylor), which is never weary of warning us against the vanity of this world. This is not brought out so strongly in these extracts as in the literature read more *in extenso*. There is certainly an obvious kind of formalism in the Laudians. But on the whole, the revolt from Rome was rather taken for granted, and the revolt from Calvinism was the living issue. And the tendency toward a larger Christian humanism is the positive side of that revolt; it follows after one has "bid John Calvin good night." And this tendency ran much further in the next century.

The selections are arranged according to subjects, almost catena-fashion. But even this holding strictly to a subject cannot quite obliterate the rich perspectives of allusion, imagery, "conceit," by which a Caroline divine in saying a thing could set you thinking of a dozen other things as well. Sir Thomas Browne, Jeremy Taylor, John Donne—such men make you love the English language; and they bespeak a love for the English Church, in that language. They make you think better of Anglicanism.

We should have the book, and browse in it, leisurely, all our years.

M. BOWYER STEWART.

## Miss White's Two Novels

NOT BUILT WITH HANDS. By Helen C. White. Macmillan. \$2.50.

THIS SECOND NOVEL by Miss White deals with the eleventh century. Through the tremendous struggle between Church and state, respectively headed by Gregory VII and Henry IV, a struggle finding its consummation at Canossa, she discerns the perpetual effort of the City Eternal in the heavens to realize

itself on earth. With unflinching courage she shows us not only the Church in the world but the world in the Church—depicting the corruption of sundry carefully studied ecclesiastical types with no less vividness than the lofty idealism of the Pope and of his friend the great Countess Matilda. The latter as here presented certainly deserves her place as exponent of the active life, in Dante's Earthly Paradise. On the whole, the book throws triumphant light on the effort of men to behold that City through the crowding mists of time, and to aid in its construction here below.



HELEN C. WHITE  
Author of "Not Built With Hands"  
and "A Watch in the Night"

The novelist has set herself no easy task, and it must be confessed that the execution of the book is not equal to its conception. She does succeed in suggesting the beauty and order of the great pagan civilization lying ruined and forlorn in the background; the intense desire of chosen spirits here and there to recapture that beauty; the stirrings of new life in a world at once decadent and immature. Through Matilda, and through Beatrice her mother, she makes vivid the difficult rôle of women in that cruel and violent age (and if any one thinks our own age chaotic and disordered, let him look at the eleventh century). There are sensitively felt descriptions of Italian landscape

—which luckily abides to be loved, pretty well unchanged. And the central scene, Henry at Canossa, is charged with tense pathos and tragic power. But after that climax, the book drags. Chronicle pushes personality more and more into the background; till the people disappear in a fog of facts and the narrative is clogged and suffocated in detail. The confused story proceeds, at once assuming too much knowledge on our part and annoying us with too much minutiae. No literary form calls for more severe art of elimination than does historical romance. One cannot say that the art is mastered here. The "shaping spirit of imagination," while present, does not function with sufficient authority to integrate and harmonize.

That spirit had better control in Miss White's earlier novel, *A Watch in the Night*: a study of the "Fool for Christ," Jacopone da Todi. In spite of amazing and needless liberties taken with history, and in spite also of the surprising fact that the reader is never made aware of the hero as a great poet—greatest in Italy, many of us think, before Dante—the interior struggle of the Franciscan Order in the fourteenth century was there presented with rare power. The book possesses sustained spiritual insight and imaginative verity of a high quality. *Not Made With Hands*; on the other hand, gets lost in the mazes of its subject. The truth is that the canvas is too large to be successfully covered without a more selective process than is here manifest.

VIDA D. SCUDDER.

## Ascetic Theology

THE HOLY CROSS. Some Ideals of the Spiritual Life. By Karl Tiedemann, O.H.C. Morehouse. Pp. 100. \$1.00.

THE TITLE of this little book is rather misleading, as it forms actually a simplified manual of ascetic theology, with but one chapter out of eleven devoted to The Way of the Cross. The author begins by setting God before the soul as the basis of Christian perfection, and keeps the ideal of the vision of God as the reason for the atonement by Christ and the purification of the soul for its union with God, with worship as the essential factor of religion. Persons who have attended retreats given by Fr. Tiedemann will recognize that they have here in an orderly and permanent form the teaching by which they have profited.

M. M.



# NEWS OF THE CHURCH

## Philadelphia School Elects New Dean

Rev. Stanley R. West of Conshohocken Chosen; Clinical Work for Seminarians Part of New Studies

PHILADELPHIA—The Rev. Stanley R. West, rector of Calvary Church, Conshohocken, and dean of the convocation of Norristown, was elected dean of the Philadelphia Divinity School June 27th. It is not yet known whether he will accept the appointment.

The Rev. Mr. West was born in Philadelphia, is a graduate of Girard College, and of the Philadelphia Divinity School from which he received his degree of Bachelor of Divinity in 1910. The same year he was ordained by Bishop Whitaker and the next year he was raised to the priesthood by Bishop Mackay-Smith. He served as curate at St. Matthew's Church, 18th and Diamond streets, until 1913 when he was called to be rector of Christ Church, Pottstown. In March, 1924, he was elected dean of the convocation of Norristown to succeed the Rev. J. Kennedy Moorhouse. At the same time he was called to Calvary Church, Conshohocken, where

(Continued on page 18)

## Providence, R. I., Church Building and Grounds are Beautified by Volunteers

PROVIDENCE, R. I.—St. Thomas' Church, a mission in the northern section of this city attended largely by mill folk, set about beautifying its grounds and buildings this spring. There was need, for there was no grass to mention in the sandy soil, and the buildings, falling into disrepair, hadn't been painted for many years.

It interested industrialists, philanthropists, and garden lovers in and out of the Episcopal Church. A United States Senator also gave liberally to the cause, and Italian merchants in the neighborhood contributed their mites. A swarm of volunteers operated wheelbarrows and shovels sent up every day from neighboring mills after working hours, and many cubic yards of loam were unloaded and lawns seeded. A parishioner who conducts a coal and ice business loaned a truck for two Saturdays to haul away the excavated sand.

As soon as the grass was up and shrubs planted another squad of volunteers skilled in carpentry gathered every afternoon after work, tore off rotten boards from church, parish house, and rectory, and replaced them with new. On Sunday, June 23d, all the old St. Thomas' folk within reach attended an Old Home Day Service and inspected the work. The Rev. Frederick W. Jones is rector.



Photo by William Francis Gavin

### RUMANIANS GUESTS OF DR. GAVIN

This photograph was taken during the visit of the Rumanian Bishop to General Theological Seminary, where he was the guest of Dr. Gavin. Left to right, front: Dr. Gavin, wearing the Patriarchal Cross bestowed by the Patriarch of Rumania; Bishop Policarp Morushka, the Rev. John Trutia of Cleveland. Rear, the Rev. Petre Prohntichi and the Very Rev. Joakim Popescu.

## Rumanian Bishop Guest of Dr. Gavin at Seminary

NEW YORK—The newly consecrated Rumanian Bishop for America, the Rt. Rev. Policarp Morushka, was met at the pier by a group of distinguished Rumanians when the *Europa* docked June 27th.

Journeying with Bishop Morushka were the Very Rev. Joakim Popescu, the Rev. Petre Prohntichi, and the Rev. Dr. Frank Gavin. Dr. Gavin represented the American Church at the recent conversations in Bucharest. The welcoming delegation was headed by M. Radau, Rumanian Charge d'Affaires in Washington, and Carol Tarcu, Consul General for Rumania in New York. Bishop Morushka and his clergy went directly to the Hotel Lincoln, accompanied by the Rev. John Trutia, pastor of St. Mary's Rumanian Orthodox Church, Cleveland, Ohio.

Bishop Morushka and his party June 28th were the guests of the Rev. Dr. and Mrs. Gavin at the General Theological Seminary.

After a few days in New York, Bishop Morushka will go to Detroit, where he will be formally installed as Rumanian Bishop for America, in St. George's Rumanian Orthodox Church. Following the installation, there will be a conference in Detroit.

There are between 80,000 and 90,000 members of the Rumanian Orthodox Church in the United States and Canada. Bishop Morushka is the first bishop of the Rumanian Orthodox Church ever to visit America.

## Fr. Huntington, O.H.C. Founder, Succumbs

Dies in 81st Year After Operation; Promises He Will Always Intercede for Everybody

By ELIZABETH McCracken

NEW YORK—The Rev. Dr. James O.S. Huntington, O.H.C., founder of the Order of the Holy Cross, died in St. Luke's Hospital June 29th following an operation which was performed June 13th. He was in his 81st year.

The body was to lie in state in the Chapel of St. James of the Cathedral of St. John the Divine from the morning of July 1st to the morning of July 2d, when a Requiem Mass was to be said in the Cathedral. Interment was to be in the chapel of Holy Cross Monastery, West Park. The officiant at the Requiem was to be the Presiding Bishop. Bishop Lloyd, Suffragan of New York, was to represent Bishop Manning of New York.

Fr. Huntington came down to New York City about a month ago, for observation at St. Luke's Hospital. He was not confined to his bed until June 12th, the day before he underwent a very serious operation. On

(Continued on page 20)

## Long Island Department Petitions Congress Over Campaign Contributions

BROOKLYN—If Congress approves the petition of the Long Island department of Christian social service, campaign contributions for all political parties would be paid out of the federal treasury. Under the proposed law it would be a felony for any person, or corporation, to contribute to the campaign fund of either major party.

## Former Curates Attend Anniversary Service

WATERBURY, CONN.—Fifteen former curates of St. John's Church, among them Bishops Hobson of Southern Ohio and Dallas of New Hampshire, most of the Waterbury clergy, and a large group of Waterbury citizens joined June 20th in paying tribute to the Rev. Dr. John N. Lewis on the 35th anniversary of his rectorship at St. John's.

The program began at 11 A.M. and lasted until almost 11 P.M. Every phase of Dr. Lewis' long and active career in Waterbury was extolled. The day was climaxed by a reception in St. John's parish hall attended by nearly 1,000 persons. Dr. Lewis was presented a purse from the parish and another from the fire department, of which he is chaplain.



## Philadelphia School Elects New Dean

(Continued from page 17)

He again succeeded the Rev. Mr. Moorhouse.

### SOCIAL SERVICE WORKER

He has been chairman of the diocesan department of Christian social service and is at the present time head of the Conshohocken Civilian Relief Association, an organization which has done an outstanding piece of work during the depression. He is a member of the Montgomery County Board of Relief by appointment of the present Governor of Pennsylvania.

During the World War, he served as a chaplain at Camp Taylor, Kentucky, and Camp Devens, Massachusetts. He is now chaplain of the American Legion Post of Conshohocken.

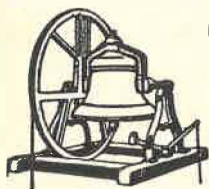
### CLINICAL TRAINING FOR STUDENTS

Although announcements as to future plans of the Divinity School are being held in abeyance, it is now definitely known that the regular three-year course of study will be extended so as to include three years of 12 months. Each student will be required to serve a total of nine months of clinical training in residence in mental and general hospitals, and other social service institutions to prepare him to meet the human problems presented to him as a clergyman. This work will be done under the direction of a graduate in theology, physicians and specialists in various fields.

While emphasis upon clinical training is being given a position of major importance, there is no intention of minimizing the academic side of the work.

### Kenyon College Commencement

GAMBIER, OHIO—The 107th commencement of Kenyon College was held in old Rosse Hall June 17th. The Bachelor of Arts degree was conferred on 10, the Bachelor of Philosophy degree on 13, and the Bachelor of Science degree on eight. Six honorary degrees were also conferred.



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## Canadian Family Gives Many Priests to Church

MONTREAL—Representing the fourth generation of his family in the ministry the Rev. Dixon Rollit is serving as assistant at Trinity Church, Montreal. He was ordained deacon June 23d by the Bishop of Montreal.

His father, grandfather, and great-grandfather were Anglican priests. His family has been identified with the Church in Montreal for more than one hundred years.

Two of his uncles are priests: the Rev. Percival G. Rollit, rector of St. James' Church, Ausable Forks, N. Y., and the Rev. Albert E. Rollit, rector of Knowlton, Quebec. The Rev. Dr. C. C. Rollit of St. Paul, Minn., is a grand-uncle. His father is the Rev. Charles G. Rollit, rector of Iberville, Quebec.

### Rhode Island Chapel Consecrated

ARCADIA, R. I.—Bishop Perry of Rhode Island consecrated the Chapel of the Transfiguration at Holcomb House, diocesan rural mission recently.

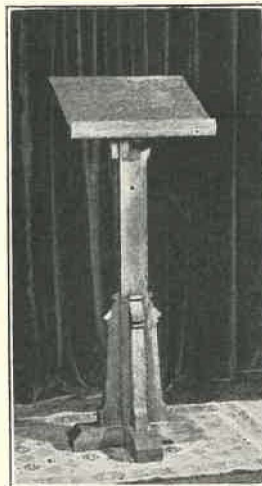
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## The Holy Cross Magazine

Published Monthly by the Order of the Holy Cross

July, 1935 Vol. XLVI. No. 7

- The Mother of Incarnate God*  
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- Religion in Summer*  
James O. S. Huntington, O.H.C.
- The Society of the Sisters of St. Margaret*
- St. Bede the Venerable, Monk of Jarrow*  
W. P. Sears, Jr.
- Five-Minute Sermon*  
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## "Churchman" Loses Libel Suit; Appeals

New York Jury Awards Movie Attorney \$10,200 Damages for Misstatement; Editorial Retracted

NEW YORK—A jury in New York county's Supreme Court has awarded Gabriel L. Hess \$10,200 in a \$150,000 libel suit against the *Churchman*. The *Churchman* is to appeal.

In 1931 the *Churchman* reported that Mr. Hess, general attorney for the Motion Picture Producers and Distributors of America, Inc., and other film magnates, had been indicted in Ontario for conspiring to prevent film competition in the province. The *Churchman* based its editorial on an account in Harrison's Reports, an independent exhibitors' trade journal. A week later the *Churchman* discovered the information was untrue and retracted the editorial.

Louis Nizer, attorney for Mr. Hess, charged that the *Churchman*, "which bears the holy name of the Church, and which should devote itself to religious subjects and to devout purposes, has gone out of its way on economic questions. . . . It stabs a knife into the back of Hess, because it bears venom and hatred in its heart to Mr. (Will) Hays and everyone associated with him. . . ."

## Long Island Church Spends \$20,000 for Restoration

BROOKLYN—With about \$20,000 spent in improvements and restoration, Christ Church, Manhasset, Long Island, damaged by fire January 8th, is again being used for services.

The interior has been restored and re-decorated. Improvements incident to the restoration include new wiring throughout, new heating plant, choir and robing rooms, refinishing of chancel furniture and pews, redecoration of walls and ceilings, new carpets, Prayer Books, and Hymnals. The altar window, which was damaged, was restored to its original beauty. Two additional memorial windows are to be installed soon.

## Philadelphia Church Club Elects E. O. Coates Head

PHILADELPHIA—E. Osborne Coates was elected president of the Church Club of Philadelphia at its annual meeting. Other officers are Clarence L. Harper, first vice-president; Louis B. Runk, second vice-president; Robert B. Reed, recording secretary; William M. Boenning, Jr., corresponding secretary; and John B. Lear, treasurer.

### Bishop Green Tulane Preacher

NEW ORLEANS—Bishop Green, Coadjutor of Mississippi, was the preacher of the baccalaureate sermon June 9th at Tulane University.

## Rector Leaves Parish for Post on Steamer

WEST HARTFORD, CONN.—The Rev. George G. Guinness, rector of St. James' Church here, has left the parish to sail for California as first mate of the steamship *Steel Trader*.

It was reported that the Rev. Mr. Guinness went to sea only to keep his master's ticket in force, but that he had resigned his parish.

Serving in the navy during the World War, he attained the rank of lieutenant commander. He entered Columbia to study maritime law but left there for the Virginia Theological Seminary and was ordained to the priesthood in 1930.

## Bishop Wing Observes Ordination Anniversary

ORLANDO, FLA.—Bishop Wing of South Florida observed the 23d anniversary of his ordination July 3d. A diocesan celebration of the 10th anniversary of his consecration as Bishop is to be held in the Cathedral parish this fall, the suggested date being October 30th.

### New Mexico Reelects Officers

SANTA FE, N. MEX.—The 41st convocation of the district of New Mexico and Southwest Texas reelected its council of advice for the coming year at its meeting here. The other officers also were reelected.

Mrs. B. T. B. Hyde of Santa Fe was re-elected president of the Woman's Auxiliary.

The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear about October tenth, but already Churchwomen are earnestly promoting interest in it, determined that no summer inertia shall prevent its being the most widely-read of all U.T.O. numbers.

Miss Lindley will tell what the U.T.O. has meant to the Church throughout the world; Mrs. H. H. Dodge of Scarsdale, N. Y., will suggest methods of promoting the Offering; twenty U.T.O. missionaries will contribute to a symposium on The Missionary's Life; a Diocesan Directory of U.T.O. workers will be a feature of special interest and value; and many other feature articles, with profuse use of illustrations, assure that this United Thank Offering Number will be intensely interesting, truly inspiring, highly informative, and thoroughly indispensable.

If details have not yet reached you through your officers, write and they will be mailed to you at once.

The Spirit of Missions, Church Missions House, 281 Fourth Avenue, New York, N. Y.



**Fr. Huntington, O.H.C.  
Founder, Succumbs**

(Continued from page 17)

Trinity Sunday he was at the early Mass in the Cathedral. It was not thought that Fr. Huntington's condition was so serious. He rallied from the operation well. Ten days passed before he began to lose strength. There were periods of unconsciousness. But, when conscious, he was so like himself that he dispelled anxiety. In constant attendance upon him were the Rev. Karl Tiedemann, O.H.C., and the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel of Trinity parish, who had known Fr. Huntington from early childhood. Fr. Hughson, Superior of the Order of the Holy Cross, is in Liberia.

On the day before his death, Fr. Huntington called Fr. Schlueter to his bedside and said to him:

"I know that I am not going to get well. I want everybody to know that I care, and that I shall *always* care; that I love them, and that I shall *always* love them; that I am lifting up hands of intercession in prayer for them, and that I shall *always* intercede for them."

James Otis Sargent Huntington was born in Boston July 23, 1854, the third son and fourth child of the Rt. Rev. Frederic D. Huntington, first Bishop of Central New York, and his wife, Hannah Dane Sargent Huntington. He prepared for college at the Roxbury Latin School and St. John's School, Manlius, N. Y. He was graduated from Harvard in 1875. He attended St. Andrew's Divinity School from 1876 to 1879. He was ordained deacon in 1876 and advanced to the priesthood in 1880 by Bishop Huntington.

After serving as assistant at Calvary Mission, Syracuse, N. Y., from 1876 to 1881, he took charge of Holy Cross Mission, New York City, where he remained until 1889.

In 1884 he founded the Order of the Holy Cross and became its first Superior. The first 10 years of the order were spent at Holy Cross Mission. From 1894 to 1904, the order was at Westminster, Maryland. In 1904, it moved to West Park, N. Y., to occupy the present monastery. Fr. Huntington celebrated the 50th anniversary of the founding at Holy Cross Monastery, West Park, in November, 1934. He was Superior of the order from 1884 to 1888, again from 1897 to 1907, from 1915 to 1918, and from 1921 to 1924.

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T. E. SMITH

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Fr. Huntington was the author of many articles and of two notable books: *The Work of Prayer* and *Bargainers and Beggars*.

Fr. Huntington is survived by two sisters, Miss Mary Huntington and Mrs. Ruth G. Huntington Sessions, of Hadley, Mass.; two nieces, Miss Catherine Huntington and Mrs. Paul Shipman Andrews, the former Hannah Sessions; and seven nephews, Frederic, James, Paul, Bernard, and Constant Huntington, and Roger and John Sessions.

These are the chronological facts of Fr. Huntington's life. The great work of his life, the founding of the Order of the Holy Cross, is a history in itself. The schools maintained by the order are famous: Kent School, at Kent, Connecticut, and St. Andrew's School for Mountain Boys at St. Andrews, Tennessee. The Holy Cross Mission in the hinterland of Liberia has transformed that section of Africa. The spiritual work carried on through retreats, preaching missions, and chaplaincies is equally well known. Fr. Huntington was foremost in all the "good works" of the order.

The social implications of the Gospel were imperative in the ministry of Fr. Huntington. He was one of the founders of the Church Mission of Help and of C. A. I. L., as the Church Association for the Advancement of the Interests of Labor was called. He served as chaplain for many groups, including the Society of the Companions of the Holy Cross.

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S.T.D., Editor  
The Rev. Charles Carroll Edmunds, D.D.,  
Associate Editor  
JULY, 1935 Vol. XXXVIII, No. 1

**Editorial Comment**  
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**An Essay on a Live Subject**  
Robert Withington  
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VOL. XVII JULY, 1935 No. 3

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## Bishop Booth's Death Shock to New York

Clergy and Laity Grieved by Passing of Bishop; His Services Were Prized by Many

NEW YORK—The untimely death of Bishop Booth of Vermont, in the height of his great power, was a genuine shock and grief to Church people in New York, both clergy and laity. Bishop Booth's visits to the city to preach or to conduct retreats were occasions awaited and prized by many.

The Rev. Dr. William Pitt McCune, rector of St. Ignatius' Church, said:

"I had the greatest esteem and affection for Bishop Booth. He had a firm intellectual grasp on the faith, but his personal holiness impressed me most especially; it was unique. I valued the work he did in quiet days and retreats particularly, though I also admired his preaching. His retreats for the clergy were remarkable for their emphasis on the necessity of an increasingly deep spiritual life for the clergy, the leaders of the laity. He conducted a quiet day for the Clerical Union this year, just before Lent. It was characteristically sane, helpful, profound."

Mrs. Mary Kingsbury Simkhovitch, head of Greenwich House, said that she had seldom heard such addresses as Bishop Booth gave at a Three Hour Service which she attended. She said:

"The depth of his sincerity particularly impressed me. It was a living thing. Learned as Bishop Booth was, accustomed to the use of philosophical language, he was so clear, so earnest that all could understand him. It was his intense and utter sincerity that carried."

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, mentioned the deep impression that Bishop Booth made on the group he led for the Woman's Auxiliary during the General Convention at Atlantic City. She said:

"Bishop Booth was well-known for his influence on the devotional life of men, particularly the clergy. But he did quite as much, and had quite as effectual an influence on women. He was one of the greatest leaders we have had in the life of prayer."

A student at the General Theological Seminary commented upon the remarkable fact that, when Bishop Booth preached in the Seminary Chapel, he interested and held the close attention of both students and faculty. He said:

"Most preachers here talk to the students. A few try to talk to both students and faculty. Bishop Booth simply preached to the congregation before him: students, faculty, and a few women and children who had come to Evensong that day. Everyone said afterward that it was the best sermon they had ever heard in the chapel."

Not only those persons but also many others spoke with appreciation of Bishop Booth and his great and unusual gifts, both intellectual and spiritual. Known to a comparatively few personally, he was well-known to large numbers through his ministry. He will be missed here, in many churches and chapels, by many persons.

## Colored Church Workers to Meet in Galveston

GALVESTON, TEX.—The fifth Young People's Summer Conference and the third Convocation of Colored Church Workers of the provinces of the Northwest and Southwest will be held at St. Augustine's Church here July 7th to 18th.

The young people will meet from July 7th to 16th, and the convocation will be from July 16th to 18th. The Rev. W. Bright-Davis, pastor of St. Augustine's, will be in charge.

The opening service of the convocation will be the evening of July 16th, with Bishop Quin of Texas giving the address of welcome, and the Rev. George G. Walker, the response. Bishop Demby, Suffragan of Arkansas, will give the message to the conference.

Other speakers at the conference will include the Rev. Messrs. Melbourne R. Hogarth, Robert J. Johnson, E. H. Gibson, J. P. DeWolf, August C. Roker, Bernard G. Whitlock, Edward A. James, James Temple, Joelzie H. Thompson, Harry E. Rahming, J. Henry King, and J. Edwards.

Sponsors of any other diocesan conferences for Negro youth in the Church are urged to get in touch with Fr. Bright-Davis.

## Many Parishes Represented at St. Alban's, Olney, Service

PHILADELPHIA—St. Alban's Church, Olney, Philadelphia, had its usual elaborate observance of the evening of Corpus Christi, the service being Solemn Evensong, sermon, Procession of the Blessed Sacrament, followed by Benediction.

The rector, the Rev. Archibald Campbell Knowles, was celebrant, with the Rev. F. C. Leeming, rector of Christ Church, Bordentown, N. J., as deacon, and the Rev. Harry S. Ruth, rector of St. Barnabas' Church, Burlington, N. J., as sub-deacon. The preacher was the Rev. Dr. Leicester C. Lewis, rector of St. Martin's-in-the-Fields. Many of the other parishes of the city arranged their observance of the day at some other time so their clergy and members of the Confraternity of the Blessed Sacrament could attend this service.

# Church Services

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

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11:00 A.M., Morning Prayer and Sermon.  
*Thursdays and Holy Days*  
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Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

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11 A.M., Morning service and sermon.  
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Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



## † Necrology †

"May they rest in peace, and may light perpetual shine upon them."

### W. H. DAVIS, PRIEST

PHILADELPHIA—The Rev. William Howard Davis died June 19th at his apartments, 246 W. Tabor road, Philadelphia.

The funeral service was held at St. Alban's Church, Olney, where Fr. Davis, until recently, was curate. Interment was at Annandale-on-the-Hudson.

Fr. Davis, who was 65, had returned to his home only about a week before his death after having spent the greater part of the past year in the Episcopal Hospital. He resigned from the active ministry because of illness about a year ago.

He was a native of New York City, a graduate of St. Stephen's College, and of the General Seminary. He had served as chaplain to the Sisters of St. John the Baptist in New York, and as rector of the Church of the Annunciation, Philadelphia; St. Mark's, Hammonton, N. J.; and St. Stephen's, Camden, N. J.; also as curate at St. Timothy's, Roxborough, St. Mary's, Hamilton Village, and St. Alban's.

### Baltimore School Ends 87th Year

BALTIMORE—The Boys' School of St. Paul's parish, Baltimore, June 5th closed its 87th year with an attendance of 90 boys, the largest number since it was founded in 1849 under the Rev. Dr. William E. Wyatt. There were 12 graduates.

The religious education of the boys is under the immediate care of the rector of St. Paul's, the Rev. Dr. A. B. Kinsolving, and about one-third are communicants of the Church.

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## ANNOUNCEMENTS

### Announcement

THROUGH AN ERROR on the part of the assistant secretary of the General Convention, meeting in Atlantic City, in 1934, the Rev. Canon James F. Kieb, D.D., deputy from Honolulu, was reported absent. He notifies me that he was present at the opening session, and throughout the meeting, and wishes the correction made. JAMES G. GLASS, Assistant Secretary.

## ANNOUNCEMENTS—Continued

### An Appreciation

THE REV. WILLIAM HOWARD DAVIS

In the death of the Rev. WILLIAM HOWARD DAVIS, the Church lost a good man and a faithful priest, one who was rightly content to serve God without seeking earthly praise or preferment. As the rector of St. Alban's Church, Olney, Philadelphia, under whom Fr. Davis served for seven years, it is my privilege to set forth some slight appreciation of his life and work.

In a modest way, Fr. Davis had a somewhat varied career, being curate or assistant in many parishes, also an army chaplain, and for a while chaplain of the Sisters of Saint John the Baptist in New York. His longest continuous service was his last, when he was my curate from 1927 until last autumn when he resigned on account of ill health.

Like St. Barnabas, Fr. Davis was "a good man, full of the Holy Ghost and of faith." He was a staunch Churchman, untouched by the modern vagaries which ruin the influence of so many. He was reverent and faithful in his own life and in his ministrations, and always tried to be an example of loyalty. The past year was very trying to him but, "made perfect by suffering," he has gone to his reward. "May he rest in peace and may light perpetual shine upon him."

(Rev.) ARCHIBALD CAMPBELL KNOWLES.

### Memorials

LAURENCE DEAN FISH

21 March 1910

12 July 1927

"They the blessed ones gone before,  
They the blessed for evermore;  
Out of great tribulation they went  
Home to their home of heaven content."

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*Jesu mercy, Mary pray.*

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WEST PARK, N. Y.—Retreat for Priests. The annual Embertide retreat for priests and candidates for Holy Orders will be held at Holy Cross beginning the evening of September 16th and closing after Mass September 20th. Please notify the GUESTMASTER. No charges. Conductor, Bishop Gray.



**Chicagoans Give Substantial Fund to Liverpool Cathedral**

LONDON—Another generous gift has been made to Liverpool Cathedral. Mr. and Mrs. Francis Neilson, of Chicago, have presented to the Dean and Chapter of the Cathedral a sum of money which will yield about £1,000 a year, to be devoted to a continuance of the special services in the Cathedral.

In 1928 Mr. and Mrs. Neilson gave £10,000 to the Cathedral building fund, and in 1929 Mr. Neilson presented a Della Robbia statue of the Virgin Mary.

**Greek Priests in Turkey Cut Hair and Now Wear Double-breasted Suits**

CONSTANTINOPLE—The law forbidding ecclesiastics in Turkey to wear clerical dress, except at religious services, came into force June 13th.

When the law was promulgated six months ago many priests, particularly the Armenians, at once set about acquiring lay clothes, and have now been wearing them for some time. The majority, however, waited till the last minute, and the

Greek priests had their long hair cut only June 12th. Now they are to be seen in the streets dressed alike in double-breasted suits, ties, and Homburg hats, all of black. Although their religious perceptibilities may be hurt, they must, at least, be cooler with their hair shorn, their beards trimmed, and without their flowing cassocks.

Many nuns have left Constantinople. Those who remain have been letting their hair grow, and henceforth will wear black coats and skirts in public. The Mohammedan imams do not appear to have adopted a uniform dress and are to be seen wearing lounge suits of varying colors.

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