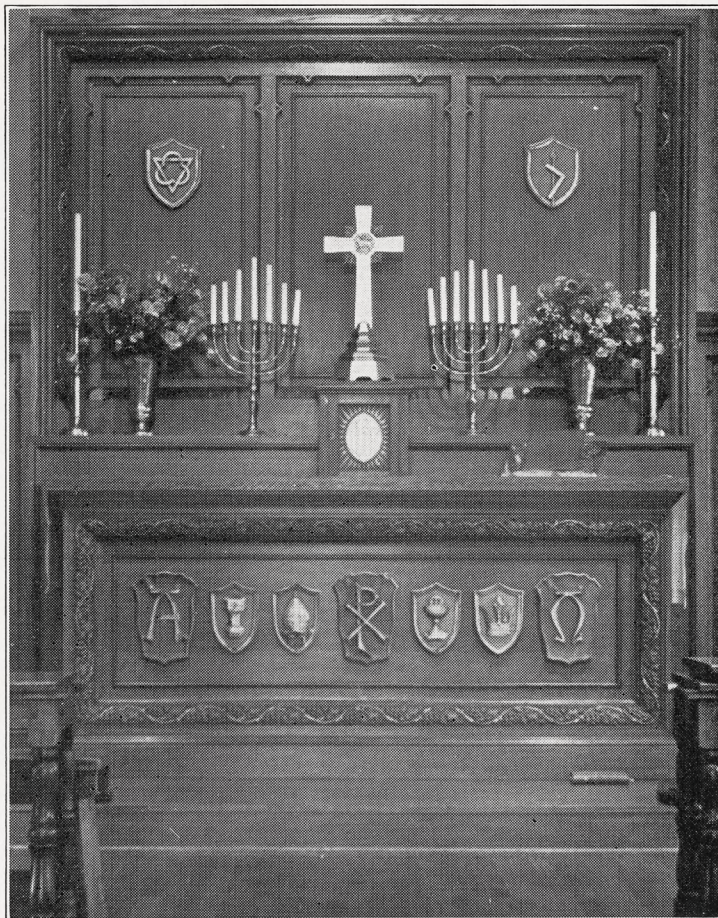


The **WITNESS**

CHICAGO, ILL., NOVEMBER 7, 1935



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CLERGY NOTES

CLARKSON, D. H., formerly Red Hook, N. Y., new address: Rhinebeck, N. Y.

DAGWELL, Benjamin D., dean of St. John's Cathedral, Denver, Colorado, has accepted election as bishop of the diocese of Oregon.

DUDNEY, Thos. E., resigned as rector of All Saints', Winter Park, Fla., because of ill health.

EVANS, Sydney K., formerly head of chaplain's division, U. S. Navy, appointed to staff of Cathedral of St. John the Divine, New York, effective December 1.

LARGE, John E., resigned from St. Simon's, Brooklyn, N. Y., to be rector of Christ Church, Babylon (West Islip), Long Island, N. Y., effective Nov. 17th.

LITTLE, Paul, resigned as rector of St. John's Church, Chico, Calif., to be rector of All Saints', San Francisco. Address: 1354 Waller St.

LUDLOW, Theodore R., rector of Holy Communion, South Orange, N. J., has accepted election as suffragan bishop of Newark.

MILLS, C. Lee, formerly in charge of St. John's, Jackson, Wyo., now rector of St. Stephen's, Douglas, Ariz.

PALMER, Chas. R., formerly of Holy Cross, Miami, Fla., to be rector of St. Mary's, Daytona Beach, Fla.

PIPER, Ernest E., assistant at St. Bartholomew's, New York, called to be rector of Christ Church, Williamsport, Pa.

TYNER, G. St.G., formerly vicar at St. Paul's Church, Omaha, Neb., to be assistant at Trinity Cathedral, Omaha.

WEICHLIN, F. H., formerly rector of Holy Communion, Maywood, Ill., now rector of St. Peter's, Sycamore, Ill. Address: 503 Somonauk St.

YATES, D. W., formerly assistant at Calvary, Tarboro, N. C., to be rector of St. Philip's, Durham, N. C., effective Nov. 12.

WITNESS GAME

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1. The ecclesiastical year begins
January 1 Trinity Sunday Advent Sunday
Whitsunday
2. In Advent there are
Three Sundays Four Sundays Two Sundays
3. The Jubilate Deo is found in
St. Matthew Romans Psalms
Ecclesiastics
4. The main part of the church is called the nave because
It is the place where the pews are
The place where the congregation sits
Like a ship, because the congregation takes a part on the services
5. The Literary editor of THE WITNESS is
Bishop Johnson James DeWolfe
Gardner M. Day Bishop Wilson
6. The stations of the Cross number
Five Nine Seven Fourteen Three

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Associate Editors
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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GIVE THE SPIRIT A CHANCE

By

CLINTON S. QUIN

The Bishop of Texas

THE request for an article on the practical aspects of the Forward Movement is not an easy assignment. It isn't easy because believing as I do that the Forward Movement is a movement of the Spirit, it is



BISHOP QUIN

a bit difficult to get down to A B C practicalities—however, we will give them to you. Then in the second place there is the temptation to yield to the popular demand made of old to our Christ, “Master, we would see a sign”—and Jesus Himself counselled “have faith.”

People have been saying since 1929—Tell us what to do: to bring about an economic balance in business; to

avert another war; to set up a dependable money system; to put men back to work; to assure international good will and cooperation. It has not mattered what our leaders know—it makes no difference what they are—tell us what to do. The question has been answered in Russia, in Germany, and in Italy by dictatorships of varying style but the questioners persevere in state and Church “Give us something definite—some practical scheme or plan by which we can operate.”

Now when the Church launched the Forward Movement, your commission from the first recognized that this was to be a movement of the Holy Spirit; that we would not superimpose a program from our commission; that we would not set up additional machinery or organization and by clever advertising or by high pressure methods tell the Church what to do to carry out the mandate of the General Convention: namely, “To reinvigorate the life of the Church and to rehabilitate its work in parish, diocese, and world.” Rather, in all humility, we gave ourselves to prayer, offering our-

selves only as a channel through which the Holy Spirit might speak and lead and operate through the members of this Church.

Quite naturally therefore, the chief criticism which has come to us has been our lack of definiteness. Bishops and clergy like honest Scribes and Pharisees of old have been demanding a sign. It is our observation that this insistence upon a definite, clear-cut, well outlined program is one of the chief obstacles to the movement of the Spirit. The Spirit like the wind “bloweth where it listeth” and our main objective right now is to persuade the membership of the Church to become Spirit minded so that when the wind bloweth, our sails may be set to move.

I am just as conscious of the moving of the Spirit in the life of my diocese as I am of the street lights coming on at dusk; you can see it, you can sense its presence, you are conscious of its effect in certain centers, in certain lives but you can not possibly diagram it.

WE HAVE arrived at certain convictions in these nine months we have been together and these are definite. Let me name two of these—for example, we know that no parish may change its present mooring for greater depths, for new scenes, for advance, or for adventure until the individuals who make up the parish have put themselves in the way of the Spirits moving. Hence we set out to familiarize the average Church member with a definite statement of what Christian Discipline means and we have now outlined a two year period of directed Bible reading that our people may no longer be uncertain as to what is expected of a Disciple of Jesus Christ. Some have not liked our leaflets, some have not been willing even to use them but we make no apology for them—they were prepared under the guidance of God's Holy Spirit and we human instruments have done the best we could. Now ask yourself how can we better prepare ourselves to understand the moving of the Holy Spirit than by faithful, diligent daily exposure of ourself to the in-

fluence of the Spirit by reading and meditating over the experiences of those people who in part knew our Lord in the flesh and put to record definite concrete results which came to them in the early Church.

The second definite practical aspect of the Forward Movement at this writing is the commission's effort to persuade the Church in parish, diocese, and nation to look the facts in the face—impose an inquiry in your own way—of your own life or parish or diocese through which you can discover what your Discipleship or the lack of it has meant and can mean to the life and work of the Church. The work may not be done unless the Spirit of Discipleship is in evidence. We have purposely refrained from using the word survey—call it what you please—but if you want to know why a Church attendance seems small, why people do not give proportionately of their little or of their bounty for the support of the Church, why Baptisms and confirmations reflect small growth in membership, why there is difficulty massing the man-power of the Church, why the young people are not attracted, why it is so difficult to pay debts or to build additional equipment, why so-called Christian employers and so-called Christian employees complain of injustice and misunderstanding or if none of these things seem to be pertinent to you and your people — why a religion and a Church founded upon Jesus Christ should allow its missionary zeal to lag and its actual work and workers to suffer. If you want an answer to these questions,

they can not be answered until you face the facts and make the honest inquiry — not by a Board of Inquisition but by the individuals who make up our congregations as to how real and honest is our consciousness of Discipleship. No Church can go forward until it knows where it now stands — there may be weaknesses in organization; there may be an overlapping and a waste of time and energy in program; there may be opportunities in the immediate neighborhood; there may be hundreds of men on the outer fringe who are eager for the life which alone the Church can give and yet we can not intelligently know these things unless by a thorough inquiry we face the facts.

The Apostles waited for the coming of the Holy Spirit and a lot of us are waiting, but the Apostles waited expectantly. He has never failed — He will not fail now. We have nothing new to tell you — we are simply trying to make Disciples of Jesus Christ. If a man would make to himself that "Morning Resolve" on the back of the "Follow On" leaflet, he could be depended upon. It is not a program we are trying to give you but we are trying to develop an attitude of mind. Are you a Disciple or not? If you are or if you are willing to be one, let's give the Holy Spirit the opportunity to lead us. Even if you consider this only a sporting chance, throw yourself in the way, come along with us and see what happens.

The article next week in the series on "Phases of the Forward Movement" will be "Labor and the Forward Movement" by Bishop Gooden of Los Angeles.

TALKING IT OVER

By

WILLIAM B. SPOFFORD

I'M DOING A BIT of wandering about at the moment. A number of friends figured I was developing the New York mind so they bought me a railroad ticket and told me to get on out west and get broadened out. The broadening process has been going on now for ten days and while I can't see any marked improvement in my mental processes as yet perhaps they will come as I move further west. . . . At the moment I am sitting in the study of the Rev. Paul Roberts in Colorado Springs getting some little idea of how a capable and energetic rector runs a big parish. A few words of conversation and then the 'phone rings and I turn to a book while his opinion is expressed on the present status of the community chest. A little more talk and another telephone conversation about the United Charities. "Just what do you think of the relationship of the National Council to the Forward Movement?" but the question is not answered because of a half dozen parish matters that must be dealt with. I have always figured that rectors indulged in too long vacations but I've changed my mind. . . . Last night we had a session with the men's club of Grace Church, Colorado Springs. Live bunch that. Whether it is due to the western influence or the teaching of a rector with a keen mind I don't know, but they certainly had ideas

as to what is happening in this world of ours. . . . Superlatives are always dangerous but Grace Church is one of the most beautiful and completely equipped church plants in the United States — a handsome stone church, an unusually beautiful altar and reredos, fine glass, dandy organ and a parish house that has everything, including, believe it or not, its own print shop.

ONE SATURDAY, ten or a dozen years ago, I received a telegram from Bishop Johnson asking me to meet him at two o'clock at the train on which he was to arrive. Now it just happened that I had a ticket to an important football game which I very much wanted to see. I therefore wired him that I would get another ticket so we might both go. Soon his reply came: "Too old to sit in the bleachers and watch other men exercise. Meet me after the game." Thinking of course that he was to arrive on a later train I went to the game with a clear conscience and went to the station about five o'clock. Bishop Johnson had been sitting in the station since two waiting for me. You can imagine my feelings and my apologies. But he would have none of it. "Why not? You wanted to go to the game and I'm glad you went. I've been perfectly

comfortable here with a pipe and a book." And he meant it. That's the kind of a man he is. He showed the same spirit last Sunday when he cut into a busy day to ride on the train with me from Denver to Colorado Springs just to be sociable. He and I do not see eye to eye on some things but I would like to stand up and say that he is one of the greatest men our Church has ever produced and certainly one of the most lovable. Incidentally that layman who, a couple of weeks ago, complained about bishops riding around in limousines with chauffeurs should take a look at the "limousine" of the Bishop of Colorado. If you paid him \$30 for it you would get stuck. There's a man about as free of things as a man can be — and to be free of things is a real accomplishment.

OTHER PLACES have been visited besides Colorado — St. Louis, with as live a bunch of clergy as I have run into in many a day.—Natural enough, of course, with a man like Bishop Scarlett for Bishop. . . . Kansas City, where I had a swell time discussing the world and its sins with Bishop Spencer and his clergy. Don't let anyone tell you that our clergy are not aware of what is going on in this world. . . . Topeka, where Bishop Wise and the courageous and hard-thinking Dean John Day, kept me on the hop for twenty-four hours. . . . Upton Sinclair, one evening, a session on the Church and Social Problems the next morning, and Benjamin Marsh, head of the Peoples' Lobby in the afternoon. . . . Certainly enough on the social side there — too much perhaps. Oh, and I must give you a story Bishop Wise told as chairman of the large meeting at which Upton Sinclair spoke. It seems Methodist Bishop McConnell was to speak at Wisconsin University and being a man of liberal persuasion the local American Legion had men in the audience to see if he said anything unpatriotic. The Bishop was told of the situation just before he was to make his speech. He went on for a bit then said, "I'm told the American Legion has a delegation here to check up on me. I've recently returned from China. One day while walking along the street with the head of one of our Methodist institutions we saw a crowd surrounding two men who were shaking their fists in each others faces, each talking at a great rate. I watched them for a few minutes and then asked my guide what was going on. 'Oh they are having a fight.' 'A fight? But my dear man I've watched them for ten minutes and neither one has yet struck a blow.' 'Well, you see,' said my guide, 'that is the way the Chinese fight. If one of them struck a blow the crowd would know that he had run out of ideas and would immediately declare his adversary the winner.' Clever people, the Chinese." And with that Bishop McConnell went on with his address, undisturbed by the brethren from the American Legion.

THE HOUSE OF BISHOPS is a club of thorough gentlemen who, in order not to hurt each others' feelings, mess up the affairs of the Church. That was a remark made by a clergyman the other day. Not quite true, but certainly there is something in it as we shall doubtless see this week.

HOW ABOUT a football game to determine the championship of the Episcopal Church Colleges? Trinity trimmed Hobart and Hobart licked Kenyon. Now let's have an inter-sectional game between Trinity and Sewanee to see who's tops. Properly promoted and managed, such a contest would be a lot of fun, would call attention to our excellent Church colleges and should make a penny or two for some worthy enterprise of the church.

Let's Know

By

BISHOP WILSON

OTHER SHEEP

ENGLISH-SPEAKING people all over the world are celebrating this fall the four hundredth anniversary of the translation of the Bible into the English language. It is a notable event and well worth special commemoration. After all, four centuries is quite a long time in anybody's life.

But the other day I had a queer feeling. I was handed a notice of another anniversary being celebrated this fall in our country. It is the fifteen-hundredth anniversary of the translation of the Bible into the Armenian tongue. It makes us look like rather recent converts. Armenia is often called the oldest Christian nation — the first who, as a people, accepted the Gospel of Christ.

We of the Anglo-Saxon tradition have a tendency to be a bit arrogant sometimes in our attitude toward people of other lineage. As a matter of fact we might well feel a touch of downright humility when we meet the Christian people of some other race who have known Christ much longer than our own race can boast. There are the Ethiopians, for instance. The expression of their Christianity may be quite different from ours but who is to say which is more acceptable to God? We are used to our own ways and may consider them better. But they also may have their own ideas about us. After all, are we such satisfactory Christians that all others should be expected to conform to our mould?

Someone told me of an American woman travelling in Palestine with a native Arab guide.

"And what is your religion?" asked the woman.

"I am a Christian," replied the guide.

"Splendid," beamed the woman, "How long have you been converted?"

"My family," said the Arab, "have been Christians for nineteen hundred years."

We Episcopalians are frequently accused of being highly respectable and quite well satisfied with ourselves. Of course we know such charges are false. We know we are not all respectable and, in our honest moments, we are far from satisfied with our spiritual attainments. Nevertheless, there are still some congregations where it is taken for granted that only the right kind of people will be properly welcomed. To my mind, one of the finest things that could happen to the

Episcopal Church would be the addition to our number of a large body of foreign-born working people to mellow the stiffness of our Anglo-Saxon heritage. No one is more thankful for that heritage than I am but I have to recognize that people with a different inheritance may be just as good Christians. Christ died for all men — not for Anglo-Saxons alone. Every race makes its own response to our Lord and there is no reason why we should all be alike. But in a country like ours where all kinds of people have come to live together, the Church must be generous enough to provide them all with a spiritual welcome. Certainly we may well have something to learn from people who have had the Bible in their own tongue for fifteen hundred years while we are proudly celebrating the four centuries of the English translation.

About Bishops

An Editorial by
BISHOP JOHNSON

THE question has been raised as to whether we have too many bishops in the Episcopal Church. With the vacancies, owing to death, in Vermont, Oregon, Quincy and Tennessee; and potential vacancies owing to resignations in Kentucky, Central New York, Idaho, Newark, Liberia and North Tokyo, and the possibility of coadjutor bishops in Rochester, Western Michigan, Kansas, Alabama, and also in Tennessee and Newark where the coadjutors have become diocesans, it looks as though a dozen or more prominent rectors will become ordinaries, which is a suggestive designation for bishops.

Certain questions arise in one's mind as to whether the office of bishop as constituted in the Episcopal Church justifies the toll that is taken from our parishes. Theoretically these men will have received a promotion. Actually they will receive a life sentence to a task in which they will find that the responsibilities incurred are far greater than the authority bestowed. As a matter of fact bishops were introduced into this country under suspicion, and they have been under suspicion ever since.

The traditional authority that appertains to the episcopal office is so limited by canonical restrictions that one finds himself at the head of an organization in which he can neither hire nor fire the principal workers in his vineyard. It ought to be the task of a bishop to select the personnel of his forces and then be responsible for the results, but the situation is quite different. The vestries of his leading parishes have the power to introduce into the diocesan family any presbyter whom they may fancy regardless of the fact that he may be a misfit in the household. The bishop usually must accept whom the vestries select, and without any reference to diocesan relationships. Having introduced Mr. X into the diocese, Mr. X may if he chooses ignore the appeals of the bishop for support in the diocesan or national programs and retreat into sullen rebellion against the powers (?) that be. The bishop must visit his parish once a year and may pre-

sent him for trial if he has committed any notable offense. Any bishop who has ever attempted an ecclesiastical trial would hesitate to repeat the process for any cause less than murder.

The National Council very properly looks to the bishop to carry out its mission in the diocese and the bishop may by moral suasion achieve some results. Moreover, in times of trouble with their rectors, the vestries make frantic appeals to the bishop to remove their rector at once, failing utterly to sense the humor of the situation in that they are asking him to exercise in times of war powers which they would refuse to give him in times of peace. As a matter of fact the rector of a prosperous parish has a far more responsible position and greater influence than the bishop can exert.

ONE wonders wherein the fascination for the office arises. In reality the nature of the office is so different from that of a rector that it calls for a new set of talents. This is why it so often happens that a beloved rector finds himself suddenly faced with new conditions in which his peculiar talents are not effective at an age when it is difficult for him to acquire new ones.

I agree with the editor of the *Living Church* that there are more bishops than the situation calls for so long as they labor under the limitations imposed upon them. But he must remember that the election of a bishop enlivens the monotony of diocesan conventions and keeps before the clergy an objective where they will be relieved of the details of parochial administration. I doubt very much whether any words that he or I may utter will halt the urge to elect bishops and the desire to be a bishop.

My solution of the problem is to elect them much younger than is the custom, before their habits are fixed and while their enthusiasm will carry them past the pitfalls. I once had an argument with a layman who said that they were electing bishops too young in these days. He was a man who knew his American Church history and I suggested that we name ten bishops who had made an outstanding success of their episcopate and note the age at which they entered upon their office. As a result of our selection we named the following, whose age at their consecration I have appended:

William White—39
John Henry Hobart—36
George W. Doane—33
James H. Otey—34
Wm. R. Whittingham—35
John Williams—34
Henry B. Whipple—37
Daniel S. Tuttle—30
Wm. C. Doane—37

The tenth bishop whom we selected was over 45.

Instead of depriving the Church of effective rectors so often to become indifferent bishops, why not follow the record and pick them young enough for them to learn their task and to use their experience at a more mature age.

Perfect Freedom

By

LAURENCE F. PIPER

FOLLOWING the Collect for the Day in Morning Prayer we have the first of the two invariable collects, "A Collect for Peace". This collect, like the one of similar title in Evening Prayer comes to us directly from the Sarum "Memorial of Peace" but was written by Gelasius, Bishop of Rome from 492 to 496, for use at the time of the barbarian invasions. Gelasius drew some of his phrases in the first part of his prayer from the Meditations of St. Augustine, so our familiar words carry us back through a long sweep of Christian history, and we are reminded again how these petitions have been common to the devotions of the Church through the greater part of her life. To Archbishop Cranmer we undoubtedly owe the translation into English, and definitely we are his debtors for the place of this beautiful prayer in our service, where it daily enables us to plead for the things of our peace and for assurance of safety in which to use and enjoy that peace.

We center our thought on a single phrase of this collect: "whose service is perfect freedom". While the world thinks of service as something that must be performed probably unwillingly, as a condition imposed on the weaker by the stronger, connects it with "servile", regards it as burdensome, and associates it with the primal curse, the Christian knows that true service of God is nothing of this sort. To serve God is not oppressive, is not restrictive, does not involve the loss of personal nobility. On the contrary, to serve God truly is to find the fulness of life and its true purpose and meaning. Just as an automobile when it stays on its proper highway is freest to function as a motor car but comes to grief when it goes in a way not intended for it, so the soul when it serves God in His appointed way is freest to develop but courts disaster when it tries to follow its own devices.

God shows us His ways for us, and when we walk in them we find that His service is perfect freedom: perfect freedom to become what He would have us be and so to realize to the full the destiny He has prepared for us.

The Latin form of the phrase we are considering is *cui servire regnare est*, which is literally "whom to serve is to reign". From these words of St. Augustine we learn the purpose of our service, that it is to exalt us, to put us in possession and use of great and high faculties. When we learn to serve God completely, when we live out the familiar words "Thy will be done", we shall have greater power and abilities, we shall reign as kings with authority over all that would keep us from God. We shall begin to fulfil the promise of the psalm (8:4,5):

What is man, that thou art mindful of him?
and the son of man, that thou visitest him?
Thou madest him lower than the angels,
to crown him with glory and worship.

He Gets Away With It

ALLAN CARTER is the smoothest man in town. He is always willing to do a favor for you but, when he does, he remembers it and sooner or later comes back at you for a little bigger one. As he has, at one time or another, done something for about everybody in town, he has a string on almost all of us. By thus being able to go to just the right person at just the right time for backing in any of his schemes, he manages to get any privilege or office in town that he wants. In addition to his natural shrewdness, he has a fine personal appearance and a spontaneous smile and he does not hesitate to scatter praise, or even a little flattery, where it will do the most good. Strangely enough, although he manages almost everybody, hardly anybody realizes it. You would naturally suppose that those of us who do see through him would resent being used as pawns in any man's game and would dislike and oppose him, but we don't. You see, we know that, way down in his heart, he is a Christian gentleman and the things which he has accomplished by his devious methods are always for the good of the community. We know that he has helped many and injured none and that, when he has held office, he has held it capably and with honor. So we never interfere with his conniving, but smile and call him a "Good crook," and thank God for him.

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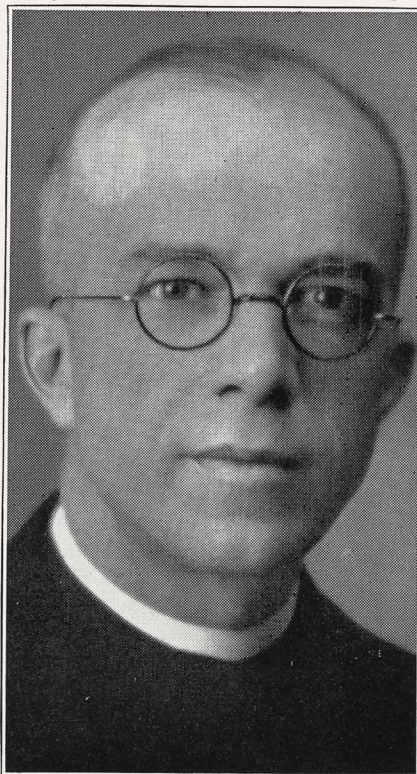
WALTER R. BOWIE RESTATES BELIEF IN YALE LECTURES

By GARDINER M. DAY

What is it that people want the preacher to preach about? According to Dr. Walter Russell Bowie first and foremost "they want to be helped to feel that life makes sense." The Rector of Grace Church, New York, who has given inspiration and comfort to thousands of people not only from the pulpit but also through his beautiful writings, points out that "Life in general may seem to be like the city's traffic—a confusion of restless energies twisting this way and that, a mêlée into which men plunge in the morning as they go to work and from which they emerge tired in the afternoon, with no clear consciousness that anything significant has happened in the hours between. 'Is this all that existence is' they ask, 'clamor and commotion, and a routine that seems to be getting nowhere?'"

This quotation is taken from the first chapter of Dr. Bowie's new volume named *The Renewing Gospel* (Scribners \$2) and containing the Lyman Beecher Lectures on Preaching delivered last April and now in their book form considerably revised. Many people who have rejoiced as they saw the light of joy in children's faces as they retold some of Dr. Bowie's children's stories or who have walked in His steps through the pages of *The Master* or who, more recently, have read with delight Dr. Bowie's retelling of the entire Biblical narrative, will turn with double interest to this volume in which the author writes of the essentials of his belief.

One of the most important features of the minister's preaching must be that his message must carry not the authority of dogmatism but the authority of discovery. Particularly interesting is the application of this principle which is fundamental with Dr. Bowie to his belief in Our Lord. He clearly shows how the various doctrines relative to Christ were after all simply attempts to state in terms familiar to the times in which they arose to express the inexpressible Greatness of Christ. "It is necessary," Dr. Bowie writes, "that we go on to understand a vaster truth about Jesus; and that is the fact which gave to the first disciples a sense of awe in the midst of their devotion, namely that in him, something tremendous had come into the circle of human existence from the Otherness of God" Again and again on the pages of this book the reader will find himself looking, with the author's help, past and through the



BISHOP WING
Observes Anniversary

world's enormous and bewildering store of facts and theories to that deeply significant truth which is eternal.

Another volume which will be particularly valuable to ministers is *Reverend John Doe, D.D.* by Dr. Edwin McNeill Poteat, Jr. (Harper \$1.25). This is a study of the modern minister, his effectiveness and his ineffectiveness, analyzed by one of the outstanding Baptist Ministers of the South. To this task Dr. Poteat brings a wide range of knowledge of religious history and a realistic approach to the actual parish problems of the minister of today. Any minister who discovers this book ought to turn to the second chapter, entitled "The World Looks at Dr. Doe." Here Dr. Poteat holds up a mirror which portrays the clerical countenance frequently more truthfully than flatteringly. Dr. Poteat decided to find out what people really thought about ministers. In consequence he sent a questionnaire about ministers to as representative a group of men as he could. For example, in reply to the question "Do you regard ministers in general tolerant?" 151 out of 238 people responded No. To the inquiry, "Do you regard ministers in general constructive in presenting religion?" No was the response of 145 out of 228 people. 140 out of 203 people believed ministers to be "sticklers for the economic status

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The House of Bishops is now in session in Houston, Texas. It has been called by Presiding Bishop Perry to meet from November 5th through the 7th. The House consists of 124 members with votes, some 75 of whom are present at this meeting. The agenda includes a number of problems affecting the missionary work of the Church, both at home and in the foreign field. An unusually large number of resignations are to be dealt with, as we pointed out in our October 24th issue. There is also the matter of proposed mergers of dioceses and missionary jurisdictions, which will undoubtedly have a large place in the discussions this week. The host of this meeting is Bishop Clinton S. Quin of Texas, the writer of this week's article in our Forward Movement series. Bishop Quin is of the younger generation of bishops. He was trained for law, but turned to the Church, was ordained in 1908 and consecrated bishop in 1918. The host for the next meeting of the bishops will probably be Bishop Penick of North Carolina, who has invited the House to meet next year at Winston-Salem.

* * *

Bishop Parsons Speaks at New York Luncheon

Bishop Edward L. Parsons of California was the guest of honor at a luncheon held here on October 31st by the Church League for Industrial Democracy, of which he is president. The ideal of democracy, Bishop Parsons declared in his address, grows out of the spirit of Christ and His teaching that every personality is sacred. The C.L.I.D., he said, holds that this ideal must underlie the industrial as well as the political order, and the League's function is to show all Church people the need for a new social order based on Christian principles. The Christian belief, Bishop Parsons said, is that the cooperative commonwealth is an expression in social and political life of the inner spirit of Christ, a spirit which must prevail if the cooperative order is to be Christian. A fundamental requirement for a Christian order is freedom. The lure of dictatorships blinds many to what they do to the individual in their suppression of freedom, he went on, contrary to the essential Christian requirement. In the industrial order, Bishop Parsons said, each worker must have opportunity for full expression of his personality, and a social and industrial order which will make this really possible is necessary.

The luncheon was attended by 100 members and friends, among them Bishop Robert L. Paddock, Rev. W. Russell Bowie, Rev. J. Howard Melish, Rev. Howard C. Robbins, Rev. Granville Mercer Williams, S.S.J.E., Rev. Henry Darlington, Rev. Guy Emery Shipler, Rev. L. Bradford Young, Mary van Klecek, Dr. Adelaide T. Case, and Mrs. Mary K. Simkhovitch, who was chairman of the meeting. Students from the General Theological Seminary and members of the Church Army also attended.

* * *

Engagements Planned for Archbishop Temple

An extensive program has been planned for Archbishop Temple while in the diocese of New York on his coming visit. The archbishop's appointments in the diocese have been made by Bishop William T. Manning, whose guest he will be while there. In 1927, at the invitation of the archbishop, and of the dean and chapter, Bishop Manning preached at the thirteen hundredth anniversary of the founding of York Minster, which is one of the great cathedrals of the world. On Sunday, December 15th, Archbishop Temple will preach at the Cathedral of St. John the Divine at 11 A. M., and at 8 P. M. at a special service to be held there under the auspices of the five leading international agencies for the promotion of Christian reunion, a movement of which he is a leader. At 4 P. M. on that day the archbishop will preach at Trinity Church, New York. On the next day the distinguished visitor will visit the Union Theological Seminary, address the faculty and students of the General Theological Seminary, and attend lunch there, and receive a degree from Columbia University. In the evening he will be guest of honor at a dinner to be given by the Church Club of New York, which will be attended by a large number of the clergy and lay people of the diocese. In addition to Archbishop Temple the speakers will be Bishop Manning and President Nicholas Murray Butler of Columbia University.

* * *

Rhode Island Plans Diocesan-Wide Mission

Bishop Granville G. Bennett, auxiliary bishop in Rhode Island, outlined at the recent meeting of the Providence Convocation the plans being made for a diocesan-wide mission to be undertaken February 2nd to 16th, 1936. This is to be a spiritual adventure in response to the appeal of the Forward Movement. A large number of missionaries, among them some of the ablest preachers and teachers in the Church, will come to Rhode Island for the mission, which will be held in every parish and mission station in the diocese,



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the mission being financed by offerings at each church. On the final day of the mission it is planned to gather all those who are interested, inside and outside the Church, in a diocesan meeting in a Providence auditorium, to give expression to the meaning and value of the mission. It is interesting to note the increase in large mass meetings on the part of Church people. Secular organizations have long since been using this method for all it's worth.

* * *

Canon Bell Holds Mission

The Rev. Bernard Iddings Bell, canon of the cathedral at Providence, conducted a mission at St. Luke's pro-cathedral, Evanston, Illinois, from October 27th to November 3rd. His subject was "Religion and the Modern Man."

* * *

Notes From Georgia

A number of recent events may be reported from the diocese of Georgia: The executive council of the diocese at its recent meeting in Savannah increased the budget by \$1000 for the coming year, reflecting the improved financial condition of the people and increased giving. . . . The young people's division of St. John's Church, Savannah, of which the Rev. C. C. J. Carpenter is rector, has decided to have a social service program this year and is going to make a survey of the local industries, institutions and the housing problem—a really serious and worth-

while project. . . . The Rev. Joseph Burton and his wife received a surprise party and shower from the congregation of St. Michael and All Angels' Church, Savannah, on the occasion of the sixth anniversary of his rectorship.

* * *

Pension Fund Assets Over \$32,000,000

The investments of the Church Pension Fund had a market value on September 30th of \$30,526,469, a figure well in excess of cost, it was reported October 29th by William Fellowes Morgan, president of the fund and its related corporation. The statement was made at a meeting of the trustees and directors at 20 Exchange Place, New York. Starting in 1917 with assets of approximately \$8,600,000, the fund today has assets of more than \$32,000,000, including cash on hand of \$1,511,668. The fund owns only one real estate mortgage, amounting to \$6,500, left to it by a smaller Episcopal pension organization which it absorbed several years ago. The investments of the fund's subsidiary and affiliate corporations also had a market value, as of September 30th, of more than cost. "The average annual age allowance to the clergy has increased from less than \$600 when the fund was started eighteen years ago to about \$1,000 today," Mr. Morgan said, "and it will continue to increase until it will normally be one-half of the average clerical salary. This compares favorably with the benefits contem-

plated by the social securities act, which will be small for many years and can reach their contemplated maximum of \$1,020 only after about forty years. The fund's current pensions are now being paid at the rate of \$1,192,000 a year."

Activities of the fund's subsidiary and affiliate have shown substantial growth during the year, Mr. Morgan's statement shows. The Church Properties Fire Insurance Corporation now has insurance in force totaling nearly \$70,000,000, an increase of 13½ per cent over the total in force on September 30, 1934. The corporation, insuring only Episcopal property, was organized in 1929 with capital and surplus of \$300,000, now \$382,000. The Church Life Insurance Corporation, started in 1922, now has \$18,783,000 of life insurance in force upon clergy, church officers and their immediate families, and has shown an increase during the first nine months of the year of 12.9 per cent over the similar period last year. Capital and surplus, originally \$155,000, is now over \$1,000,000, representing approximately 40 per cent of its total assets.

* * *

Idaho Church Youth Organized

The young women of the Church of the Ascension of Twin Falls, Idaho, have been organized into an "Evening Guild," modeled upon the Afternoon Guild, to provide for a program for those who work during the day. This organization fills a long standing need. Its organization followed the visit to the parish of Dorothy May Fischer, national secretary for young people's work, and the Very Rev. Frank A. Rhea, dean of the cathedral at Boise, Idaho, who led a discussion of problems and methods of young people, late in October. The group plans to undertake specific work, and will meet weekly until it gains momentum. The Rev. Victor E. Newman is rector of the church.

* * *

Women Organize for Forward Movement

Women of the Church are mobilizing to aid in extending the work of the Forward Movement into every parish until it reaches every individual. Action was initiated toward this purpose at the recent meeting in Cincinnati of women associates of the Forward Movement Commission and the commission's executive committee. Mrs. Fred Outland of Washington, North Carolina, is chairman of the newly formed Forward Movement Committee on Women's Work. The other women associates are members of the committee. Mrs. Outland and her committee are per-

fecting a national organization, extending into every diocese and parish. Existing organizations are being utilized in this new work. Elizabeth Matthews of Glendale, Ohio, has been recommended to the commission by the executive committee for appointment as a woman associate. Miss Matthews has been chairman of the last three triennial meetings of the Woman's Auxiliary, is a member of the National Council, and is one of the leading churchwomen of the United States. Women present at the conference were Mrs. Outland, Miss Matthews, Mrs. Edward Ingersoll of Philadelphia, Mrs. Charles P. Deems of Minneapolis, Mrs. Henry S. Burr of Kansas City, Mo., Frances Bussey of Milwaukee, and Mrs. Henry Hill Pierce of New York City.

* * *

The Morehouse Store in New York

There is no end in the number and variety of stores in New York, but one may justifiably doubt whether there is a finer book store. It is a much larger store than most people would imagine a Church bookstore could be, and it carries a complete line of books of all publishers, as well as Church school material in ample proportions. The whole arrangement is done in a grand manner—unusual pictures on the wall including a large one of our Lord, in oils, which was exhibited in the Hall of Religions in Chicago, and which is worth a visit to the store even though you may not be interested in books. A visit to the store is well worth the time. It is just east of Fifth Avenue on Forty-first Street, conveniently near the Grand Central terminal.

* * *

Brotherhood Plans Corporate Communion

The Brotherhood of St. Andrew has made plans for the observance of a nation-wide corporate communion of men and boys, to take place December 1. This will be the eighteenth time the annual event has taken place, and will follow the St. Andrew's Day meditation on November 30th.

* * *

Bishop Wing Honored on Anniversary

The tenth anniversary of the consecration of Bishop John Durham Wing provided an opportunity for his diocese, South Florida, to do him honor on October 30th. A program of celebration was arranged for that day by a committee appointed by the last diocesan convention, as "an expression of our love for and appreciation of our Bishop." Bishop Wing was consecrated on September 29th, 1925. There was a

celebration of Holy Communion at the cathedral in Orlando at 7:30, celebrated by the Very Rev. Melville E. Johnson; another at 11 at which Bishop Wing officiated. Following this, from 3 to 5 in the afternoon, a public reception was held at Bishopstead, Winter Park, in honor of the bishop and Mrs. Wing. A mass meeting was held in the cathedral at 8 o'clock, addressed by Bishop William G. McDowell, of Alabama.

* * *

Dean O'Ferrall in Toronto

The Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, preached at morning and evening services in St. Paul's Church,



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Toronto, October 27th. The morning service was devoted especially to the observance of Thanksgiving Day, which occurred in the dominion on October 24th.

* * *

S. W. Virginia Auxiliary Meets

Bishop Robert C. Jett, the Rev. A. C. Zabriskie, the Rev. John J. Gravatt, and others spoke at the annual meeting of the Woman's Auxiliary of the diocese of Southwestern Virginia, held recently in St. Paul's Church, Salem, of which the Rev. Roland Moncure is rector. Mrs. Robert C. Jett was elected honorary president, and Jane Byrd Pendleton was made president.

* * *

Michigan Auxiliary Hears Address

The Rev. Charles C. Jatho, rector of St. John's, Royal Oak, Michigan, addressed the Woman's Auxiliary of Michigan at their October meeting on "The Church Invisible." The meeting was held in St. Paul's Church, Flint, and was opened by a communion celebration, with the rector, the Rev. Lane W. Barton, as celebrant. A meeting of the altar guild representatives was led by Mrs. Donald C. Stevenson, diocesan president. At the same time Mrs. Wm. L. Torrance, educational chairman, conducted a general discussion on parish problems. Reports from delegates to the recent provincial synod were also received. Mrs. Walter C. Chaffee of Detroit is diocesan president of the Auxiliary.

* * *

Bishop Washburn to Address Acolytes

Bishop Benjamin M. Washburn of Newark will address the annual service of St. Vincent's Guild of Acolytes in the diocese of Newark, on the evening of November 14th. The service will be held in All Saints Church, Orange, N. J., of which the Rev. Clarence M. Dunham is rector. A general invitation has been extended to the clergy and acolytes to bring vestments and participate in the service, which will be solemn evensong with procession.

* * *

Matriculation Exercises at General Seminary

Bishop Frank W. Creighton, suffragan of Long Island, delivered the annual matriculation sermon at the general Theological Seminary, New York, on the evening of October 31st. The founders and benefactors of the seminary were honored Friday morning at the annual All Saints' Day memorial service conducted by the Very Rev. Hughell E. W. Fosbroke, the dean, following which the matriculation exercises for the new men were held. The

Rev. Charles N. Shepard, sub-dean, and Mrs. Shepard, tendered their annual All Saints' Day reception to the faculty and student body that afternoon.

* * *

Swedish Festival Service Held

A great Swedish festival service for Swedish Episcopalians was held in Trinity Chapel, Trinity Parish, New York, last Sunday evening, November 3rd. The service inaugurated the Swedish services at Trinity Chapel, the work recently transferred from St. Bartholomew's, and also the anniversary of the death of the Swedish hero and defender of

the faith, King Gustavus Adolphus. Bishop William T. Manning preached the sermon, and brief addresses were made by the Rev. Frederic S. Fleming, rector of Trinity parish; the Rev. G. Paull T. Sargent, rector of St. Bartholomew's; the Rev. J. Wilson Sutton, vicar of the chapel; and the Rev. Eric G. Ericson, who continues his eighteen years' work among Swedish people by being transferred from St. Bartholomew's to take charge of the Swedish work at Trinity Chapel. The service itself was in the Swedish language, and a Swedish choir led the congregation in the singing of the old Swedish chorals. On the succeeding Sundays

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* * *

Sees No War in Orient

Bishop Norman Binsted, speaking recently at the annual rectors', wardens', and vestrymen's meeting in Chicago, declared that there will be no war in the near future so far as the Orient is concerned, holding that Japan will stand by the United States in their attitude toward the Ethiopian war. It is not likely that Japan will re-enter the League of Nations, he believes. Bishop Binsted does not think there will be diplomatic difficulties between the United States, and feels that the Philippine Islands are perfectly safe in their independence so far as the Japanese are concerned. The bishop described the work being done by St. Luke's International Medical Center in Tokyo, of which he is director, and of its influence in Japan. Bishop Stewart, the Rev. G. C. Story and George E. Frazer were also speakers at the dinner, which was sponsored by the Church Club of the diocese.

* * *

Akron Church Celebrates

St. Paul's Church, Akron, Ohio, held one of the largest and most elaborate centennial celebrations in the diocese of Ohio October 13th to 20th. The Rev. Walter F. Tunks is rector of the church. The celebration opened on the 13th, when Bishop William P. Remington of Eastern Oregon was guest preacher. The parish dinner was held on the 15th at the Mayflower Hotel, with Charles E. Field as toastmaster. On the 17th a dinner was given for Bishop Rogers and the diocesan clergy, followed by a thanksgiving service at which Bishop Stephen E.



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Keeler of Minnesota preached. A confirmation service for a class of 83 persons, held by Bishop Rogers, closed the events on October 20th.

* * *

English Dean Visits Seminary

The Very Rev. Edward L. Henderson, dean of St. Alban's, England, left the General Theological Seminary in New York on October 31st after a 10 day visit, during which he conducted two morning meditations and preached at two evening services.

* * *

Memorial Altar in Bellerose Church

A fine new altar and reredos, the work of R. Geissler Studios of New York, was recently dedicated at Saint Thomas' Church, Bellerose, Long Island. Both are of oak, brilliantly polychromed, with symbolism as rich as the colors. The reredos includes a wainscoting across the entire chancel. It was particularly fitting that Bishop Stires should dedicate these memorials since the mission was organized by his son, the Rev. Ernest Van R. Stires, who is now a rector in Richmond, Virginia. The first services were held in 1928 but until now there has been but a temporary altar.

Real progress has been shown at Bellerose in recent years, under the leadership of the Rev. John Williams, Jr. The Sunday school, for instance, has grown from but a little over a hundred to 335 in the past five years. Forty-one persons were confirmed there this year and there are already 38 enrolled in a class to be presented next May. Incidentally, Mr. Williams puts his candidates for

confirmation through an eight months course of instruction. St. Thomas' is the only church in the incorporated village of Bellerose and is truly a church for the community, though the rector takes care to make it clear that it is not a "community church." Williams, a genial sort of parson, is the "preacher" of the

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village and as such is expected to attend all the civic functions. Previous to going to Bellerose he was an assistant at the Ascension, New York. He is a graduate of Trinity College and of the General Theological Seminary. A picture of the altar is shown on the cover, though it hardly does it justice, since it is not in color, and the coloring is one of the attractive features.

* * *

Deaconess Set Apart

Bishop Wyatt Brown, assisted by Bishop F. M. Taitt, set apart as deaconess Mary Frances Ward, a graduate of the Church Training and Deaconess House of the diocese of Pennsylvania, at a service held in the school on All Saints' Day. Miss Ward has been for several years parish assistant at Christ Church, Williamsport, Pa., under the Very Rev. Hiram R. Bennett, now dean of the Cathedral of St. John, Wilmington, Delaware, who attended the service. She will continue on the staff of Christ Church.

* * *

Grace Chapel

Organist Appointed

Ray F. Brown, organist and choir-master at the General Theological Seminary, has also been appointed to serve in the same capacity at Grace Chapel, New York, of which the Rev. William B. Sperry is vicar.

* * *

New Suffragan

Has Varied Career

The Rev. Theodore Russell Ludlow, whose election as suffragan bishop of the diocese of Newark was reported last week, has announced his acceptance of the call. He has had a long and varied career, having been a lawyer before taking Holy Orders. Born in Texas in 1883, he came to live in New York when his mother died when he was a year and a half old, his aunt and uncle becoming his foster parents. He spent his boyhood in the parish of the Church of the Redeemer in Brooklyn, being in succession choir

boy, acolyte, crucifer and lay reader. After graduation from high school in Brooklyn, he returned to Texas and matriculated at Austin College, graduating as high honor man and valedictorian of the class of 1903. He earned his way through college by surveying for various trans-continental railroads in the then Indian Territory. The following year he entered the Columbia Law School. He graduated and was admitted to the New York bar in 1907, returning to Austin College as professor of history and political science, that same year. While so engaged, he was admitted to the Texas bar. In the fall of 1908 he returned to the east, entered the Episcopal Theological School at Cambridge, graduated and was ordained to the diaconate by Bishop Lawrence on June 6, 1911. The following day he married Helen Roosevelt Lincoln of New York, a communicant of Christ Church in that city. They have three sons—Theodore Lincoln, James Minor, and Ogden Roosevelt. In August, 1911, he sailed for China to teach in Boone University, Wuchang. Three days after his arrival in China the revolution of 1911 broke out and Mr. Ludlow became unofficial adviser to the provisional republican government. In 1912 he was advanced to the priesthood by Bishop Roots and spent five months of the same year in famine relief work. Returning from China under doctor's orders in 1916, he assisted Dr. Wood for a while in the Church Missions House. In 1918, owing to his knowledge of Chinese, he was

summoned to France to work with the Chinese Labor Battalion. Upon his return, he was commissioned to make a survey of Oriental communities and students in this country. In 1920 he became rector of St. Paul's Church, Newton Highlands,

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Massachusetts, and lecturer on canon law at the Episcopal Theological School in Cambridge. In 1923 he was made dean of Grace Cathedral at Topeka, Kansas, and received his doctor's degree at Austin College, Texas. In June, 1927, Mr. Ludlow was called to become the secretary of the division of adult education in the department of religion education. One of the notable services which he performed while Adult Secretary was the preparation for the commission on the ministry of the report on the placement of the clergy. This was acted upon at the General Convention which was held in Denver. The report commonly known as the Ludlow report involved some important changes in the canons of the church for the more efficient placement of clergy in the various parishes in the church. On February 19th, 1931, Mr. Ludlow accepted the call extended to him by the Church of the Holy Communion, South Orange, to become their rector, and there he has been until the recent election.

* * *

Valiant Churchman Honored

Churchmen who in the past two decades have taken an interest in the processes of justice will be interested in the following item, which we have taken from *Wings of Love*, the parish paper of St. John's Church, Charlestown, Boston. It concerns an outstanding churchman, the attorney for the defendants in the Sacco-Vanzetti case, and appears under the heading "Crusader and Friend:"

As father of our sometime leader of the Candidates, and as a kind friend to your rector and a generous subscriber for all eight years to *Wings of Love*, the late William G. Thompson, deserves the printing in full of the following tribute from his fellow-lawyer and a member of the Harvard Corporation, John F. Moors. The article is taken from the Boston Transcript of September 14th, 1935.

"Were it not for the case of the two Italian anarchists, whose years

before the courts of Massachusetts ultimately rocked not only this Commonwealth but the world, William Thompson would now be known mostly as a successful trial lawyer who served important clients well. In other words, his place in history centers in the Sacco-Vanzetti case. He was a strange person to be drawn into such a case. The two men, besides being anarchists, were 'slackers,' that is, they had, in the

World War, fled to Mexico rather than be conscripted for the Army. No one could have been more unsympathetic with them on either count. He referred to them with scorn when their case first became prominent. With equal scorn he called their public utterances 'mushy' and their motley array of supporters 'silly sentimentalists.' He disliked particularly the unpleasant way in which some of the supporters spoke

Services of Leading Churches

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

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

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Vespers and Benediction, 8 p. m.
Week-day Masses, 7, 8 and 9:30.

Grace Church, New York Rev. W. Russell Bowie, D.D.

Broadway at 10th St.
Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation Madison Avenue and 35th Street Rev. George A. Robertshaw Minister in Charge

Sundays: 8, 10, and 11 A.M., 4 P. M.
Daily: 12:20 to 12:40

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Choral Evensong and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street
New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.
Daily Services: 8:30 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A. M., Holy Communion.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evening song and Address.
Daily Services in the Chapel.

St. Paul's

Church-in-the-City-of-Albany
Near the Capitol on Lancaster Street
8 a. m. Holy Communion.
9:45 a. m. Church School and Adult Bible Classes.
11 a. m. Morning Prayer.
6 p. m. Y. P. F.
7:30 p. m. Evening Prayer.
8:30 p. m. Fellowship Hour.
All Welcome
Rev. George A. Taylor, Rector.

Trinity Church, New York Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

Christ Church Cathedral Hartford, Conn.

Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

St. Mark's

San Antonio, Texas
Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

Church of St. Michael and All Angels Baltimore, Md.

St. Paul and 20th Sts.
Sundays: 7:30, 9:30 and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

St. Bartholomew's, Chicago 6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector
Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

KNIGHTS OF STS: JOHN



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of 'the capitalistic system.' But he had vast respect for legal processes and, when he was asked to make some minor plea for the men, he, knowing how seriously the case had been bungled by the former counsel of the men, undertook the job. Thereafter there was nothing spectacular in his conversion. Even when he had long been their counsel he was not prepared to assert confidently that they were innocent, but he did insist that they had not had a fair trial and that it was the duty of the Commonwealth to give them a fair trial. If no one else would enter the arena he would enter it. Finally he, his own doubt as to the innocence of the two men entirely removed, sat humbly in prison with Vanzetti, on the eve of the latter's execution, and listened to the condemned man as to a prophet or a saint.

"Thompson had always been scornful—scornful of the teaching at his alma mater, scornful of every miscarriage of justice, scornful of those members of the bar who in any way dishonored their profession. This scorn was a defect in his greatest virtue, that of being a crusader. And once the advocate of two outcasts, two strangers within the gates of the old Commonwealth, two foreigners unable to speak the language of their adopted land, his crusading spirit seized every inch of him. You could see him, during anxious months and years, tramping the streets with head bowed absorbed in thought. His friends ostracized him, his former clients left him, his club cold-shouldered him, but the crusade became for him only the more absorbing. It may well be that his very intensity stood in his way. Though he did not save the lives of the two outcasts—probably no human being could have done that—he gave courage to the bewildered and the helpless, while among those with whom he had previously associated, he became the living embodiment of James Russell Lowell's noble lines:

"Count me o'er life's chosen heroes
They were men who stood alone."

* * *

Road Leads To Life

New motor highways have been opened running through Zangzok, China, which place, after existing for centuries as a secluded country town, is now the most important center between Nanking and Shanghai. Going from Zangzok to Soochow, the nearest railroad town, used to take from four to seven hours on a canal boat if the water was not too high or too low for the boats to run. Going to Shanghai took at least three days—sixty miles. Now it takes less than three hours. "Week-ends and holidays," the

Rev. Hollis S. Smith writes from Zangzok, "the city has been full of Shanghai visitors, hundreds of private cars being parked at the South Gate. The mountain, with its temples and wooded walks, was the main attraction. The hotels, restaurants, rickshaw coolies and chair-bearers have been doing a land-office business. But some of the merchants complain that business here in town has been hurt because many of the wealthy now go to Shanghai or Soochow to shop."

* * *

Parish Paper Breaks Record

The breaking of records is an ancient and honorable pursuit, but it is pleasant at times to hear of one at which one is not expected to sit back in wonderment. And the record of Dr. Warren Kearney, business manager of *The Trinity Record* of Trinity Church, New Orleans, deserves particular attention and commendation on this ground. There are more unpaid subscriptions on the books than ever before in the history of the paper. And that history covers 41 years. But upon close examination it is found that Dr. Kearney has not done as badly as he would have liked. For forty-one years without the omission of a single issue the paper has gone into the homes of the parishioners. They all got it whether they paid or not. There were never more than 50 paid subscribers, and usually less. But a year ago the Guild took notice of the parish paper, and a committee brought in 404 subscriptions. But the committee did not collect. And thus Dr. Kearney comes into a record without much effort. Nor need there be concern, for the *Record* will continue its splendid service to the parish. Dr. Kearney was elected a member of the provincial council of the province of Sewanee, at the last meeting of the synod.

* * *

Buffalo Service for Social Workers

A corporate communion for Episcopal social workers was held recently in Trinity Church, Buffalo, in connection with the New York State conference of social workers, which was held in Buffalo. The service and the breakfast following were under the supervision of the diocesan department of social service. Bishop Cameron J. Davis of Western New York was the celebrant at the communion service.

* * *

New Church Organ Dedicated

A new memorial organ, erected by M. P. Moller of Hagerstown, Md., was dedicated recently at St. Mark's Church, Northumberland, Pa. Bish-

op Wyatt Brown of Harrisburg officiated and preached. The Rev. George H. Toadvine, Jr., vicar of the church, and the Rev. Herbert Connop and the Rev. William E. Kunkel, former vicars, participated in the service. Archdeacon Robert T. McCutcheon and many of the clergy were present and Prof. J. Lewis Roberts of Sunbury gave an organ recital. The organ is the gift of Helen Kapp, who gave a reception at her home after the service.

WALTER R. BOWIE RESTATES BELIEF IN YALE LECTURES

(Continued from page 8)

quo" and 160 out of 217 considered them "sticklers for the social status quo." It is not often that a book can also serve as a mirror, and in consequence we humbly suggest that when you, if you be a clergyman, are in the town library you apply for this volume and go over in the corner and make a chart of your own map as seen by others!

The Christian Way Out

Essays on the Christian answer to the perplexing social, economic and international problems of the day.

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THE WITNESS

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Does Every Churchman Know This?

THE asking Program and Budget of the General Church for 1936 was set by the General Convention at \$2,700,000. To restore the work of the General Church to the level of this figure will require an income from pledges of \$1,967,474. The balance will be provided by an income from the United Thank Offering, trust funds and miscellaneous sources.

The sum of the Objectives which the dioceses have adopted for this year's Canvass, in lieu of Quotas mathematically calculated, is \$1,429,201.

• • •
This means that the people of the Church are being asked by the dioceses for the support of the General Church Program of 1936 \$538,273 less than the amount needed to restore the work to the \$2,700,000 level.

• • •
What is perhaps more important is that the dioceses are asking less than the amount needed to hold the General Church Program where it was pegged by the General Convention.

• • •
The amount needed from pledges to keep the present Emergency Schedule in effect in 1936 is \$1,580,589. The sum of the Objectives reported by the dioceses to the National Council is \$151,288 short of this figure.

• • •
The Church should realize, therefore, at this date, before the beginning of the Canvass, that even though the diocesan Objectives are attained in full and subsequently paid 100%, the National Council, meeting on February 11, 1936, will lack approximately \$150,000 of the amount needed to balance the Emergency Schedule.

• • •
Will the dioceses secure for General Missions an amount which is \$150,000 greater than the sum of the Objectives which they have accepted?

• • •
If not, will our Church consent to a further cut of its General Work of \$150,000 below the Emergency Schedule; a schedule that is \$1,381,918 below the actual expenditures of 1931?

• • •
The Every Member Canvass is a Church-wide referendum. It will settle the question of the Budget for 1936 long before the National Council meets next February. There are three choices:

1. The Program and Budget of Restoration — Figures set by General Convention, \$2,700,000. The sum of the Objectives is \$583,273 less than the amount needed.
2. The Stand-Still Program and Budget, an Emergency Schedule set by General Convention at \$2,313,115. The sum of the Objectives is \$151,288 less than the amount needed.
3. The Program and Budget of Disaster — failure by the Church in this Canvass to provide the funds needed to maintain work at the figure of the Emergency Schedule. General Convention ordered "that the National Council shall under no circumstances incur debt to meet the shortage, but shall make such reductions in appropriations as may be necessary to bring them within expected receipts reduced by a reasonable factor of safety."

An increase of 11% in the pledges for 1936 will raise the Budget and work of the general Church above the stand-still basis it occupies at present.

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