

The
Living Church



Illustration courtesy of William W. Klenke.

TRINITY CATHEDRAL, NEWARK, N. J.


The tower is the oldest masonry work in Newark. Visitors to General Convention will find a trip to the Cathedral well worth while.

The Living Church

Established 1878

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

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Church Calendar



AUGUST

- 26. Thirteenth Sunday after Trinity.
- 31. (Friday.)

SEPTEMBER

- 1. (Saturday.)
- 2. Fourteenth Sunday after Trinity.
- 9. Fifteenth Sunday after Trinity.
- 16. Sixteenth Sunday after Trinity.
- 19, 21, 22. Ember Days.
- 21. St. Matthew. (Friday.)
- 23. Seventeenth Sunday after Trinity.
- 29. St. Michael and All Angels. (Saturday.)
- 30. Eighteenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

AUGUST

- 23-26. Annual retreat for Society of the Companions of the Holy Cross, Adelynrood, South Byfield, Mass.
- 31-September 3. Chicago Young People's Conference, Lake Geneva, Wis.

SEPTEMBER

- 3-7. Priests' Institute, Kent School, Kent, Conn.
- 10-14. Autumn School of Sociology, under auspices of Catholic Congress, at Adelynrood, South Byfield, Mass.
- 12. General Synod of Church in Canada at Montreal.
- 16. Western Colorado Conference.
- 17-20. Clergy Retreat, sponsored by the Brotherhood of the Way of the Cross, Adelynrood, South Byfield, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

- 3. Grace, Newark, N. J.
- 4. St. Clement's, New York City.
- 5. Priests' Institute, Kent, Conn. St. John's, Dunkirk, N. Y.
- 6. St. Paul's, Hartford, Conn.
- 7. Holyrood Church, New York City.
- 8. Calvary, Flemington, N. J. Trinity, Haverhill, Mass.

Clerical Changes

APPOINTMENTS ACCEPTED

ANDERSON, REV. GEORGE C., formerly priest in charge of St. Anne's Chapel, Willow Grove, Pa.; to be vicar at St. Giles Chapel, Stonehurst, Pa., effective September 1st. Address, 7099 Locust St., Upper Darby, Pa.

BROWN, REV. THOMAS LEE, formerly curate at St. Paul's Church, Brooklyn, N. Y. (L.I.); to be rector of the Church of the Holy Communion, Paterson, N. J. (N'k). Address, 340 Summer St.

ELSWORTH, REV. NELSON E., formerly rector of Grace Church, Jamestown, N. Dak.; to be rector of St. George's Church, Bismarck, and priest in charge of St. Matthew's, Linton, and Christ Church, Mandan. Address, Bismarck, N. Dak.

KLEIN, REV. HOWARD FREDERICK, formerly assistant at St. Luke's the Evangelist, Roselle, N. J.; to be rector of Trinity Church, Woodbridge, N. J. Address, The Rectory, Rahway Ave., Trinity Lane.

LANG, REV. LESLIE J. A., formerly curate at St. Paul's Church, Brooklyn, N. Y. (L.I.); is now assistant at St. Peter's Church, West Chester, New York City. Address, 2511 West Chester Ave., West Chester, New York City.

LYNCH, REV. FRANCIS E., rector of Christ Church, Corning, N. Y. (Roch.); has accepted a call to become rector of the Church of the Good Shepherd, Lexington, Ky. (Lex.). Effective September 30th.

NEW ADDRESSES

ERICSON, REV. ERIC G., formerly 125 E. 127th St.; 109 E. 50th St., New York City.

GOWEN, REV. HERBERT H., D.D., has returned from a year's duty in Tokyo, Japan, and is in residence at his home, 5005 22d Ave., N.E., Seattle, Wash.

HOWARD, REV. F. K., formerly Mill Valley, Calif.; 2635 Dwight Way, Berkeley, Calif.

SHEA, REV. JOHN E., retired, formerly Alvin, Texas; Palacios, Texas.

YEAKEL, REV. WARREN R., formerly 2637 N. 13th St.; 2822 N. 5th St., Philadelphia, Pa., after September 1st.

RESIGNATION

TALBOT, REV. RICHARD C., Sr., retires after forty-three years of service to the Church. The Rev. Mr. Talbot has assisted his son, the Rev. Richard C. Talbot, Jr., at St. Elisabeth's Church, Glencoe, during the past year.

ORDINATIONS

PRIEST

LIBERIA—The Rev. ALAN R. BRAGG, an American missionary, was advanced to the priesthood by Bishop Campbell of Liberia in St. Thomas' Church, Krutown, July 1st. The ordination, presented by the Rev. S. B. Yudasie, rector of the parish, will continue his work among the Vai

people in the hinterland of Cape Mount, where he has already learned to speak their native language. The Rev. S. J. Taylor, dean of Liberia College, preached the sermon.

DEACONS

COLORADO—RUSSELL ELLIS POTTER was ordained to the diaconate by Bishop Ingley, Coadjutor of the diocese, in the Meeting House, Evergreen Conference, Evergreen, August 12th. The candidate, presented by the Rev. H. S. Kennedy, will be temporarily in charge of St. Paul's Mission, Fort Morgan, Colo. The Rev. B. H. Reinheimer, D.D., preached the sermon.

LIBERIA—J. S. L. PRATT was ordained to the diaconate by Bishop Gardiner, Suffragan Bishop of Liberia, in St. Mark's Church, Harper, Cape Palmas, July 15th. For quite a number of years Mr. Pratt has been catechist and teacher at Picinini Cess, on the Kru Coast.

MARYLAND—CHARLES C. JONES was ordained deacon by Bishop Mikell of Atlanta, acting for Bishop Helfenstein of Maryland, in the DuBose School Chapel of the Holy Comforter, Monteagle, Tenn., August 12th. The candidate was presented by the Rev. Arthur C. Cole, and the Rev. A. G. Richards, D.D., preached the sermon. The Rev. Mr. Jones will take charge of the churches at Foreman, and Hope, Ark., under the direction of the Ven. C. C. Burke, archdeacon of Arkansas. Address, Foreman, Ark.

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Dr. Fleming Not an Englishman

TO THE EDITOR: It is probably a sinful pride in my own Maine origin, rather than a passion for accuracy, that leads me to call attention to the fact that the Rev. Dr. F. S. Fleming, the rector of Trinity Church, New York, is not an Englishman, as stated by your New York correspondent (L. C., August 11th). He is a native of the State of Maine. By the way, good Maine Yankees still feel such pride over their separation from Massachusetts in 1820 that they always refer to their birthplace as the State of Maine.

(Rt. Rev.) W. BERTRAND STEVENS,
Bishop of Los Angeles.

Los Angeles, Calif.

Intinction

TO THE EDITOR: Letters against intinction in your columns and in those of a distinguished contemporary seem to involve most of the fallacies of the logic book, *ignoratio elenchi*, *argumentum ad populum*, *ad ignorantiam*, *ad verecundiam*, *non sequitur*, etc. (See *An Introductory Logic*, by J. E. Creighton.) That clergy are long-lived proves nothing about the common cup. Not all infections are fatal. Many persons who are seriously ill for years reach old age. To make even the fallacious argument, offered by the Rev. W. S. Slack (L. C., August 11th), complete one ought to adduce insurance statistics for all communicants. (I am not a logician and may err.)

Why not recognize a *de facto* situation? Many parishes now use intinction. The number is growing. What, if any, are the arguments against it? A defense of the traditional is hardly an argument against intinction, and rubrical objections are of limited importance, for rubrics can be changed.

Do not the traditionalists see any incongruity between state sanitary codes "prohibiting" the common cup and a minority group, the P. E. Church, "requiring" violation of the code? Do they think it is going to strengthen the Church's position among young, educated people to continue to enshrine in the holiest service of the Church a practice which is illegal in many places, contrary to school-teaching in hygiene, contrary to social usage throughout the civilized world, and that has been abandoned by practically all the rest of Christendom?

With foresight the Church might long ago have sanctioned one form of intinction; then we might have been spared the present confusion of methods. The Church is often too late. Small wonder that intellectuals snub her, business men denounce her impracticality, and youth deserts her because of her traditionalism that throttles progress!

(Rev.) LEWIS H. WEBSTER.

Warwick, N. Y.

Changing the Church's Name

TO THE EDITOR: Changing the legal title of the Church has been a perennial puzzle to many of us. The Rev. Harry S. Ruth (L. C., August 11th) would solve the question by having General Convention change the words "Protestant Episcopal" to "Anglican," which in my opinion would present two serious difficulties: (1) Whereas the request from the district of the Philip-

pine Islands asks for elimination of the word "Protestant" because it is assertedly misunderstood, the term "Anglican" would be much more difficult to comprehend. (2) In view of the proposed Canon on Alien Rites, and its implications, it would seem to be a contradiction of principles to use the restrictive word "Anglican" in the official title of a Church whose racial horizon is most certainly widening. On this latter ground, and as a priest of French and German extraction, I feel very much as an Irish fellow-Churchman who remarked, "I resent being called an Anglo-Catholic; sure, Catholic I am, but I am also an Hibernian!"

If General Convention does act on the memorial from the Philippines, why not simply drop the word "Protestant," as suggested, and call the Church what it is in fact, as well as in the popular mind—"The Episcopal Church." (Rev.) DON M. GURY.

Watertown, Wis.

TO THE EDITOR: I like the suggestion of the Rev. Harry S. Ruth (L. C., August 11th) with regard to the adoption of the name "Anglican" for the Church. The use of the word is no doubt becoming much more common of late. It is general, and not particular, and is increasingly useful in a world of steadily diminishing size.

"Episcopal" distinguishes us from the Presbyterians, but confuses us with the Methodists. It is better than the present title, surely, as "Church of the Overseers" is preferable to "Church of the Kicking Overseers." But "Anglican" is better still.

Chicago, Ill.

VICTOR CRONK.

Clergy Unemployment

TO THE EDITOR: There can be no doubt in the minds of the people of the Church, and more especially, in the minds of some of the affected clergy, that there is a serious problem confronting the Church in the matter of clerical unemployment. From time to time we have read interesting and enlightening articles and letters in THE LIVING CHURCH in regard to this matter. However, there seems to be a phase of the situation that has not been touched upon, and it is upon this that I would write you.

In the present governmental administration there is an attempt being made to alleviate the hardships, if not absolute want, of the many by redistributing the unearned increment of the few. This applies not only in the matter of inherited wealth, but also in the case of unearned profits gained through surplus charges and over-payment of executives. The Church, through her bishops assembled at Davenport, spoke out rather courageously against this system as it applied to the business world. However, the same system applies to the Church itself, and since it does, we would remind the Church and its priesthood, as the priesthood so often reminds the laity, that we are to be "doers as well as hearers of the word."

In the present system as employed by the Church, the rectors of wealthy and fashionable churches are the beneficiaries of every advantage that the Church can offer. Their salaries are enormous in proportion to the number of communicants to whom they minister. Because of the position of the church and the social scale of the people

attached to it, the rector is furnished with a palatial rectory which an executive of a large and prosperous business concern would be happy to have. Through the payment of large premiums, based upon a percentage of their salaries, they are the recipients of very comfortable incomes when they reach the age of retirement. I believe that I am voicing the opinion of many priests and laymen when I say that through this system, as shown, the Church is fostering a respectable form of simony.

We know, and are assured, that we are an Apostolic Church, and yet it would seem that we are forgetting to a very great degree the apostolic principle of "collections for the saints," where the large and powerful churches ministered to the wants of the weak.

There is talk on all sides of cutting down the numbers of those who are to be ordained to the sacred priesthood. It might be a better plan if we as a Church should foster some plan where we could limit the salaries to a point where a priest, or even a priest and family, could live comfortably without feeling that he was living in luxury, and without thought for the wants of others. The amount between a comfortable living and luxurious living could be used to pay the salary (and it would be a comfortable salary in many cases) for a priest in some smaller and less spectacular work for the spread of the Kingdom of God.

In discussing this matter there will always be the rebuttal that a cleric has the same right to a salary commensurate with his effort and responsibility that the business man has; but that is forgetting the fact that we of the priesthood are not priests for the material gain, but for the good of souls, and that good is not always measured by the barometer of wealth and influence, but more frequently by holiness, simplicity, and self-denial. (Rev.) ERNEST W. SCULLY.

Beaver Dam, Wis.

TO THE EDITOR: Anent clergy unemployment. As one vitally interested in an important problem facing General Convention perhaps I have something to contribute as my share in reaching a just solution.

In my own case I am neither incapacitated nor old enough to be eligible for pension, but have committed the unpardonable sin of arriving at middle life and my training and years of experience are a definite handicap.

To be perfectly fair to our bishops, the general economic conditions *do*, in a measure, enter into and explain clergy unemployment, but as Mr. Ladd's letter (L. C., July 28th) and Mr. Cady (L. C., August 11th) indicate, there lies at the bottom a *fundamental* difficulty, and it has to do with the diaconate and the Bishop's canonical responsibility and prerogative.

It is a happy omen of the good sense and loyalty of our laymen to have them speak out as does Mr. Ladd in criticism of our business methods, but both he and Mr. Cady and others are only partially right in their suggested remedy.

Our sister professions, medicine and law, have partially solved the problem of "overcrowding" by lengthening the time and increasing the requirements for admission, which might with proper canonical care help our own situation.

Again Mr. Cady's criticism of the unfair generosity of some bishops with reference to placing converts does play a part in the situation.

A "moratorium in ordinations" is not just to our young men to whom is an undeniable right to answer a Divine Call and, much as I may suffer personally, I insist we have no right to meddle with that, and these

young men must not be made the "scape-goat" for either vestries or bishops.

Our Canon Law definitely provides (and could easily be made more stringent and mandatory) that a deacon may not be rector of a parish; that ordinarily he shall serve a year *directly under the supervision of a priest*, but it would seem this is a canon, more often than not, which tempts the exercise of episcopal dispensation along with "special dispensations" in curricular requirements.

Some years ago in writing to the Church press, I suggested that the mission field problem offered a splendid school where opulent city parishes, assuming stipends, might train likely young men with profit to themselves as future curates and subsequently rectors, and Mr. Cram is just now receiving commendations upon a somewhat similar plan.

In my earlier years in the ministry, as was also true in the realm of medicine and law, the demand was for "practical experience" and acted as a bar to a young man's placement. Today the reverse seems to be the rule, the justice of the situation lies somewhere between these extremes.

(Rev.) WILLIAM R. MCKIM.

Rochester, N. Y.

Our Clerical Dobbins

TO THE EDITOR: When the farmer feels that Dobbins is too old for further usefulness, he does not turn him out in the winter to starve, he sorrowfully shoots him; but we cannot shoot our ageing clergy.

There comes a time when the spiritual supervision of ageing clergy in the Episcopal Church in particular is not considered an asset, but a liability; this period is, let us say, after 55. How I have pitied some of these older men who try to appear young and active while being *endured*. There is such a short time that a clergyman is considered *prime*. If he is too young and inexperienced or perhaps unmarried, say of the age of 25 to 30, he is not quite ripe for the spiritual guidance of an exacting modern congregation. From 30 to 45, a brief 15 years, is his golden age. After that, vestries tend to skip his name when considering best timber. This state of affairs therefore fails to reward the clergy of wider experience and more matured Christian character. They who are best fitted to guide youth and plan with the older Christians are forced to look forward to a precarious and fear-filled future. With few exceptions, ageing clergy are in mental terror as the years pass and *insecurity* strikes the heart at a period of life when fears torture most. The Church fails here—fails in a deplorable manner.

As a general rule, between 60 and 68, the clergyman has a herculean task in holding *any* church. If in his struggle his parish fails to pay the Church pension in his behalf, even his retirement period of life is in danger. The humiliation of not being desired, together with the fear of losing means of support, now haunts him night and day.

Any corporation that uses the *best* energies of a man until he is 60, and then deserts him, is cruel and immoral. The Church should be an example of Christian kindness in the care of her faithful ageing clergy during that period prior to retirement. Until a better suggestion is made, let the next General Convention, by resolution framed by some member of the House of Bishops, make it an obligation resting upon each and every diocese to immediately *make the financial support of its needy non-parochial, non-retired clergy the first claim upon the diocesan budget*.

We suggest that the House of Bishops initiate this resolution because of its high regard for righteousness and because the

only friend of this issue is the moral righteousness of the cause itself; for they who are most in need of the remedy are *inarticulate* and not present in General Conventions; while they who are present are economically secure and the vital need of such provisions would not naturally enter their mind as an issue of great importance.

To free from humiliation and haunting fear the majority of the ageing, honorable clergy of the Episcopal Church, surely is as important as "intinction," "divorce," or any other issue that should have the attention of the governing body of our Church.

A clergyman's wife,

ELIZABETH L. C. TALLMADGE.

Columbus, Neb.

Action on Canon 41

TO THE EDITOR: The Rev. W. S. Slack's most judicious and temperate article, *Shall We Amend Canon 41?* (L. C., August 4th), singles out one crying need, in the oppressive and injurious nature of our present requirement of three days' notice of intention of marriage. Fr. Slack is right: the canon is absolutely mandatory in its terms, absolutely inflexible; no priest has any right to vary from it, no bishop to dispense.

But his suggested amendment is not enough. It would take care of local parishioners; but it would remain harshly inexorable to all strangers, of whatever age, character, or reasons for their marriage, all of whom would be put beyond the pale and under the ban, with a blanket assumption of *mala fides*, and no possible means whereby they could receive their Church's blessing.

It is so extraordinarily difficult to contrive any general statute which would not cause more suffering than it would avert, that I for one feel that it would be best simply to cancel this requirement, and remit the problem as of old to the discretion of the clergy.

But if General Convention, once committed to experiment, should prove reluctant to retreat, and if some restriction must be made, then I think it would be best not to try to amend or tinker with our "Three Days," but to *substitute* the essence of the *Ne Temere* decree of the Council of Trent, which has been tried out with some success for the last 400 years.

One might suggest something of this sort: *No marriage of a member of this Church shall be solemnized except by the clergyman in charge of the church of one of the contracting parties, unless some other clergyman shall have received the authorization of such clergyman to solemnize such marriage.*

Something of this kind would reinforce parochial rights and local loyalties, furnish a check on elopements by necessitating a reference to the parish priest, and at the same time provide means to authenticate deserving persons who for good reasons were contracting a marriage elsewhere than at the place of their domicile.

Reno, Nev. (Rev.) BAYARD H. JONES.

TO THE EDITOR: Your issue of this week (August 4th) contains an article by the Rev. W. S. Slack of Alexandria, La., on the subject of which I wrote you last week, the action of the last General Convention with regard to the solemnization of marriage. The writer tells us he was a member of the House of Deputies which agreed to this piece of legislation.

His statement is that "the present canon, in its entirety a compromise one, was brought in at the last moment when many delegates had left"; that "it is and was a tentative one."

Such a statement, from such an authority,

would seem to lift the whole question under consideration to a higher plane. It might be better to say that it leads us back from the consideration of the particular restriction with which the writer deals, embodied in Paragraph (iv), Subsection "b," Section III, Canon 41, to the more serious subject of the way in which the Church's representatives bind her by hasty and admittedly tentative legislation. In our attempt to put a stop to hasty marriages we make hasty legislation in the hope thus to do the work. "Many delegates had left." The new canon is "in its entirety a compromise one." Most unfortunate, is it not? Yet we are asked to consider the moral question involved in putting "our own interpretation on a mandatory law of the Church (sic) and so play fast and loose with the Canon."

One is constrained to ask whether our legislators themselves were under no obligation to the Church as a whole in issuing such a mandate, when "many" of the "delegates had left?" when the Church in this land had faithfully and successfully done her work for three centuries without any such legislation? The writer here warns us against anarchy. I have read history to little purpose if I have not learned from it that anarchy may be just as much the outcome of bad legislation as it is the outgrowth of bad blood.

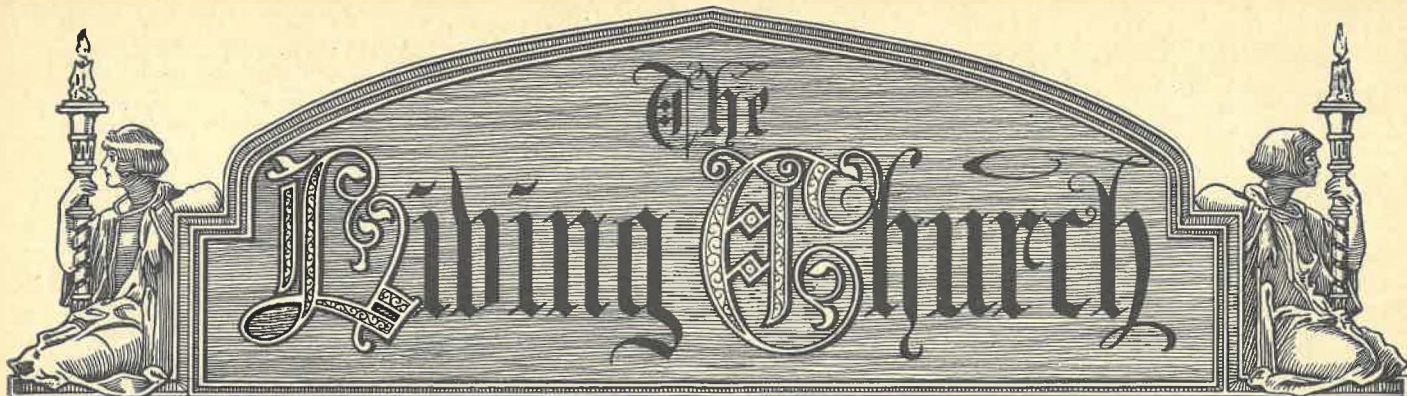
Nor can I comprehend the wisdom of enacting canons with the understanding that they are merely "tentative." I had thought more highly of the canons of the Church. They were sacred obligations imposed upon her people by carefully chosen representatives, who, under Divine guidance it was hoped, in line with the whole system of the Church's teaching and practice, sought to uphold her principles by the simplest methods of instruction and the least possible restrictions. The canons, too, were supposed to voice the mind of the whole Church, not the view of a certain few.

Of the particular piece of legislation under consideration it would seem pertinent to ask whether the three days' notice required before the marriage can be solemnized does or can really effect the purpose which all right thinking persons desire. Will it do more than stop our clergy from the exercise of that power of discretion which they by their very office are required to exercise in dealing with their people? It may be admitted that it affords a way of escape to the timid who should decline to officiate, yet hesitate to offend. But such men are not relieved from any responsibility when, as does occur, they are asked to marry divorced persons. If they can, and do, make it clearly understood that under such circumstances they will not officiate, there is no reason for hesitating to do so when in their judgment they should not solemnize the marriage of applicants.

Even if marriage be regarded in the light of a sacrament there would seem to be no necessity to make such a ruling as in the revision of the canon. The judgment of the individual clergyman might well be trusted to here as is the case in his administration of the other sacraments. The specific cases mentioned by the writer of the article will hardly cover the far larger ground to be considered in handling this matter. I contend that for good and sufficient reasons—as experience of many years has shown—couples who are not running away, nor marrying in haste, nor under age, may quite properly wish to be married away from home and without giving the clergyman notice beforehand.

Can we not take a little broader view of the situation and revise our legislation in the light of wider experience?

Frederick, Md. (Rev.) DOUGLASS HOOFF.



EDITORIALS & COMMENTS

Problems of General Convention

(Continued)

2. The Budget of the Church

IN every General Convention year there are those who loudly protest against what they term the canon-tinkering and budget-paring activities of the Convention. The Church, they say, should concern itself with the great and pressing questions of social justice, world peace, and economic stability, and not waste its time in such petty mundane matters as these.

Unfortunately, divine organism though it is, the Church is made up of human beings and must exist in the world as at present constituted. Therefore it cannot ignore such matters as the canons by which it endeavors to pursue an orderly life, and the raising and disbursement of the funds with which it prosecutes its many activities. This year the question of the budget is going to be even more to the fore than in previous Convention years, and whatever action is taken is bound to have a far-reaching effect on the activities of the Church for many years to come.

The Church is faced with a very grave financial situation. Let no one be mistaken: it is simply impossible for the activities of the Church to be continued on anything like the present scale if the pledges and gifts of Church people continue on the present level.

Let us review the entire situation, taking into account the deficit carried over from 1933, the indicated deficit for 1934, and the prospects for 1935 and future years. The figures used have been checked with the treasurer of the National Council, and we believe them to be accurate.

1933 To meet the deficit for 1933, besides using all undesignated legacies, the National Council was obliged to borrow the sum of \$513,000. The Council was enabled to do so without going to the bank, thanks to a revolving fund of approximately \$750,000 established by the late George C. Thomas, of blessed memory, and largely personally contributed by him. It was entirely legitimate for the National

Council to borrow this sum, but the restoration of it constitutes a definite debt, and the full amount should be restored forthwith. Disregarding for the moment the question of interest, it seems to us that the first item in any budget to be adopted by General Convention for the next triennium should be the sum of \$171,000 per year for amortizing this debt.

1934 Here we face a very difficult situation. In round numbers it may be represented as follows:

| | |
|--|-------------|
| Operating Budget, greatly reduced..... | \$2,716,855 |
| To meet it, | |
| Trust fund interest, etc..... | 770,000 |
| Acceptances from dioceses..... | 1,268,632 |
| | \$2,038,632 |
| Indicated deficit | \$ 678,223 |

As a matter of fact, the situation is likely to be even worse than indicated from the above figures. The income from trust funds has been steadily decreasing in recent years, and it is likely that the total for the current year will be nearer \$650,000 than the \$770,000 indicated, making an addition of \$120,000 to the indicated deficit for 1934, or a total of around \$798,223. To help meet this, Mr. Taft and his heroic associates, laboring in a cause and with a zeal beyond all praise in the raising of "Everyman's Offering," hope to gather in \$500,000 by the time the Convention meets. If this campaign is entirely successful it now appears that there will still be a deficit of nearly \$300,000. How will it be met?

The Church can of course continue to borrow from the Thomas revolving fund, but if this were entirely wiped out there would still be a deficit of over \$100,000 with no resources from which to meet it. All of this is on the supposition that all the dioceses meet their acceptances in full. Recent experience does not show that this can actually be anticipated.

1935 As we look to the future we must take care to be guided by the lessons of the past and to avoid either ungrounded optimism or excessive pessimism. The National Council is required by canons to submit to General Convention a proposed budget for the coming three years. We understand that the total amount of this budget to be proposed has been fixed at \$2,700,000, practically the same as the working budget for the current year. In the budget to be proposed by the National Council no provision has been made either for the amortization of the present debt, the meeting of the indicated deficit for 1934, or the provision of a margin of safety. It seems to us that all of these factors ought to be taken into account.

The first thing that any honest man or institution does is to make provision for the payment of just debts. Therefore it seems to us that the first item in any budget for the next triennium ought to be a figure for amortization of the 1933 deficit, which spread over the period of three years amounts to \$171,000 per year. Should further borrowing be necessary, either from the Thomas fund or from other sources, a figure for the amortization of that debt should be added to this amount. Assuming that "Everyman's Offering" will achieve its objective of \$500,000, we must still anticipate a further deficit of nearly \$300,000, as already indicated, and spreading this also over three years, we ought to include as the second item in our proposed budget the amount of \$100,000 for amortization of the 1934 deficit. Adding to these figures the National Council operating budget, and a margin of safety of \$100,000 (which is little enough to allow for shrinkage), we arrive at a total annual budget as follows:

| | |
|--|-------------|
| Amortization of 1933 deficit | \$ 171,000 |
| Amortization of 1934 deficit | 100,000 |
| Margin of safety | 100,000 |
| Budget proposed by National Council... | 2,700,000 |
| | \$3,071,000 |

On such a budget as this, however, we have to face the staggering fact that, based on the present level of diocesan acceptances (a figure that is itself higher than actual payments), and allowing \$600,000 for income from trust funds, we must anticipate an annual deficit of \$1,202,368.

THIS IS an impossible situation. What then is to be done? The Church has three possible alternatives:

1. The entire level of giving by the Church must be raised fully 80 per cent.
2. The quota system must be revised so that a larger proportion of contributions is received by the National Council.
3. The work must be cut down to the present level of giving.

Now it does not seem to us that any of these three alternatives offers a genuine solution to the problem. The first seems impossible unless a miracle intervenes. The second, if worked out on a scale to meet the needs of the general Church, would cripple the dioceses. The third, with all its implications of devastating disaster to work built up through years of labor and sacrifice, is unthinkable. It would be a blow to the morale of the Church from which we could not recover in a generation.

It seems to us that only in a combination of these three courses of action can a solution be found. The general level of giving must be increased, and we believe that it can be increased perhaps 20 per cent or 25 per cent. To do so will require team work, honesty of purpose, and consecration on the part of clergy and laity alike. Secondly, the quota system must be improved or a new system put in its place. Third,

the work of the Church must be cut down to a figure commensurate with our income. We have in previous editorials suggested \$2,500,000 as a possible sum for the operating budget. In view of the figures mentioned above, however, we fear that the operating budget ought to be placed at even less than this amount, perhaps \$2,225,000. Possibly, too, the accrued deficit will have to be amortized over six years instead of three; but certainly there must be some provision for meeting it.

Where shall the inevitable further cuts be made? That question is too large a one to be discussed in this editorial, nor do we have at our command sufficient data upon which to base an intelligent opinion. The suggestion can no longer be seriously put forward that the saving be made entirely in the administrative expenses, since if all of the expenditures for the departments of Religious Education, Social Service, and the like, plus general administration and the cooperating agencies, were cut off with one stroke the total saving would only be \$285,000 a year. This would assist very little in balancing the budget, and as a matter of fact it might throw it even farther out of balance, since a great many of those expenses would have to be met in some other way. To take simply one example, if the item of \$6,000 were deleted from the Department of Religious Education, some other method would have to be found for gathering in an offering which annually adds over \$200,000 to the Church's receipts. In any cutting to balance the budget a careful distinction between true and false economy must be preserved.

But it is the spiritual rather than the financial aspect of budget cutting that is really of prime importance. Must the Church acknowledge defeat by retreating from entire missionary jurisdictions? Shall we recall all our missionaries and close up all our work in Alaska, in Central and South America, in the Orient? Shall we cease to be a missionary Church, contenting ourselves with our own spiritual welfare and letting those of other nations, other races, other continents, shift for themselves as best they can? After all, it is not our work, but God's work, that is in jeopardy.

These are some of the vital questions that must be faced and answered by General Convention next October. On the answer to them depends in large measure the character and integrity of the Episcopal Church, as well as its position in the religious life of the next generation.

AN INTERESTING and revealing insight into the way the American Legion lobby at Washington works was given by John Thomas Taylor, vice-chairman of the Legion's national legislative committee, at the state convention of that organization at Green Bay, Wis., this week.

Mr. Taylor dramatically outlined the Legion's lobby fight before Congress last year, resulting in the overriding of President Roosevelt's veto of veterans' legislation, and then continued: "But a few men in the posts are doing all the work. There are too many Legionnaires who 'let George do it.' You know them. They're around to hotels and other places now. It's time they stir themselves and get to work."

So we have it on the authority of one of the chief lobbyists himself that the American Legion lobby does not truly represent the thousands of veterans of the World War, most of whom, we venture to believe, seriously desire the welfare of the entire country rather than special privileges for themselves, but only "a few men in the posts." If that isn't a case of the tail wagging the dog we have never known one. It is

How the Tail Wags the Dog

such selfish activities, not truly representative of the good citizens who make up the bulk of the American Legion, that explain the actions of such patriotic citizens as Bishop Wilson, who withdrew from the Legion in protest against its bonus demands as "nothing less than vicious" two years ago, and the Rev. W. Russell Bowie, who vigorously denounced the Legion lobby last spring as a "sinister and deadly cancer upon the body of American life." The Legion would gain in public esteem if it would disavow such minority leadership.

Through the Editor's Window

THE *Sign*, Roman Catholic monthly, heads the following quotation from the New York *World-Telegram* "A Victim of the Armament Racket":

"He is like a Rip Van Winkle after sixteen years in Walter Reed Military Hospital, Washington.

"Full of bullet gashes, with a limp and a tongue slowed by the effect of many operations, he is back in his own New York. The buildings are taller. There are more people in the streets. But there are no jobs. He gets \$15 a month from the government and has a sick mother and a sister and her two children he would like to look after.

"At 35 he has not been able to read newspapers for sixteen years. The only trade he knows is machine gunning. But he has not practised that since one May morning in 1918 when as a sergeant of 18 he crawled up out of a trench and while the birds sang got fourteen slugs in his body after capturing a German machine gun nest and the gunners.

"He has, besides the consciousness of sixteen years lost from life, the Congressional Medal of Honor, the Distinguished Service Cross, the Belgian War Cross, the allowance of \$15 monthly from the government and a lot of empty memories which no one nowadays cares to share with him. No one talks about the war any more, but only about jobs.

"Thomas H. Madden, hero. He can't eat his medals! He would like a job!"

AND HERE is another poignant postscript to a notable record of war heroism:

"Suffering, his family said, from a severe mental strain attributed to remorse over having killed several German soldiers in the war, William Arndt, 38, decorated for cleaning out a German machine gun nest, took his life. He died a half hour after he was found in a hotel room with his wrists slashed."

INCIDENTALLY, it is a significant fact not given much prominence in the newspapers that one of the most important Nazis under arrest for taking part in the recent Austrian *putsch* is the general manager of a subsidiary of the powerful Thyssen armament interests.

HERE is an editor's lament that has been going the rounds of various periodicals:

When a carpenter makes a mistake, he knocks it apart and rebuilds it. When a business man makes a mistake, he charges it to "profit and loss." When a lawyer makes a mistake, he appeals his case. When a doctor makes a mistake, the undertaker buries it. When a preacher makes a mistake, the Lord forgives him. *But*, when an editor makes a mistake—*Good night!*

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.]

HOLD THE LINE FUND

| | |
|---------------|---------|
| A Friend..... | \$ 5.00 |
| M. L. S. | 3.00 |
| | \$ 8.00 |

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

| | |
|-----------------|---------|
| Anonymous | \$ 1.00 |
|-----------------|---------|

A South African Native Community

ST. JOHN THE BAPTIST'S DAY saw the coming into flower of a plant whose seeds were sown some eight years ago, namely, the taking of their first vows by the native Community of the Daughters of Mary, in the Sekukuniland Mission in the Pretoria diocese.

This community is probably unique in South Africa by reason of the fact that it came into being not from the influence of a neighboring European order, but as the result of the spontaneous desire on the part of a group of young native women. Some fifteen years ago, Bishop Furse commissioned a young priest, the Rev. Augustine Moeka, to begin work in the lovely native village of Marishane, known sometimes by its less beautiful name, Mooifontein, so called from the perennial spring which wells from the ground. Fr. Moeka had an uphill battle, but from the start he held to the ideal of training a band of workers to forward the work through prayer and witness.

By degrees a number of young people joined the hearers' class, among them the young women who have now been professed. They, too, had much opposition, in one case at least amounting to persecution, to face; but they held on. They were taught to pray, and to go out on errands of mercy to the neighboring villages, and specially to help women and girls.

After some years, they came to Fr. Moeka and said that they wished to continue this kind of life to the end, and would he not help them to do so? Their very strict training continued, and two years ago they were admitted to the novitiate by Bishop Talbot. During this period they were "mothered" by Mother Juliet, C.S.M.V., who visited them from time to time, giving them instruction and spiritual counsel. On her transfer to England last year, her place was taken by Sister Josephine, C.R., who, most fortunately, is proficient in Sesuto, which is all the more advantageous, as the Daughters can hardly speak any English.

Fr. Moeka's aim all through has been to keep the community as native as possible; their dress, except for the girdle and cross, is hardly distinguishable from that usually worn by Christian women; as often as not they go barefoot; their food is the simplest, and they support themselves by washing for the neighboring Jane Furse Hospital, these slender means being supplemented by gifts from a few European friends.

The service of profession, held in the beautiful church of St. Peter, Marishane, was entirely in Sesuto, with the exception of the sermon. The Bishop of Pretoria was the celebrant, and received the profession of the Daughters of Mary after the Nicene Creed. The service followed the usual order. The four Sisters signed the deeds of profession, which were laid upon the altar by the Bishop, who then blessed the girdles, veils, crosses, and books of the rule, and gave them to the kneeling Sisters, who received individually his blessing. The Eucharist then proceeded, the four newly-professed Sisters being the only communicants.

In his address, the Bishop told the congregation that, while from their own customs they could no doubt easily appreciate the vows of obedience and poverty, the vow to remain unmarried and to give up all hope of ordinary family life was one which cut right across native custom; yet, from the early days of the Church, men and women had been drawn by the call of Christ to follow this particular vocation. In speaking more directly to the Sisters, he reminded them of the salient points of the Baptist's life, his call, his self-sacrifice, and his humility.

In looking back over the past fifteen years, the events of St. John the Baptist's Day are truly wonderful. If so much has been accomplished in these few years, what may not the future hold for this corner of the mission field, where the influence of consecrated and sacrificing lives of prayer will radiate from this community?

—*Church Times.*

ON THE PLANS YOU FORM, the thoughts you foster, the visions you delight in, rests your prospect of advancement and faithfulness to the likeness of your Lord. —*Rev. T. T. Carter.*

Church Business

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

CHURCH BUSINESS should be conducted with the same carefulness which is now necessary in secular business. The wardens, vestrymen, or trustees, are like responsible boards of directors. Perhaps I ought to remind the clergy that they are wholly mistaken if they suppose that the spiritual nature of their priestly office is in any way inconsistent with their taking oversight of the material affairs of the parish. They are the heads of parochial corporations and as such it is their duty to do all in their power to see that the business of the parish is carried on with efficiency and proper care.

Missionary moneys should be sent in monthly as they are received. It is distinctly blameworthy to hold such funds, given for a specific purpose, meanwhile using them for parochial expense. It would seem, also, that the diocesan expense assessment should be paid in monthly remittances. If this were done, the burden which some feel too heavy would seem greatly lightened. Let me repeat: the rector of a parish is the head of the corporation; he ought not to evade or neglect this business obligation. What would you think of a bishop who regarded his office as of so great spiritual importance as to make it unbecoming his sacred ministry to display the slightest interest in the administration of the diocese or to care at all for the finances of its several parishes?

Of course I realize that monthly payments after such a system would often mean an empty treasury at the end of the month. That need not be a tragedy. Using other people's money simply hides conditions which ought to be revealed. Once conditions were known, I am sure that untapped resources would be discovered in the parish; in consequence, the necessity of repeated efforts to secure regular and generous giving would be realized and an earnest effort would be made to secure new contributions toward balancing the local budget. With all our efforts to secure regular canvassing, I am sure that in many congregations the work has not yet been done thoroughly. It is equally certain, that too little effort is made to acquaint all the people of the financial needs of the parish.

I wonder whether the men and women of the mission churches realize at what personal sacrifice the larger congregations have met their pledged obligations for missionary support. In one parish the people have given up a paid choir and organist and have spent the entire winter in raising money to meet back diocesan and missionary obligations, long overdue. In other places the vestries have borrowed money to meet pledges for missions. I speak of this, first, because it shows the spirit which animates priest and people alike in such congregations, and second, because it lays upon every mission or missionary clergyman receiving aid an obligation to labor all the more diligently under a serious understanding of what the help given them really involves for others.

CONFESSIONAL

HERE all the cares of earth are set aside
 In this dark sanctuary of release.
 Here come those overwhelmed by sorrow's tide,
 To find in absolution certain peace
 From all those things that fester in the heart,
 Until God's saving grace bids them depart.

O blessed peace which falls on those who hear
 The words repeated in sweet accents low!
 O blessed peace which banishes all fear
 And makes hearts lighter than new-fallen snow!
 O blessed peace throughout the ages given
 That souls of men may rise from darkness shriven!

FRANCIS DOVER.



The Sanctuary

Rev. George L. Richardson, D.D.,
 Editor

Mercy

READ the Gospel for the Thirteenth Sunday after Trinity.

THE CHARACTERISTIC QUALITY of the good neighbor is defined as mercy in the answer which the lawyer gave to our Lord's question and that answer met with his approval. The whole world over, men sorely need to take to heart what this means. Whether we look to Europe with plots, assassinations, and threatening armies massed for action, or whether we turn to our own country and look at the conflicts between employers and employed, so violent and so menacing to the public weal as to call for military force to keep order, we cannot but be impressed with the need of some divine word to allay the hates and passions of selfish and angry men.

Nor do we need to sit in judgment upon others to discover such defects. Few of us would dare to say that the parable of the Good Samaritan and the lesson which Jesus drew from it have no application to our own lives. Our whole social order is tainted by self-seeking and greed. It cries aloud for justice which is founded on truth and tempered with mercy.

Long ago the medieval writers on moral theology analyzed mercy into its constituent elements. First they distinguished corporal works of mercy from spiritual and then under corporal they made a list of seven merciful deeds. They are: To feed the hungry, to give drink to the thirsty, to clothe the naked, to shelter the homeless, to visit the sick, to minister to prisoners, and to bury the dead. It is not hard to see where these came from. Most of them are taken directly from our Lord's own teaching in the great parable of judgment which we find in the 25th chapter of St. Matthew. But the possibilities of mercy are not exhausted by these seven. Seven other spiritual ministries were added: To teach the ignorant, to counsel the doubtful, to console the sorrowful, to correct the sinful, to pardon offenses, to be tolerant to others, and to pray for the living and the departed. Surely if all these fourteen expressions of the merciful heart could be found in any one of us, he would be a good neighbor.

The chief difficulty we find today in applying the ideal, after the primary sin of selfishness within ourselves, lies in the complexity of modern life. It is hard to realize our relationships with one another and to feel the compulsion of love toward our neighbor when he stands so remote physically that we do not realize his spiritual nearness. I may own shares, for example, in a company that employs thousands of men in far lands, cultivating sugar or gathering rubber, or boring for petroleum. Thousands of miles separate us, and differences of race and culture widen the gap. Yet I live by their labor and they perhaps suffer injustice because I care less for them than I do for the profits which I gather from their toil and suffering. How hard to be a neighbor under such conditions, yet how insistent the claim upon us—"Go and do thou likewise."

O merciful Lord from whom we hope for mercy upon our own souls, pour out upon us Thy Spirit of love that we may fulfill Thy great commandments and have love one toward another, through Jesus Christ, our Lord. Amen.

The Stewardship of the Ministry

TIMES MAY CHANGE and we change with them; but today the stewardship of the ministry is as real and the trust as great as when Athanasius disregarded the flattery and threats of emperors and stood faithful, *contra mundum*, against his world. And the command of the Master is as clear and ringing as it was to St. Paul, "It is required of stewards that a man be found faithful"—not brilliant, nor popular, nor successful—but faithful to his trust.—*Bishop Gailor.*

Transfers and Lost Members

By Kate M. Schutt

IN THE FEBRUARY 3, 1934 issue of THE LIVING CHURCH, the editorial, Facts and Figures, discussed some difficulties in the securing of trustworthy church statistics and suggested that the General Convention "investigate the whole question of church statistics and set forth a uniform method of procedure, with some effective means of enforcing and checking it." In view of that article some conclusions are submitted which have grown out of a seven years' experience as parish secretary, during which time the communicant list in a twenty-one-year-old parish register was revised preparatory to opening a new book.

The revision of the communicant list involved investigation of some 600 cases of persons not on the then current list, most of them no longer in the parish. Of the 600 it was possible to transfer only nineteen per cent. Six per cent were found to have died; 37 per cent were not found, many of whom no doubt are dead; and the balance, 38 per cent, it was inexpedient to carry to the new register. Of this 38 per cent, over half did not reply to letters asking that they be transferred, although the fact that the letters were not returned would indicate that they were delivered. The rest stated that they were connected with a denominational church or did not wish to be considered members of this parish, and so forth.

How many of the 75 per cent who were not found or not carried to the new register for other reasons are on communicant lists in other parishes without having been transferred according to canon, and how many are in denominational churches or no longer connected with any church, it is of course impossible to judge. There is some evidence, however, that a considerable percentage are not affiliated with their local Episcopal churches.

It would be enlightening to know how many parish registers would reveal similar results. It also would be interesting to know how many parishes there are which at some time have not resorted to the practice which had to be adopted by this church and which apparently was employed here many years before in opening the preceding register; *i.e.*, the expedient of dropping the list in an old register as a base, compiling a new roster from the then active communicants, and from it computing new statistics for the parochial report. Obviously such a procedure destroys the uniformity and accuracy of the statistics of the Church as a whole.

Much of this inaccuracy in statistics, the Church's loss of many communicants, and some members' loss of contact with things spiritual, is no doubt due to laxness regarding transfers.

Canon 42 prescribes that a communicant removing from one parish to another *shall*, not may or is advised to, but *shall* procure a transfer. There are two main reasons for this:

1. Canon 50 requires every parish to report annually the number of baptized persons and communicants. This canon is entitled "Of the Mode of Securing an Accurate View of the State of this Church." Obviously, one highly important requisite for securing "an accurate view" is a uniform method of handling migrants; and this the transfer system was designed to be.

2. The transfer is a means of providing the communicant with an introduction to a new parish and forestalling his drifting away from the Church and its influences.

May it not as well be admitted frankly that these purposes are not being fulfilled because the canon, in so many cases, has fallen into disuse? Experience here showed that the practice of securing transfers on removal is observed only in a negligible number of cases. Many communicants have never heard of transfers and more have never been asked to take or to secure one. Apparently many rectors ignore the canon; and some actually ask their communicants not to take transfers, despite the canonical obligation upon the communicant and that upon the rector if a parishioner removes without a transfer. (Canon 42: I, iii.)

One bishop is quoted as having said that, if the parishes ceased to report as communicants those of whose whereabouts they knew nothing, it would reduce the total in the country by thousands. Probably tens of thousands would be nearer right. But the truth is no one knows, because there is no uniformity among the parishes in the method of compiling the figures. Correspondence of this parish with rectors showed that some communicants had not been counted anywhere for long periods; that some would not have been counted anywhere, if they had not been counted here, although they had not been transferred to this parish; and that possibly some were counted twice.

THE FEDERAL government considers church statistics of sufficient value to warrant a periodic church census. There are those, however, who think that church statistics are of doubtful value. Be that as it may, as long as Canon 50 remains every effort should be made to provide for uniformity and accuracy in the statistics. To that end, some simple but definite and effective way of passing migrating communicants from one parish to another must be provided and *enforced*.

But even one who is not especially interested in the statistical problem must recognize the importance of providing an effective method of preventing a migrating communicant from drifting away from the Church and its spiritual influence during his readjustment to a new environment.

Reasons for the serious failure of the transfer system, some of which are inherent in the system itself, are: (1) removal of communicants without the rectors' knowledge; (2) their inability to determine in advance with what parish they will affiliate when there is more than one in their new location; (3) ignorance of the importance of transfers or positive unwillingness to take them; (4) rectors' inability to find out the new addresses of former communicants; (5) lack of interest in transfers by rectors or pressure of other duties upon them.

For these reasons, probably nothing short of an entire change of system will remedy the situation. The system proposed has the advantages of effectiveness, of simplicity, and of familiarity to everyone in many other forms. It is the registration system.

Everyone knows that births, deaths, marriages, voters, motor vehicles, and so forth must be registered. Further, if a newcomer to a town wishes to affiliate with his lodge, he expects to present some evidence (a sort of registration) that he is entitled to its privileges. A confirmed person has the privilege of receiving Communion in any Episcopal Church in the country; but when he expects to become a regular communicant in a new parish to which he has moved, why should he not offer some evidence (registration card) of his right to do so? Besides it is to his own interest to register with the rector, so that forces may be set in motion that will lead to his becoming acquainted in the parish.

My suggestion, therefore, is that the communicant should be required to register at, or before, his first Communion in the new parish; that he should be counted and his name entered on the parish register as soon as the rector secures evidence that he is entitled to this; and that thereupon his name should cease to be counted in the parish from which he has moved. Thus the registration and dropping of a migrating communicant would become virtually automatic, entirely independent of anyone's desires in the matter. To make registration easy, cards for this purpose and pencils should be available always in a prominent place in the rear of every church. A newcomer would fill out one of these and hand it to the rector or an usher. On the other hand a rector should have sufficient interest to secure the registration of any new communicant who did not take the initiative.

To preserve as an asset the sentiment which some communicants offer as their objection to being transferred, any parish,

so desiring, might provide for membership *in absentia*, names of such persons to be so marked on the parish register. This would serve as a tie between such communicants and the parish to which they feel deeply attached, although they would be counted as communicants only where they actually *are* communicants. A common excuse for refusing to have one's name changed from one parish to another thus would be removed.

TO INAUGURATE the registration system, the following changes in Canon 42 are suggested:

§ I. [i.] A communicant in good standing, removing from one Parish or Congregation to another, shall, on or before taking his first Communion in the Parish or Congregation to which he has moved, present to the officiating priest a registration card provided by that Parish or Congregation and containing his name, his address, the name and location of his former Parish or Congregation and the date when he removed therefrom. Thereupon, if the removal has taken place within one year, the Rector or Minister, or if there be no Rector or Minister, one of the Wardens, of the Parish or Congregation shall send notification of this registration to the communicant's former Rector or Minister or Warden, who shall at once acknowledge its receipt. Unless, within two weeks, notice is received that said person is not a communicant in good standing, his registration shall be accepted; whereupon his name shall be entered on the parish register of the new Parish or Congregation and must be dropped by his former Parish or Congregation. This procedure shall apply also to persons who return to a former Parish or Congregation to reside.

[ii.] When a communicant has been absent from his Parish or Congregation for more than one year by reason of removal therefrom and no notice of his registration elsewhere has been received, he shall cease to be counted as a communicant of said Parish or Congregation and that fact shall be so recorded in its parish register by the Rector or Minister, or by a Warden if there is no Rector or Minister.

Such a person may be restored to communicant status and counted in another Parish or Congregation when, after due investigation, the Rector or Minister thereof, or one of the Wardens, when there is no Rector or Minister, shall have satisfied himself that said person is entitled to such status. This procedure shall apply also to a person returning after one year to a former Parish or Congregation without having been registered in another Parish or Congregation.

[iii.] No person moving into a Parish or Congregation shall be enrolled or counted as a communicant therein until the procedure in either [i.] or [ii.] shall have been complied with.

[iv.] Any communicant of any Church in communion with this Church, shall be entitled to the benefit of this Canon so far as the same can be made applicable.

[v.] It shall be the duty of the Rector, or Minister, of every Parish or Congregation, learning of the removal of any member of his Parish or Congregation to another Cure, to transmit to the Minister of such Cure a letter of advice informing him thereof.

[vi.] It shall be the duty of a Bishop, on his annual visitation to each Parish under his jurisdiction, to examine its parish register and other records in order to insure the enforcement of this Canon.

[vii.] Any Parish or Congregation may provide for membership "in absentia" for former members who have become communicants elsewhere as provided for in [i.] but who still wish to retain some connection with their former Parish or Congregation; but members "in absentia" shall not be counted; and this status shall not be accorded to communicants who have been dropped by reason of removal without registration elsewhere, as provided for in [ii.].

[viii.] When a communicant in good standing shall remove to a place of residence outside the territorial limits of any Parish or Congregation, the registration herein provided for shall be made with the Bishop, or with a Minister designated by him; and provision shall be made for the participation of such communicant in the Sacraments and activities of the Church.

[ix.] Upon the registration of a head of a family as a communicant in the manner provided herein, all baptized children who are members of his household shall "ipso facto" become enrolled as baptized members of the Parish or Congregation, and Diocese, in which he is registered. Other baptized, uncon-

firmed members shall cease to be counted by a Parish or Congregation from which they remove, and shall be enrolled and counted in the Parish or Congregation to which they move.

[x.] When any person to whom registration has been refused shall lodge a complaint with the Bishop, it shall be the duty of the Bishop to institute such an inquiry as may be directed by the Canons of the Diocese or Missionary District; and, should no such Canon exist, the Bishop shall proceed according to such principles of law and equity as will insure an impartial decision as to whether such person is entitled to registration. The Bishop shall certify his decision thereon to the Rector or Minister of the Parish or Congregation in which such registration was sought; and it shall be the duty of such Rector or Minister to comply with such decision.

It seemed to me advisable that the revised canon should provide for the registration of communicants who move to places where there is no Episcopal Church. To cover this, Paragraph [viii] was drafted by Charles L. Dibble, Chancellor of the Province of the Midwest. I am also indebted to Mr. Dibble for the article relating to registration of baptized children in communicant families and that providing for appeals to a bishop.

The investigation which a rector would be required to make before registering a communicant who had moved from his former parish more than one year before [ii.] might be expected to cover the status of the person in the other parish as well as his present intentions.

Another deficiency which I have felt is the lack of a canonical definition for "communicant in good standing." To meet this, Mr. Dibble has drafted the following new section to Canon 50:

§ III. A communicant in good standing in this Church is a confirmed person who is duly enrolled or registered in some Parish or Congregation thereof or, if not within the territorial limits of any Parish or Congregation, with the Bishop of the Diocese or Missionary District within which he resides; and who has received Communion in such Parish, Congregation, Diocese, or Missionary District, as the case may be, at least once within the preceding twelve months.

If this registration system were introduced, few changes would be required on the parochial report. "Received by transfer" would become "Received by registration"; "Transferred to other parishes" would become "Dropped because registered elsewhere." Those absent more than one year without registering elsewhere could be reported under "Lost by removal without registration." Those restored to communicant status after a lapse through failure to register could appear under the category "Added otherwise," but inserting a new category, "Restored to communicant status," would give valuable information and lead to a better enforcement of the canon by rectors.

TO PUT this change into successful operation, after adoption of the revised canon, would require (1) frequent advertising and explanation, especially during the first years, until the requirements of the canon were familiar to all and registration in a new parish became as much a matter of form as registration in a new election district; (2) wholehearted coöperation of laymen and clergy, such as the Church ought to be able to depend upon; (3) frequent checking up by diocesan officers. The proposed section placing such a duty upon the bishops was suggested by a bishop. If the registration system could accomplish the two objects proposed, better statistics and fewer lost members, would it not be worth considerable effort?

The introduction and enforcement of a uniform system for the registration of deaths in this country required discussion, coöperation of federal, state, and local officers, and physicians; also considerable vigilance; but it has been accomplished and has meant much to the cause of public health and disease prevention. The registration system for communicants, if observed, would obviate every disadvantage of the transfer system and should do much to diminish the loss of communicants, while it would place upon rectors and parish secretaries no more, probably less, burden than the present lack of system. Certainly, if observed, it would result in uniform and accurate statistics.

Capital Punishment

By the Rev. Edmund L. Souder

American Church Mission, Hankow, China

MR. T. J. HESSER,

Holbrook, Arizona,
Nov. 28th, 1899.

You are hereby cordially invited to attend the hanging of one George Smiley, Murderer. His soul will swing into eternity on December 8th, 1899, at 2 o'clock p.m., sharp.

Latest improved methods in the art of scientific strangulation will be employed, and everything possible will be done to make the surroundings cheerful and the execution a success.

F. J. WATTRON,
Sheriff of Navajo County.

THE above *bona fide* notice may serve to invite your attention to the prisoner condemned to die, whether by strangulation or other "scientific" method, though it is impossible to guarantee that the surroundings will be cheerful or that you will come to feel that such executions are a success!

Through long ages man has slowly struggled to his present state along a way marked by the successive repudiation of institutions and practices once considered highly ethical. Human sacrifice, polygamy, duelling, and chattel slavery are only four of these. Nowhere, perhaps, is the ascent of man from savagery more evident than in the historical record of society's treatment of the wrong-doer. Almost to our own day the motive of retribution has persisted, and the most frightful tortures have been inflicted to satisfy the cruel lust for vengeance. Crucifixion, stoning, breaking on the wheel, flaying alive, burying alive, burning alive, and sawing asunder will occur offhand as a few of the fiendish ways in which man has punished his erring fellow man. Drawing and quartering was very popular in England not so long ago, and capital punishment was prescribed for the most trifling offense. Among the more than two hundred crimes punishable by death a hundred and fifty years ago in England were such heinous matters as the cutting down of growing trees, the hunting of deer in a park, or the stealing of fish from a private pond, the theft of a sheep, a shilling, or even a letter from the mail. One hundred years ago in our own fair land of the free and home of the brave, witchcraft, blasphemy, horse stealing, and the cursing of a parent by a child over sixteen were among the hundred-odd offenses deemed worthy of death. In 1831 a thirteen-year-old boy, John Bell, was hanged in England, and in 1833 (we should have observed the centenary!) Nick White, a little tot of nine years old pushed a stick through a broken shop window and raked out a few pieces of colored paints valued at "tuppence." He was sentenced "to be hanged by the neck until he was dead," and—believe it or not—the sentence was carried out! Sam Rogers, a poet, tells how he met in London "a cart load of young girls, in dresses of various colors, on their way to execution at Tyburn," and his friend, Greville, being present in court when some small boys were sentenced to be hanged, naively remarks, "Never did I see boys cry so." How strange!

However, about this time Christian people began to question whether, after all, hanging a girl for stealing a bit of pretty ribbon, an actual occurrence, was really necessary, and within sixty-one years the more than 200 capital crimes in England had been reduced to four. Today capital punishment is usually mandatory for only one offense, first degree murder, though in some places it may be inflicted for rape, arson, kidnapping, or treason. Does this sweeping change of the past hundred years represent moral retrogression or advance?

Another feature now discarded in the West is the public execution. Twice in the past two years in Hankow I have been delayed in getting to my parish for Mass or other appointment because I happened along to find the road blocked by a crowd of people engaged in watching bandit or Communist heads roll in the dust. Frequently in China I have passed headless bodies lying in

the street, or have followed the eyes of passers-by to see a gory head hanging from a telegraph post. Now there is no reason for us to wax eloquent over such "barbarities," for we have only just stopped doing it, as it were, ourselves. And our idea was the same—a warning to the wicked. "This is what will happen to you if you don't behave yourself!" Whether public executions really ever did deter wrong-doers may be judged from the recorded fact that in England, when pickpocketing was a capital offense, the sleight of hand fraternity considered such occasions as the very best opportunity for plying their trade, for, as one of them confessed, "the moment the strangled man was swinging above them, everybody's eyes were on one person, and they were all looking up!" In 1866 an English chaplain gave evidence that of 167 persons then under sentence of death no less than 161 had told him that they had themselves witnessed a public execution.

The very fact that such public executions have gone out of style in the West is a definite admission that capital punishment is no deterrent at all. If it were, then the present Chinese practice is entirely logical, for the public execution, however gruesome, must by that very token be the most effective deterrent. As a matter of fact, however, when I passed last year within a few feet of a soldier with dripping sword, and side-stepped some pools of blood with headless bodies lying close by, were the crowd who milled around silent, subdued, prayerful? Scarcely! They were shoving and chatting, joking and quarreling, and were obviously there to satisfy man's innate sadism and morbid curiosity.

Although it is generally supposed that public executions have been given up in the West, actually the publicity has been tremendously increased, for through the press every detail of the most revolting crime is spread before millions in a way that often makes a hero of the murderer in the eyes of erotic and psychopathic persons, who send him flowers and even offers of marriage! What the condemned man ate at his last meal, the clothes he wore on his way to the scaffold, his last words, and many other details are often read by mentally unbalanced notoriety seekers, who are thereby not deterred but rather stimulated to deeds of violence. On the very day that a man was executed for the brutal murder of his wife, another man in the same town killed his wife in exactly the same way, the thought evidently having been suggested to his diseased mind by the "public execution" given the other man through the yellow press.

AMONG four reasons (there are others) why capital punishment should be fought and driven out by Christian men and women, the first, therefore, has been already indicated—

1. *Capital punishment should be abolished because it is not a deterrent.*

The common argument advanced in favor of the death penalty, that only so can evil men be restrained from murder, simply does not hold water among the vast majority of serious students of the subject. For one thing, if capital punishment really *were* a deterrent, then it would be natural to expect that in those nations of Europe and South America and those states of the American Union where it has been abolished we should see an increase in homicide. On the contrary, statistics show that in some of these non-capital punishment countries and states murder has actually *decreased*, and in none of them has there been any sustained upward trend. In Sweden, for example, where capital punishment was abolished in 1921, and where there has been no execution since 1914, the number of prisoners serving a life sentence for murder in 1932 was only 21 for the entire country! In the United States, Maine and Rhode Island, without capital punishment, show a lower homicide rate than their next door neighbors, Ver-

mont and Connecticut, which retain it. In view of the recent wave of kidnapping in the United States, it is interesting to read that "while Illinois is one of the two states which have had the death penalty for kidnapping for some years, five of the recently solved abduction cases have taken place in that state." In opposing the death penalty as a method of trying to combat this crime, the Ithaca (N.Y.) *Times* says, "A law imposing the death penalty would only make kidnapers more merciless, and would endanger their victims even more. Capital punishment has not deterred murder and will not curb kidnapping."

The evidence seems to show that a desperate criminal rarely considers the consequences of his act at all. Warden Lawes, who has personally supervised a large number of executions at Sing Sing, said to a condemned man as he started for the chair, "Tell me, Harry, what made you do it? Didn't you realize what it would mean?" To which he replied, "I never gave it a thought, Warden, I just wanted to get my man." In other words, "It is passion, not thought, that slays, and passion cannot think." The Rev. Granville Murray, an English priest who has ministered for 20 years to the inmates of Holloway Prison, writing from his rich experience in the pages of the *Church Times*, says, "Murder is either a crime of impulse, or it is the result of an obsession and the man has weighed the consequences and is prepared to accept them, or thinks he will escape detection. In none of these cases does death act as deterrent."

If one asks, "What then is the deterrent?" the answer seems to be that it is not the severity but the certainty of the punishment. It is the sure and speedy convictions meted out in England in contrast with the delays, appeals, mistrials, and struggles over technicalities, so common in America, that help to keep the "Old Country" so much less embarrassed than we in regard to homicidal crimes. As a matter of fact, capital punishment is steadily drawing toward abolition by the unsatisfactory expedient of indifferent enforcement. As Fr. Murray points out, "Acquittals in murder cases are greater than for any other offense just because many people hesitate to send anyone to his death." As many as a thousand men have been examined to find one panel of jurors for a capital case. Dr. Fred L. Hoffman, an expert statistician, points out that in New York state from 1910 to 1925 there was one execution for every 43 murders, and in Massachusetts from 1909 to 1917 there was one for every 81 murders. In England and Wales, from 1912 to 1921, there were 2,500 homicides with 125 executions, and in France, through a four-year period, there were some 6,000 murders with 48 executions. In America, with over 10,000 murders a year, not even two per cent of the offenders reach the death chamber. Professor Moley, the erstwhile "brain-truster," who is one of our leading criminologists, says, "Our crime wave in America is not due to any mildness of penalties, but to a tangled web of chicanery." Another well known student of the subject, Dr. Clarence Darrow, has bluntly replied to the defenders of the "deterrent theory," "No, the plea that capital punishment acts as a deterrent to crime will not stand. The real reason why this barbarous practice persists in a so-called civilized world is that people still hold the primitive belief that the taking of one human life can be atoned by taking another."

2. *Capital punishment should be abolished because it is irrevocable.*

Under the system of capital punishment it is impossible to remedy a miscarriage of justice or make good a mistake. Yet mistakes happen over and over again. Men, condemned through circumstantial evidence and executed, have later been proved to be utterly innocent. Mr. Osborne says that of the 39 men executed during the two years he was warden of Sing Sing, he *knows* that four were innocent, and *thinks* that more were. He tells of one man who three times came within 24 hours of the chair, but was finally discharged after having been proved entirely guiltless. Think, however, of the hell that man went through, as well as the torture of those that loved him.

A man in Michigan was hanged for the murder of a girl which he stoutly denied. Two years later another man, on his

death-bed, confessed that he had killed her. Many people besides Communists are unconvinced that Sacco and Vanzetti were guilty of anything more than being radicals.

Within the past year the local English language newspaper has reported what appear to be two examples of the horrible injustice sometimes perpetrated against innocent men due to the practice of capital punishment. One cable told of the execution of three men in Sing Sing for the murder of a man during a robbery. One of them made an affidavit that the other two were wholly innocent, and that two other men had been his accomplices. When he entered the death chamber, the last of the three to be electrocuted, he turned to the witnesses and said, "Gentlemen, you represent the State of New York, which has just killed two innocent men. I swear to God they were innocent!" The other report printed in Hankow was that of a man executed in North Carolina, who throughout his trial had maintained he was falsely charged, and who, in the death cell, wrote, "I am going to die for something I didn't do!" The very day after the state killed him, an attorney reported having talked with two men who said they were present when the murder was committed and the man executed was not among them. But it was too late to do anything about it then!

3. *Capital punishment should be abolished because it is unjustly administered.*

Who ever heard of a rich man being executed? Or a friend of the politicians? Was Harry Thaw executed, or Al Capone, who directly or indirectly has probably accounted for many more than one life? No, he is put away for a year or two for not paying his income tax! "Don't laugh, the poor devils are dying," to paraphrase a famous saying. The bald truth is that capital punishment has degenerated into a class penalty, inflicted only on those who are without either money or influence. Professional gunmen, who make a livelihood out of "bumping people off," fix things up with the magistrate or police captain, that is, if they ever get caught, but some poor half-wit, poverty-stricken and alone, is sent to the chair, and the majesty of the law is upheld! Warden Lawes in his book, *Twenty Thousand Years in Sing Sing*, writes, "In twelve years I have escorted a hundred and fifty men and one woman to the death chamber and the electric chair. In ages they ranged from seventeen years to sixty-three. They came from all kinds of homes and environments, but in one respect they were all alike—all were poor, and most of them friendless."

4. *Capital punishment should be abolished because it is un-Christian.*

When those who call themselves Christians defend capital punishment, as they have in my presence, on the ground that the Bible itself teaches the doctrine of "an eye for an eye" and says that "those who shed man's blood, by man shall his blood be shed," one wishes to ask in what part of the Bible these statements are found. The Old Testament! Well, do we take our religion from Moses or from Christ? If from the latter, then He explicitly declares that the Law of Mt. Sinai is superseded by the Law of the Mount of the Beatitudes. "It hath been said unto you, ye shall love your neighbor and hate your enemy, but I say unto you, Love your enemies." In other words, a penology to be Christian must be not punitive but curative, aiming at the reformation and restoration of the offender. It would, therefore, seem more in keeping with the spirit of the crucified Lord who prayed for His murderers that, in the pleading of His Sacrifice at our altars, we should pray not for "the punishment of wickedness and vice" but rather for "the conversion of the wicked and the vicious."

THE DEVELOPMENT of the new science of psychology has made it abundantly evident that many murders are committed by those who are not mentally responsible, and others are the work of those who, due to heredity and environment, are hardly morally responsible. Some will remember that Heywood Broun, having traced the way that led Two Gun Crowley at eighteen to the electric chair, said that society was far more responsible than he for his criminal character. He never had a

chance! To quote again from Fr. Murray, "A study of the history of a convicted murderer will often explain, if it does not excuse, the act of which he is guilty. He is often the victim of social conditions that are a disgrace to a society calling itself Christian."

Well then, if capital punishment is to go the way of the rack, what, you may ask, is to be done with our convicted murderers? Are they to be invited to tea and dismissed? Not exactly. Let Will Durant, writing in the New York *Telegram*, answer for a growing number. "Let us say to them—You are horribly guilty, but for your mother's sake, and your children's sake, above all, for your own sake, we shall not kill you. We shall not further break these poor women who gave you birth; we shall not ruin the lives of helpless children with the burning memory of your execution. And we shall not soil our own souls with your blood. Rather we shall send you, separately and for life, to farms safely isolated from the society whose security you threaten. . . . Your toil will be paid for, but only to the families you have left bereaved (or your own dependents). . . . You will live in the open air, still knowing the sun and the stars, and you will till the soil and make wholesome things grow out of the earth. Perhaps at last life and time will heal you, and peace will come to you again."

As disciples of Him who won from evil the wayward Magdalene and the thief upon the cross, we dare not say there is any human heart that cannot be touched by the love of the Sacred Heart, and melted into penitence.

To the objection that such life imprisonment would be worse than death, the answer would seem to be that it would be more feared than death by some hardened criminals, but for most human beings life is sweet even under terrible conditions (think of the Chinese ricksha coolie!), and it is a fact, attested to by most wardens, that prisoners on life sentence are among the happiest and best behaved of their charges. I well remember a man, convicted of second degree murder, whom years ago I used to visit in the Eastern Penitentiary, Philadelphia, whose deep interest in his canary and little garden, and whose sincere contrition and pleasant manner were a touching evidence that he was far from being irremediably wicked.

Capital punishment is a relic of savagery that does not even pay lip-service to the Christian ideal, and it is bound to disappear with the moral evolution of the race. Will it be because of Christians or in spite of Christians? Catholics are called of God to be path finders of the new social order of the Kingdom of God. On this particular sector of the battle front against evil there are honored names among American Catholics, such as those of Dean Lathrop and Fr. Spence Burton, S.S.J.E., but there ought to be a host of those who travail in pain until Christ be formed, and His spirit of redemptive love be embodied, in our system of penology. The devils cannot be driven out by Beelzebub, but only by the finger of God, who has no pleasure in the death of the wicked, but rather that he should turn and be saved. May we, with sanctified intelligence, endeavor to follow in the steps of Incarnate Love, who came not to destroy men's lives but to save them!

WHERE IS HE?

(JOHN 4:24)

I LOOKED into the deepest bluest sea,
 Beyond the furthest star, to find His place
 But could not journey there nor see His face,
 And so I called, that He might hear my plea
 And know—but only silence answered me;
 In deep despair I cried, "I cannot trace
 The way to Him," but He replied, "By grace
 I dwell close to your heart and seek for thee."
 And when I looked within, in doubt, in fear,
 I found Him there! and knew that my long quest
 Had failed because I sought afar, not near
 My door, and did not seek the Spirit Blest
 With Spirit prayer and simple faith that clear
 The way—and make Him our true Spirit Guest.

CURTIS B. CAMP.

The Church and Public Libraries

By Alexander B. Andrews

IN THESE DAYS of reduced spending ability of our people, it is necessary to consider how any money can be economically spent to advantage. With 85 per cent of the membership of the Church being in urban communities (incorporated cities or towns of not less than 2,500 population) it will be seen that the great proportion of our membership is accessible to public libraries. Do you know of an unlettered Church member? How many of our Church people use public libraries for the circulation of books? Or the reading of current Church magazines and periodicals? Are the Church people like many persons and organizations making profitable use of the public libraries either from a personal standpoint or a Church standpoint?

Has there been any assembling of facts, or intelligent studying as to how the Church can intelligently use the facilities of the public libraries or reading rooms to the advantage of what the individual reader can learn, or by increasing from the library standpoint the number of book borrowers and reading room visitors, which, to a great measure, prove the success or failure of library service?

The Bishop of North Carolina is working out a plan, with the cooperation of the Bishops of East Carolina and Western North Carolina (making it a state-wide proposition), whereby the usefulness of the public libraries and reading rooms may be tested and likewise the usefulness of the Church in bringing into the public libraries desirable additions to their patrons and visitors.

In brief the plan is as follows:

The party handling this work is to ascertain from each rector in the 59 cities and towns in North Carolina in which there is a public library and a parish, whether the public library, if requested by the parish, would accept a donation of *THE LIVING CHURCH GENERAL CONVENTION DAILY* for the 14 issues.

The rector will be requested to submit this matter to the vestry, and likewise to the members of the Woman's Auxiliary and other interested parishioners, to ascertain whether they, as Church people, wish to have available each day the proceedings of the General Convention, and, if so, would such paper be read by the Church people. It would be a waste of time and money to send a paper gratuitously which would not be read.

In the three dioceses in North Carolina are 21,000 communicants, 70 per cent of whom are in the 59 cities and towns having public libraries. How many Church people know of books of biography, or other books of interest to Church people, which are on the shelves of your public library? Would this be a profitable field to investigate, and ascertain the facts?

People only act in unison when they have a common understanding of facts, and the placing of *THE LIVING CHURCH CONVENTION DAILY* in the public library reading room of a city or town, after the request of the vestry and the Woman's Auxiliary, means an opportunity for advantage to our people, the far reaching possibilities of which are hard to conceive.

It is estimated that the total expense, including subscription, stenographer, postage, etc., of making accessible each day to Church people (if desired) the proceedings of the 1934 General Convention in these 59 libraries in as many cities and towns in the three dioceses of North Carolina will cost, in the aggregate, not exceeding \$75, which has been provided.

The trying out of this idea will also give the actual experience, on which any rector can judge whether, in any city or town, it would be practicable for Church people to use to advantage the existing public library and reading room facilities for Church periodicals or newspapers, or books for general reading along Church lines, and most libraries are open 12 hours daily, and manned with trained library workers, who can greatly help readers.

Is this an opportunity for service, or merely an idle dream?



Churchwomen Today

Ada Loaring-Clark, Editor

ATTENDANCE at the various summer conferences this year shows, in most instances, very remarkable increase. Particularly does this apply to the young people's conferences. It is a very happy sign, for the youth of today is the leader of tomorrow.

This Year's Conferences

Camp Gailor-Maxon (Tennessee) had a record attendance, Kanuga reports 400 juniors and 300 adults, and, on Woman's Auxiliary Day, 450 were present. Those attending the Gambier Summer Conference and the conferences on the Pacific Coast were enthusiastic over the opportunities given them to know more of the Church, and Her Message.

At Wellesley the thirtieth anniversary of Church Conferences was observed and an evening was devoted to The Conference Life of the Church. Delightful reminiscences of past years were outlined and the outstanding event of the evening was the presentation of two silver bowls to Miss Mary E. Thomas, executive secretary of the Church Periodical Club, as a token of appreciation and gratitude for her sustained interest and coöperation. I wonder if we always realize just how much sustained interest means? It is so easy to be evanescently enthusiastic. Dr. Easton, chairman for the evening, said: "Wellesley has become a university with its different schools, and is making a very definite contribution to the life of the Church. Ten days of conference makes for clear thinking and a quickened consecration, while the contact of fellowship makes for the enrichment of life."

Constance A. Shannon (Mrs. T. J.) of Connecticut, one of the leaders at Wellesley, writes to tell us about the happenings there and that there were unusual opportunities for study and inspiration, both at the classes in the morning and the lectures of the afternoon and evening. She says in part:

"Bishop Keeler, director of the conference, gave a splendidly vital course on Personal Religion. Bishop Roots spoke on China Today with the authority of one whose knowledge, loyalty, and devotion is unquestioned and provided a striking example of self-sacrificing service. Bishop Sherrill, speaking on The Outlook of the General Church, and Bishop Thomas of Southern Brazil inspired those who heard them to more deeply realize that the mission of the Church is to minister to all mankind everywhere.

"There was special emphasis given to the consideration of the youth of the Church. Dr. McGregor contributed a particularly fine address on Young People and the Social Turmoil and Miss Helen C. Brent, national president of the G. F. S., emphasized the contribution of youth in the life of the Church. The subjects chosen for the Daughters of the King were The Challenge of Prayer and The Challenge of Service. Mrs. T. J. Shannon showed what different kinds of prayer may mean to a member of the Order and the power that can be obtained from the prayer life. Bishop Keeler gave his hearers a great deal to think about in the challenge of service. He said in part: 'Our service must not be spectacular but must be done in all godly quietness. Our lives must be ones of sacrifice and discipline.' The question left with this particular class was What have I done today that a Christian wouldn't do? A question that we might all ask ourselves at the close of each day. The early Communion each morning gave an opportunity for rededication; the classes offered the needed help and enlightenment; the afternoons provided a fellowship of contacts and a further opportunity to learn something of the various phases of Church life.

"The peaceful evening sunset services, with a helpful meditation by the chaplain, the Rev. John Crocker, left a sense of the peace of God which passeth all understanding in the hearts of those gathered together and, although tired in body after strenuous days, souls were refreshed and rested as the final words of Compline rang out—Into Thy Hands we commend our spirits.

"Church conferences are invaluable for there we train leaders to meet the problems of average people in average parishes."

Books of the Day

Rev. William H. Dunphy
Editor



THE SON OF GOD. By Karl Adam. Pp. 309. New York: Sheed and Ward. 1934. \$3.00.

WITH THE SAME KEENNESS of analytical insight and profound scholarship that he revealed in *The Spirit of Catholicism* and in *Christ Our Brother*, the distinguished German theologian here attacks the problem of faith in Christ as the God-man. The manhood of Christ is shown to be no less necessary than His deity for that which achieves the salvation of man—the entrance of God into our nature, to unite us to Himself. This real humanity of the Saviour differentiates Him at once from such phantoms of the divine as the pagan mystery cults presented. At the same time the Jesus of history is very different from the purely human and natural figure of liberal *Jesuanismus*—a figure unknown to the earliest disciples. The author deals very sympathetically with the modern mind-set of secularized western man which makes faith so difficult, almost impossible. He lays stress on the basic, inner disposition of soul with which we must approach God and Christ, a search enlisting the whole man, and not simply his rational powers or his emotions. In the last analysis, faith is a gift of God, but this does not exclude a real, free human coöperation. In a fine phrase Adam contrasts the *all-operative* God of Catholicism with the *alone-operative* God of Calvinism and Barthianism.

The writer proceeds to examine the sources for the life of Jesus, defending their credibility against the attacks of radical criticism, the mental stature of Jesus, with its marvelous balance and sanity, His interior life of intimate union with God, and in the light of these our Lord's revelation of Himself. The eschatological orientation of Christ is recognized yet solid arguments are offered against the view which, in contradiction to half the evidence, assumes that He taught the end of the world as imminent. It is shown that we cannot eliminate the divine claims of Jesus from His teaching without destroying that teaching itself; also that the Sonship of Jesus moves on an entirely different plane and in an utterly different world of thought than that of the mystery-gods of paganism. The incredibility of the Incarnation is denied: "in the infinite possibilities of God all conceivable possibilities are included, even the possibility of a Bethlehem and a Golgotha." There is a splendid treatment of the Resurrection of Christ, in which the author vigorously combats the vision theory, and an excellent chapter on the Atonement, which again is shown to have no real affinity with the "dying gods" of the pagan mysteries.

This solid yet brilliant study of Christ marks a real contribution to the subject, and should do much to counteract the harm done by many jerry built theories, scholarly and popular, at the present day.

W. H. D.

THE PAST FEW MONTHS have had their share of good biographical and autobiographical material. *Recollections of the Diocese of Southern Ohio* (Morehouse. \$2.00) is written with Bishop Vincent's customary modesty, gentle humor, and kindness to men and movements far removed from his own outlook. It will appeal to Churchmen far beyond the borders of his own diocese. *A Small Part*, by Bishop McCormick (Morehouse. \$1.75), is a survey of a life exceptionally rich in activities and friendships. The sections dealing with his chaplaincy at the front during the World War are of especial interest. *A Gallant Life: Memories of Virginia Custis Young* by Edith Wathen (Gorham. \$1.00) is the enthusiastic tribute of a friend to a beautiful character and a unique work among girls. *Lord Halifax*, by Sidney Dark (Morehouse. \$1.00), is a scintillating account of the most distinguished layman of the English Church, one who abandoned exceptional opportunities for a brilliant political career for the humbler yet more enduring service of God and His Church. His lifelong efforts for Catholic unity, including his connection with the Malines Conferences, are particularly emphasized.

NEWS OF THE CHURCH

Manifesto Against Bishop of Birmingham

Catholics and Evangelicals Unite in Signing Statement Emphasizing Value of Gospels, Creeds

LONDON—The Modernist stand of Bishop Barnes of Birmingham has resulted in the issuance of a manifesto in his diocese that has gained the signatures of Catholics and Evangelicals. The manifesto was prepared under the leadership of neither Catholic clergymen nor Low Church Fundamentalists, but of a historian, Sir Raymond Beazley, emeritus professor of History in Birmingham University. He has formed the conclusion that the limit of patience has been reached, and that public action is required to dissociate Birmingham Churchmen from the idiosyncrasies of Dr. Barnes and his friends.

"The manifesto which he has caused to be circulated," says the *Church Times*, "has been signed by members both of the clergy and of the laity in the Birmingham diocese; and by men who adhere to the Evangelical school of thought as well as by Anglo-Catholics. The text of the manifesto refers to the fact that modern critical study has tended emphatically to confirm the historical value of the gospels, which form the main basis of the Christian creeds. Throughout historic Christianity, an unwavering requirement has been made of belief in the leading events of our Lord's life as recorded in the gospels and in the creeds. The rejection of the Virgin Birth and of the bodily Resurrection of our Lord as legends or poems or fancies is ruinous to the historical Christian Faith. The doctrine of the deity of Christ is vitally embedded in all the writings of the New Testament.

"Whatever tolerance may be proper in the treatment of academic doubters, it is perfectly obvious that there is no place in the Church of England for officials who consistently and persistently set themselves, as one of the chief activities of their ministry, to undermine belief in those historic facts and doctrines. The longer Dr. Barnes continues to impose his private eccentricities on a whole diocese of the Catholic Church, the greater must the practical difficulty become of continuing to treat him as the rightful object of Christian loyalty."

September 9th Being Set Aside As Everyman's Offering Sunday

CINCINNATI—The Everyman's Offering is asking each clergyman of the 73 dioceses participating in the movement to set Sunday, September 9th, aside as Everyman's Offering Sunday. On that day, he is asked to do everything possible to reach those who have not responded to the call of the laymen of the Church in this undertaking to raise \$500,000 for the 1934 budget.

Dean Nes Escapes Serious Injuries in 35-Foot Fall Over Cliff at Sewanee

SEWANEE, TENN.—The Very Rev. William H. Nes, dean of Christ Church Cathedral, New Orleans, was injured when he fell off a cliff at Sewanee August 18th and fell 35 feet into a tree. He lost his balance when he stepped on a loose stone. He was taken to Emerald-Hodgson Memorial Hospital. Attending physicians reported soon after his arrival that the preliminary examination had revealed no broken bones or internal injuries.

Workers Among Colored To Meet in Baltimore

Bishop Demby Preacher at Opening Service October 2d

BALTIMORE—The fifth triennial meeting of Church Workers Among Colored People will be at St. James' Church, the Rev. Dr. George F. Bragg, Jr., rector, October 2d, 3d, and 4th.

Bishop Demby, Suffragan of Arkansas and of the province of the Southwest, will be the preacher at the opening service at 8 P.M., October 2d. Bishop Helfenstein of Maryland will welcome the conference and the Rev. Dr. John W. Heritage, president, will respond.

Other speakers and their subjects include: the Rev. Dr. Ellis A. Christian, of Washington, D. C., The Young People and the Church; Dr. Bragg, The Contributions Made by the Late Bishop Murray to the Negro Work of the Church; the Rev. H. E. Rahming, Denver, The Need for More Self-supporting Parishes; Sister Leila Mary, Superior of the Sisters of St. Mary the Virgin, The Need for Sisterhoods in the Church; the Rev. Dr. E. C. Young, Philadelphia, The Domestic Missionary Problem As Affecting Our Negro Work; Lieut. L. A. Oxley, Chief, Division of Negro Labor, Washington, D. C., The Administration and the Negro; Orrin Clayton Suthern, Chicago, Church Music and Its Relation to the Negro Church.

Dr. G. L. Richardson to Conduct Retreat for Clergy at Adelynrood

BOSTON—The Rev. George L. Richardson, D.D., rector of All Saints' Church, Peterborough, N. H., will conduct this year's retreat for clergy sponsored by the Brotherhood of the Way of the Cross. The Rev. Frederic Whitney Fitts is Superior of the Brotherhood.

The retreat will open in Adelynrood, South Byfield, Mass., with Evensong at 5 P.M., September 17th, and close on the morning of September 20th. The charge is \$6.00 for the period; applications should be addressed to the Secretary, Adelynrood, South Byfield.

Connecticut Priest Organizes College

Young Men With Insufficient Funds to Enter Universities Given Chance by the Rev. Delmar S. Markle

FAIRFIELD, CONN.—The Rev. Delmar S. Markle, rector of St. Paul's Church here, has been so impressed by the disappointment of young men in Fairfield county, graduates in June from the high schools, who lack money to enter college, that he is opening a college for one year. Fr. Markle has enlisted the help of the other clergy in the county, and of certain qualified laymen. All are donating their services.

The college will hold all its classes in St. Paul's parish house, with the cordial consent of the vestry. The expenses of light and heat, etc., will be paid by public contribution. Each student will pay only \$5.00 and will need extra money only for books.

The college will open September 17th. Students, all of whom will live in their own homes, will take tests September 5th. Registrations are already coming in. If successful, the college will continue. But it is hoped that the students will be able to enter the regular colleges as sophomores after this year.

The faculty is composed of 22 persons, nine of whom are clergymen of the Episcopal Church. They are, in addition to Fr. Markle, chairman, the Rev. Messrs. Loyal Y. Graham, Gilbert V. Hemsley, Charles L. Parker, Joseph A. Racioppi, Ralph D. Read, William Schroeder, A. F. Henry Serent, and Ray M. Wilcox.

Rev. H. W. Roth New Dean Of Milwaukee Cathedral

MILWAUKEE—Appointment of the Rev. Henry William Roth, rector of St. Luke's Church, Racine, as dean of All Saints' Cathedral, Milwaukee, has been announced. The appointment is effective October 1st. He succeeds the Very Rev. A. I. Drake, who has resigned.

Fr. Roth has been rector of the Racine church for five years. The Milwaukee appointment was made by Bishop Ivins, diocesan, with confirmation by the Cathedral chapter.

A native of Springfield, Ohio, Fr. Roth is a graduate of Wittenberg and Kenyon colleges and of the General Theological Seminary. He studied at Columbia University, and at Oxford University, England.

Olympia Camp for Boys Success

SEATTLE, WASH.—The annual Camp Huston for boys at Goldbar, Wash., from July 22d to August 1st was more successful than ever. The attendance of 33 boys throughout the camp was swelled to about 150 on July 29th.

Study Bible Courses Offered by Cathedral

Society for Home Study of Holy Scripture and Church History Begins Sixth Year This Autumn

WASHINGTON, D. C.—The Society for Home Study of Holy Scripture and Church History will enter this autumn upon its sixth year of work under the sponsorship of Washington Cathedral. Its library and office have been installed in the east cloister which adjoins the library of the College of Preachers.

For the autumn and winter of 1934-35, the following three courses are offered to any individuals who may be interested:

Some of the Chief Old Testament Prophets—a course lasting 24 weeks conducted by the Rev. William S. Bishop, D.D., Director of Studies. Modern Values of the Old Testament—a course lasting 24 weeks conducted by the Rev. Cornelius S. Abbott, of Washington. Origin and Development of the Prayer Book—a course of studies in liturgical worship lasting 20 weeks conducted by the Rev. Arthur B. Rudd, of Rockville, Md.

Applications for enrolment should be made to Dr. Bishop, 1912 Belmont road, Washington, D. C., not later than September 22d. The courses are free except for a nominal fee of \$1.00 to cover postage. The weekly studies will be issued beginning Saturday, September 29th.

This society was founded nearly 50 years ago by Miss Sarah F. Smiley, a devoted Churchwoman who had experienced in her own life the spiritual guidance and inspiration derived from the study of Holy Scripture. The work she initiated has had its effect in pointing the way for similar undertakings in the broad field of religious education.

English Church Congress Session Planned at Bournemouth Next Year

LONDON—It has been officially announced that the Church Congress will be revived next year, and will be held at Bournemouth in the autumn. It will be accompanied by an exhibition of ecclesiastical art on a large scale, including some of the principal treasures of the Church and a number of works of art to be lent by private owners.

The Bishop of Winchester (Dr. Garbett), in whose diocese Bournemouth is situated, will preside; the concert hall of the pavilion has been engaged, and it is expected that the ballroom, which has seating accommodation for 1,200, will be needed for overflow meetings. The exhibition will be housed at the Winter Gardens.

The Bishop of Winchester has appointed the Rev. J. T. Campion, vicar of St. Andrew's, Boscombe, Bournemouth, as general secretary of the Congress. The last meeting of the Church Congress was held at Newport, Monmouthshire, in 1930.

Priest's Wife and Son Hurt as Lightning Bolt Instantly Kills Couple

SEA ISLE CITY, N. J.—In a sudden thunderstorm which swept over the tent city of this sand-dune resort August 15th, Mrs. Mildred Newell, wife of the Rev. Paul D. Newell, rector of St. Thomas' Church, Glassboro, and her small son Robert, were seriously injured by burns and shock from a lightning bolt which instantly killed the couple in whose tent they were visiting. Mrs. Newell is reported to have been most gravely hurt and is at present in the Sea Isle City Hospital; her recovery is not certain. The Rev. Paul Newell came to the diocese of New Jersey in the present year from Van Buren, Ark., and was called to Glassboro a month or so ago.

Bishop Binsted Temporary Head of St. Luke's, Tokyo

NEW YORK—Bishop McKim of North Tokyo has appointed Bishop Binsted of Tohoku temporary successor to the late Dr. R. B. Teusler as director of St. Luke's Hospital, Tokyo. Bishop Binsted has cabled that he has accepted and as a result will not be able to attend the General Convention.

Bishop Binsted was chaplain of St. Luke's for some time prior to his elevation to the episcopate and it was in this connection that he won the confidence and esteem of Bishop McKim which led Bishop McKim to present him for election and consecration to the episcopate.

Death of Canadian Primate Brings About Many Changes

TORONTO—The death of Archbishop Worrell of Nova Scotia, Primate of All Canada, brings about many changes in ecclesiastical circles in Canada. The Rt. Rev. John Hackenley, Coadjutor Bishop, now succeeds to the bishopric of Nova Scotia in accordance with the terms of his election in 1924. The Most Rev. A. V. dePencier, Archbishop of New Westminster, automatically becomes senior Metropolitan and acting Primate. The canon law also states that not sooner than three months or later than six months, the bishops of the province (ecclesiastical province of Canada, comprising provinces east of Ontario) shall meet under the chairmanship of the senior bishop, Bishop Richardson of Fredericton, and elect one of their members to be Metropolitan of the province.

Liberian Bishop Not to Attend Sessions of General Convention

MONROVIA, LIBERIA—A recent letter from the Church Missions House informed Bishop Campbell of Liberia that, due to the economic situation, he would be excused from attendance at the General Convention in Atlantic City this October. The Presiding Bishop has promised personally to look after Liberian interests.

Throngs Attend Funeral Of Canadian Primate

Bishop Hackenley and Bishop Richardson Officiate at Halifax Cathedral Service

HALIFAX, N. S.—The funeral service for the Most Rev. Clarendon L. Worrell, Primate of All Canada, was conducted at All Saints' Cathedral here August 14th. Burial was in Camp Hill cemetery.

Crowds unable to find room in the Cathedral lined the streets as the long cortege proceeded to Camp Hill cemetery.

Dr. John Hackenley, Bishop of Nova Scotia, was celebrant at a preliminary service of Holy Communion. He read the lesson at the funeral service and Bishop Richardson of Fredericton gave the address. The Very Rev. A. F. C. Whalley, dean, was in charge.

Mourners included representatives of the King, and the Dominion and Provincial governments, the Supreme Court of Nova Scotia, and practically every Church organization.

Among the mourners, too, were boys and girls, blind and suffering, to whom the Archbishop had brought comfort even while he was nearing death.

The Most Rev. Clarendon Lamb Worrell, Archbishop of Nova Scotia, Metropolitan of the Province of Canada and Primate of All Canada, was born at Smith's Falls, Ont., July 20, 1853, son of the Rev. Canon John Bell Worrell and Elizabeth Worrell, both of Oakville, Ont.

He studied at Trinity College School, Port Hope, Ont., and Trinity University, Toronto. At first he was interested in military life and he was a member of Eight Company, Queen's Own Rifles, Toronto, in 1869. He studied theology, however, and became a deacon in 1881 and priest in 1884. He was headmaster of Brockville Collegiate Institute from 1881 to 1884 and then went to Morrisburg, where he was rector of St. James' Church until 1891.

Again taking up pedagogy, he was Professor of English in the Royal Military College at Kingston, Ont., for three years.

In 1904 he became archdeacon of Ontario and also prolocutor, provincial synod of Canada. That same year he went to Nova Scotia and was appointed Bishop of the province. His elevation to Archbishop and Metropolitan came in 1915, and he became Primate of All Canada in 1931. In 1919 he was elected Bishop of Bermuda, but he declined to accept after acting for six years.

Dr. Worrell married twice. His first wife was Charlotte Anne Ward, daughter of Major Gen. W. T. Ward, F.R.C.S., and his second wife was Annie Head Abbott, daughter of the Rev. John Abbott. There were a son and three daughters.

Bishop Cook Leaves Hospital

TRENTON, N. J.—Bishop Cook of Delaware, Assessor to the Presiding Bishop, left St. Francis Hospital, where he had been confined with a broken leg since his recent motor accident, August 13th, and went to his home in Wilmington, Del. His injured leg is still in a cast.

Chicago's "Forgotten" Area Children Aided

House of Happiness, Church Settlement, Working Among Thousands in Sector on Southwest Side

CHICAGO—Chicago's "forgotten" district is no longer forgotten, as far as the Church is concerned at least. On the southwest side of the city, between Archer avenue and the Chicago River, is a territory which long has been referred to as "forgotten." Little attention was given to the district or the people who lived there.

This summer the House of Happiness, a Church settlement in the stockyard area, undertook to bring a ray of light into the lives of thousands of poor children there. Under direction of Miss Bertha Moore, head resident, the House obtained quarters for a branch at 2713 Crowell street and today the place is a beehive of activity with children from one to 14 years of age as clients. The first day the center opened, 80 children enrolled in the classes and groups scheduled.

Tap dancing, rhythms, handwork, playground recreation, folk dancing, puppets, dramatics, and rhythm band are among the recreational features of the program. Twenty-four workers from the Emergency Relief Commission have been assigned to the House of Happiness in addition to the regular staff of the settlement, to carry forward this summer program.

During July, 10,000 participated in the various activities and Miss Moore predicts that even this number will be exceeded during August.

In addition to the "forgotten" district center, the House of Happiness has established another summer branch at Christ Congregational Church on the southwest side and is carrying on its usual program at the settlement. Thus the Church is brought into contact with thousands who otherwise would not be served.

Brotherhood to Hear Addresses

On Christian Message for Today

PHILADELPHIA—The Christian Message for the World Today will be the general theme of a number of addresses to be given at the national convention of the Brotherhood of St. Andrew in Atlantic City, October 5th to 9th. Bishop Darst of East Carolina will speak on The Purpose of God for the World Today, and the Sunday afternoon mass meeting to be addressed by Bishop Freeman of Washington will be on the general subject of the world-wide responsibility of the Church and the opportunity of the Brotherhood at home and abroad.

Christian Truth and Modern Thought will be presented by the Rev. Dr. Theodore O. Wedel, secretary of College Work of the Department of Religious Education, National Council; The Place of the Bible in Present-Day Christian Living will be the subject of a series of conferences to be conducted by the Rev. Dr. Noble C.

Third Japanese Priest Makes Final S.S.J.E. Vows

BOSTON—The Rev. James Tetsezo Takada made his final vows and was received into the Society of St. John the Evangelist at High Mass in the Church of St. John the Evangelist on August 5th. The Rev. Spence Burton, Superior, received Fr. Takada's vows, Fr. Takada being presented by the Rev. Fr. Hoffman, Assistant Superior and Novice Master. Fr. Burton, with the Rev. Granville M. Williams, S.S.J.E., of New York, as deacon and the Rev. Walter Morse, S.S.J.E., of the California house as subdeacon, sang the High Mass.

Fr. Takada, who was ordained to the priesthood in 1929, is the third Japanese clergyman to serve his novitiate in St. Francis' House, Cambridge. It is planned that he will join the Rev. Fr. Sakurai, S.S.J.E., and the Rev. Fr. Kimura, S.S.J.E., in missionary work in North Tokyo next autumn.

The admission of Fr. Takada as a member of the society came at the end of the annual retreat which was held at the monastery in Cambridge under the leadership of Fr. Morse.

Powell, of Baltimore, and others; The Ministry of the Laity, by Bishop Stires of Long Island, and Opportunities for Brotherhood Work in Rural Communities, by J. Q. Beckwith, of Lumberton, N. C., will present other phases of Brotherhood work. The Rev. Dr. Joseph Fort Newton of Philadelphia, will speak on Finding Reality in Religion Today at the opening session, and the convention will close with an address by the Rev. D. Wilnot Gateson on From the Mount of Vision to the Valley of Service.

300,000 Persons of Oriental Birth or Parentage in U. S. A.

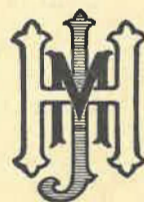
NEW YORK—That there are approximately 300,000 people of Oriental birth or parentage living in continental United States, and other interesting facts regarding Orientals residing in this country, is revealed in a study which has been prepared in connection with the 51st triennial General Convention.

Of this total Oriental population, 80,000 are Chinese, the majority of whom live in the region of San Francisco Bay, the men numbering the women eight to one. There are 140,000 Japanese, more than half of whom, the study shows, are American born. Here, too, the men outnumber the women, but not nearly in the same proportion as the Chinese. The Japanese center of population is Los Angeles. There are about 65,000 Filipinos, nearly all of them young men. The Japanese live in town and country; the Chinese are mostly city dwellers; the Filipinos are a migratory group who follow seasonal occupations or work in domestic service or in hotels.

Bishop Bartlett of North Dakota, executive secretary of the Department of Domestic Missions, directed the study.

South Florida Camps Successful
ORLANDO, FLA.—The summer camps for young people in the diocese of South Florida have just recently closed with the largest attendance yet to attend for all sessions. Camp Perry for boys had 51 campers. Camp Wingmann, for boys and girls between the ages of 14 and 25, held its largest session this summer with many turned away for lack of accommodations. There were 80 young people present. The first session of Camp St. Mary for younger girls was held following Camp Wingmann. There were 35 girls present. All sessions were held in Lake Byrd Lodge, Avon Park, Fla.

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AMERICAN CHURCH MONTHLY

341 Madison Avenue, New York, N. Y.
The Rev. Charles Carroll Edmunds, D.D., Editor

September, 1934 Vol. XXXVI, No. 3

EDITORIAL COMMENT
General Convention—Convention Worship—We Need More Clergy—Useless Grumbling—A Foundation of Sand—Some Suggested Improvements—A Woman's Problem—Bad Theology—Closed for the Summer—The Consecration of the Eucharist—The Elevation of the Host—Religious Education and God—Religious Education and Us—Labor Sunday
BISHOP PERRY'S CALL TO CHRISTIAN CHURCHMEN..... F. B. Reazor
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LITURGY AND CHURCH MUSIC IN THE CHURCH OF SWEDEN..... Gustaf Aulén
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341 Madison Avenue
NEW YORK

Liberia Schoolgirls Grow Their Own Food

Four Teams Formed, Each With Garden Plot; Part of Produce Sold for Benefit of Church

MONROVIA, LIBERIA—In entire keeping with the spirit of self-support, which is now being held before the people of Liberia so constantly, the fifty-odd girls in Bromley School, St. Paul River, Liberia (Miss Olive Meacham, principal) have entered enthusiastically on a scheme for feeding themselves.

The school is divided into four teams, each with a garden plot, and under the supervision of a teacher. All the produce is eaten at the school, except the tenth picking, which is sold in nearby towns, for the benefit of the Church.

Many of the government officials from Monrovia have expressed themselves as amazed at the success of this plan, and the Secretary of Public Instruction has said that he will try to persuade other boarding schools to adopt a similar program.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

THOMAS Y. CROWELL CO., New York City:
Children of the Covered Wagon. By Mary Jane Carr. \$2.00.

HENRY HOLT AND CO., New York City:
Insights Into Modern Hinduism. By Hervey DeWitt Griswold. \$2.00.

LONGMANS, GREEN AND CO., New York City:
Kathy. By Josephine Daskam Bacon. \$2.00.
Lighting the Torch. By Eloise Lowmsbery. \$2.00.

CHARLES SCRIBNER'S SONS, New York City:
Christian Worship in the Primitive Church. By Alexander B. Macdonald. \$3.00.

His Gifts and Promises. By James Moffatt. \$3.00.

Revelation and the Holy Spirit. By F. W. Camfield, M.A., D.D. \$2.50.

PAPER COVERED BOOKS

ABINGDON PRESS, New York City:
The Rose. A Play. Adapted by Adelaide B. Hykes. 15 cts.

THE ASSOCIATION PRESS, New York City:
Prayers for Self and Society. By James Myers.

DOUGLASS BROTHERS PUBLISHERS, San Francisco:

A Short History of the Christian Church. By Bishop Theophilus.

"Witness" Managing Editor Attacks New Deal, Calls on Church to Think About Job

NEW YORK—In an attack on policies of the New Deal the Rev. William B. Spofford, managing editor of the *Witness*, declared August 12th that it was time for the Church to take a hand in bringing about a new social order in which it would be possible for a person to live "a good Christian life." The Rev. Mr. Spofford spoke at the Church of the Heavenly Rest.

"It is time for the Church to stop talking about million-dollar budgets and to start thinking more about its job," he asserted. "God has done His part, He has given us great riches. Now I say the Church has got to have something to say about the present social order. Good men are finding it impossible to make a bad

system work. I don't think it is possible to go into the world as it is today and live a good Christian life."

The Rev. Mr. Spofford criticized the national administration for "tinkering with our production system." He said that attention should be given to regulating distribution, rather than to limiting production.

Fr. Huntington Conducting Retreat For S. C. H. C. at Adelynrood

SOUTH BYFIELD, MASS.—The Rev. James O. S. Huntington, O.H.C., Superior of the Order of the Holy Cross, is conducting the annual retreat for the Society of the Companions of the Holy Cross, at Adelynrood, August 23d to 26th. Fr. Huntington is the chaplain of the New York chapter of the S. C. H. C.

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Illustrated Uniform Quarterly (Ages 10-13).

"God and His Relation."

Senior Quarterly (Ages 14-17) 24 cents per year.

"God and His Revelation."

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Bishop From Japan Says War Unlikely

Rt. Rev. S. H. Nichols of Kyoto Expresses Hope for Frankness and Honesty in United States Dealings

CHICAGO—War between the United States and Japan is highly improbable, Bishop Shirley Hall Nichols of Kyoto declared upon his arrival from the Orient. Bishop Nichols is on his way east and will be present at General Convention at Atlantic City in October.

"After 23 years in close comradeship with the Japanese common people, I do not hesitate to say that the talk of war between Japan and the United States is contrary to the mind of the Japanese people and quite unnecessary," said Bishop Nichols. "On the other hand, such talk may so blind us on both sides of the Pacific that war may come, but I believe that Japan will never undertake war with the United States unless responsible or irresponsible parties so insult her that her national honor demands war. Honor, in other words, may eventually compel war; no other motives will as far as I can see."

Bishop Nichols said Japan has experienced an economic depression for the past seven years, adding that conditions at one time were much worse than in this country. During the past two years, he said conditions have been on the up-grade in Japan due to re-adjustments to the existing situation, the inflationary policies of the government, and military and industrial activity with regard to Manchuria.

Bishop Nichols expressed the hope that the United States will speak frankly and honestly to Japan on all important questions arising between the two nations, as a means of preserving peace. The Bishop was the guest of his schoolmate, the Rev. Thomas Bellringer, rector, Church of the Holy Nativity, while stopping in Chicago.

Chicago Church Damaged

CHICAGO—Christ Church, Woodlawn, was damaged when struck by lightning during a terrific electrical storm August 15th. A lightning bolt struck the stone cross on the front of the church, and ripped through the roof. The falling stone crashed through the vestibule roof and demolished it. Estimates of the damage were placed at several thousand dollars.

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Americans and English Attend Church Service in British Embassy at Moscow

Moscow—The entire staff of the British Embassy attended a service recently to hear the first sermon preached in the embassy for six months. The preacher was the Bishop of Fulham, in charge of Northern and Central Europe.

The Ambassador, Lord Chilston, was present with Lady Chilston. Mr. Bullitt, the United States Ambassador, also attended, as did many members of the British colony in Moscow. The service was held in the embassy, because under Soviet law, religious services may only be held in a licensed church or on extra territorial ground.

Prebendary Mackay Resigns

LONDON—Prebendary Mackay has decided, on his doctor's advice, to resign the living of All Saints', Margaret street, which he has held with great distinction for 27 years. It may truly be said that he has made of All Saints' the great center of devotion which Upton Richards and those who followed him had desired it

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Clergy School Ends Session at Sewanee

Increased Enrolment and Improved Spirit Marks Third Year; Open Forum Against All Armed Conflict

SEWANEE, TENN.—The third year of the Sewanee Clergy School closed August 17th after the best session of its history. Not only was there an increased enrolment, but the spirit of its work, fellowship, and worship marked a high point.

Most of the dioceses of the province of Sewanee were represented; and in addition the dioceses of Massachusetts, Missouri, and Oklahoma. Some 30 clergy were enrolled.

Dr. R. J. Colbert, Chief of the Bureau of Economics and Sociology of the University of Wisconsin, led the school through the mazes of The Program of Adjustment to the sweeping and rapid changes of the present day. It was a course fraught with much discussion and debate. Dr. Colbert's approach was essentially constructive.

Of the open forums in the evenings, special mention should be made of the one on war. The overwhelming—but not unanimous—conviction was that all armed conflict among nations is contrary to the mind of Christ and should not have the sanction and support of the Church.

The Sewanee Clergy School is the youngest division of the Sewanee Summer Training School which this year is celebrating its 25th anniversary. Bishop Mikell of Atlanta is the director of the Clergy School, and the Rev. R. Bland Mitchell, D.D., rector of St. Mary's Church, Birmingham, Ala., is the associate director.

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Anglicans, Scandinavians Confer at Gloucester

No Attempt Made to Carry Through Negotiations or Draw Up Formulary

LONDON—A theological conference was held at Gloucester from July 26th to August 1st, between Anglicans and Scandinavian Lutherans, the object of which was not to carry through any sort of negotiations or draw up any sort of a formula, but simply to discuss theology and help the Anglican and Lutheran traditions to fructify one another.

The general subject was Salvation, and the discussions fell into two main parts, first, the nature of man as the subject of salvation, and second, the saving work of God.

Scandinavian members of the conference were: from Sweden, Bishop Aulén, Dr. Ljunggren of Gothenburg, and Dr. Pleijel of Lund; from Norway, Dr. Ording and Dr. Molland of Oslo; from Denmark, Dr. Neiiendam of Copenhagen.

Anglicans were: the Bishop of Southwark, Canon Quick, Professor Clement Webb, the Rev. J. S. Boys Smith, Canon Mozley, Fr. Hebert, S.S.M., and Archdeacon Hunter.

Memorial Services in Liberia On News of Bishop Overs' Death

MONROVIA, LIBERIA—In many places, when the sad news of the death of the former Bishop of Liberia, Dr. Overs, reached them, memorial services were held. This was especially so in Cape Palmas, where Bishop Gardiner, Suffragan of Liberia, presided over the services. In Clay Ashland, on the Sunday afternoon during the sessions of the local convocation, Bishop Campbell of Liberia delivered a memorial address. Bishop Overs was a man of wide sympathy and vision. He extended the work of the Church far into the interior, establishing both the Holy Cross Mission at Bolahun, and also the work of the National Council at Pandemai. Unfortunately, through the necessary cuts, Pandemai has just been removed from the list of benefactions from the American Church.

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† **necrology** †

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

R. P. COBB, PRIEST

ORLANDO, FLA.—The Rev. Roderick Provost Cobb, principal of the Cathedral School for Girls here, died August 16th. The funeral service was at St. Luke's Cathedral August 18th, with burial August 19th at Rahway, N. J.

A graduate of Princeton Theological Seminary, he was ordained deacon in 1891 and priest in 1892 by Bishop Scarborough. The Rev. Mr. Cobb was rector of Grace Church, Crosswicks, N. J., 1891 to 1892; rector of St. Paul's Church, Rahway, 1892 to 1900; rector of Christ Church, Troy, N. Y., 1900 to 1906. He was principal of the Cathedral School for Girls from 1910 to 1920, when he retired. Last year he accepted the position again.

R. F. HART, PRIEST

VANCOUVER, WASH.—The Rev. Richard Franklin Hart, late rector of St. John's Church, Olympia, and more recently locum tenens at St. Luke's Church here, died August 10th. He had been in failing health.

The son of the Rev. Orlander Elton Hart, Presbyterian minister, he was born at Waukon, Iowa, April 20, 1878. He studied at Park College and McCormick Theological Seminary, serving in the Presbyterian ministry three years, after which he became a student at the Church Divinity School of the Pacific, Berkeley, Calif., was ordained deacon and priest in 1910, and served as curate at St. Paul's, Oakland, 1910 to 1914. He was rector of Emmanuel Church, East Seattle, and acting as student chaplain at the University of Washington 1914 to 1917.

From 1917 to 1933 he was the rector of St. John's Church, Olympia. He also held several diocesan appointments, being an examining chaplain, chairman of two departments of the diocesan council, and deputy to General Convention.

He is survived by his widow, his mother, Mrs. Elizabeth Hart, of Monrovia, Calif., and four sons, Franklin, Jr., Irving, Albert, and Ernest.

Bishop Huston of Olympia conducted the funeral service at Vancouver and officiated at the interment at Olympia.

L. K. LEWIS, PRIEST

PHILADELPHIA—The Rev. Louis K. Lewis, retired priest, died of heart disease August 10th at his home in Germantown. He was 84 years old.

Educated at the University of Pennsylvania and the Philadelphia Divinity School, and ordained deacon in 1876 and priest in 1878, he was rector of several churches in New Jersey. He married Amy Lewis in 1885. He retired to become librarian of the Athanaeum of Philadelphia.

The Rev. Mr. Lewis is survived by a daughter, Mrs. Herbert Brown, and three sons, F. Mortimer, Henry C., and S. Weir Lewis.

BESSIE A. BAKER

BEVERLY, MASS.—Miss Bessie A. Baker, daughter of the late John I. Baker, first mayor of Beverly, and of his wife, H. Ellen (Masury) Baker, died at her Beverly home August 11th at the age of 75. The funeral service was held August 13th.

Miss Baker's name is closely associated with the Massachusetts branch of the Girls' Friendly Society of which she served as diocesan treasurer for 29 years, resigning less than two years ago. She was a communicant and active worker in St. Peter's Church, Beverly.

One brother, John S. Baker of Beverly, is her only survivor.

MRS. S. V. B. BREWSTER

EAST ORANGE, N. J.—Mrs. Mabel Duncan Brewster, who was active in state-wide Church and club affairs, died August 15th at her home here after a long illness. She was the wife of Stephen V. B. Brewster.

She moved to the Oranges 30 years ago

and as a young woman became active in Christ Church, East Orange. A few years later she became active in state-wide Church affairs, which she continued until two years ago, when she became ill.

She was one of the founders and a member of the original board of directors of Bonnie Brae Farm for boys at Millington, N. J. She was a member of the board of religious education of the Newark diocese.

In addition to her husband, she is survived by two sisters, Mrs. William E. Swindell and Mrs. Walton Graft, both of East Orange.

MRS. S. H. MORGAN

SEATTLE, WASH.—Mrs. Harriet Brace Morgan, wife of the Rev. Sidney H. Morgan, for 29 years rector of St. Paul's Church, Seattle, died on the Feast of the Transfiguration after a long illness.

She was provincial president for the Province of the Pacific of the Daughters of the King, and a member of the national council of the Daughters for sev-

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Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

eral years, in addition to serving as diocesan president in the diocese of Olympia. She had also been president of the Ruth School for Girls, Seattle, charter president of the Seattle Lady Lions Club, president of the Canadian Women's Club, Seattle, and president of the Queen Anne branch of the Music and Arts Foundation. She was one of the founders of the Seattle Orthopedic Hospital.

Mrs. Morgan is survived by her husband and three children: Walter L. Johnstone, Oakland; Mrs. F. Lynn Radcliff, Cheney, Wash.; and Mrs. J. Eric MacMaster, Pasadena.

The funeral was at St. Paul's Church August 8th by Bishop Huston of Olympia and the Very Rev. Dr. John D. McLaughlan, dean of St. Mark's Cathedral.

T. H. WALBRIDGE

TOLEDO, OHIO.—Thomas H. Walbridge, senior warden of Trinity Church, Toledo, for 35 years, died August 9th at the age of 79.

Mr. Walbridge was a deputy to several General Conventions and up until his illness served on most of the prominent boards and committees of the diocese of Ohio.

The funeral was conducted at Trinity Church August 13th, by the rector, the Rev. Cedric Charles Bentley, and the two assistants, the Rev. Earl G. Guthrie and the Rev. T. L. Rynder.

J. M. WAINWRIGHT

SCRANTON, PA.—Dr. Jonathan Mayhew Wainwright, noted surgeon, died here August 4th. He was a victim of cancer,

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ANNOUNCEMENTS

Died

BETTICHER—Died on August 12, 1934, ANN BOOTH BETTICHER, beloved daughter of Margaret and the late Rev. Charles Eugene Betticher. Burial services at Memorial Church on Tuesday, August 14th at 4 o'clock. Burial in St. Thomas' Churchyard, Garrison Forest, at 5 o'clock.
"Grant her, O Lord, eternal rest and let perpetual light shine upon her."

Memorial

HENRY MILLER BOLTON

Pray for the soul of HENRY MILLER BOLTON, lover of the Church of St. Mary the Virgin, New York City. Died August 25, 1932.

ANNOUNCEMENTS—Continued

Memorial

FRANCES TOWLE COLLINS

PROVIDENCE, R. I.—FRANCES TOWLE, beloved wife of the Rev. Frederick Irving COLLINS, passed away in Pasadena, Calif., June 22d after an illness in 1926 from which she never fully recovered although normally her activities and interest in life did not cease until her final illness a few days prior to the end. She had gone to California five years ago when Mr. Collins retired from the active ministry after thirty years as rector of the Church of the Messiah where both had served faithfully and were beloved by many within and beyond parochial bounds.

For many years Mrs. Collins was actively engaged in the work of the Church of the Messiah, being superintendent of the primary department of the Church school, and to this work she gave much of her time and energy, making that department a most efficient unit in the Church. She was also active in building up the parish branch of the Junior Auxiliary and was a founder of the Bishop McVickar Branch of the Woman's Auxiliary, and at the time of her death was honorary president of the organization. She had constantly maintained an interest in all branches of parochial activity even after her removal from the city. She was never so happy as when engaged in some phase of parish work, being of great help to her husband in his thirty years of service as rector of the Church of the Messiah, and showing by her words and deeds the fruits of a life lived in close communion with the Master. She was also closely identified with the work of St. Mary's Home for Children and for a time was on the Board of the Sophia Little Home.

Mrs. Collins was born in Eugene, Ind., February 25, 1863, of parents who belonged to the sturdy families of Towle and Naylor in Maine and Virginia. At an early age she removed to Evanston, Ill., where she attended and graduated from Northwestern University. She was a member of the Alpha Phi Sorority. Soon after her graduation she was married to Mr. Collins following a college romance. They had lived in Minnesota, Indiana, and New York previous to coming to Rhode Island. Mrs. Collins is survived by her husband and two sisters, Dr. Ann Towle Shiley of San Diego, Calif., and Miss Mary Edna Towle of New York City.

Funeral services were conducted in Pasadena by the Rev. Francis P. Foote of All Saints' Church. Interment was in Swan Point Cemetery, Providence. The committal service was read by the Rt. Rev. Granville Gaylord Bennett, assisted by the Rev. John Morris Evans, D.D., present rector of the Church of the Messiah. A Requiem was said the same day by the Rev. Arthur Wood, rector of St. Barnabas' Church, Apponaug, a long time friend of the Rev. and Mrs. Collins.

Her many friends unite with her husband and the two surviving sisters in bowing submissively to the Master's higher call for her, and out of full but glowing hearts for the long and beautiful life, exclaim in His words, "Well done, good and faithful servant."

"Eternal rest grant unto her, O Lord,
And may light perpetual shine upon her."

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the disease on which he was a leading authority.

The American Society for the Control of Cancer recognized his work in cancer research by naming him president in 1930. For a number of years before that he had been a director of the society.

Dr. Wainwright bore the names of his grandfather, the Rt. Rev. Jonathan Mayhew Wainwright, provisional Bishop of New York, and his uncle, Jonathan Mayhew, who attained the rank of commander in the United States Navy. Dr. Wainwright was a veteran of the Spanish-American and World Wars.

Surviving are his widow and three children, Talcott, Grosvenor, and Ruth.

The Rev. Robert B. Kreidler, rector of St. Luke's Church, officiated at the funeral service August 6th.

Denver Church Residuary Legatee

DENVER, COLO.—St. Mark's Church, Denver, has been made residuary legatee of the estate of N. O. Vosburgh, for more than 40 years treasurer of that parish. Mr. Vosburgh died a few weeks ago, and his will provides that after his wife's death the sum of \$10,000, which is to be devoted to her use during her lifetime, shall go to St. Mark's parish.

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