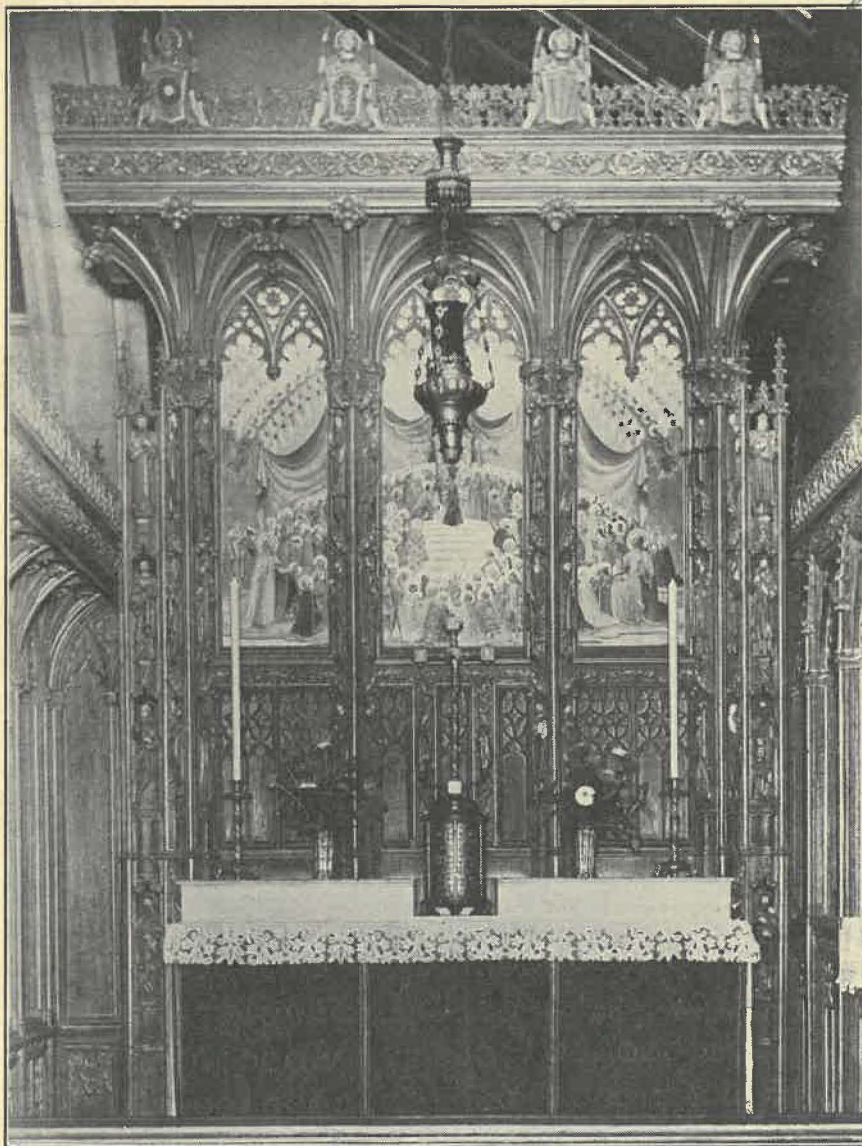


The Living Church



COMMUNITY GUILD RECEIVED
SEP 24 1934
HARTFORD, CONN.

SIDNEY WEBSTER MEMORIAL CHAPEL OF THE
BLESSED SACRAMENT
Church of St. John the Evangelist, Newport, R. I.

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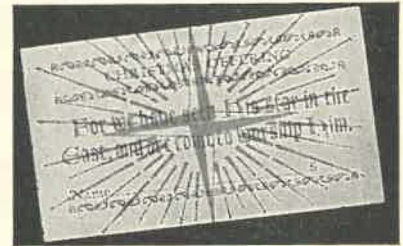
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The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. SMYTHE H. LINDSAY.....Managing Editor
 REV. FRANK GAVIN, Th.D. }
 CLINTON ROGERS WOODRUFF } Associate Editors
 ELIZABETH MCCrackEN }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 REV. GEORGE L. RICHARDSON, D.D.....Devotional Editor
 ADA LOARING-CLARK.....Woman's Editor



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 CANADA AND NEWFOUNDLAND.... 4.50 per year
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Church Calendar



SEPTEMBER

- 23. Seventeenth Sunday after Trinity.
- 29. St. Michael and All Angels. (Saturday.)
- 30. Eighteenth Sunday after Trinity.

OCTOBER

- 1. (Monday.)
- 7. Nineteenth Sunday after Trinity.
- 14. Twentieth Sunday after Trinity.
- 18. St. Luke. (Thursday.)
- 21. Twenty-first Sunday after Trinity.
- 28. SS. Simon and Jude. Twenty-second Sunday after Trinity.
- 31. Wednesday.

CALENDAR OF COMING EVENTS

SEPTEMBER

- 25-26. Oklahoma Clergy Conference, St. John's Church, Norman.
- 26. Conference of clergy, wardens, and vestrymen of Milwaukee diocese at Beloit, Wis.
 Clergy and laity conference, diocese of Lexington, at Lexington.
- 30. North Dakota convocation, Grand Forks, N. D.

OCTOBER

- 2-4. Triennial meeting, Church Workers Among Colored People, Baltimore.
- 5-7. Retreat, conducted by Bishop Booth of Vermont, at the Retreat House, Bernardsville, N. J.
- 5-9. National convention, Brotherhood of St. Andrew, Atlantic City.
 National convention, Daughters of the King, Atlantic City.
- 8-9. National Council meeting, Atlantic City.
- 10. Opening of General Convention.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

- 1. St. Luke's, Ft. Madison, Iowa.
- 2. St. Alban's, Tochigi Machi, Japan.
- 3. St. James', Long Branch, N. J.
- 4. St. George's, Utica, N. Y.
- 5. Holy Apostles', Hilo, Hawaii.
- 6. St. Mark's, Anaconda, Mont.

THE CATHOLIC CHURCH had heretics for bishops before the division of Christendom. What about "*Athanasius contra mundum*"?—Rev. Archibald Campbell.

Clerical Changes

APPOINTMENTS ACCEPTED

ANDERSON, REV. ANDREW E. F., formerly assistant at the Church of the Holy Spirit, Lake Forest, Ill. (C.); to be vicar of Calvary Church, Roslyn, and Church of the Nativity, Cle Elum, Wash. (Spok.), effective October 1st. Address, The Rectory, Roslyn, Wash.

CASADY, REV. PHINEAS McCRAY, formerly vicar of St. Paul's Church, Alva, St. John's Church, Woodward, and the mission at Laverne, Okla.; will succeed the Ven. Herbert B. Morris at St. Paul's Church, Clinton, and will serve as general missionary in the Western Archdeaconry. Address, Clinton, Okla.

FERGUSON, REV. QUENTIN, junior curate at Trinity Church, Tulsa; becomes vicar of St. Paul's, Alva, with charge of the missions at Woodward and Laverne, Okla. Address, Alva, Okla.

HOISHOLT, REV. GEORGE G., of the diocese of Colorado; to be vicar at Christ Church, Coal-inga, Calif. (SanJ.).

MINCHIN, REV. GERALD R., formerly in charge of the missions in Okanogan County, Wash. (Spok.); now in charge of Epiphany Church, and St. David's Church, Spokane, Wash. Address, East 227 Glass Ave.

MORRIS, VEN. HERBERT B., formerly archdeacon of Western Oklahoma; to be vicar of All Saints', McAlester; Trinity, Eufaula; and Trinity, Hartshorne, Okla. In addition to the above field, Archdeacon Morris will have charge of the missions of Central Eastern Oklahoma, with the title of Archdeacon of Eastern Oklahoma. Address, McAlester, Okla.

MUNDS, REV. WILLIAM C., formerly rector of the Church of the Incarnation, Cleveland, Ohio; is rector of the Church of the Good Shepherd, Corpus Christi, Texas (W.T.). Address, 701 South Broadway.

MURRAY, REV. NOEL L., deacon, to be in charge of St. John's Church, Okanogan, Wash. (Spok.).

NEAL, REV. JOHN S., formerly vicar at Trinity Church, Monmouth, St. George's Church, Macomb, and St. John's Church, Preemption, Ill. (Q.); to be rector of Trinity Church, Rock Island, Ill. (Q.). Address, 1818 6th Ave.

POST, REV. HARRY G., formerly in charge of St. David's Church, Spokane; is now in charge of St. Paul's Mission, Cheney, Wash. (Spok.). Address, West 715 Chelan Ave., Spokane, Wash.

POTTER, REV. ALVIN B., deacon, to be assistant at the Cathedral of St. John the Evangelist, Spokane, Wash. Address, 828 32d Ave.

SMITH, REV. WILLIAM X., assumes charge as rector of the Church of the Incarnation, Cleveland, Ohio, where for the past year he has been assistant. Address, 9919 Burton Ave., N. E.

SUDLOW, REV. ROBERT J., formerly assistant at St. Stephen's Church, Peoria, Ill. (Q.); to be rector of St. John's Church, Bellefonte, Pa. (Har.), effective October 15th.

TUHEY, REV. WALTER F., formerly rector of Grace Church, Galion, and priest in charge of St. Mark's Church, Shelby, Ohio; to be on the staff of the Church of the Advent, Boston, Mass., effective October 1st. Address, 37 Revere St.

UNDERWOOD, REV. ERWIN FREDERIC, is acting as assistant to the Diocesan Director of the General Convention, and is assisting in All Saints' Church, Atlantic City, until October 21st when he assumes duties as curate in Zion Church, Wappingers Falls, N. Y. His address until that date is 10 S. Chelsea Ave., Atlantic City, N. J.

TEMPORARY APPOINTMENT ACCEPTED

ECKEL, REV. EDWARD HENRY, D.D., will be locum tenens of Christ Church, St. Joseph, Mo., in the absence of the rector, the Rev. C. Hely Molcny, with address at 207 N. 7th St. From November 1st to May 1st, Dr. Eckel's address will be 911 Lamar St., Fort Worth, Texas.

NEW ADDRESS

NEWMAN, REV. C. WARREN, formerly 5 Lombard St.; 240 Ashmont St., Dorchester Center Station, Boston, Mass.

RESIGNATIONS

BROOKING, REV. ROBERT U., as rector of St. Anne's Parish, Essex County, Va.; to retire from active work.

BURKS, REV. J. F., as rector of Westover Parish, Charles City County, Va.; to be retired. Address, R. F. D., Manassas, Va.

MCCLELLAN, REV. CLARENCE S., as rector of Falls Church, Fairfax Parish, Va.

SHARP, REV. W. A., in charge of Calvary Church, Roslyn, Wash. (Spok.), to retire October 1st.

ORDINATION

PRIEST

Spokane—The Rev. JOSEPH C. SETTLE was advanced to the priesthood in the Cathedral of St. John the Evangelist, Spokane, by Bishop Cross of Spokane, September 6th. The presentors were the Rev. Noel L. Murray and the Rev. Spence A. Dunbar, and the preacher was the Very Rev. Frank A. Rhea, dean of St. Michael's Cathedral, Boise, Idaho. The Rev. Mr. Settle has been appointed by the Bishop to be temporarily in charge of the work of St. Paul's Parish, Walla Walla, and Calvary Mission, Waitsburg, Wash. Address, 303 Catherine St., Walla Walla, Wash.

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The Office of Presiding Bishop

TO THE EDITOR: I want to thank you for your editorial comment concerning the office of Presiding Bishop (L. C., August 18th). I have read nothing lately that gave me more hope.

I do not believe the American Church has ever realized the significance of the reorganization of the Board of Missions. It was the first suggestion of national consciousness, and I hoped then that it would mark the end of parochialism and that we should see the Church go forward as a unit. But the development of such consciousness has been painfully slow, and generally the Church thinks in the terms of the individual, with the resulting disastrous loss that disorganization involves.

However things have to grow. I hope your comment is indication that there is growing in the Church a conviction that the Church must provide a diocese for the Presiding Bishop. Logically and naturally this would be Washington. I draw back from this merely because hitherto one thing that has marked the life of the Church has been its absolute freedom from political machinations. For the Presiding Bishop to have his seat in Washington might leave something to explain. But apprehension is never an argument. I should rejoice if automatically the man elected Presiding Bishop became the Bishop of Washington.

I like your suggestion that when the time comes to choose a Presiding Bishop the right man should be chosen and not the office he happens to hold at the moment. I would even add the right to name a layman, with the understanding that his election carried the obligation of consecration.

But you ought to keep in mind that when we come to this the Church will have realized that the Presiding Bishop is not an officer to be chosen for a term, but to be lifted up to be the head of the Church, which carries with it of necessity the thought of life tenure.

As to the name, I think this will come automatically. Generally people think of the Church in the terms of an organization that men created, with result that they draw back from the natural titles; so that maybe this can wait. Yet long experience has made me realize the unconscious influence that names carry. When I was a young man I voted against the name of the Church being changed, thinking the time would come when people would recognize what the Church is and the legal title would automatically be dropped; but the conviction has become fixed in me that a mistake was made. The name of the Church seems to me to be largely responsible for the fact that this Church unwittingly is the most consistent teacher of the American people that there is no such thing as a Catholic Church.

However I did not start out with the purpose of saying all this. I only wanted to thank you for bringing this very important matter to the attention of the Church. I hope you will keep it up, but I should rejoice if you would show self-control and avoid discussion of details. Once we get things right the details can be taken care of because after all we have the satisfaction of knowing that there are many wise men in the Church, and if they fall short it is rather

because they are bound by the mental habits that they inherited. Once the emphasis is corrected, the rest will follow.

One thing we have to comfort us is the manifest development of one mind in the Church, however much the Church's strength may be dissipated through loose thinking. And we ought to be patient because after all when the Church really expresses itself, this will be the expression of a common mind and not the result of compulsion of what men call "authority."

(Rt. Rev.) ARTHUR S. LLOYD,
Suffragan Bishop of New York.
New York City.

The Church's Budget

TO THE EDITOR: In response to your request for a statement relative to the editorial in your issue of August 25th on the subject of The Budget of the Church, I am glad to comment as follows:

What we call the "Reserve Deposit Funds" and what you refer to as the "Revolving Fund established by the late George C. Thomas" amounts to \$769,454.58 and to date none of this fund has been borrowed by the Council, our borrowings from the bank being on the unsecured note of the Missionary Society.

I do not agree with the statement that the income from sources other than diocesan payments is likely to be nearer \$650,000 than the \$797,600 although there may be some shrinkage from the estimate. Aside from gifts to the 1934 "Supplementary Offering" or "Everyman's Offering" in my judgment the deficit for 1934 is much more likely to be \$500,623 as estimated by the Council, than to be \$678,223 as is suggested in your editorial. In view of information now available for eight months of the year as to the receipts from legacies, interest, and other sources, I believe the shortage will be greater than originally estimated, but not as great as your suggestion. In your statement no allowance is made for lapsed balances which the Council estimates at \$150,000.

The estimate made by the Council in April was as follows:

Budget for 1934 as approved by General Convention	....	\$4,225,000
Estimated Income from:		
Interest on Trust Funds	.....	\$ 400,000
United Thank Offering	.....	247,600
Miscellaneous Sources	.....	50,000
Legacies to be Received	.....	100,000
		797,600
Balance needed from—		
Dioceses	.....	\$3,427,400
Dioceses report that they expect to pay in 1934	.....	1,268,632
		\$2,158,768
Estimated lapsed balances	.....	150,000
Indicated shortage on basis of General Convention Budget	.....	\$2,008,768
To meet this shortage the Council at its meeting February 21st reduced appropriations for 1934 in the amount of	....	1,508,145
Leaving a shortage of	.....	\$ 500,623

As stated above there may be some reduction in estimated income from this esti-

mate, and also some slight reduction in estimated lapsed balances due to the rising cost of doing business and the decline in the value of the United States dollar, but I do not believe that these adverse changes will amount to more than \$100,000 making a total deficit of \$600,623 instead of an addition of practically \$300,000 or an estimated deficit of \$798,223 as indicated in your editorial. As you state, any deficit is subject to reduction by the amount raised in the present effort for which over \$100,000 has been already received.

If this change in estimate from your figure is accepted, the amount needed in 1935 would be correspondingly changed. Again in this estimate as to 1935 the item of lapsed balances is ignored as is any income from miscellaneous sources and legacies.

LEWIS B. FRANKLIN,
Treasurer, National Council.
New York City.

The Name of the Church

TO THE EDITOR: The title page of the Book of Common Prayer designates the venue of a Use. That is its purpose, and the sole account of it.

Naming is an exercise in abstraction. Every reality has an infinity of aspects, or properties, or notes (and that goes for the reality "Church"). Some one particular significance, or aspect, must be picked out—as being so important for present interest and dominant purpose that, in comparison with it, the rest may be neglected. Any name does an unavoidable injustice to other properties and to the whole, but it is the right name if it serves selective interest.

The name of the Church—for the title page—is a singling out of that particular side of the entirety "Church" which has a bearing on the aim and purpose of the title page. It is not intended to serve colloquial, nor devotional, nor apologetic interest. It answers two implied questions: What is the authority prescribing the Use? Within what limits does it run?

The authority is one abstracted aspect of "Church," i.e., the Church as claiming and exercising jurisdiction. The venue is the United States of America. (Not America; see a lawyer, or any pilgrim from Uruguay.)

Conceived as object of faith, the Church is the One, Holy, Catholic, and Apostolic Church. But the title page is not a creed. This is out.

Colloquially the Church may be Episcopal, or The American, or The American Catholic. But the title page is not a glossary of local idioms.

Conceived realistically as conditioned for a brief moment the Church is (*de facto*) Anglican. But the title page is neither history nor comparative religion.

To the interest of devotion the Church is The Church In. But the title page is not a devotional manual.

For the interest of local use—the aim of the title page—the Church is The Church Of.

THE CHURCH

of the United States of America." And this is the witness of prescription—of good precedent: "The Use of the Church of England." (Not, the Episcopal Church of England.) The Church of Ireland. The Church of India, Burma, and Ceylon.

Bad precedent: The Church in Wales. (Amateur's good intentions and muddled thinking.) The Church of England in Canada. (Simply untrue.) The Holy Catholic Church in Japan. (Un-Catholic, and fancy eccentricity.) Worst of all—The Episcopal Church in Scotland. (A colloquialism fixed in an Erastian time. It enshrines the opinion that jurisdiction depends on establishment

—is the gift of the secular state. There are not wanting those who need to be reminded that Erastianism is a heresy. Forgive this—but your comment that American Catholicism is out is right, but your reason that it “has been appropriated—could not be used without legal complications”—is pretty bad. It does not show a reverent sense of the proper subordination of the law of the secular to that of the ecclesiastical state.)

The Church Of. This is not only accurate, but also (and infinitely more important) it is a dogmatic exclusion of Erastianism. (Rev.) NEIL STANLEY.
Denver, Colo.

TO THE EDITOR: Let us say we too, hope the unfortunate term “Protestant” will soon be chopped in connection with a branch of the Holy Catholic Church. It is most confusing and misunderstood and does more harm than good.
Cleveland, Ohio. GERTRUDE KENNEDY.

TO THE EDITOR: The correspondence columns have been full of good arguments for changing the name of the Church. One matter worth consideration is the difficulty that our present title gives in dealing with institutions. State boards, officials of institutions, and directors of camps find it very hard to understand why any provision should be made for the services of our Church. I have had occasion to deal with a number of camps and several state institutions and it is always a fight. The invariable answer is: “We have a Protestant and a Catholic chaplain. You are Protestant aren’t you?” To try and argue with some of them is futile, because they always bring up the official title as their proof: “Protestant Episcopal Church.” Let’s change it to “American Episcopal Church.”
(Rev.) ALBERT J. DUBOIS.

Waupaca, Wis.

TO THE EDITOR: Likewise, it seems to me, as you say editorially (L. C., September 1st) “the most satisfactory name . . . and upon which all Churchmen could easily agree, is simply ‘The American Episcopal Church,’” and for the reasons you set forth.

If only the practical eager name-changing deputy advocates would be ready to vote *aye* to such a proposition and the idealists (as it were) keep out, there’s no telling what might be accomplished in the way of ridding ourselves from “Protestant” in our legal title. WILLIAM STANTON MACOMB.
Germantown, Philadelphia, Pa.

“Money Makers and Moral Man”

TO THE EDITOR: It is a pleasure to welcome the most recent of New Tracts for New Times under the title *Money Makers and Moral Man*, by the Rev. Joseph Fletcher, but I wish the author had come to a more effectual grip with the subject. In a time when the public mind is beating the air with various monetary panaceas, pro-gold, anti-gold, pro-silver, anti-silver, currency print-

ing, and what not!, it is a pity that the author tells us that the disasters of economic collapse rest “upon a financial failure to distribute our economic goods.” “We produce,” he says, “the goods, but we do not distribute the monetary tokens whereby to consume.” Again, “We cling to a financial system which is inadequate to our industrial opportunities. . . . In this modern world the money-lender rules the artisan! Finance has a definite control over industry.”

This increasingly prevalent view of the situation is most clearly analyzed in a remarkable little book published in 1933 by the John Day Co., Inc., by Fred Henderson, entitled, *Foundations for the World’s New Age of Plenty*. The author clearly shows that “the principle of action governing our whole economic system, and directing it to this main purpose of diverting the distribution of products from the producing community to the non-producing and non-service-rendering vested interests of our social order, is, therefore, *not* a mere device of the finance interests. It originates and is inherent in these basic property rights over our real resources. So far as the basic deprivation of the community of its right of use of its own products is concerned, finance has no inherent power of its own in the matter at all.”

I, like Mr. Fletcher, am struck by the large moral element present in the reasoning of Socialists, but I am equally struck by the Socialist contention that it is, to quote Mr. Henderson, “an illusion to believe that the community can secure a social distribution of products by any imaginable device of distributing tokens for goods without a *social possession of the goods themselves*—without a control of the real producing resources, and a social organization of production itself for maintaining the flow of real supplies for distribution.” The problem is far deeper than the distribution of the monetary tokens because within the property system the condition of solvency in the finance of any business unit is that whatever is disbursed in costs must be recovered in prices. We must eventually learn after terrific economic hardship that any basic

change in the present property system is not to be wrought by mere adjustments of mechanism within its structure. The author of *Statesmanship and Religion* in this same series of Tracts, the Hon. Henry A. Wallace, seems on the verge of this discovery. (Rev.) ROWLAND F. NYE.
East Rutherford, N. J.

A Christian Life on Earth

TO THE EDITOR: I take the liberty of commenting briefly on some statements in the news columns of THE LIVING CHURCH of August 25th.

First, in regard to the statement on page 258, attributed to the Rev. William B. Spofford: If he said that it is not possible to go into the world as it is today and live a good Christian life, he is subordinating Christ to the world. Christianity is not supposed to wait until it or some other system makes a perfect social order before Christ’s Holy Spirit can lead a man to live a Christian life. If that were the case, no one could ever have led a Christian life up to now—not even Christ Himself. It would seem that Christianity is a spiritual force to leaven the world’s life, not a loaf to be eaten in luxury as a result of the good work of other systems. But I agree with Mr. Spofford that more effort should be given to distribution

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N. L. Jones, Proprietor.

than to limiting production. There is enough want in the world, in and out of this country, to justify feeding the hungry with excess food, rather than in destroying the food.

Second, as to Fr. Souder's article, beginning on page 251: Certainly the subject of capital punishment should be seriously considered again, though it is hard to decide what is the right punishment for kidnapers. Also, I am informed that in some South American countries there is no legal death penalty, but the convict is sent deliberately into such hard labor that he soon dies. This sort of death penalty we do not want, either. But let us all again seriously consider the matter, even though isolated farms suitable to hold a murderer or a kidnapper safe and contented may be hard to find.

(Rev.) THOMAS WILLIAMSON.

Pawtucket, R. I.

Fear Among the Clergy

TO THE EDITOR: There was a letter in a recent number of THE LIVING CHURCH intended to create sympathy for the clergy who are "enforced to look forward toward a precarious and fear-filled future." The writer goes on to make the extraordinary statement that "with few exceptions, aging clergy are in mental terror as the years pass and insecurity strikes the heart at a period of life when fears torture most." And further, "the fear of losing means of support now haunts him night and day" (L. C., August 25th).

It must give the faithful something of a shock to be told that of such are the clergy to whom they look for the interpretation of the Christian faith. A priest haunted with the fear of losing the means of material support is a contradiction in terms. One of the very primal theses of our blessed Lord's religion is that we are to take no careful, anxious thought for the morrow, and that because we trust a Heavenly Father whose love is ever watchful.

And have we not His most definite promise, "Seek ye first the Kingdom of God, and all these things shall be added unto you"? The only fear that can rightly haunt a Christian priest is the fear that his faith fail—that he may bring scandal on the cause of Christ in the world by his own lack of love that casteth out fear. Our first concern, therefore, is not for our own bodily need, nor yet the providing a comfortable future for ourselves. The supreme thing is that we consecrate our best to Christ, that we present to an unbelieving world the spectacle of our own lives charged with faith, that we joyously and courageously fulfill the spiritual duties of our priesthood. When we thus bear witness to the power of Christ, we can leave the rest to Him. He will see to it that His special representatives are supported, now and in their old age. Likewise a parish that is not afraid to put the entire emphasis on things spiritual does not worry about finances, and have to resort to unworthy schemes to raise money.

The Blessed Virgin stood by the cross, her support swept away, her future uncertain. But she had given her all to God, she

had offered her Divine Son as the Saviour of the world. God does not desert those who make sacrifices for Him. One of Christ's last words from the cross was to provide for His mother's care. He gave her another son, and from that hour St. John took her to his own home.

Can we not likewise make the venture of faith that the promises of God are true?

(Rev.) DANIEL RANDALL MACRUDER.

Hingham, Mass.

Sundays After Pentecost

TO THE EDITOR: I desire to join the Rev. C. B. Wilmer (L. C., July 28th) in regretting that the Sundays after Trinity were not changed to Sundays after Pentecost. But I question his statement that "after Whitsunday" is preferable.

In the first place, Whitsunday is probably more Danish and Icelandic than British; and is not Catholic as applied to Pentecost. *Dominica in albis*, is or was the first Sunday after the Resurrection (Easter is of pagan Germanic origin, not Catholic).

Next, I would ask that you substitute "Pentecost" for "Whitsunday," in the remainder of his letter; and note how much more convincing his argument becomes.

While on the subject of seasons, I would like to concur in a suggestion, often made, to establish a period (say from September 21st to Advent) as a season sacred to God the Father. The Trinity is honored many times at every service, every day in the year.

W. ARTHUR MACDUFFEE.

Kansas City, Mo.

"Alien Rites"

TO THE EDITOR: The Rev. F. W. Tompkins, in his article on Alien Rites (L. C., August 11th), suggests that several sections be clarified; but does not mention Section VIII.

As it takes two persons, or corporations, to make a contract, it seems to me that the Alien Body should, by resolution at a congregational meeting, appoint officials to draw up a petition, and then confer with the Bishop and standing committee.

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I suggest that Section VIII, proposed canon, be amended by substituting, between District (line two) and Standing (line three) the following:

. . . District, may petition for membership therein; and upon the Approval by the Bishop, with the concurrence of the Standing. . . .

As the section now reads, the congregation does not take the initiative; and the standing committee is authorized to usurp the prerogative of the Bishop to approve or disapprove, anyone's being admitted to Communion, without the standing committee being consulted. Of course there are numerous restrictions on that prerogative.

W. ARTHUR MACDUFFEE.

Kansas City, Mo.

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Editorial Comment
An Archbishop?—Why Not?—Something Must Be Done—The Shameful Situation—We Can Get the Money—Missions and Money—Self-made Standards—This Must Not Happen Here—We Are Churchmen—It's the Mass That Matters.

A Letter to Patricia. Bernard Iddings Bell
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Tolerance. Frederick S. Arnold

The Turco-Greek Exchanges. Clifford P. Morehouse

Mental Hygiene and Religion. Richard T. Loring, Jr.

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EDITORIALS & COMMENTS

Problems of General Convention

(Continued)

7. National and World Problems

TO SAY that we are living in the midst of a world of rapid and chaotic change is to utter a truism. What attitude is the Church, through her highest national agency, the General Convention, to take toward the pressing problems of the day? Shall she remain silent, leaving her members with no guidance in their hour of need, and those outside her fold with no knowledge of her convictions? Shall she plunge into the fray, snatching up the banner of Communism, Fascism, or some other political and economic panacea, staking all on its success? Or shall she boldly enunciate the timeless principles of peace, justice, and brotherhood that flow from the Gospel of our Lord and leave their application in terms of specific action to her members and others working through the many agencies of secular society?

There are those in the Church who would advocate each of these policies. One group would have the Church confine her attention to the minutiae of ecclesiastical administration and not concern herself with such questions as the relation of capital to labor, of nation to nation, of the individual to the State. Another group would quite as definitely commit the Church to take sides vigorously in these matters—but on the question of which side to take, the members of this group differ almost diametrically.

If the first group is wrong in its conception of the Church, so is the second. The Church is neither an other-worldly society unconcerned with corporate human affairs, nor is it a club wherewith to beat one's political opponents into submission. It is the Body of Christ—the continuing manifestation among men of One who is the Way, the Truth, and the Life. It is society oriented toward God.

The Church has a voice, and Almighty God expects her to use that voice today to speak out boldly and fearlessly on questions that affect the moral welfare of mankind as much as ever He did in the days of the Old Testament prophets. For the Church to remain silent in a world that is desperately striving

to find a way out of the chaos in which it is entangled would be to shirk her plain duty and deny her divine origin and character.

FR. DEMANT has set forth the social task of the Church clearly in *God, Man, and Society*. He writes: "A recovery of the lost social tradition of Christendom calls forth a twofold task. First, the power to express in terms of Christian theology and anthropology what at any one time is happening in the social history of the race. This means, on the one hand, a continual search for the fundamental spiritual satisfactions men seek in their corporate activities, seeing where these are natural, right, or perverse, and where they are in conflict with one another. On the other hand, there is needed the effort to detect in the dislocations and crises of social history a judgment of God upon failure to divine His purpose for this or that age, and to transform the instruments and habits of men so that change in these is but a change in plan for fulfilling the unchanging purpose of God as He makes history. A Christian has no business to think abstractly in terms of 'progress' or 'reaction.' While the Gospel is eternal and God's purpose changeless, the acceptance of it in a world where history is a fact means a continual transition for the very purpose of reflecting eternal truth. The success or failure of humanity to do this is the measure of peaceful and harmonious or of violent and catastrophic history."

This, then, is one aspect of the Church's task—to evaluate current events in the terms of the purpose of God. This means putting first things first. It is the duty of the Church to bear witness to the fact that society, like the individual, must be oriented toward God. Communism, Fascism, and most other political and economic fetishes fall down in just this respect—they are oriented toward the state or the individual rather than toward God.

Translated into terms of the approaching General Convention, this means that that body must speak out un-

equivocally on the moral principles underlying the problems of the day. Those who speak of "idle resolutions" do not realize that statements, pastoral letters, and the like, are guiding standards that they themselves are called upon to follow. It is up to every loyal member of the Church to implement these documents, and carry their principles into the life of the world. General Convention can only point the way; the rest is up to Churchmen, both individually, in their personal, social, and business contacts, and corporately, through their parishes, guilds, and other organizations.

But the Church must speak out through General Convention. She must call attention to the dangers of the growing spirit of nationalism throughout the world, of the setting of class against class in economic strife, of the loosening of the morals of our young people through the influence of bad movies, impure plays, and immoral books—and she must make it clear that the remedy for these things is the serious application of the principles of Christianity to the world in which we live.

An excellent example of the application of these general principles to the specific needs of the time is the splendid Pastoral Letter issued by the House of Bishops at Davenport last autumn. In this Pastoral the bishops spoke out with no uncertainty—the cross must be placed above the flag, economic recovery is dependent upon spiritual recovery, society must be rebuilt upon the foundation of justice, not to the capitalist alone nor to the laborer alone but to all men. These are not abstract things, they are the bone and sinew of the world in which we live. They concern the underlying bases of every bit of friction between nations, of every strike and labor disturbance, of every political campaign. They are the concern of the Church because the Church is the instrument of God among men.

The Church is not concerned with the inauguration or the preservation of any particular form of government or economic organization. She won her greatest advances in history under some of the most intolerable governmental conditions. She is concerned with permeating the entire structure of society with the spirit of Christ. If that spirit can be applied to all of the questions of the day, the Kingdom of God will truly take possession of the hearts of men, and there will be no place for the greed and selfishness that are at the root of all social and economic problems.

So let General Convention speak out fearlessly, and let Churchmen everywhere heed her voice.

THE FIRST Autumn School of Sociology, held last week at Adelynrood in Massachusetts under the auspices of the Catholic Congress, marks the beginning of a new phase in the social consciousness of the American Church. Many an Anglo-Catholic of the old school would have been surprised, shocked, and scandalized at the discussions that took place in this beautiful and peaceful conference center. Neither mitres nor birettas were in evidence, and no questions of ritual or order were discussed. The forty-odd Churchmen, about half of whom were priests and the rest women, with a sprinkling of lay men, were gathered together for quite another purpose—the purpose of taking counsel among themselves as to the part the Church should play in the new social order that all felt to be imminent.

Discussions centered about a splendid series of lectures by the Rev. W. G. Peck, of Manchester, England, on the social implications of the Catholic Faith. Fr. Peck's concluding

paper, in which he analyzed the present world economic situation and indicated some of the lines along which he felt the future should be planned, will be published in two parts in *THE LIVING CHURCH*, the first installment being in this issue. Discussion groups debated Fr. Peck's lectures and sought to formulate findings based upon them.

IT IS NOT too much to say that the keynote of the summer school was the word "revolution." Used in its philosophical sense of an abrupt and complete change, not necessarily accompanied by violence, the term nevertheless is a drastic one, and the leaders of the school were fully aware of its implications. The general tenor of the school's findings was that capitalism, the world order which has prevailed since the Industrial Revolution, is now in the state of collapse predicted by Karl Marx some forty years ago, and that it will soon topple from its own weight. As the chairman said, capitalism is a very sick man—and there were few, if any, in the school who showed any desire either to help the invalid recover his health or even prolong his life.

The school was pretty thoroughly agreed in its acceptance of Fr. Peck's analysis of the decay of capitalism. As to the question of the future, however, and the part that the Church should play in building a New Order, there seemed to be a considerable amount of fog. All were agreed that the Church should dissociate itself from capitalism so far as possible, and owned that she had been at fault in the past in serving as handmaid to this essentially unchristian system. All agreed that the time had come to do something, but it was a little hard to find out just what. To the challenging question as to whether the group, if it agreed with the radical utterances of some of its leaders, ought not to adjourn to the nearest trouble center in Rhode Island and take places on the picket lines, no satisfactory answer was given.

The question of war was another that was left in a somewhat suspended state. On the last evening of the school the Rev. Julian S. Hamlin gave a splendid oration on this subject, smashing into the armaments ring and identifying the activities of the munitions makers as a symbol of the heartless methods of capitalism. He denounced international warfare as thoroughly unchristian, but strangely enough he seemed to give his blessing to class warfare, in which he urged his hearers to line up squarely on the side of labor. Fr. Hamlin's speech was greeted with silence—not a silence indicating lack of approval, but the silence that follows a presentation so overwhelmingly moving that applause seems a futile gesture. Undoubtedly it was a great speech, and we wish it might have been delivered to a larger audience. But there was some point to the question asked by a listener when (so to speak) the silence had died down, as to whether the speaker's objection to the late war was because all wars are unchristian or rather because he wanted to save the gunpowder for another kind of war.

The School of Sociology served a valuable purpose in making its members think deeply about these important questions, and trying sincerely to find a Christian answer to them. In that it proved itself a worthy child of the school held at Keble College, Oxford, each summer. This editor believes it was on the right track, though he is not sure he is prepared to follow that track to its terminus, at least until he can find out more surely where it leads. There seemed to be too much of an unreal division of the world into black and white camps—or perhaps one ought to say black and red ones. Life simply isn't that way. No individual and no group is all good or all bad; one cannot build a perfect social order by simply overthrowing the bad capitalists and enthroning the good workers. If any

proof were needed, Soviet Russia stands as an example of that fallacy. Nevertheless, Adelynrood marks a bold step forward in the social thinking of the Church, and we hope it will play an important part in the stimulation of a greater and more Christian social awareness and leadership within the Church. The times call loudly for such leadership.

THE TEXTILE STRIKE is rapidly resolving itself into a major battle to determine the relative strength of capital and labor, and the part that each is to play in the national economy of the next few years. Apart from all questions as to codes, hours, and wages, the real issue is whether,

The Textile Strike

through collective bargaining, labor is to have an equal voice with capital in the control of industry, or whether capital is to remain in the saddle with labor gaining such advantages as it can force from time to time through sporadic and unrelated efforts.

Both sides clearly understand this issue. President Green of the American Federation of Labor has said: "This struggle is of such immense importance that all organized labor must do everything possible to assist in eliminating the abuses in the nation's textile mills, out of which this tremendous protest has grown." On the other side, a spokesman for the mill operators puts the question this way: "It is a case of determining here and now whether or not organized labor is all-powerful."

Actually the issue cuts even deeper than either of these statements indicates. It is a struggle between the Old Order and the New, and it may well be the beginning of a fight to the finish between diametrically opposed concepts of the economic and social order. President Roosevelt has indicated that when the new Congress assembles next January he will lay before it a plan for far-reaching social reorganization. The results of this strike may well determine the lines along which that plan will shape itself. One hopes that the bitterness, the violence, and the suffering now being experienced in the mill areas may prove to be the birth pangs of a better era, in which wealth may not be obtained at the price of poverty for others and in which coöperation for the common welfare may once and for all replace competition for private gain as the motivating force in industry. Such a result cannot be obtained without meeting squarely the opposition of those who have been the beneficiaries of the Old Order, but the issue has to be faced and the transition can best be accomplished by firm and far-seeing leadership from the White House. The way in which the government meets the present test, and the program that the President presents to Congress this winter, will show whether or not that way leads toward the peaceful solution of these problems for which all men of goodwill hope and pray.

IT IS NOT surprising that the revelations of the Nye committee investigating the armaments racket have brought protests from foreign powers. One cannot expect the English to relish having the name of their King brought into the testimony, and one can appreciate the reluctance of

The Traffic in Blood

other countries to have the accounts of their traffic in murderous weapons read into the record. One can also understand the reluctance of American business organizations in Latin American lands to have facts made public that will damage their business relations, even though one may be filled with loathing for the attitude of mind that would permit this nefarious trade, with its ultimate toll in human lives, to continue unmolested for the sake of the dollars involved.

But it is to be hoped that none of these protests, powerful though the sources from which they emanate may be, will hinder this important investigation. Enough has been published in the past year, supported by evidence that cannot be contradicted, to indicate that the Bloody International of the armament manufacturers is even more menacing to the peace and welfare of the world than the one with its headquarters at Moscow. Lenin and his followers at least openly avow their aim of a world revolution; they do not cloak their aims beneath a protecting cover of legitimate business coupled with pious Church membership. They are, moreover, guided by an ideal which, however much one may deplore it, is infinitely above that of selling death and destruction to all comers without consideration other than that of financial profit.

Two thousand years ago the thirty pieces of silver that were the price of blood were refused even by the cunning high priests and elders of the Temple in Jerusalem, and went to buy a potters' field. In these latter days the millions that are the price of blood are seldom refused; they go to build up the ring of iron and steel that makes them possible, and they issue in fat dividends to men and women, yes even to widows and orphans who, whether they realize it or not, are living like vampires on the blood of those who have died or who will yet die to bring them comfort and security.

The arms racket has been investigated before, but with no effective result. Thirteen years ago the League of Nations received a series of constructive recommendations from the body it had appointed to deal with that question. The recommendations are still gathering dust in a cubby hole in Geneva. The British Parliament has heard the story from one of its most prominent members. No action was taken. The French Chamber of Deputies received the evidence that the World War could have been brought to an end in 1915 by the destruction of the main source of German munitions at Briey, had not official pressure been brought to bear to prevent the bombardment of that strategic point. The story was carefully kept out of the French press, a large part of which is known to be owned by the armaments interests.

Will this investigation suffer the same fate? Will the revelations prove too hot for the senate to handle? Will the report of the Nye committee be quietly put to one side and forgotten when Congress receives it? Or will some drastic action result, leading to the abolition, at least in this country of this nefarious trade, with the graft and treachery that go hand in hand with it?

A NEW BOOKLET on Japan is the latest addition to the revised handbooks on the missions of the Episcopal Church published by the National Council. This is a particularly interesting booklet and goes far toward giving a clear picture of the work of the Anglican communion in

Japan and the Church

Japan, putting that work in its proper perspective. So much of the missionary literature that has been published, including the books that are most highly recommended by the missionary departments, is one-sided in this respect, that it is a pleasure to find one book that at least gives some recognition to the fact that Christianity in that country does not begin and end with the particular brand of it under discussion. Many of the recommended books have been written from a purely Protestant standpoint and have not even indicated an awareness of the fact that Japan has a semi-autonomous Holy Catholic Church in full communion with the other Anglican Churches. Why such books should be recommended for the

study of Churchmen is something that we have been unable to understand. Others of our own books have managed to give the impression that Christianity was unknown in Japan until the American Episcopal Church, with some slight help from the Church of England, introduced it.

The handbook under consideration is relatively free from these defects. It begins with a very interesting sketch of the beginnings of Christianity in Japan, telling of the romantic early missionary work of St. Francis Xavier and its remarkable results, the loyalty of the Japanese Christians during the persecutions of the seventeenth and eighteenth centuries, and the finding of some descendants of these Christians by French priests, following the opening of treaty relations by the distinguished great-uncle of our Presiding Bishop, Commodore Perry. The history of our own missions and the foundation of the *Nippon Sei Kokwai* is then outlined, and the rest of the book is devoted to a more detailed study of the three dioceses under American administration and the evangelistic work of the Church.

Finally there is a list of suggestions for further reading. This unfortunately recommends many of the old books that utterly disregard the Anglican work in that country, or that present viewpoints entirely opposed to that of the Church, such as the reports of the Laymen's Foreign Missions Inquiry. We wish that someone (probably a Buddhist or Shintoist) would write an objective history of Christianity in Japan which would show in its true perspective the work done by Roman Catholics, Eastern Orthodox (who have succeeded to the extent that an autonomous Japanese Orthodox Church has been established), Anglicans, and Protestants in the evangelization of Japan. So far as we know no such objective study has ever been made and the result is that Western Christians who have no personal contact with the Orient can only look at the Christian missions across the Pacific through the eyes of more or less biased observers. What competent scholar will remedy that defect?

The Sovereignty of God

WE ARE RAPIDLY ceasing to be a God-fearing people. In the very hour when science and religion have met at the crossroads, the average American citizen goes through day after day thinking, worrying, planning, scheming on his own as if there were no God at all. We need to recover our recognition of the sovereignty of God.

Jesus Christ set up no moral code for His Kingdom. He summoned men not to a change in legal codes of ethics but to a change of heart. Christ founded a spiritual Kingdom which transcends race, nations, class, or sex. He did not write a book nor found a college, but He did found His Church upon the apostles and prophets with Himself as the cornerstone.

Today we are set in days of upheaval and unrest. The Kingdom is coming. Christ prophesied that these deep and alarming upheavals should be signs of the coming of His Kingdom. Our great problems today are precisely those where His specific admonitions have gone unheeded. There is nationalism and racialism. There is the acquisitive lust. There is selfish greed for money. There is the scandalous progressive polygamy provided by divorce courts. There is war. There are racketeers.

There is plenty of dynamite in Christianity. It is not a "squirrel-cage of pious platitudes." It is fire. It is blood. Pray for the coming of the Kingdom. Work for it. Live for it. And if need be, die for it.

—*Bishop Stewart.*

NATURAL DISCIPLINE develops natural triumphs, which again develops self-complacency and self-worship, but Christian self-discipline is a work of the Holy Spirit and is in virtue of prayer, and tends to establish the soul in God. Any small act of repression done in the grace of prayer will have some result of communion with God, and leave a capacity for a closer union with Him.

—*Rev. G. Congreve, S.S.J.E.*



The Sanctuary

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

St. Matthew

READ the Gospel for St. Matthew's Day.

ON THE VIA MARIS, where the great road from the north entered the busy town of Capernaum, would probably have been the office booth of the collector of customs, Matthew. A continuous stream of travelers bound on many errands must have passed the place, and it was also conveniently near the landing beach of the boats that plied their trade on the Sea of Galilee.

Perhaps because the neighborhood of Matthew's booth was where crowds were wont to congregate, our Lord had chosen to teach and preach there. Matthew in spite of himself was attracted and moved by what he heard, and Jesus, eagerly looking out for disciples of promise whom He could select for helpers in His work, had marked this man. It must have been then after some preparation that the dramatic moment of the call narrated in our Gospel came. The words of the call, "Follow Me," met with instant response and led almost as promptly to general criticism. "So this was the sort of man Jesus of Nazareth was calling to His aid! Was it in such society that one who claimed to be a teacher of righteousness found companionship?" Suspicion and detraction spread from mind to mind and lip to lip. The banquet that followed in Matthew's house where the guests were drawn from his despised and hated class added fuel to the flame. "Why eateth your Master with publicans and sinners?" Our Lord's answer gently reminds the righteous that the physician must go where he finds the sick. Sick souls need healing as well as sick bodies. The call to repentance which had fallen upon self-righteous ears in vain, was heard and heeded by publican and sinner. It was for this the Saviour had come.

History shows that He was right and His critics were wrong. The publican did become an Apostle. His name is associated with one of the four gospels, and an old tradition has it that it is to him we owe the record of so many of the wonderful words of Christ. The writer of tax receipts wrote down the Beatitudes. The man who had been immersed in thought of profit and led astray by the temptation of gain was he who recorded the saying, "What is a man profited if he gain the whole world and lose his own soul?"

St. Matthew's Day is a feast of hope. It brings to us year by year a truth which we need to remember but too often forget, that saints can be made from sinners; that the power of Christ is a life-changing power which can arrest a man in mid-career and turn his face from evil toward good, from self toward God. We may also recall with thanksgiving the debt we owe to this publican turned evangelist. If only three of the chapters of his gospel had been preserved, those which contain the group of sayings we call the Sermon on the Mount, that debt would be incalculable. Even though we cannot be sure of how much of the first gospel is really from his own pen, for every word that Jesus spoke we owe him this annual grateful recognition of a festival in his honor. His evangelistic symbol is an angel, who was often represented by ancient artists as standing by him while he wrote his gospel. But it does not need this to stir any devout Christian to meditation upon his life, and particularly upon this story of the call, which took him from the receipt of custom to be numbered among the Twelve.

O Almighty God, who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Catholic Religion and the Economic Collapse

Part I. The Present Crisis

By the Rev. W. G. Peck, D.D.

Rector of the Church of St. John the Baptist, Hulme, Manchester

I WANT US in this the last of our studies together, to come to grips with the main problem that now confronts the world. It is a problem which becomes visible in the field of economics, but it emerges because the economic activity of man is morally and spiritually misdirected. It is a problem which must be discussed in economic terms, but it is so deep-seated and its ramifications are so multitudinous, that we shall find ourselves brought face to face with the challenge of Catholic dogma, before we can decide upon a solution. The intrinsic nature of the problem is one which the statesmen, financiers, and economists who desire to perpetuate the present order do not publicly discuss. It has not been explained by the National government in Britain, or by the present administration in this country. It is rather concealed under floods of rhetoric, and in England by the suggestion that economic affairs are rather like the weather, at present beyond human control; but that if we wait long enough we shall find that the present bad spell will pass, and prosperity return like a good summer.

One suspects that the policy behind this attitude is not altogether based upon ignorance. It more likely proceeds from the perception that the real disease of the present order is one which cannot be cured by the resources of the present order. But to make such a confession would be fatal to those who are the leaders and apologists of that order, and therefore the confession remains unspoken. But I take it that the only order to which you and I are pledged is the Kingdom of God, and we shall therefore be prepared to consider the situation, with clear eyes, upon its merits.

You may be inclined to suggest to me that I must not be precipitate: that already there are signs of reviving economic health. You may want to remind me that there is a return of prosperity in Britain, and that you have had in this country a pacific but nevertheless revolutionary recovery. Let me assure you that I have taken some pains to acquaint myself with facts, and it is my considered opinion that all this ill-founded optimism may be disregarded. Our British National government, so-called, is fearful of a most dreadful deluge at the next general election, and is carrying out a tremendous drive to convince the British people that all is progressing beautifully. Judging by the results of the by-elections that occur from time to time, the British people do not believe it. But what are the facts? We still have what appears to be an irreducible minimum of 2,000,000 unemployed; and when you consider that the means test applied by the present government threw hundreds of thousands off the unemployment registers, and when you remember that our tariff policy was expected by all parties to produce at least some temporary improvement in the employment figures and that this apparently is all that has happened, you will see that fundamentally there is little change in our position. If there has been improvement in Britain, it has been achieved at the expense of other nations, and this must inevitably react upon us sooner or later. Our tariffs have succeeded in carrying still deeper the bankruptcy of Germany, and there are already signs that this is to have repercussions on British industry, as some of us have said all along that it would.

There have recently been sudden and severe increases of un-

THIS WAS THE LAST of a series of lectures on *The Social Implications of the Catholic Faith* delivered by Dr. Peck this month at the first Autumn School of Sociology held under the auspices of the Catholic Congress at Adelynrood, Mass. The paper will be concluded in next week's issue.

employment in our coal-fields and cotton industry, while on the north-east coast more of our ship-yards are being dismantled. In Manchester where, no doubt for my sins, I have to live, there is one patent proof of the real condition. For generations Manchester has been one of the richest cities of the Empire. And one of its greatest shopping thoroughfares is that composed of the alignment of Oxford Street and Oxford Road. Before the war, it was a comparatively rare event, to find any of the shops in that thoroughfare unoccupied. Two years ago I counted thirty. Two months ago I counted fifty. Now, the ultimate economic test is the physical volume of retail trade; and I ask you what I am to think of British prosperity, with that fact staring me in the face.

Nor do I believe in your American recovery. If you are interested to see how your present situation strikes an English observer, you will be able to read a long review of President Roosevelt's book, *On Our Way*, which I have written for the current number of *Christendom*, and I will not recite that long argument here. It appears that there are still over 10,000,000 unemployed in this land. In comparison of populations, this figure is commensurate with our own. And the physical volume of your retail stores trade is probably less than in 1932. But whatever may be the position of this nation or that at the moment, nobody can doubt that the world as a whole is drifting toward disaster; for when the nations plunge into a blind competition in armaments, we may know that their general situation is desperate. They are madly resorting to the solution of military force for the maintenance of an economic life which cannot, as at present organized, maintain itself.

Such confusion, such despair, such menace of disaster, will overhang the life of man in the old world and the new, until he has faced and solved the essential problem to which I have referred, and to which I must now invite your attention. I discussed this matter at some length when I was in this country last year, and I call your attention to it now, because it introduces us to the main collision between the Catholic dogma of man, and the assumptions of our economic order. It will force upon the Church a consideration of the economic collapse, because it now becomes clear that what is involved is not merely the applicability of the Christian ethic to the economic task, but the very validity of the Christian concept of man. I hope to make this sufficiently plain to you as I proceed.

THE CRUX of our present situation is precisely this: that while we still demand of the masses of men that in order to present an effective demand in the market, in order to be able to buy food and clothing, and the various necessities of life, they shall work for wages, we are increasingly unable to employ their labor in the production of commodities. So that while the production of commodities goes on, and the world stocks of primary commodities has increased from fivefold to tenfold in the past decade, the effective demand for these commodities has shrunk in the most alarming manner. Let me mention one or two facts out of the thousands of relevant facts which might be cited. Between the early twenties and the year 1932, about a decade, production in the United States increased by 42 per cent. But

was there an expansion of buying power through a commensurate increase of wages or of employment? There was not. In that very same period employment actually decreased by six per cent.

Just consider that. Great stocks piling up. Less people working. Less being bought. And remember that the same thing was happening in all the old industrial countries, and in countries that had never before been industrialized.

What I want to show you is that the very impulse and genius of the capitalistic economic makes it impossible for the system to extricate itself from this self-contradiction. When I delivered the Hale Lectures at Seabury Western Seminary last year, I devoted some time to an explanation of the spiritual origins of the modern economic, and to those lectures I must refer you for a full exposition. But the gist of the matter is that capitalism considered that man's work was concerned with purely secular ends and values. The purpose of work, therefore, became a sum of money. This meant that the worker should be regarded as an instrument for producing this sum of money, and what he was allowed to extract from the process was an amount which would maintain his usefulness as an economic instrument. He was allowed to buy enough to keep himself alive; but he was not allowed to buy the equivalent of his production, even after a due allowance had been made for the sane recompensing of capital outlay upon the undertaking, and all overhead charges, because in that case the sum of money which is the end sought by capitalism would not have been realized. That sum was obtained by the sale of the surplus product, the amount that the worker was not allowed to buy because his wages were never enough to buy it, and the sale of that surplus was effected in other areas; the purchase, in that case, not being derived from the profits of the industry, and thus constituting no charge upon the undertaking. That is how the great overseas trade of Britain grew up, from the eighteenth century onward.

But there came the machine, which enabled a greater production of goods with less labor. The greater production was not adequately distributed to the workers; nor did they receive their due portion of the benefit procured by the fact that machines were doing the work. The initial and basic tendency was for less employment, those still working being employed at the same hours and for the same wages, with the accumulation of great masses of destitution, euphemistically called *labor reserves*, composed of those no longer required in the normal operation of the industry. It was of the nature of capitalism working with machines, to produce the present chaos. But the end was staved off for a few generations, because the industrial countries opened out new markets overseas and in many cases built up colonial empires as outlets for their economic surpluses. That is perhaps the main historic development of the nineteenth century.

But you will remember that the aim of capitalism is to produce a sum of money; and when this sum was produced, it was employed in the further expansion of its own system. Soon, the older industrial lands were industrially built up. Investments therefore went abroad, at first to develop other lands with railroads, harbors, roads, and so forth, and afterwards to establish machine industries in those lands. And at length, what with the enormous advance of technical efficiency and the amazing speeding up of production on the one hand, and on the other the spread of machine industry all over the world, the situation arose that, under our present distributive system, under our system of credit, our wage method, and so on, the world simply could not consume at the rate at which it was producing. It was not that men did not need, or did not wish to use the greater abundance. The workers were everywhere generally poor. They had contributed to a vast expansion of production which at best merely kept them at work, but added little or nothing to the rate of their reward. And now the old markets of consumption had become competitors in production.

I will remark at this point, what I shall presently more fully enforce, that this is the lot of mankind under a movement which set out with the object of glorifying man, but, regarding him as a

denizen of this world alone, finished by making him the doubtful instrument of an inhuman system which causes him now to struggle and fight and starve and rot amidst the abundance which his God-given human skill has extracted from the God-given bounty of nature. And I put it to you, that any so-called method of recovery which, in the presence of gigantic hunger and poverty upon the one hand, and enormous unconsumed production upon the other, destroys the produced surplus so that the hungry shall have more to pay for the residue, is a method ministering not to the demands of man, but to the demands of Mammon. Moreover, such methods are quite unrealistic, and can never solve the central problem. All the attempts to create an artificial scarcity are moonshine methods, for we are dealing with a productive process of which the very essence is that it produces more than it will allow to be consumed by those whom it employs. When sufficient of the world's population are engaged in this process, the result must be economic collapse.

SOME PEOPLE seem to think that when you enter a discussion of economics, you have reached a field where the elementary laws of logic do not operate; but that is a mistake. If at the same time as you are producing a surplus of goods you are not increasing, but rather decreasing, the power of the community to consume those goods, you serve no useful purpose by destroying some part of the goods. For that does not of itself increase the power of the people to buy. It actually lessens it by raising prices, and so decreasing the real wage of those who have wages. The quite fallacious assumption that a mere rise in prices would work magic is sufficiently exploded by this time. What you have is an increase in the price level, followed by a spurt in production, and perhaps some additional employment which gives the illusion of returning prosperity. That is what happened in the early summer of 1933 in the United States of America. But we know today that such production was merely speculative; that it could not be consumed in the American market, and that the dollar had to be devaluated in order that it could be disposed of abroad and thus add to the possibility of an international conflagration at no distant date.

People who call this a recovery are forgetting that the moment you start the modern industrial process, you automatically start producing unemployment again. The system jams itself every time. Thus, for a brief period in 1933, your own American production, merely speculative as it was and based on no effective American demand, actually reached the high level attained in 1925, before your slump began. But you were producing that amount with only *two-thirds of the labor* required and with *less than half the wages* paid, in 1925. How on earth could you possibly hope to consume what you were then producing? How on earth could you prevent a further slump, except by getting rid of that production abroad? But all the nations are trying to do exactly the same thing, and there is not the effective world-demand necessary for the consumption of the world surplus, under a world system of capitalist-industrialism. All you can do is to achieve by slightly different methods what we have accomplished in England, a method of enabling the poor to share each others' poverty more equally, and call it an economic revival.

Thus man is dragged at the heels of this blind system, which can destroy crops and pour rivers of milk down the drains, and can starve men, women, and children, reduce human power and joy, and depress humanity to the position of an epiphenomenon; but will not permit any question of the status of money or of its rightful predominance as the main consideration of human action. Meanwhile, in the innocent heads of such people as a certain English bishop whose diocese I will not name, rises the brilliant suggestion that we should put our unemployed into labor corps, where they may produce useful commodities, and where they may also be under military discipline, ready to be mobilized for the next war. That is to say, we are to be taxed in order that the unemployed may increase the surplus of things that we cannot

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Our Negro Work

By the Rev. Harry Ellsworth Rahming

Examining Chaplain to the Bishop of Colorado

ONE OF the darkest pages of the history of missionary work by the Church in the United States is the evangelization and conversion of Negroes in this country; for it not only is a page of mistake, error, and misunderstanding, but also it is a page on which is written the story of missionary tragedy due almost entirely to the failure of the Church to base her missionary aims and objectives for these people upon the principles of Catholic faith and practice. And as a result of this neglect, one of the weakest sections of the corporate life of the Church is our Negro missions.

In spite of the fact that the Episcopal Church was the first Christian organization to begin active and organized work among the Negroes in this country, and in spite of the fact that no religious body has been more generous in the expenditure of missionary funds than she, after nearly 150 years of labor, that Church has less than 50,000 Colored communicants, scattered throughout 250 racial congregations, and the tragedy of this is in the fact that of these 250 Negro congregations, less than 40 are self-supporting; and this in a land where the Negro race has demonstrated its ability and capacity to develop economically, socially, and politically, even religiously, not only as the black race has developed nowhere else in history, but also as no other race has yet developed in American civilization. In less than half of the period it has taken the Episcopal Church to make this slow and unsatisfactory progress, not only have the Negroes themselves organized and developed strong Protestant bodies supporting themselves in the United States and also maintaining missionary work in the West Indies, Liberia, and South Africa, but also the Roman obedience in the United States has built up a Negro communicant strength of over a quarter of a million. In the field of education, no religious body has excelled Rome especially in making education the handmaid of evangelism and conversion. Institutions of learning are maintained in nine archdioceses and 27 dioceses. At the top of the educational system is Xavier University, New Orleans, with a college of liberal arts and sciences, a school of education, a school of music, a pre-medical school, and a graduate school of arts and sciences. There are 45 Roman Catholic high schools with a total enrolment of 3,500 pupils, eight industrial schools, 179 elementary schools, 15 orphanages, and eight Houses of the Good Shepherd, and one theological seminary to train Colored aspirants to the priesthood.

This last is a refutation to the oft repeated assertion that Rome does not desire Negro priests, for as recently as June four young Colored men were ordained and have already begun work among their own people. Only one order of white sisters works exclusively among Negroes, and these in the single city of Baltimore; one order works among Negroes and Indians, but the majority of Negro educational work is carried on by three orders of Colored sisters. The trend of Rome seems to be that of placing Negro evangelism and conversion in the administration of Negro clergy and religious orders.

Because both organisms are Catholic, and both are working in the same geographical sphere, comparison of method should be made between the Roman and Episcopal Church methods of missionary activity rather than between the methods of the latter and that of the Protestant bodies. The admitted purpose of the Roman Church, and the promise upon which her entire mission-

WHAT IS THE PURPOSE of Negro missions in our Church? Fr. Rahming emphatically insists that if it is only to train Negroes to become useful citizens, and no attempt is made at evangelization or conversion, the question may be asked, "Why should Catholics provide funds to do a work the secular state is obligated to do?" ¶ Some pertinent remarks and suggestions worthy of careful consideration are made in this article.

ary program is based, is that of evangelizing and converting Negroes to the Roman Catholic obedience.

This is the primary and ultimate objective of her Churches and schools for Negroes, while the Episcopal Church seems to have adopted the paternalistic missionary philosophy of American Protestant bodies that missionary work among Negroes was a philanthropic gesture of good will and intention,

the primary objective of which was to separate Negroes and white people in the worship of God, and the ultimate aim of which was to create separate and distinct ecclesiastical entities based upon race, and, in the field of education, to make good and useful citizens for the state rather than loyal and faithful members of the Church. Rome points not only to the number of baptized children and communicants she has in her schools, but also to the number of converts made through the same; the Episcopal Church bases her appeal not only on the number of non-Churchmen she has in her schools, but she also rather proudly points out that through the medium of her schools she seeks to make no converts to her faith.

THE only organized agency of the Episcopal Church in the field of Negro work is that of education. The evangelistic work has never been scientifically organized, or has the responsibility for Negro conversion ever been determined, and where Negro evangelistic work has been undertaken it has generally been due to the missionary enthusiasm of the individual bishop, the desire of some zealous rector to rid himself of pastoral responsibility for too great a number of Colored communicants in his parish, or in response to the organized effort of Negroes themselves. These causes, alone, lead logically to missionary failure since they are based more upon temporary racial conditions and attitudes than upon permanent situations. One bishop may be enthusiastic for Negro work in his diocese; his successor may be lukewarm, if not indifferent. One rector may not desire Negroes in his cure of souls and may even segregate them in the Church or at the altar; his successor may welcome them. One group of Negroes may be economically able to maintain a separate congregation with a priest of their own race; their posterity of the next generation may not be able to do this.

Whatever one may think of the objectives of the educational program of the Church, so far as Negroes are concerned, one must admit that its efficiency and effectiveness are second to no other educational system, and that this is due to its aims, objectives, and program being the result of scientific survey and evaluation. There is practically no leakage and waste in the educational field of the Episcopal Church. On the other hand the evangelistic field is rampant with leakage and waste, both of workers and money. A study of annual reports of dioceses to the National Council relates a story of lapsed appropriations: transfers of appropriations for Colored work to white work, a story which has vital relation to the story of closed Negro missions and non-parochialism on the part of the Negro clergy, and this story becomes almost a tragedy when it is realized that in the last decade not only has there been practically no increase in Negro communicants on the basis of baptisms and confirmations—and if this assertion is questioned one has but to deduct from the total increase in Negro communicants the total number of Negro transfers from the diocese of Nassau to the

diocese of South Florida—but also the number of Negro clergy who have become non-parochial practically exceeds the number of Negro clergy ordained.

THE PRESENT CONDITION of the Negro work of the Episcopal Church logically raises the question of the purpose of Negro missions. If, as reliable reports, accepted and authoritatively published, indicate, our educational program has as its primary aim and ultimate objective the training of Negroes to become useful citizens of the secular state, and no attempt is made to convert students to the Catholic faith as believed and taught by this Church, then the fact clearly exists that our missionary policy is one with the Protestant paternalism and, to that extent, we do not accept the Catholic aim and objective of missionary effort. And the question may easily be asked as to why Catholics should provide funds to do a work the secular state is obligated to do.

A study of the Church program indicates that while vast sums of missionary funds are expended to maintain schools to train useful citizens for the secular state, very little is expended to maintain churches and clergy to evangelize and convert Negroes to the Episcopal Church, and here the question may be asked: Which is the more important from the standpoint of Catholic faith and practice, and which has the greater confirmation of Catholic tradition and history, the building up of the secular state by the Church training its citizens, or the building up of the Kingdom of God by the Church evangelizing and converting men to herself?

The present condition of Negro work is due almost entirely to the refusal of the Church to base her missionary program for Negroes upon the promise of Catholic faith and practice, and if the statement is made that Negro Church work is practically static and almost entirely unproductive, and this statement one cannot very well deny, the question may instantly be asked: What has the Church done to make Negro Church work other than static and unproductive? With no definite and fixed source of responsibility, no definite program, no scientific missionary aims and objectives, save that of separate congregations where, because of numbers or local prejudice, it is not desirable for Negroes to worship with Nordics, how could anything but that which is static and unproductive be expected? The educational work of the Church is effective and efficient because it has fixed aims and objectives, and a definite program. In the face of repeated refusals of the Church to fix responsibility for Negro Church work, in the face of the repeated failures to map out a definite program with definite aims and objectives, one may hardly ask the question of the reason of the failure.

The question of Negro work is important because of its implications in the present missionary crisis of the Church. The mere statement of a vast body of nearly 50,000 Negro communicants, in 250 separate groups, of which less than 40 are self-supporting, and served by 176 Negro clergy, when considered in relation to the missionary deficit, the evident inability of the Church to raise the required missionary budget, and when compared with the economic achievement of these people in American civilization, not only creates the problem of why these people should be kept in a state of ecclesiastical paternalism that helps increase the missionary budget to a point where it cannot be met, but also forces one to ask why some program is not developed that will give these people the incentive to help not only themselves but also the missionary program of the whole Church.

UNDER OUR PRESENT missionary policy, there is little incentive for Negro clergy and laity to increase self-help in their congregations or to enthusiastically support the missionary program of the Church. This is because our present missionary policy subordinates Catholic faith and practice to racial convenience and political expediency and aims to create in American civilization, not a Catholic Church of English-speaking people, regardless of race and color, but a Nordic insularity with non-Nordic appendages. First, Negroes are de-

nied the full *esse* of the sacrament of Holy Orders, for while Negroes may become deacons and priests, they may only become bishops, on the basis of a Catholic irregularity; namely, as suffragans, the latter of which on the basis of the former irregularity are denied a vote in the House of Bishops. However, Catholic faith and practice, as well as Catholic history and tradition, makes the race of the bishop the same as that of the majority of people in his diocese, and if this axiom of Catholic practice were followed, Negroes would enjoy the full *esse* of the sacrament of Holy Orders.

Negroes are denied the full right of mission, for under our present policy, not only are they denied leadership even in those missionary projects in the United States restricted to their own race, but also they may not serve in Negro missionary districts abroad.

In conclusion, with the only missionary agency that has a definite policy, fixed program, scientific aims and objectives, one that aims not to evangelize and convert Negroes to the Church but to train them as useful citizens of the state, and with that agency receiving a preponderance of the funds for Negro work, it is difficult to understand the reasonableness of any complaint of the static and unproductive condition of Negro Church work, especially when it is realized that this type of missionary work has no fixed policy, no definite and determined source of responsibility, no program, no aims and objectives. If Negro work is to be made productive and progress, it will not come by the mere adoption of canons and changes in the Constitution permitting the election of racial bishops or the erection of racial missionary bishoprics, a step that will only increase the missionary burden of an already overburdened Church, but by a return to a missionary policy based upon the Catholic history and tradition which is the *esse* of the genius of this Church. The ultimate source of responsibility for Negro evangelization and conversion must be determined. Is it the responsibility of the general Church or the local diocese? The question must be answered as to whether the ultimate purpose of Negro missionary activity is the training of Negroes for the secular state, or their evangelization, conversion, and incorporation into the corporate life of the Church. If Negroes are entitled to a full share in the corporate spiritual inheritance of the Church and are expected to contribute their share to the spiritual contribution of the corporate life, then they must be permitted to share in that spiritual heritage by having free access to the full *esse* of the sacrament of Holy Orders as determined by Catholic faith and practice and the ecclesiastical recognition that creates the incentive to make their gifts. Until this is done, and only General Convention can do it, Negro work will not only be a dark page in the Church's history, it will also be her greatest weakness and shame.

The Catholic Religion and the Economic Collapse

(Continued from page 356)

buy in England, and that when by our frantic efforts to sell that surplus in foreign markets against foreign competitors, we have at length stirred up another war, the unemployed can be used as cannon-fodder. That moonbeam from the larger lunacy has recently enlightened an episcopal brain in England, and it is asserted in some quarters that your own attempts at revival have not been altogether unaccompanied by such an experiment. But no such amateur and ignorant tinkering with the most superficial symptoms can cure the destroying disease of our time. We shall have to find a solution at once radical and truly human, or we must fall into the arms of some mere blind and misguided reaction of tortured humanity. This is certain unless the Catholic Faith can now set before the eyes of men the alternative which shall promise them at once peace and freedom and the opportunity for the good life: the comity of nations as a normal relation, with the loyalty of communities and the self-realization of the person as complementary modes of human action in a world of blessed sanity.

(To be concluded)

Church Order and Christian Reunion

The Report of a Discussion

By the Rev. Leonard Hodgson

Canon of Winchester and Secretary of the Continuation Committee of the World Conference on Faith and Order

DURING THE PAST WINTER a number of local study groups, formed in connection with the World Conference on Faith and Order, have been considering various questions concerning the Nature and Purpose of the Church. Among these questions one was:

Is any structure or constitution necessary to make the Church what God wills it to be, and to maintain its unity? If so, must it be a single uniform constitution, or may the functions of the One Church be discharged through parallel organizations, under a federal constitution or otherwise?

In most of the reports on these discussions, which have come in from different parts of the world, members of different communions have expounded the principles involved in their respective traditions. But one group, which met in the isle of Jersey under the leadership of the Ven. R. Palmer, adopted an unusual line of approach to the subject, and its report is of sufficient interest to deserve publication as a contribution to the further study of the problems involved in the reunion of Christendom. The group consisted of four Anglicans, three Methodists, one Baptist, and one Presbyterian, and its report is as follows:

In approaching this subsection we preferred to consider proposals for the reunion of Churches, the results of the reunion of Churches and conferences which have issued in certain agreements between Churches relating to the spiritual life and privileges of their members respectively, rather than to survey the principles underlying the faith and order of certain communions as the group did in its discussions on the Doctrine of Grace. We deemed it probable that we could thus give a clearer expression of opinion on the questions raised.

We consider the relations between the Anglican communion and the Old Catholic Churches, and, in particular, the report of the meeting of the Commission of the Anglican communion and the Old Catholic Churches held at Bonn July 2, 1931. The report contains the statement of agreement reached between the representatives of both Churches.

We find that intercommunion between the two Christian Churches has been effected on the basis of mutual recognition of each other's independence and general orthodoxy regarding the essentials of the Christian Faith. Also that intercommunion, whereby each communion agrees to admit members of the other communion to participate in the Sacraments, does not involve federation or organic union or any common governing body, and that neither Church requires acceptance of the local confessions or all the liturgical practice of the other body.

The proposed scheme of union between the Church of India, Burma, and Ceylon, the South India United Church, and the South India Provincial Synod of the Methodist Church for presentation to the governing bodies of those Churches in India and elsewhere, dated 1933, was considered. This edition is clearer than any previous edition and shows real signs of finality.

The proposed basis of union for adoption by the uniting Churches has attached to it a definite constitution which, in itself, acknowledges the spiritual value of the heritage of each of the uniting Churches. This is the outcome of years of negotiations between the accredited representatives of the uniting Churches and we are bound to regard their wisdom.

The South India Church claims full autonomy but at the same time remembers that it must have special relations with the Churches in the West through which it has come into ex-

istence and is confident that it will maintain fellowship with those Churches and with other branches of the Church Catholic with which the uniting Churches are now in communion.

Throughout these negotiations consultation, formal and authoritative, informal and advisory, has been sought with other Churches and with theologians.

FOR THE FIRST TIME, we believe, in Christian history, there emerges a mature series of proposals (containing a Basis of Union and a Constitution) which have the following features:

(1) A positive statement of faith, which in its presentation of the Divine Revelation refers to no other documents than those of the Holy Scriptures, and to the Apostles' Creed and the Creed commonly called the Nicene Creed, witnessing to and safeguarding that faith.

(2) The attempt to unite in one Church the three elements of ministry and Church government, namely, the Episcopal, the Presbyterian, and the Congregational.

The purpose and nature of the union is a new province or section of the universal Church of our Lord Jesus Christ.

(3) Of outstanding importance is the fact that while there is a relation of the faith of the Church to the order of the Church, yet, nevertheless, there is a considerable measure of freedom for this Church in the future to grow in experience and by experience to deal with questions of order, under, it is believed, the guidance of God's Holy Spirit.

(4) We are aware that the South India United Church, a union in itself of at least four missionary Churches in 1906, is an organic union and not a federation of Churches in the ordinary acceptance of that term. To us it appears incredible that unless the good hand of God has rested upon that union, the leaders of the South India United Church would have proceeded since 1920 to this hour with consultations for a further and more comprehensive union.

Further, while we are fully aware that the Faith and Order Movement disavows the intention of formulating schemes of union or of promulgating any one or more than one experiment leading toward the union of Churches, yet our consideration of the spirit and the proposals in the South India Scheme leads us to the conclusion that a definite structure and constitution is necessary to make the Church what God wills it to be.

THE UNITED CHURCH of Canada is an example of the union of Churches to which we directed our attention. The Churches invited originally to participate in negotiating a common basis were the Church of England in Canada, the Presbyterian, the Methodist, the Congregational Union, and the Baptist Union in the Dominion.

The Anglican Church and the Baptist Union did not participate in the discussion. Further, at a later period in the negotiations a considerable section of the Presbyterian Church was unable to contemplate entry into the proposed union as the structure and constitution of the united Church was not definite enough.

The union, therefore, is the union of the Methodist, Congregational, and a section of the Presbyterian Churches.

We observe that in the movement toward unity within the Dominion of Canada a limitation was realized owing to the con-

viction that a definite structure and constitution were regarded as necessary for the well-being of the whole Church by some communions invited to participate.

THE UNION of the Established Church of Scotland and the United Free Church of Scotland consummated in 1929 was brought before us and presents certain features which lie, to some extent, outside the scope of inquiry usually undertaken by the Faith and Order Movement.

For instance, the relation of the Church to the State was a matter of outstanding importance throughout the negotiations; ultimately the Church as the national Church was recognized and also its inherent right to determine questions on faith, order, and worship, without reference to the State.

The union achieved is the climax to a series of unions proceeding during the past century and a half; the divisions of the past, however, were not concerned primarily with doctrine although the question of fidelity to the preaching of doctrine arose.

We find, therefore, that between the uniting Churches, resulting in the union of the Church of Scotland, there was no difference of creed or confessional statement or in the structure of the Church itself. Further, the members of the uniting Churches were not satisfied with the continuance of parallel organizations, identical in regard to the basis of faith and Church order and, therefore, proceeded to organic union.

We understand that the question of the federation of Churches in Scotland or of a federal constitution for the Churches was never entertained.

AFTER NINETEEN YEARS of deliberation the union of the Wesleyan, the United Methodist, and the Primitive Methodist Churches was achieved in 1932. This union, and the faith and order of the three Churches, we have considered. We find that Methodist Union, consummated after prolonged and earnest inquiry, witnesses to the imperative necessity of organic unity; and we find also that the uniting Churches could not discharge the function of the Church through parallel organizations, notwithstanding the harmony of faith and order found within them.

THE RELATIONS between the Churches of Norway, Sweden, Denmark, Iceland, and Finland, and to some extent the faith and order maintained by them occupied our attention.

We are aware that they have a common adherence to the Confession of Augsburg and the Lutheran tradition, together with the episcopal order which in the case of Finland was suppressed for a time.

Full intercommunion exists between the Norwegian and Swedish Churches and the ministers of either Church can participate in the services of the other, although, we understand, in Sweden the apostolic succession of bishops has been maintained while such is not the case in Norway.

We considered the replies of the Churches of Norway and Sweden to the Lausanne Reports and we observe that while they are anxious to preserve their own distinctive Lutheran characteristics, they cordially sympathize with the movement toward Christian unity, in which they wish to participate as in the past. In particular they are convinced that the movement toward organic union must be gradual and can only be realized by way of mutual understanding and by growing together little by little.

The relations between the Anglican and Swedish Churches, while not sanctioned formally and synodically, became more intimate as the result of the Lambeth Conference of 1920.

IN CONCLUSION, and as the result of our survey of the five foregoing unions of Churches, reunion of Churches or schemes of union, we find a variety of achievements which, important as these are for the well-being of the Christian Church, appear as sign-posts on the highway toward union rather than as final acts of union.

We recognize a tendency toward a common structure and, also, toward a common constitution, without, however, a pronounced appeal to local confessions of faith; there is little evidence of desire to effect reunion by the recognition of parallel organizations within one structure.

We cannot doubt that God wills His Church to relate its faith to the ordering of its life, and that His Church shall be supra-national in its life and witness among the nations and peoples of the earth.

The Fiery Abbess

By the Rev. Desmond Morse-Boycott

ST. HILDEGARD was a masterful and extraordinary woman, who probably wrote more letters than any woman in history, and whose advice, though proffered in fiery epistles way back in the 1100's might, if it had been followed, have saved the world from the horrors of the Great War.

Women saints are always interesting. St. Hildegard has no place in the accepted Kalendars of Christendom, but has a place in the lives of the saints on September 17th. She is in the Roman and German Martyrologies.

The German bishops of her time were a thoroughly bad lot. A monk at that time said: "I can believe in any miracle and marvel except one—the possibility of the salvation of a German bishop."

His words were mild compared with Hildegard's. Here is an excerpt from one of her letters denouncing the pride and lawlessness of the German prelates:

"He who was, and is, and will be, speaks to the shepherds of His Church . . . Ye should resemble Mount Zion . . . but instead ye are lostrels who do not that which is right . . . and ye follow but your own lusts. Instead of being like apostles, ye are so sunk in worldly indolence that your time is spent in waging wars, or with buffoons and singers, or in chasing flies. Ye ought to be pillars of the Church, learned in Scripture, filled with the Spirit; but, instead, ye ruin the Church by grinding down your subjects to satisfy your avarice and ambition."

In many scorching prophecies this courageous woman foretold such events as the Reformation and the Thirty Years War. The falling away of the greater part of Germany from obedience to the Roman Church three centuries later was a political rather than a religious situation. The long pent-up fires of exasperation burst out against the time-dishonored misgovernment of the episcopal electors and princely abbots. A Catholic Germany would have thought twice before it ravaged a Catholic Belgium to get at a France which is more Catholic than is generally recognized.

The temper of continental Protestantism is Old Testamental, hard, unyielding, and ready to strike "for the glory of the Lord."

But St. Hildegard, like every prophet, had no honor in her own time. That did not stay her restless pen, and there was hardly a man of note in Europe who did not receive her stinging missives. The Pope was no exception. Though courted by emperors and bishops she never succumbed to their fascinations.

Born in 1098, of a noble family, she was educated in a convent, of which, at the age of 38, she became Abbess. She became famous throughout Europe, not only by her letters, but by her writings. These recorded her visions in a jumble of German and bad Latin afterwards put in shape by her secretary. She traveled much. And she made some atrocious mistakes, the worst of which was, perhaps, the support she lent to St. Bernard's tragic crusade.

An interesting side-issue of her career is her dabblings in medicine, her writings on medical science having attracted the attention of famous doctors.

BEWARE OF A RELIGION which depends on ardent impulses or occasional efforts.
—Rev. T. T. Carter.

The Conference at Fanö, Denmark

By the Rev. Frank Gavin, Th.D.

Professor of Ecclesiastical History, General Theological Seminary,
and Associate Editor of THE LIVING CHURCH

EUROPEAN PAPERS developed an unprecedented interest in the conjoint meetings of the Stockholm Council for Life and Work, the World Alliance of Friendship Through the Churches, and the Youth Movement, August 23d to 30th, at Fanö, Denmark. The interest of the press was due to a number of causes. For one thing, any vital effort toward Christian co-operation in these times of stress will elicit deep attention. For another, the subject matter of the Life and Work Council was the much discussed and controverted field of Church and State. Thirdly, it was clearly apparent that no other than remotely theoretical discussion of this last could avoid mentioning the German Church and State situation.

Fanö is about as remote a locality as one could think of for an international Church meeting. With the long stretches of sandy strand, the pounding of the North Sea, the unique Scandinavian sky colorings, abundant and thoughtful hospitality, the meetings settled down immediately to the business in hand. It is striking that two such "ecumenical movements" as that of Life and Work and that on Faith and Order should have come into common ground in the course of these years since Lausanne and Stockholm. It was found inevitable, for example, in developing a program of common action, to set up a theological research commission on the part of the Life and Work Movement. Equally inevitably have discussions as to practical matters intruded themselves into the World Conference on Faith and Order. Under Dr. Oldham's leadership the research committee of Life and Work prepared and presented a syllabus of studies to be undertaken. Much work on it had been done before the Conference met, and the sub-committee spent many hours between sessions in discussing the suggested scheme of study and investigation. Of the five general fields—under the caption Church and State—the first three were necessarily theological. This fact is of wide import, that antecedent to any sort of coherent action on the part of the Christian Churches the necessity of clear thinking must be duly recognized.

The opening session on Saturday was occupied by the arranging of the agenda, and then the chairman, the Lord Bishop of Chichester, read a communication from the Archbishop of Canterbury as honorary president. As the last paragraph contained the statement of principles bearing on the Church and State situation, direct reference to the German Church and State conditions came to be made early in the proceedings. Dr. Bell then read some correspondence with Bishop Heckel of the Reichskirche of Germany—who was himself present together with three other official representatives of the State Church. Bishop Heckel spoke somewhat at length, diverting attention from the concrete problems before everyone, in an effort to direct it toward the principles at issue in the newly reorganized State Church. He asked that no other Germans be allowed to attend the evening meeting save the official delegation.

The atmosphere was heavily charged, for with such familiar and beloved figures so long identified with Life and Work as Dr. Deissmann absent, there was the greater disposition to favor the case of those not represented. Recent occurrences in Germany—the meeting of the Synod on August 9th and of the Barmen Synod of protest later that month—plus the several unhappy incidents, as for example those of Dr. Koch, whose papers and statistics were allegedly confiscated by the police, the removal of many of the dissident pastors from their posts, and many allegations of the use of force—sharpened the tone and temper of the discussions. Saturday evening was given up to what might be called the Case Against the State Church of Germany. Speaker after speaker ventilated, in great frankness and genuine friendliness,

the grievances felt by their several public opinions with regard to recent events in Germany. While occasionally emotion was distinctly noticeable, every speech was courteous, direct, and in no sense actively hostile. But the feeling of general dissatisfaction was manifest and obvious. Bishop Heckel spoke again at length, attempting to put the discussion back in the domain of theological principle. It is to be doubted whether he carried many of his hearers with him.

Sunday offered a welcome release of the tension of Saturday. The Anglicans communicated together at 7:15 A.M., and an hour later the whole Conference became the guests of our Danish hosts. With deft efficiency a rather long excursion had been arranged: motor conveyances on the island to the ferry ship, ferry, more motors, and a special train were all needed to take the party to Ribe Cathedral. We Americans know of this ancient town chiefly as the birthplace of the late Jacob Riis, the philanthropist. The clergy vested and went in procession around and into the Cathedral from the old Rathaus. The arrangements were perfect to the smallest detail. The Bishop of Ribe gave an address in Danish—of which abstracts in German and English were given the delegates. The sermon, in German, was preceded and followed by some words in Swedish—and the full text of the sermon was supplied in English translation. The order of service was also at hand in both English and German.

The Cathedral of Ribe, a late Romanesque building of great beauty, shows all signs of being used for worship. The altar stands on the chord of the choir apse, under a splendid stone baldachinö. The Danish priest officiated at it in a Latin style chasuble and the service would be called Ante-Communion, as it did not continue the Eucharist proper. The variegated clerical costumes were quite picturesque: Scandinavian ecclesiastics in cassock, gown, ruff, pectoral cross, and top hat; the Metropolitans of Novi Sad and Sofia in Orthodox dress with cassock, *kalimavki* (the veiled biretta); Anglicans in diversified quasi-academic regalia, and the beloved Dr. Cadman in a doctor's gown and hood. After service—extraordinarily well done, the music unusually good and almost unbelievable for a town of five or six thousand, and excellent congregational singing of the choral type—we were the guests of the Mayor and Council at the biggest tavern that Ribe affords. Not only the Life and Work Commission with its seventy delegates, but the Youth Movement with as many more, and the members of the World Alliance were lavishly entertained by the town of Ribe. After a tour about the town, we went by train back to Esbjerg, to be met by the Mayor and a fleet of motor cars. The administration of this quite new town (in 1868 it had only a handful of people) is Socialist, but His Honor showed himself in no sense anti-clerical. Visits to the new public school and some of the institutions had been planned. Tea—of a distinctly generous nature—more motor cars and buses, ferry, again motor cars, and we were back at the hotel at Fanö in time for dinner.

THE daily program began with a half-hour devotional service, of which Pastor Landgren (Swedish Lutheran) conducted the first in English, Archbishop Stefan (of Bulgaria) the second in French. The hymnal used was that issued for the Stockholm Conference of 1925. It is an extraordinary document, for each hymn is given in at least three translations. For examples, the opening hymn is the *Gloria Patri* set to a quasi-plainsong melody, and given in Greek, Latin, French, German, English, and Swedish. *Vexilla Regis* appears in five languages, the original Latin coming first in order. The German metrical version of the *Te Deum* is given in but three tongues—those most commonly in use: German, French, and English. Common prayer forms like the Lord's

Prayer, were used by the worshipper in his own speech. The particular quality of these half-hour devotional services was unique.

On Monday the Conference returned to the agenda, with the stubborn practical problem of its attitude toward the German situation never out of anyone's mind. The chairman was a marvel of careful impartiality. Bishop Bell commanded the confidence of the whole group. The King Charles' head of the German situation again and again got into the Youth Conference, where, I was given to understand, most of the German youth were more in favor of the "Confessional Synod," the Barmen Group who are the dissidents from the Reichskirche under Bishop Müller. Bishop Heckel had as difficult a rôle as could be imagined, and next in difficulty was the delicate task of the chairman. The singular tact, benignant firmness, astute awareness, and clear-headedness shown by Dr. Bell were beyond praise.

The peculiar difficulty of the whole matter of this very timely topic of Church and State—which it was inevitable to cast in terms of such situations as Fascism in Italy, Communism in Russia, and Hitlerism in Germany especially—was due not only to the matter of understanding the facts, but to auxiliary conditions, as for example, the interest of the press. Despite every precaution lest unauthorized reports be relayed to the representatives of the newspapers, the Fanö Conference was altogether too much in the limelight. In general, of course, the Scandinavian and Swiss press, the French, and to a considerable extent the British, were regarded by the Germans as overly hostile. This was so much the case that the German delegation protested forcibly on Wednesday, August 29th, saying in part: "It is a matter of grave concern to the German delegation to learn that confidential sessions of the Conference are being reported in a part of the world press. Such publicity has not only sensationalism in view and shows itself distinctly partisan in character, being hostile in attitude to German conditions, both in Church and politics, but also definitely seeks to influence the deliberations of the Conference itself and to create an atmosphere which precludes the freedom of expression indispensable to such discussions."

The declaration goes on to express its protest, and requests the president to employ every effort to secure an objective treatment of all disputed matters in the press. Bishop Bell agreed with the Germans that some of the papers had given a misleading impression of the Conference's discussions, and pledged himself to make an open explanation in the interests of objective and non-partisan accounts of the transactions and spirit of the Conference.

IN A SUBSEQUENT REPORT it is hoped further to deal with the very difficult matter of the German situation. Suffice it here to make a few comments. There are, in the overt facts, sufficient numbers of unpleasant instances and extraordinary principles—as for example, "the Aryan paragraph" and the use of force with regard to religious matters—which demand interpretation. Further, there is no doubt whatever of the unique quality and the amazing vitality of the Hitlerite revolution—not only in matters political but also with reference to religion. It was touch and go for months, and there is little doubt but that the alternative to Hitlerism was chaos and eventual Communism. Abnormal times evoke abnormal methods. That is simple fact. I wondered just what Cranmer might have said in justification of some of Henry VIII's acts had he been questioned by foreigners whose acquaintance with conditions was in no sense intimate!

So I close this brief account with a few quotations. For example, one rather telling speech was made by a young Englishman, student in Germany, who said he would be a "German Christian" were he German, and challenged the non-German Churches to show how they had used their "liberty" (the alleged suppression of which constituted one of the chief grievances they had lodged against Germany) in the direction of true spiritual leadership. On Wednesday Bishop Heckel, replying to Prof. Runestam (of Upsala) who had maintained that the "Church must hold itself aloof, not only from the State but also from the life of the people, in an attitude both positive and critical," said in part: "The State, according to the New Testament, represents

an institution divinely ordered, so to speak of a 'Christian' State is meaningless. Christian statesmen there may be and are, but not a Christian State. The German Third Empire (as this present régime is being called) represents the corporate will of the people. People and State constitute one single thing in Germany. The totalitarianism of the State does *not* mean absolutism, but this omni-competence ought rather be regarded as evidence of its consciousness of responsibility for all matters that concern the people and their welfare. Consequently, compulsion and freedom must alike be bound together by the State in pursuance of this aim. The State sustains the divine order. The Church for her part must enter into the external reaches of the state life of both State and people, at the same time that she has the unique responsibility incumbent upon her to proclaim the Word of God to the whole people."

Prof. Geisinar (of Copenhagen) pointed out that sin rules in the life both of the State and the people. For example, the egotisms of a people and blind mass-suggestion can easily be bound up with religious idealism. Hence can easily arise a dangerous situation fraught with the possibility of martyrdom for the Church.

The venerable Dr. Titus (of Berlin) made a moving plea for a renewed confidence in Germany. "We must learn to win trust and confidence in each other. Germany needs that very confidence in her on the part of the foreign world. For foreigners to mix into the present difficult situation in Germany is intolerable to the Germans, for foreign help can be no help to us. We only can solve the tasks we have ourselves set. We have begun our post-revolution evolution, and you must give us time. The whole German situation is wrongly envisaged by the world outside; it is laughable to us when people imagine that personal liberty can ever be done away with in Germany. We are, after all, real Germans! We are in no sense a people fallen into the hands of thieves. Today we are nearer than before to the Ecumenical Movement. The achievement of peace and equal status is the goal set by the German people."

The Domestic Missions Field

THE DEVOTED men and women who serve in the field of domestic missions are the forgotten men and women of the Church. They care not at all for honors; they expect little compensation from the Church; but they carry on because they know that they are laying foundations for the America that is to be. Building foundations since the days of Tuttle and Talbot!

These men and women are willing to invest their lives; this great Church need only invest its money. We must support them, and their successors, until their work is finished.

Self-support is the goal kept constantly before the minds of the leaders of our Church in the domestic field. In all aided jurisdictions the increase in local giving is remarkable in view of present economic conditions. One large mission district, with the problem of ministering to the people scattered over 65,000 square miles of territory, this year relinquishes 40 per cent of its appropriation as it takes its first step toward self-support. Several aided dioceses have already surrendered all askings from the general Church. In the next decade, unless tragedy occurs or our resources are further impaired, there will be marked advance toward self-support.

Under present conditions with the field undermanned little progress can be expected. If our missionaries must continue to spread their efforts over large areas, no intensive work can be done. The situation could be remedied in a short time if the men and women who have offered themselves could be sent into the field.

Nine thousand villages in the United States have no church, and 11,000,000 American children receive no religious instruction whatsoever. Since many of our leaders come from these smaller villages, we must look to the future with foreboding. New opportunities to serve America await us on every side. Our Church must do its share in guiding national life toward the highest and the best. Domestic missions intelligently and adequately supported will do much to make America Christian.

—Bishop Bartlett.

A Theological Seminary in Spain

By the Rev. Charles L. Street, Ph.D.

Headmaster, St. Alban's School, Sycamore, Illinois

IT IS A GENERALLY accepted fact that what the Church needs today is not so much more clergy as better clergy. And to have better clergy involves two things—it involves more first-rate men offering themselves for the work of the ministry and it means giving them, when they get into the seminary, more effective preparation for that work. As headmaster of a boys' boarding school I have had something to do with education, and as an examining chaplain and dean of a rural deanery, I have seen something of the younger clergy before and after ordination, and I am convinced that the seminaries are not doing as good a job as they should do with the material they have. The trouble is that the course of study in most of our Church seminaries is determined more by tradition than by intelligent effort to prepare men for the work of the Church in the middle of the twentieth century. Law schools and medical schools have pretty well gotten away from tradition-bound programs. Our theological schools, however, are still giving the same type of courses that they have been giving for the last fifty years.

Our men need something different from that. For one thing they need more training in dealing with people, which means some psychology and some clinical experience in social work. They need more training in religious education and more training in writing and speaking good English and in preaching. And, above all, they need more help in the development of their own spiritual lives. Theology, Bible, and Church History should be taught not as ends in themselves, as a sort of antiquarian research, but as helping to interpret, understand, and direct the very difficult job of getting religion across to people today. Those responsible for theological education in our Church should try to forget tradition for a while and sit down and make a clean start at the task of finding out what is needed in the ministry and of planning how the three years of seminary training (if three years be the time determined on) can be used most effectively to give our young clergymen the things which they need in order to do good parish work after they are ordained.

It is rather a pleasant diversion, when more practical activities pall, to dream about the kind of curriculum a "functional" seminary might have—to build, as it were, a theological seminary in Spain.

There are a number of characteristics I am sure the ideal seminary would have. In the first place it would be small and selective—college work would be required for entrance, as well as other indications that the candidate has the qualities which make for successful work in the ministry. Hebrew would not be taught, and nobody would be allowed to start Greek. (It is safe to say that unless a person has had enough Greek in college so that he really knows Greek, the study of the New Testament in Greek is a waste of time.)

The difference between the seminary in Spain and other seminaries would not be so much in the subjects taught as in the spirit with which they would be taught and yet the curriculum would look somewhat different from the traditional one. The course of study in a general way would be as follows: The first year would include English Bible, stressing the life of Christ, a survey of Theology, perhaps combined with the history of the early Church, and a basic course in Psychology to help the men better to understand human nature, followed by a course in Pedagogy. The second year would include a good deal of practical work, carefully supervised—some social case work with lectures, field work and conferences, and Sunday work, including Church school teaching, carefully reported on and checked by an adviser in the seminary. When I was in the seminary I struggled with a Sunday school class for two years. I had had

the seminary course in Pedagogy, to be sure, but it never seemed to occur to anybody that the department of Pastoral Theology at the seminary might have any interest in the success of my Sunday work. Also in the second year would come more English Bible and Church History, considerable work in Homiletics and perhaps a course in Christian Ethics.

SENIOR YEAR would involve less practical work and more reflection on and integration of the work already done. Philosophy of Religion and Theology, special and more critical study of certain books of the Bible and of a special period in Church History in preparation for canonical examinations, more Homiletics and some electives would make up the work of this year. Lectures and recitations would be minimized—there would be great stress on work done by the students in conference with faculty advisers. This would apply especially in sermon preparation and delivery. There would be a good course in public speaking, with plenty of time devoted to each individual student. There would be a physical examination for everybody, and special work in the gymnasium required for those who needed it. Most important of all running through the whole course would be a definite effort to develop the devotional life of each student, with conferences on personal religious problems, instruction in prayer and meditation, and in the other things that go to make a minister truly a man of God.

An effort would be made to make more effective use of the summer months. In an article on Theological Education in THE LIVING CHURCH of September 16, 1933, Dr. Crosby of Seaford, Delaware, cites the waste of practically a third of each year in vacations as one of the great weaknesses of our program of theological education in the Church at the present time and contrasts our program unfavorably with that of the Roman Church on this point. Dr. Crosby is right, but he does not seem to see that the reason for this is economic. Either the seminaries cannot afford to run twelve months a year, or the students have to get out and earn some money, or both. Certainly, if we could afford it, the summer vacation could be used much more effectively than it is by most seminarians at present. Even if it did not seem well to run the regular courses through the summer, some of the field work could well be put in at this time. The work that Dr. Keller has been doing in the summer with his group of theological students in Cincinnati is a sample of the kind of thing that might be done if it could be financed.

This type of theological education would, of course, meet with some opposition. In an article that appeared in the *Witness* this spring, the dean of one of our larger seminaries says: "By its very nature, theological education must be predominantly academic; the clinical training, or internship, should follow later, as in a medical education. I wonder if those who insist so loudly that theological students ought to spend most of their time doing parish work, or preaching, would have the nerve to urge the heads of our medical schools to set their students doing operations on Mondays or managing clinics every weekend!"

The illustration is an unhappy one from his point of view—medical students don't perform operations—but they work in the laboratory, they study anatomy, not only out of textbooks but on the dissecting table, they watch operations and sometimes assist in them. That is, their training is not academic in the sense that it is all out of books—it is definitely aimed at achieving a technique, and its method is that of a study of theories and a testing of them in practice. We need more scholarship in the Church, that is agreed. But is there not a place for one

seminary which would bring to bear the best kind of scholarship on the living problems which the clergy have to face in dealing with people? Is this not, in fact, just what theology needs if it is ever to have the vitality it once had, if it is going to come to grips with life? Catholic theology is a vast storehouse of truth, but it needs to be reinterpreted in terms of present day experience if it is to be effective in helping people to solve their problems today.

What we want is not less "academic" and more "practical" work. That antithesis is a false one. Education is one process, and we object to the type of philosophy which splits it up into "academic" and "practical" and then turns up its nose at the practical. Thinking must welcome the test of experience if it is going to get anywhere—certainly that is one of the good lessons that philosophy has taught us—and that goes for theological thinking as well as any other kind.

There are a number of people in the religious world today who are feeling after the type of thing we have in mind. Reinhold Niebuhr's discussion of Grace in the last chapter of *Reflections on the End of an Era* shows the kind of thing that can be done. The work that Miss Brisley of the Church Mission of Help and the Rev. C. Rankin Barnes of the Social Service Department of the National Council have done in their studies of the technique of pastoral work are further illustrations of the same attitude. The seminary in Spain would have a real philosophy of education behind it.

A COURSE OF STUDY of this kind would necessarily leave out some important things ordinarily included in a theological education. But after all, you cannot do much more than break ground in three years of seminary work. We must assume, on any basis, that the men are going on with some theological study after they leave the seminary. You cannot give them a complete training in three years, but the seminary should be able to get across certain fundamental ideas, to inculcate certain attitudes, and to help form certain habits. One of these fundamental ideas is that the life of a minister is not that of a scholar—it is that of an intelligent person, trying sacrificially to help other people and to bring them into touch with Christ. The theological seminary should be not so much a center of scholarship, important as that is, as a place of training. This does not mean the lowering of standards, it does not mean that we would have just one more seminary for men whose lack of training or lack of ability makes it impossible for them to go to a seminary of good academic standards. On the contrary, we would have a seminary with a new and powerful intellectual motive, that of bringing all the intelligence possible to bear on understanding people, understanding the present social situation, and understanding religion, in order to bring the Christian faith into people's lives. The Christian faith is not merely something to be intelligently understood, it is life to be lived—"The Way." A seminary that fails to train its men in the devotional life, that fails to turn them out more consecrated, with more insight into their own problems and failings, and that has not made them more sympathetic, more tactful, more unselfish, and more willing to spend and be spent, has failed in a very important part of its job.

We do not need more clergy. We need better trained clergy—and this means men who believe in God, men who have a deep loyalty and devotion to Jesus Christ and His Church, men who love people and want to help them and bring the spirit of Christ into their lives, and men who have heard these things stressed during their seminary days and have learned at least in some degree how to go about them intelligently.

PEOPLE OF THE WORLD speak not of their life with reference to what comes after it, but with reference to what can be done while it lasts. The true result of life is not what we leave behind us, but what we carry away within ourselves.

—Rev. R. M. Benson, S.S.J.E.



Churchwomen Today

Ada Loaring-Clark, Editor

IN SPITE of a year of general depression the reports of the work of women through the Woman's Auxiliary are, on the whole, very optimistic" says Miss Grace Lindley, executive secretary. Presidents find "greater devotional life"; "more emphasis on the missionary program"; "more intensive social service"; "a more efficient type of woman becoming interested"; "a desire to face the perplexing problems of this modern world in the light of Christian experience and a willingness to assume responsibility in helping to solve them." All of which is most encouraging. We find all types of missionary endeavor are not only studied but have been helped in practical ways and many dioceses have inaugurated Gift of Life committees. All dioceses have shared in the United Thank Offering and in the work of the Supply Department.

The report on Education shows that more than two-thirds of our parish branches carry on some type of educational work, either through discussion groups on missionary or other themes, program meetings, Bible classes, reading clubs, exhibits, plays, and pageants. There has also been an increase in the number of parish and diocesan libraries as well as "bookshelves," with a steady growth in the use of the lending library at the Church Missions House.

In the matter of Social Service we find a large increase in the work undertaken and a wider coöperation with community service agencies, both secular and those under the direction of churches; contributions of money, service, and supplies given to many agencies for the relief and amelioration of the suffering poor, and a more general desire to be of service.

No one thing was more emphasized than the observance of the Quiet Day for Prayer on Armistice Day, November 11th. It is suggested that this year, Monday, November 12th be observed. Our provincial representatives are ordering the leaflets for us. Dean Glasier's most helpful leaflet is also available. It was translated and used in many foreign countries as well as at home. Thousands of women made their Communion on Armistice Day and then, singly or in groups, came to the Church or kept watch at home so that there was a constant chain of prayer around the world.

HERE IS A SPLENDID IDEA for a pageant with unlimited possibilities. It could easily be adapted to other hymns. This pageant was given at St. Mark's, Fall River, Mass., when the Church school offered gifts for mountaineers.

Unique Pageant

At the conclusion of a service the hymn "Lord, Speak to Me" was presented with appropriate action for each verse. The choir sang verses 1-6. A child, representing the Church school, after prayer at the litany desk (vs. 1), went to a side entrance of the church which had been arranged as a mountain cabin, and thence led a group of children to the chancel steps. (Vs. 2) Standing "firm on the rock" of the lectern steps she reached down and helped them one by one into the chancel (vs. 3) where she taught them from the Bible. (Vs. 4) Another scholar, dressed as a Red Cross nurse, came down the aisle, went to the cabin door, and brought hence other children, one of them acting as if hurt and sick, "weary ones in needful hour." (Vs. 5) After they too had entered the chancel all kneeled at the altar rail, while the rector held aloft the Communion vessels, ministering to the "fulness of the Lord" (vs. 6), thus showing the teaching, healing, and priestly ministry of the Church. Then the children arose and sang the last verse, marching away with the choir in recession hoping to be "used" by the Lord in their turn.

The younger classes, before they presented their gifts, recited "grace" or "blessings" for use at meals, each one different, some ancient, some modern.

Notes on the Eastern Churches

By Canon W. A. Wigram

THE SOVIET GOVERNMENT has proclaimed yet another "campaign against God," declaring that they will now undertake to expel Him from the whole of Russia within three years from now, which would seem to show a grave defect of humor in those who have issued this declaration. Did not Lincoln once refer to a resolution of Congress against a comet?

Meantime, the Russian Easter has been observed in Leningrad and Moscow, where such churches as have been left for religious observance were all packed to the doors, from midnight to dawn, the crowds filling not only the buildings, but also the whole square in which each church stood. The Anti-God museums were all open that night, but empty. Easter processions were forbidden, but crowds of young and old walked the streets in orderly wise, exchanging the Easter greeting, "Christ is risen," "He is risen indeed."

The Archbishop of Poland, just over the border, is anxious to add the "Feast of the Recent Russian Martyrs Under the Soviet" to the list of saints' days in his Church, and recommends it to the observance of other autocephalous and autonomous bodies in the Orthodox communion. It would be an excellent thing—provided that it did not provoke the government in question to increase the number of those thus commemorated! It is evidence of the incurably religious disposition of the Russian, that he now has begun to revere the tomb of Lenin as that of a saint.

IN JERUSALEM, it is admitted that the *locum tenens* can get on with the election of a patriarch as soon as he desires, so far as the law is concerned. Still, however, the "Arab-speaking" party continues to put obstacles in the way, sticking fast to the principle that reforms must precede election. Members of this party hold that, unless they insist upon it, the reforms that all agree are necessary will be postponed once more as soon as the newly elected Patriarch is on the throne. It has happened before, as must be owned, but it is urged on the other side that reforms made without a Patriarch are voidable as soon as a Patriarch is elected, so that it is safer to have him chosen first. One of the few men legally eligible for the throne, to which only members of the House of the Holy Sepulchre may be elected, is Meletius, Patriarch of Alexandria. Roman Catholics are most anxious to see anyone else chosen, rather than the man whom they fear most in all the Orthodox Church, and put forward some strange accusations in the effort to prevent it. For instance, they declare the prelate to be an Anglophil, who has secured English support for his candidature by the promise of the granting of a right in the Church of the Holy Sepulchre to the Church of England! Few gifts would be less acceptable to Anglicans, we fear, nor have we any need of a chapel there, so long as Orthodox courtesy allows us the use of one of theirs on request. Other assertions are that he is supported by Greeks, which is true, natural, and blameless, and also by the influence of Freemasons. Our Roman brethren seem to see the influence of that society as habitually as our fathers once saw that of the Jesuits.

THE CHURCH IN GREECE has suffered a loss which will call for the sympathy of all friends of Orthodoxy. The Monastery of Megaspelaeon in Peloponnesus, her premier monastery and one of the most ancient in the world, was recently destroyed by fire. This house stood, as its name implies, in a "great cavern" in the mountains that look down upon the gulf of Corinth, and was said to go back in date to the fourth century, when the two monks, Simeon and Theodore, later put to death by the Emperor Julian the Apostate, came in obedience to a vision of the Panagia from Jerusalem, to find the icon which St. Luke had made of her, at the time that he visited Greece in the com-

pany of St. Paul. Under the guidance of an inspired shepherdess named Euphrosyne, the icon was found and the monastery founded.

As is often the case with Orthodox houses, only the church and the lower parts of the building, which were also the oldest, were of stone. Later ages that desired greater comfort had built up wooden rooms in a series on the top of the older structure, the whole clinging like a swallow's nest to the face of a gigantic and beetling precipice.

Naturally in a Greek climate, all wood becomes as dry as tinder, and a fire was somehow started in one of the monks' cells. A good deal of cooking is usually done there, for an "Idio-Rhythmic" monastery such as Megaspelaeon has no common kitchen or refectory. The fire spread very rapidly, and destruction was completed by the explosion of a big powder magazine! Such a thing is not a more usual adjunct to an Orthodox House than it is to a Western one, but in this case there was historic reason for its presence. The monastery was besieged by the Turks in the war of Greek independence a century ago, and defended against them most gallantly and successfully. The powder collected for the siege was kept as a memorial after the need for it had ceased, and so what saved the venerable place once has brought its destruction now. The library was destroyed, and the famous icon attributed to St. Luke was almost the only thing saved.

WE REGRET to chronicle a disagreement among the Orthodox of America, which will, we hope, soon be fully arranged.

The Presiding Bishop of the Hellenic Orthodox in the United States is Athenagoras, who was sent out by the Patriarch of Constantinople for that purpose, for all scattered and shepherdless Orthodox throughout the world are by law under his jurisdiction. A minority of malcontents, disliking the prelate, demanded his recall, and when that was refused, decided to transfer their allegiance to an "American Orthodox Church" of their own creation. Two bishops were elected, of the names of Christopher Contogeorgios and Pantelis Stanos, and these were consecrated by two Orthodox bishops who happened to be in America. These were Sophronius of Syria and Fan Noli of Albania, and it will be observed that to dispense with episcopacy and with orders was a thing unthinkable.

The regularity of the act is more than questionable for several reasons, and indeed the career of that picturesque adventurer of Albania, Fan Noli, is such as to make any ecclesiastical act of his a little doubtful from the point of view of strict canonical law! The whole proceeding has been condemned by the Synod of Constantinople, though we understand that those who have been condemned have some sort of ground if they should appeal for a rehearing of the case. For the moment, it would seem to be the duty of Churchmen in America to walk warily, remembering that there is no doubt that by Orthodox law, the sole canonical authority in the United States is the prelate who has the commission of the Patriarchate of Constantinople.

The Late Dr. Rudolf B. Teusler

IF YOU SEEK his monument, look around," is the epitaph of Sir Christopher Wren inscribed on his simple tomb in the great Cathedral of St. Paul, which he designed. A more appropriate epitaph could not be found for the late Dr. Teusler to be inscribed in the hospital of St. Luke. And looking around we should see not only the impressive edifice in Tsukiji, but also the thousands of sick persons successfully tended, the troubled hearts consoled, and the enduring friendships between countless representatives of two great peoples, all monuments to the work of this great healer.

—*Japan Advertiser.*

Books of the Day

Rev. William H. Dunphy
Editor



THE NEW ERA IN RELIGIOUS EDUCATION. By Angus H. McLean. The Beacon Press. 1934. Pp. 270. \$2.00.

AIDS TO TEACHERS of religion are very numerous this year. But this investigation of teaching helps is novel. It is to assist "teachers of Liberal Christianity in selecting materials and in understanding something of the learning process and especially to encourage them in a more fruitful use of available material and tools." There are some fine chapters on these subjects and a great deal of very suggestive material.

If anyone is looking for a manual on the technique of teaching religion without God they need seek no further. I pray that this following and concluding quotation does not indeed represent the position of Liberal Christianity: "One has the right to regard the God or NoGod controversy as purely irrelevant to the task of building up a vigorous and beautiful faith in children."

OTHERS CALL IT GOD. By Jeanette E. Perkins. Harper. 1934. Pp. 141. \$1.50.

ASTIMULATING ACCOUNT of an experiment in the religious education of children in the third grade which was made at the Riverside Church, New York. This study was built up around the natural questions of children as to origins. Secular education is rich in information about life's beginnings and changes. It is not enough for religious educators to tell the children that God is in the process. If the child is to be defended from the feeling that there is a conflict between religious and scientific accounts of creation, religious educators must take the same data that the child is made familiar with by books, museums, and movies, and lead the children to see the primary position of God in all these thrilling processes so revealed.

THE UNKNOWN GOD. By Alfred Noyes. Sheed & Ward. 1934. Pp. 383. \$2.50.

THE DATA of science are not the only data which are apprehended by man. There are other categories which do not lend themselves to scientific examination and measurement, which are no less real. Duality is inescapable but it can never be an ultimate. A philosophy to be satisfactory must embrace all of life.

The Unknown God is not only the personal *apologia* of Mr. Noyes. We rather imagine that many have traveled the road he has taken and discovered the things he has found. His central thesis is that the ultimate hypotheses of the great agnostic thinkers and the perplexed poets can always be reduced to the theological definition of one of the attributes of God. He is forced to conclude that these scientists, poets, and philosophers all testify, albeit unwillingly and unwittingly, to the reality of God.

Being thus led to theism, he has the key to an understanding of the significance of man and the need for the reconciliation of man to God. This is a spiritual autobiography of great richness, beautifully expressed, and which, best of all, arrives somewhere.

THE WAY OF CHRIST. By James Addison Thayer. Houghton Mifflin Co. 1934. Pp. 163. \$1.25.

THE WAY OF CHRIST is not only a book for young readers as its subtitle suggests. We are often appalled by the task of trying to impart the essential content of the Christian religion to people who are almost entirely ignorant of its history, background, problems, temper, and characteristic attitudes. We ask ourselves how we can give to others the grounds for our most certain faith in these simple things which we have painfully struggled for through a maze of great complexity and given ourselves to with great joy. And here we find these simple things set forward so persuasively that I believe many of those hungry for the word will receive the life-giving truth without even worrying about the reasons.

GREAT SERMONS ON EVANGELISM. Compiled by A. Earl Kernahan. Cokesbury Press. 1934. Pp. 217. \$1.50.

THESE SERMONS were all preached to stimulate Christians to the work of personal evangelism. Evangelism is defined as controlled zeal and finds its highest expression in person to person activity. All of the preachers agree that the only hope of reaching the multitudes of unchurched people is to stimulate those who do listen to sermons and value the religion of Christ to this kind of Christian action.

TWO LETTERS. By L. P. Jacks. Pp. 49. 40 cts.

UNITARIANISM OR HISTORIC CHRISTIANITY. By Herbert Hensley Henson, Lord Bishop of Durham. Oxford University Press. Pp. 50. 35 cts.

IN THESE LETTERS of Dr. Jacks to Canon Raven and Dean Dwelly and in the substance of the address of Bishop Henson to the Convocation of York, we have two brochures of a controversial nature arising out of the admission of Unitarians to the pulpit of Liverpool Cathedral. Needless to say that between the two we have a strong presentation of both sides of the matter.

THE REV. THOMAS BRAY. By the Rev. Edgar Legare Pennington. The Church Historical Society. 25 cts.

THIS IS the seventh publication of the Church Historical Society. The crying need of the early settlers in the colonies for the Church is portrayed, the activities of various agencies for meeting this need are described, and the personal influence of Mr. Bray in the cause of Christian education is traced and its effects valued.

A HISTORY OF BOLSHEVISM. By Arthur Rosenberg. New York: Oxford University Press. \$3.75.

THIS BOOK is of high value because it is written by a Communist who has had first hand knowledge of the operation of Bolshevism, which must be distinguished from Communism; and because he is a political scientist before he is a partisan. As he puts it, the problem he has attempted to solve "is scientific and not a problem of party politics." He covers the period from the time of Marx to "The First Five Years' Plan," which he does not view as an unqualified success, in fact he calls it an "official myth." In restrained language he traces the development of the movement from the time of its founder through the period of its widest attempted application in Russia under Lenin and Stalin. Although closely associated at one time with the government in Russia, Dr. Rosenberg has purposely avoided giving the book an autobiographical character, which would have been unsuitable for the task he had in view. He is not to be confused with the German Nazi leader of the same name. C. R. W.

LEADERSHIP IN GROUP WORK. By Henry M. Busch. Association Press. 1934. Pp. 305. \$2.25.

GROUP WORK is taken to mean an educational program carried on by a social agency to redeem leisure time. The writer sets forward reasons for the increasing need of this kind of activity. Widespread unemployment creates leisure and any successful economic adjustment we may make in the future will also give people a large measure of leisure time which they must be taught to use well. This is without doubt a book to be welcomed by all those who have to work with groups, in social, educational, and religious organizations.

NEVERTHELESS. Translated from the German of Dr. Paul Conrad of Berlin, Germany, by Nicholas A. Rastzki of Hobart College. W. F. Humphrey Press. 1934. Pp. 83. \$1.50.

ASMALL PART of the work of Dr. Paul Conrad. His original book contained a sermonette for every day in the year. This has only those portions which were given for the calendar Sundays and Holy Days.

RELIGIOUS BREVITIES FOR THOSE WHO THINK. By Rev. J. Coulson Skottowe. The C. W. Daniel Company, London. 1934. Pp. 27. 1 shilling.

These are indeed religious brevities, but perhaps too brief for those who think.

NEWS OF THE CHURCH

Virginia Receives Bequest for Center

Securities and Property Given by
Miss Annie R. Walker to Aid
Religious, Charitable Work.

RICHMOND, VA.—The late Miss Annie Rose Walker of Richmond, who died in the latter part of August, gave to the diocese of Virginia a house and tract of 186 acres of land in a suburban section adjacent to the city and securities valued at present at \$350,000 for the purpose of establishing a diocesan center for religious and charitable work.

While stating her bequest in sufficiently general terms to allow to the diocese a wide range of uses to which the land and its endowment can be put, she expressed the hope that the property could be used as a gathering place for clergy, especially those engaged in the rural and missionary work of the diocese, for holding retreats, conferences, and meetings of the clergy with the bishops as a means of spiritual strengthening and refreshment.

She provided in her will for the appointment of a committee, of which the Bishop of the diocese, and her rector, the Rev. Dr. Beverley D. Tucker, Jr., of St. Paul's Church, are members; to have charge of the property and work out plans for its use.

Spokane Clergy Planning District-Wide Mission

SPOKANE, WASH.—Plans were made at the conference of the Spokane clergy at the Cathedral of St. John the Evangelist September 6th and 7th for a district-wide mission on The Word of God to Us and Our Times. Most of the meetings were planned for Epiphany, 1935. The quiet day was conducted by the Very Rev. F. A. Rhea, dean of St. Michael's Cathedral, Boise, Idaho.

Parts of Famous Mosque, St. Sophia, Constantinople, Set Aside for Art Exhibit

LONDON—Ever since the Turkish government gave permission in 1931 to the Byzantine Institute of America to clean the surface adornment of St. Sophia, Constantinople, it has been generally believed that the ultimate intention was to transform the famous mosque into a museum, as the building could hardly be a suitable place of worship for Moslems once the Christian symbols on the walls were laid bare. It is now announced that the Minister of Education has decided to set aside parts of the mosque for the exhibition of Byzantine works of art.

Financial Receipts Small During July and August

NEW YORK—Receipts from the dioceses and districts during July and August were, as usual, small, according to the Lewis B. Franklin, treasurer of the National Council.

"The total for the two months was \$88,798.94, not enough to pay for the work for two weeks," he said. "However we are only \$28,935 behind as compared with last year, and the percentage of collections as compared to expectations is larger.

"Forty-one dioceses and districts are in the 100 per cent class as compared with 60 on July 1st.

"The October 1st statement will be the last one prior to General Convention. Let us all try to make it a good one."

Church Annuities Gain 147 Per Cent This Year

NEW YORK—Annuity contracts in force with the Church Life Insurance Corporation have increased, in the first six months closing July 31, 147 per cent as against a corresponding period in 1933. New contracts issued in July, 1934, represented an increase of 73 per cent over those issued in July of the previous year, compared with an increase of 39 per cent in new insurance written in the similar periods.

The jump in the popularity of annuities is attributed partly to better knowledge of the annuity principle among officials of the Church, but even more to the fact that present unsettled market conditions give a special value to the old age insurance and the expert investment counsel which the annuity offers. The annuity guarantees a larger income than even high grade investments since both principal and interest are utilized, point out the officials of the company, and the incentive of regular and certain lifelong income is particularly strong in the present period of uncertainty. Moreover, since premiums are paid in over a term of years or with funds accumulated over a period, and out-payments are also paid out over an extended period of time, dollar values are largely balanced up and dollar fluctuations eliminated.

Colorado Rectory Purchased by Government for Post Office

ALAMOSA, COLO.—The federal government has purchased the property formerly used as a rectory for St. Thomas' Church, Alamosa, for the erection of a new post office building.

Church Receives \$1,000 Bond

NEW YORK—Holyrood Church, of which the Rev. Arthur P. S. Hyde is rector, receives a \$1,000 bond, by the will of Marion P. Mulligan.

Revolutionary Move in Autumn School

Adelynrood Conference Promises to
be One of Most Important in
American Christianity Today

SOUTH BYFIELD, MASS.—The first Autumn School of Sociology under the auspices of the Catholic Congress met at Adelynrood in South Byfield, September 10th, and continued through the afternoon of September 14th. This venture on the part of some Catholic minded and socially sensitive members of the Church to parallel in this country the famous Summer School of Sociology held annually in Oxford, England, promises to be one of the most important and revolutionary movements in contemporary American Christianity.

The sessions of the school were presided over by Bishop Brewster of Maine. The chaplain was Fr. Joseph, O.S.F., whose meditations contributed no small part to the experience of those attending.

DYNAMIC FOR NEW SOCIAL ORDER

The Rev. W. G. Peck of Manchester, England, returned to the United States in order to conduct the lecture course on The Social Implication of the Catholic Religion. None who heard the lecture.

(Continued on page 368)

Arizona Wants Change in Canon on Marriage

PRESCOTT, ARIZ.—The annual convocation of Arizona adopted a resolution memorializing General Convention to change the canon requiring three days' notice for weddings. The convocation was held here from August 30th to September 3d. Bishop Mitchell presided.

The Rev. Bertram R. Cocks is clerical deputy to General Convention. Dr. H. B. Leonard is lay deputy, with V. O. Wallingford alternate.

Rev. H. H. Kelley Accepts Post of Superintendent of N. Y. Seamen's Institute

NEW YORK—The Rev. Harold H. Kelley has resigned the headmastership of Harvard School, Los Angeles, to accept the post of superintendent of the Seamen's Church Institute of New York.

The Rev. Mr. Kelley served as assistant superintendent of the Seamen's Church Institute of San Francisco from 1920 until 1922, when he was elected superintendent of the Seamen's Church Institute of Los Angeles. Under his leadership that developed from a small and inconspicuous work into the third largest of the Seamen's Church Institutes in the country. He served as its superintendent until 1931.

Council of Churches Plans Peace Crusade

Commissions Appointed as Preliminary to Movement Against War System

NEW YORK—Plans for the launching next month by the Federal Council of Churches of a "peace crusade against the war system" have been announced by Dr. Albert W. Beaven, president.

The movement, described as the most concerted effort for peace yet made by religious groups in America, will enlist the support of Churches having an aggregate membership of 27,000,000.

Three commissions have been appointed by the council as a preliminary to the campaign. They will study the "Christian basis of world peace," the problem of peace policies, and a peace education program.

Each committee will make a report of its findings at the National Study Conference on the Churches and World Peace when it meets in Dayton, Ohio, December 6th and 7th, in connection with the biennial meeting of the Federal Council.

Among the members of the three commissions are Bishop Oldham of Albany and Bishop Scarlett of Missouri.

The commissions will investigate the munitions industry, study the relations of the United States to Latin America and the Far East, investigate the existing machinery for world peace, and evolve a new definition of "Christian patriotism." They will also recommend a program of activities having as its object the strengthening of public resentment against war.

To discuss the crusade, a meeting of the executive committee of the council will be held in New York September 28th. A series of local conferences will be held during the ensuing three months by state and city Councils of Churches, as well as by ministerial associations.

An announcement sent by the Federal Council to its member denominations explained the objects of the crusade, adding: "The time has come when the Churches of America should unitedly, and with the utmost moral and spiritual energy, attack the war system and work for the world peace system."

Nebraska Church Given Lectern

OMAHA, NEBR.—All Saints' Church, here, has received a carved oak eagle lectern, a gift of Mr. and Mrs. Leonard Hurtz. Bishop Shaylor of Nebraska dedicated it September 16th. The lectern was made by the Ossit Brothers of Milwaukee and New York.

Philadelphia School Opens October 2d

PHILADELPHIA—The Church Training School of the diocese of Pennsylvania opens October 2d. The Philadelphia school has sent over 200 women into missionary fields, and has trained as many more for service in their home parishes or dioceses. Miss Ethel M. Springer is dean.

Booklet Listing Plans For General Convention Issued by Committee

NEW YORK—The Committee on General Convention has issued a comprehensive preliminary program including not only the Convention sessions but also the program of the Woman's Auxiliary triennial, information regarding other meetings almost innumerable, a list of exhibits, the courses of the National Council Training Institute, useful facts about Atlantic City, a map of the Convention area, and a plan of the Convention hall.

Revolutionary Move in Autumn School

(Continued from page 367)

tures will ever forget Fr. Peck's lucid and compelling interpretation of Catholic theology as the philosophical basis and dynamic for a new social order—a Divine Revolution. The illuminating and stimulating addresses provided the subject matter for the discussion groups which were led by the Rev. Messrs. D. A. McGregor, A. D. Kelley, and F. J. Bloodgood.

On each evening an informal talk was given; the first by the Rev. Alden Kelley of Madison, Wis., on The Colleges and Social Action; the second by the Rev. Joseph Fletcher, of St. Mary's School, Raleigh, N. C., on The Economic Morals of the New Day, and the last by the Rev. Julian Hamlin of Boston on War.

45 STUDENTS, MANY VISITORS

The school was attended by about 45 registered students and numerous visitors. Fr. Peck's lectures will be available later in book form and mimeographed copies of the findings of the discussion groups may be obtained by those interested from the secretary, the Rev. C. Clark Kennedy, P. O. Box 1861, New Haven, Conn.

At the last meeting of the school the continuation committee was instructed to make efforts to have every priest of the Church call to the attention of his congregation and the labor groups in his vicinity the official position of the Church in regard to collective bargaining as expressed in the decisions of the Lambeth Conference in 1920 and the resolutions of the General Convention in 1922.

London Cathedral Renovation And Cleaning Near Completion

LONDON—The scheme for the cleaning and renovation of St. Paul's Cathedral, which was begun about two years ago, has recently made great progress and is now drawing near to completion.

The nave, aisles, transepts, and chapels have already been dealt with. It is expected that very shortly the light scaffolding on the west side of the dome will be taken down and the whole area will be revealed in amazing beauty. Without affecting the normal weathering of the stone the mere removal of large masses of London soot and grime has restored Wren's handiwork to all its original brightness.

New Church Building Begun in Rochester

Colored Mission Raises All of Fund Needed to Complete Unit; Rev. F. L. Brown Pastor

ROCHESTER, N. Y.—Bishop Ferris of Rochester September 7th broke ground for the initial unit for St. Simon's Mission for the Negroes in Rochester in the presence of the missionary in charge, the Rev. Frank L. Brown, several clergy, and the choir and congregation of the church.

This building, costing \$20,000, will be unique in that no debt will be incurred in the erection, the members of the mission having struggled many years to collect a building fund on the slogan that when it is finished the parish is to be out of debt. St. Simon's Mission owes its origin to the late Dr. Charles R. Allison; when he was head of the Rochester Church Extension Society.

The mission's membership was raised from 60 to 200 in the seven years' pastorate of Fr. Brown.

Bishop Lloyd Warns Church of Possible Loss in Prestige

DELAWARE, N. J.—Fear that the Church will lose prestige with the present generation, and certainly with the next, if it does not exercise its leadership in the social sphere, was expressed by Bishop Gilbert, Suffragan of New York, at the Newark diocesan clergy conference here.

The conference, attended by 90 clergymen, was held September 10th and 11th at the Girls' Friendly Society Holiday House.

The Rev. Dr. Howard C. Robbins of General Theological Seminary spoke about The Preacher and His Task Today.

"Stewardship and not Socialism or Communism is the only thing one can get out of the gospels," said Dr. Robbins. "Many of us believe capitalism is better because it has considerable respect for personality, as against a rigid regimentation. But as Christians we are not bound to preach any 'isms, only the Christian ideal of stewardship: that man is responsible to God for the way he handles his individual wealth, whether much or little."

Concerning war, he said that modern war is demoniacal, being not only unhuman, but subhuman. He emphasized that the preacher's task today is not that of a Jeremiah, one of warning, but that of an Isaiah, "Comfort ye My people," to overcome the undue pessimism that has blighted men's minds and to restore hope and confidence that this great subhuman evil can be overcome by Christianity.

The Rev. Dr. Burton S. Easton of General Theological Seminary spoke on New Testament Scholarship, declaring that the present trend is away from analysis to that of synthesis.

Life and Work Council Wants New Calendar

Church Organizations Throughout
World Expected to Take up Sub-
ject of Reform

NEW YORK—Church organizations throughout the world will take up the subject of calendar reform as an important part of their future program in conformity with resolutions passed by the international organization, the Universal Christian Council for Life and Work, at the annual meeting just held at Fanø in Denmark. According to these resolutions which were proposed jointly by American and British Churches, and endorsed unanimously by continental Churches, including the German Church, Church interest is not confined to the stabilization of Easter alone but extends also to the general revision of the Gregorian calendar.

Churches throughout the world are, therefore, planning to urge upon their governments and the League of Nations the immediate passage of legislation for a new calendar.

Resolutions passed at Fanø under the sponsorship of Dr. S. Parkes Cadman, former president of the Federal Council of Churches of Christ in America, and the Lord Bishop of Chichester representing the Church of England, direct member Churches "to inform their respective governments of proposals adopted by the Universal Christian Council and of the attitude of the Churches on the subject of calendar reform."

A report was submitted by the research department of the Council which goes into the matter in great detail and recites that "there is widespread agreement among Churches on this subject and an almost unanimous attitude regarding all decisive points—member Churches expressing the urgent wish for calendar reform very soon."

Georgia Colored W. A. Delegates

SAVANNAH, GA.—The following members of the Colored branch of the Woman's Auxiliary of Georgia expect to attend General Convention: Mrs. Adelaide L. Brown, president, Savannah; Mrs. Rosa DuBignon, vice-president, Brunswick; Mrs. Anna Branham, supply secretary, Savannah; Mrs. Rose Anna Davis, Savannah; Mrs. Maria Jackson, Savannah. Alternates: Mrs. W. Jay Walker, Augusta; Mrs. Alzada Bird, Waycross; Mrs. Elizabeth Geiger, Savannah; Mrs. Annie Taylor, Augusta; Miss Bowden, Brunswick.



Altars in Atlantic City For Priests and Bishops

ATLANTIC CITY, N. J.—During General Convention sessions here an attempt will be made to provide facilities for those clergy who desire to celebrate the Holy Eucharist. The rectors of the parishes have agreed that throughout the Convention there will be celebrations daily and Sunday in each church at 7:30 and 8:30 A.M. Many celebrations at other hours may also be provided.

While it is doubtful that all who may desire to officiate can be accommodated, an earnest effort to meet the need will be made. A daily calendar for celebrants and those willing to assist them will be maintained at the Convention Hall for the convenience of bishops and priests who request the privilege of an altar. The Rev. Charles E. McCoy, of the Church of the Epiphany, Avolyn and Atlantic avenues, Ventnor City, N. J., would be glad to hear from any of the clergy desiring to make arrangements now.

Arlington, Vt., Parish

Observes Its Sesquicentennial

ARLINGTON, VT.—The sesquicentennial of St. James' parish, Arlington, was observed August 30th, by the gathering together of the parishioners and one-time members of the parish, now non-resident, to celebrate the event in an "Old Home Parish Day." Bishop Booth of Vermont and several of the diocesan clergy were present.

The day began with a choral celebration of the Holy Communion at 7:30 A.M., with the rector, the Rev. George Robert Brush, as celebrant, assisted by the Rev. Dr. S. Halsted Watkins, a former rector. In the afternoon from 3 to 5 o'clock a reception was held at the residence of Mrs. Clarence D. Gilchrist. A supper was served at 5 P.M. by the ladies of the parish at which about 150 people were in attendance. At 7 P.M. many people gathered together in the rectory where they were entertained with reminiscences by the Rev. Dr. John Henry Hopkins.

Provincial Chaplain of Community

KENOSHA, WIS.—The Rev. Canon C. Winfred Douglas was installed September 13th in the Kemper Hall chapel as provincial chaplain of the western province of the Community of St. Mary. Fr. Douglas has been associated with the sisters for some 30 years as choirmaster.

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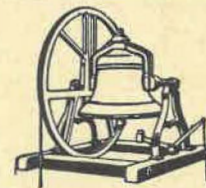
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Committee Approves Bishops' Translation

Verbal Battle Over Report Expected at General Convention in Atlantic City

NEW YORK—A verbal battle, with Bishop Manning of New York in the forefront of the debate, is forecast at the General Convention in Atlantic City over a report on the translation of bishops, which will be laid before that gathering.

In lay terms, the "translation" of a bishop means the eligibility of a bishop of a diocese of the Church to election as bishop of another diocese. It is a problem which has vexed Churchmen since the early days of the Christian faith. Practically, it presents the question: Shall one who has been elected bishop of a diocese stay put in that jurisdiction until his retirement or death; or shall he be permitted, opportunity presenting, to accept election as the head of a diocese elsewhere?

Involved in the problem are not only the age-old questions of custom and precedent, but intensely modern considerations as to the advantages to a bishop as well as to his diocese of change of conditions or locality with implications of self-interest, ambition, and a worldly desire, in some instances, of increased income. There are a score of views upon the subject, one of which is that under such a change the more wealthy dioceses would be able to command the services of the best bishops, with the possibility that the Church organization might become top-heavy.

The problem will come before the Atlantic City Convention in a report from a joint committee appointed at the Denver General Convention three years ago, to study legislation concerning the eligibility of bishops for election to other jurisdictions. By a large majority the committee reports in favor of the translation of bishops which, incidentally, is not explicitly forbidden by the canons of the Church, though there is sufficient controversy over

the point to make a decision by General Convention desirable.

At the Denver Convention a similar committee reported favorably on the project, but action was deferred in order that a more intensive study might be given to the project. At that time a vigorous minority report was presented by Bishop Manning, who was a member of the joint committee, but was unable to be present. Now, the committee reaffirms the position taken by the majority at Denver and recommends the adoption of amendments to the canon which will make the translation of bishops possible and legal, but would not make a bishop or bishop coadjutor of a diocese eligible for election to another diocese within five years from the date of his consecration.

Chicago Church School Workers Hear Plea for Better Movies

CHICAGO—Charging that modern parents use motion picture houses as parking places, nurseries, and playgrounds for their children, Mrs. Chester H. Green, state motion picture chairman of the Illinois Congress of Parents and Teachers, called upon Church leaders to help bring about better conditions in the motion picture industry. Mrs. Green addressed some 300 Church school workers of the diocese of Chicago gathered in annual conference at St. Paul's Church, September 8th and 9th.

The conference was one of the largest ever sponsored by the diocesan department of religious education with representatives from 57 parishes and missions including 35 clergy.

Lexington Conference September 26th

LXINGTON, KY.—Clergy and laity of the diocese of Lexington will hold their conference September 26th at Christ Church, Lexington. The Rev. Dr. A. M. Sherman of the National Council will be one of the speakers.

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Chicago Young People Oppose Communism

Diocesan Group Resolves to Combat Move by Keeping Alive Spirit of Patriotism

CHICAGO—An attack upon Communist tendencies in American society was voiced by young people of the diocese of Chicago at their annual summer conference at Lake Geneva. The group gathered under the sponsorship of Gamma Kappa Delta, diocesan young people's organization.

"Be it resolved that Gamma Kappa Delta, in the belief that there has been and are today Communist tendencies among a small group in this country, will combat this un-American spirit by keeping constantly alive within our organization the spirit of patriotism, and to further this endeavor by striving in our daily contacts to keep conversation in which we indulge on a rational plane," declared the group. Another resolution stated:

"Be it resolved that members of Gamma Kappa Delta, in the belief that there is a decided lack of respect for law, shall endeavor to be better American citizens by strict obedience to local, state, and national laws, and shall assist local authorities by reporting disturbances in public places caused by irrational speeches and other un-American conduct."

Milwaukee Leaders Meet September 26th

MILWAUKEE—Clergy, wardens, and vestrymen of the diocese of Milwaukee will convene at St. Paul's Church, Beloit, September 26th.

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North Texas Communicant Strength Keeps Pace With Increase in Population

AMARILLO, TEX.—The population and communicant strength of the missionary district of North Texas increase about evenly. A government census for the seven largest towns in the district shows an increase of 19,000 people at the close of 1933 over the figures of 1930, an increase of 13 per cent. The communicant strength in these towns increased 12 per cent in the same three years, notwithstanding the fact that the Church has lost in numbers in two of these seven towns whose population increase has been among the greatest.

Series of Oklahoma Conferences Will Emphasize Church's Mission

OKLAHOMA CITY—A series of five conferences for men and women will shortly be held at St. Luke's Church, Bartlesville; St. Matthew's Church, Enid; St. Philip's Church, Ardmore; St. John's Church, Oklahoma City; and the Church of the Good Shepherd, Sapulpa. These places are carefully selected as geographical centers, making it possible for at least a car-full of people to attend from every parish and mission. Nevertheless, some

will have to drive 300 miles for the round trip. The conferences will emphasize the Church's Mission to the World and to Oklahoma.

The clergy of Oklahoma will meet at St. John's Church, Norman, on September 25th and 26th, for a quiet day, to be conducted by Bishop Johnson of Colorado; a conference on the General Church Program, with the Rev. Eric M. Tasman, National Council, as the leader; and a conference on the Church in Oklahoma, led by Bishop Casady of Oklahoma.

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F. A. REEVE, PRIEST

BOSTON—The Rev. Frederick Arthur Reeve, vicar of Grace Church, South Boston, and one of the Episcopal City Mission hospital chaplains, died August 28th from pneumonia.

He was born in Ontario, Canada, in 1878, the son of William Albert and Sarah Theresa Bielby Reeve. He graduated from Nashotah House in 1900 and in the same year was ordained deacon. In 1902 he was ordained priest. He is survived by his widow.

Fr. Reeve had served on the staffs of Holy Trinity Church, Middletown, Conn., and the Church of the Advent, Boston. He was formerly rector of the Church of the Ascension, Waltham, and was later associated with St. Ann's Church, Dorchester; St. John's Church, Roxbury; St. Peter's Church, Weston, and St. Paul's Church, Natick.

Bishop Sherrill of Massachusetts, assisted by the Rev. Frederic W. Fitts and the Ven. E. J. Dennen, officiated at the funeral service in the Cathedral Church of St. Paul, August 30th. A number of the clergy, vested, attended.

W. R. SAVAGE, PRIEST

CHARLOTTE, N. C.—The Rev. William Rutherford Savage, a retired priest of the diocese of Western North Carolina, died August 5th here.

Most of his ministry was spent in this diocese, but for a number of years he was at Virginia Beach. He was the son of the Rev. Dr. T. S. Savage, a pioneer medical missionary to Liberia.

Burial was at Glendale Springs August 7th, with a number of clergymen taking part in the service.

D. F. TAYLOR, PRIEST

NEW ORLEANS, LA.—The Rev. David Franklyn Taylor, retired priest of the diocese of Louisiana, died in Houston, Texas, September 6th.

He was born in Mobile, Ala., 78 years ago. He was formerly priest in charge of St. Luke's Church (Colored), New Orleans, having held charges previously in the diocese of Texas. He came into the Church from the African Methodist Episcopal Church. Surviving are his widow and two sons.

The funeral was from St. Luke's Church, New Orleans, with the Rev. Dr. Matthew Brewster, president of the standing committee, and the Rev. John B. Boyce, priest in charge of St. Luke's, officiating. The Rev. C. B. K. Weed, the Rev. A. R. Price, and the Rev. S. L. Vail were present in the chancel. Burial was in Mount Olivet Cemetery, New Orleans, September 10th.

CHARLES A. MILLS

READING, PA.—Christ Church, Reading, the diocese of Bethlehem, and particularly

the Church Home for Children have suffered a great loss in the recent death of Charles A. Mills.

Burial was from Christ Church September 7th. The rector, the Rev. Dr. F. A. MacMillan, and Bishop Sterrett of Bethlehem conducted the service in the presence of a large congregation.

Mr. Mills was a vestryman of Christ Church, a member of the Bishop and Executive Council, secretary of the diocesan finance committee, a member of the incorporated trustees of the diocese, a member of the national committee of the Brotherhood of St. Andrew, and chairman of the executive committee of the Church Home for Children.

Bishop of Madras Gives Account of South India Union Progress

LONDON—The Bishop of Madras, in a recent number of the *Record*, gave a lengthy account of the present position of the negotiations for Church Union in South India.

Dealing with the case of persons unable to accept conscientiously the ministry of non-episcopally ordained ministers, a pledge was given that no minister should be appointed to a place where his ministrations would offend the conscience of the worshippers. The words, the Bishop says, have now been revised, and it is now declared that, so long as the pledge is not directly violated, the authorities of the Church will not consider any minister necessarily debarred from any particular post.

As the *Church Times* comments, a non-episcopally ordained minister can be appointed to an Anglican church if the congregation does not formally protest. And the Bishop of Madras omits to call attention to the important section which says that, "after this period of thirty years, the United Church must determine for itself whether it will continue to make any exceptions to the rule that its ministry is an episcopally-ordained ministry, and generally under what conditions it will receive ministers from other Churches into its ministry." That proviso leaves open the possibility of perpetuating irregularities.

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Confessions: Thurs., 5; Sat., 2:30, 5, 8.

NEW YORK—Continued

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Confessions: Saturdays, 8-9 P.M.

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Germany's Persecution of Jews is Protested

Speakers of Many Faiths Denounce Acts as Menace to Civilization

NEW YORK—The two-day celebration of the Jewish New Year ended with a meeting of the World Fellowship of Faiths, at Grace Church, during which speakers of many faiths denounced the persecution of Jews in Germany as a menace to civilization.

The Rev. Dr. Charles S. MacFarland, general secretary emeritus of the Federal Council of the Churches of Christ in America, led the attack on persecution. Explaining that there are two methods of meeting "unrighteousness," Dr. MacFarland suggested that the Jews could not be blamed for using the more drastic of the two means—a counter-attack—to fight the race hostility raging in Europe today. However, he added, sight must not be lost of the second recourse, education and persuasion.

Books Received

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

F. S. CROFTS & CO., New York City:

The National Recovery Program. Revised Edition. By James D. Magee, Willard E. Atkins, Emanuel Stein. 75 cts.

THE MACMILLAN CO., New York City:

Dew On the Grass. By Eliued Lewis. \$2.50.

Europe Between Wars? By Hamilton Fish Armstrong. \$1.25.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Men Who Stood Alone. By Mary Jenness. \$1.00.

Men Who Stood Alone. Teacher's Guide. By Mary Jenness. 90 cts.

ROUND TABLE PRESS, New York City:

Intolerance. By Winfred Ernest Garrison. \$2.50.

PAPER COVERED BOOKS

AUSLIEFERUNG FUR DEN BUCHHANDEL, Berlin, Germany:

Die Kirche und das Staatsproblem in der Gegenwart. 1934. \$1.00.

GEORGE W. JACOBS & CO., Philadelphia, Pa.:

"The Roman Fever." By a Priest of the Diocese of Pennsylvania. 25 cts.

IVY LEE, New York City:

The Problem of International Propaganda. An Address by Ivy Lee.

W. KNOTT & SON, LTD., London, England:
Eastward Position. By H. A. Wilson.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Who's Who in the General Convention of the Episcopal Church. 1934. Compiled and edited by Clifford P. Morehouse. \$1.25.

The Christian Life of Faith, Love, and Duty. The Pastoral Series. By Robert S. Chalmers. \$1.10 in paper, \$1.35 in cloth.

Men and Women. By Mary Willcox Glenn. Tract No. 10 in *New Tracts for New Times.* 10 cts.

JOSEPH F. WAGNER, INC., New York City:
Franciscan Studies. By Marion A. Habig, O.F.M., A.M.

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ANNOUNCEMENTS

Died

SEABURY—At her home in Tacoma, Washington, in the 91st year of her age, ISABELLA WOODWARD SEABURY, widow of the late Samuel Seabury of Peoria, Ill., passed away September 3, 1934. Surviving her are two sons, four daughters, and nine grandchildren.

Memorial

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NOTICE

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Bishop Hulse Praises "Morro Castle" Sailors

Memorial Service in Church Institute Chapel for Lost Seamen Attended by Relatives

NEW YORK—Bishop Hulse of Cuba, who with Mrs. Hulse is recuperating in St. Luke's Hospital from the effects of the *Morro Castle* disaster, issued September 14th the following statement, in praise of such members of the crew as he saw on D deck in the stern of the ship. It was from this deck that the Bishop and Mrs. Hulse slipped down ropes into the water, from which they were picked up exhausted. Bishop Hulse said:

"There were very few sailors on that section of the ship, but those who were there did their duty magnificently. One petty officer took his own life-belt and gave it to my wife and showed her how to fasten it. There were no life-boats on that side of the deck, so the crew fixed tow lines so that the passengers could slide down. The able-bodied seamen, stewards, and waiters fought the fire and smoke with intrepid courage. There was no panic. We slid down the ropes into the water and were picked up by a life-boat from the *Monarch of Bermuda*. I saw no seamen get off that deck until all passengers were safe in the life-boat. Then they slid down the ropes and joined us. The life-boat stayed close to the side of the *Morro Castle*, looking for bodies after all the living in sight had been picked up."

A memorial service for the 42 members of the crew of the *Morro Castle* who lost their lives in the disaster was held on the evening of September 16th in the chapel of the Seamen's Church Institute. Relatives and ship-mates attended. The Rev. Samuel M. Dorrance, rector of St. Ann's Church, Brooklyn, and one of the vice-presidents of the Institute, made the address. The Rev. David McDonald, chaplain of the Seamen's Church Institute, officiated.

Chicago Church Institutions In Need of Funds for Winter

CHICAGO—Anticipating heavy demands upon Church institutions during the coming winter, a joint appeal for funds has just been dispatched by the Cathedral Shelter, of which Canon David E. Gibson is priest in charge, and Chase House, of which Deaconess Helen M. Fuller is head resident.

"Here are two conspicuous examples of the Church facing daily and bravely and skillfully the call to Christ for help from the desperately poor," says Bishop Stewart of Chicago in the appeal. "To scientific up-to-date method is added that loving Christian personal touch which redeems and restores and makes all the difference."

The Cathedral Shelter during the past year has served 69,000 meals to needy persons, provided clothing for 10,000, lodged 26,500, given financial aid to 6,500, administered baptism to 351, granted 27,555 office interviews, and registered an attendance of 63,000 at its various services.

Chase House serves a neighborhood of 20 nationalities; operates a branch library which circulates 20,000 books a year; sponsors clubs which have an enrolment of 7,000; sponsors a nursery school for children, and gives specific relief to hundreds of families. The joint appeal is for \$50,000.

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Canon Bell Conducts Mission

PROVIDENCE, R. I.—The Rev. Dr. B. I. Bell, canon of the Cathedral of St. John here, conducted a teaching mission from August 26th through September 2d at Trinity Church, Newport. The Rev. Stanley Hughes is rector.

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