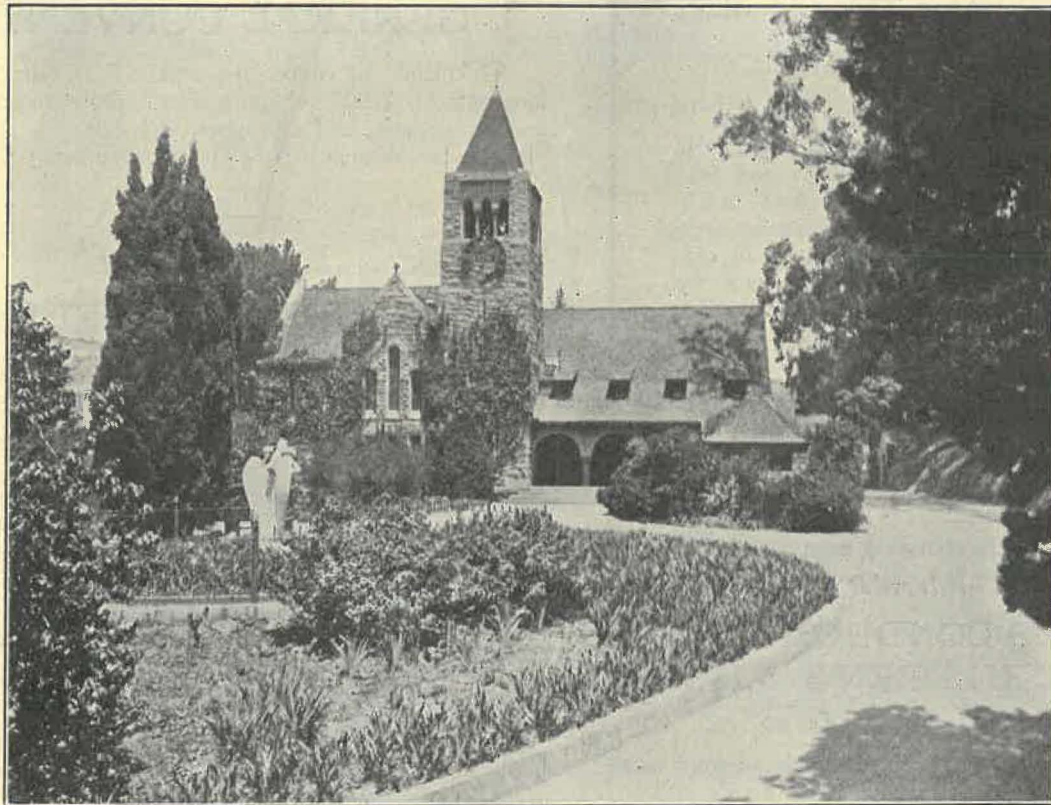


The Living Church

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(See page 402)

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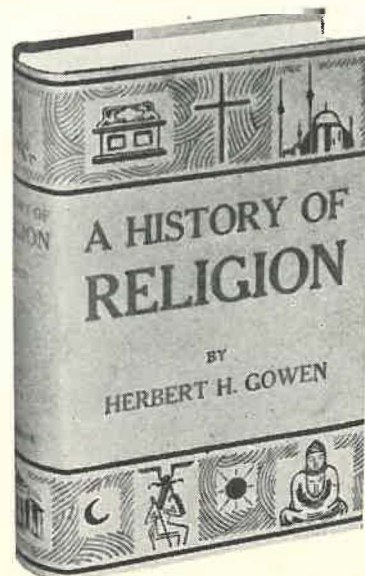
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The Living Church

Established 1878

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

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Church Calendar



SEPTEMBER

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

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

- 8. St. Mark's, Des Moines, Iowa.
- 9. St. Matthew's, Los Angeles, California.
- 10. Annunciation, Philadelphia, Pa.
- 11. Mission of the Resurrection, Baguio, P. I.
- 12. St. Clement's, Philadelphia, Pa.
- 13. St. Mark's, Jersey City, N. J.

Clerical Changes

APPOINTMENTS ACCEPTED

AGNEW, Rev. DAVID S., formerly missionary in charge of St. John's Church, Chesaning, and St. John's Church, Durand, Mich.; to be in charge of Trinity Church, St. Clair Shores, Mich.

BAYNE, Rev. STEPHEN F., Jr., formerly curate at the Chapel of the Intercession, New York City; to be rector of Trinity Church, St. Louis, Mo. Address, 4005 Washington Ave.

BLYTH, Rev. W. S., formerly missionary in charge of Trinity Church, St. Clair Shores, Mich.; has been appointed to St. James' Church, Detroit, and St. Martin's Mission, Five Points, Mich.

BURKE, Rev. HARRY TAYLOR, deacon, to be in charge of Epiphany Church, Kingsville, and Church of the Advent, Alice, Texas (W.T.). Effective October 1st. Address, Kingsville, Texas.

CHAPMAN, Rev. EUGENE M., formerly in charge of St. John's Chapel, Dunton, Jamaica, L. I., N. Y.; to be in charge of St. Mary's Church, Mohegan Lake, N. Y.

HARRISON, Rev. BENJAMIN I., formerly curate at the Church of the Advent, Boston, Mass.; to be rector of that church, effective October 15th. Address, 28 Brimmer St.

HUMPHREYS, Rev. ROBERT FLETCHER, S.S.J.E., formerly assistant at the Church of St. John the Evangelist, Boston, Mass.; to be assistant at the Church of the Advent, San Francisco, Calif., effective October 7th. Address, 162 Hickory St.

LITCHMAN, Rev. FREDERICK WILLIAM, assistant at Grace Church, Ottawa, Kans.; to be deacon in charge of that Church, October 31st.

MASON, Rev. JOSEPH C., priest in charge of Epiphany Church, Honolulu, Hawaii; also to be master at Iolani School for Boys, Honolulu.

MOORE, Rev. HENRY B., formerly in charge of St. Paul's Church, Tombstone, Ariz.; to be vicar at St. Andrew's Church, Phoenix, Ariz. Address, 2117 W. Jefferson St.

PHILLIPS, Rev. WENDELL, formerly assistant chaplain to college students at Columbia University, New York City; to be rector of Trinity Church, New Rochelle, N. Y. Effective October 1st.

PLATTS, Rev. EDWARD, formerly assistant at All Saints' Church, Pontiac, Mich.; to be rector of St. Jude's Church, Fenton, Mich.

SMITH, Rev. ROBERT D., to be in charge of St. John's Chapel, Dunton, Jamaica, L. I., N. Y.

STONE, Rev. WILLIAM S., formerly rector of Holy Trinity Church, Gainesville, Fla.; to be rector of Grace Church, Morgantown, N. C. (W.N.C.). Effective October 1st.

SWEETSER, Rev. ROBERT F., formerly rector of St. Andrew's Church, Newcastle, Maine; to be curate at the Church of the Advent; Boston, Mass., effective October 15th. Address, 28 Brimmer St.

ZEIS, Rev. HAROLD C., rector of St. Paul's Church, Steubenville, Ohio; is also rector of St. Stephen's Church, Steubenville, Ohio. Address, P. O. Box 323.

NEW ADDRESSES

DALE, Rev. OLIVER B., S.S.J.E., formerly 144 W. 47th St., New York City; The Church of the Advent, 162 Hickory St., San Francisco, Calif. Effective October 1st.

KELLEY, Rev. HAROLD H., formerly 2277 So. Hobart Blvd., Los Angeles, Calif.; 40 Fifth Ave., New York City.

SEDGWICK, Rev. THEODORE, formerly St. Paul's Church, Rome, Italy; Sharon, Conn.

RESIGNATIONS

BIGELOW, Rev. NATHANIEL, as priest in charge of Grace Church, Ottawa, Kans. Effective October 31st.

DREW, Rev. CHARLES P., as vicar of All Saints' Church, McAlester, Trinity Church, Eufaula, and Trinity Church, Hartshorne, Okla., due to ill health. To be retired.

WARE, Rev. WALTER W., as rector of St. Paul's Church, Savannah, Ga., on account of illness, as the result of over-work and climatic conditions. Address, Media, Pa.

ORDINATIONS

PRIESTS

MILWAUKEE—The Rev. EDWARD THOMAS TAGGARD was advanced to the priesthood by Bishop Booth of Vermont, acting for Bishop Ivins of Milwaukee, in the Bishop's Chapel, Rock Point, Burlington, Vt., September 14th. The Rev. Wal-

lace J. Gardner presented the ordinand and also preached the sermon. The Rev. Mr. Taggard will be vicar at the Chapel of the Intercession, New York City. Address, 550 W. 155th St.

WEST MISSOURI—The Rev. WILLIAM AARON DRIVER was advanced to the priesthood by Bishop Spencer of West Missouri, in Trinity Church, Independence, Mo., September 21st. The ordinand, presented by the Rev. Oliver F. Crawford, will be priest in charge of Trinity Mission, Independence, with address at 625 W. Maple Ave. The Bishop preached the sermon.

DEACONS

HONOLULU—GEORGE SHANNON WALKER was ordained to the diaconate by Bishop Littell of Honolulu in Christ Church, Kealakekua, Kona, Hawaii, August 26th. The candidate was presented by the Rev. D. Douglas Wallace, and the Bishop preached the sermon.

KANSAS—JAMES W. BRETTMANN and VIRGIL PIERCE STEWART were ordained deacons by Bishop Wise of Kansas in St. James' Church, Wichita, September 2, 1934. The Rev. Joseph Chillington presented the candidates, and the Rev. Samuel E. West preached the sermon.

The Rev. Mr. Brettmann will continue his studies in Sewanee, and the Rev. Mr. Stewart has charge of Epiphany Church, Sedan, and St. Matthew's Church, Cedarvale, Kans. Address, Sedan, Kans.

UPPER SOUTH CAROLINA—MAX WHITTINGTON was ordained to the diaconate by Bishop Finlay of Upper South Carolina in the Outdoor Chapel, Kanuga Lake, N. C., September 5th. The candidate was presented by the Rev. James B. Brown, and the Rev. T. E. Devlin preached the sermon.

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"Church Unity in California"

TO THE EDITOR: I am not "springing to the defense" of Bishop Sanford, my friend and neighbor, whose action at Lone Pine in the Owens River Valley you criticize in THE LIVING CHURCH of September 8th. He is more than able to take care of himself.

My purpose in writing is not to defend him but to point out two most important matters which apparently (for I know nothing more of the arrangement than the facts which you adduce) must have influenced his action; but which your editorial seems to overlook.

The first is that his primary responsibility to his people and the community is pastoral. "My wish" he says "has been to secure for the community pastoral care which I am in no position to furnish." If he cannot afford to keep a clergyman of this Church in the community and it is too remote to send one in for visits often enough to shepherd the people, what is he to do? He cannot ignore the fact that there are other Christians in the community who have the same problem as well as the same faith. He must face the realities of the situation and for the sake of his people make the best of its difficulties even if it means stretching the interpretation of a canon. The canons are made, or at any rate supposed to be made, for man and not man for the canons. This case in a small way seems analogous to the question of the Sabbath in our Lord's day.

The second matter concerns the Communion. Bishop Sanford has not surrendered his right of visitation. He purposes to give our people their Communion as often as he can. He sanctions their receiving it at other times if they desire from the Methodist minister.

Now this is just such a situation as the last Lambeth Conference contemplated. This Church in America has "set forth" no principles to guide action in this case. It rests therefore with the discretion of the Bishop. The bishops at Lambeth evidently did not think that the whole Anglican communion was compromised by their action in admitting that under circumstances precisely like those at Lone Pine our people might properly receive Communion in this way. They did not believe that the Anglican approach to unity was jeopardized by such occasional action.

I cannot imagine that this attempt to exercise one's pastoral responsibility in a difficult situation is to become the *causa célèbre* which you fear or hope (I am not sure which). But I wish it might. The discussion would perhaps help us to clear away some of the mists of an ecclesiasticism which refuses to see facts. It might help us, further, to persuade some of our brethren that it is not and cannot be Christian to refuse consistently to be found where Christ seems glad to go.

(Rt. Rev.) EDWARD L. PARSONS,
San Francisco. Bishop of California.

Lectures Misrepresented

TO THE EDITOR: Kindly permit me to state through your columns that the views attributed to me in the Chicago Tribune of September 8th entirely misrepresent what I said in my lectures at Tower Hill, Michigan. When I said "Much of

Christian ethics seems—to many of our contemporaries—little more than the whims and vagaries, not to say the bitter prejudices and sharp bigotries, of Mrs. Grundy," the news reporter left out the words "to many of our contemporaries." The omission of these words of course entirely altered the meaning of the statement.

I am asking the favor of space for this letter, since a number of persons, I find, living far from Chicago, have taken at face value the newspaper account of my addresses. The situation is as embarrassing to my Congregational hosts as it is to myself. I regret this particularly, since they were in no sense responsible for the misrepresentation. (Rev.) FREDERICK C. GRANT.
Evanston, Ill.

Personalizing Missions

TO THE EDITOR: I have just been reading your editorial of August 25th about the budget problem which faces General Convention, and your estimated need of a minimum 20 to 25 per cent increase in the Church's income. It moves me to put down on paper an idea that has come into my head, and send it to you. If it be but the useless impertinence of an outsider, it can be ignored and forgotten. But there is just a chance that it may be of some use to the Church that I once served and learned to love; so here it is:

Here in England, as you know, our missionary work is done by different societies, each looking after its own bit of the mission field and enlisting its own body of supporters. With you, the Church as a whole is its own missionary society: the parishes make their contributions to the central fund, which are then disbursed according to the budget. Theoretically I have no doubt that your system is right; but practically it is ours that gets the money, since human interest is more readily aroused on behalf of some particular piece of work than of a general fund. So, I ask myself, is it possible to combine the theoretical soundness of the American system with the practical efficacy of the English? I believe it is, on some such scheme as the following:

1. First fix a certain sum to be taken as a unit, both for contributions and for expenditure. Suppose, for the sake of illustration, that the unit were \$50. Then a parish with a quota of \$50 a year would be a one unit parish; one with a quota of \$1,500 a thirty unit parish. A piece of mission work requiring expenditure of \$50 a year would be a one unit piece of work; one requiring \$2,000 a forty unit piece of work. And so on.

2. Survey the mission field, foreign, home, and domestic, and divide it up into sections. Tabulate these sections, showing the number of units in each. Then tabulate the parishes, showing the number of units in the quota of each.

3. Allot to each parish certain definite patches of the mission field of which the units equal its quota units. Where possible, let every parish have a bit of foreign field, a bit of home field, and a bit of domestic field, so chosen that their sum total of units equals its quota unit.

4. Let each parish be given to understand that it has a definite link with and responsibility for the work of the patches allotted to it. Let every missionary know of

the parish or parishes thus interested in his work, to whom he will report when he goes home on furlough.

Now, sir, I believe that such a scheme would maintain the sound American principle, in that it would be the Church as a whole which laid upon each parish its responsibility for certain work, and was the agent for transmitting its help. But I believe also that the interest aroused by this linking up of givers with definite pieces of work supported would do more than anything else in the next three years to bring about the increase of income that is necessary. . . . (Rev.) LEONARD HODGSON,
Canon of Winchester.

Winchester, England.

Moratoriums a Mistake?

TO THE EDITOR: Is it possible that the American branch of God's Holy Catholic Church is going to make the serious mistake of attempting to controvert the will of God? We hear much about moratoriums on ordinations. Can we not learn a lesson from material life? Our nation has this year destroyed many of God's blessings in the "plowing under of crops" and the moratorium on sowing, with which when duly harvested God has heretofore so wonderfully provided for man. As a result He has apparently seen fit to punish us for our unnatural and unspiritual laws and now we face a famine. Admittedly we did not have too much, but our problem was and is to get the food (God's gifts) to the consumer (His people). We have tried to controvert His will. The winter promises to bring punishment.

Now the Church threatens to discontinue ordinations. Fr. McKim is right when he says that ordination "is an undeniable right to young men to answer a Divine Call" (L. C., August 25th). Will we shut our ears to God's voice, choke it off from those to whom it is directed? If so may we not soon face a spiritual famine in which we shall be starved for God's means of grace—the sacraments? Heavenly food may well be lost by an unholy controversion of His will, even as has been the earthly food. Let us take warning from the experience of our unfortunate brethren in the Church of Finland, which, without an episcopate today, as a result of such neglect, is no longer a Church. Without the priesthood we have no Church and no sacraments and without such Christians starve.

The problem is not one of too many priests, but of getting them to the cures which need ministering. "The harvest truly is plenteous, but the laborers few."

(Rev.) JOHN QUINCY MARTIN.
Gibbsboro, N. J.

The Church's Responsibility

TO THE EDITOR: In your issue of August 11th, Bishop Sterrett's brief article upon The Church's Responsibility makes this ringing challenge:

"Whenever and wherever we are faced with an issue that means a choice between the serving of humanity and any other object whatsoever, then the Church must speak, no matter what the cost."

There is more than a ton of dynamite in that challenge. And its explosive force can be readily applied. For if we trace the cause of our economic paradox—widespread poverty in the midst of superabundance—we can easily find it in our modern banking system. That system is shamelessly dis-serving humanity and holding up millions of dollars belonging to the people. This is greatly deplored by honest bankers, who individually cannot remedy the evil.

But the Church can. If she will open her

Bible, its light will reveal the truth that our whole banking system is founded upon a forbidden economic practice; that the exacting of interest on money is absolutely condemned. Indeed, interest is classified by the Old Testament prophets with murder and adultery—the triple alliance which brought Jerusalem to its ruin in 600 B.C.

Turning to the New Testament we find the greatest Authority defines interest as the unjust gain of one who "reaps where he has not sown" (St. Matthew 25).

Strange to say, some men profess to see in this chapter an endorsement of the usury practice. Such is a pitiable misinterpretation, roundly condemned by the fact that the early Church definitely forbade interest. The Church then gave way to the financier's demands, on the ground of "expediency." She forgot that it was "expediency" which crucified Christ. He had denounced the profiteering hierarchy as a generation of "vipers"—for the Hebrew word for interest means "to bite like a serpent."

May we respectfully request Bishop Sterrett to carry this dynamite to the General Convention? Then, if it is definitely applied, we will set off one of the grandest explosions that have ever cleansed human history. (Rev.) JAMES L. SMILEY.

Annapolis, Md.

"The Church and Public Libraries"

TO THE EDITOR: I was interested in reading the article *The Church and Public Libraries*, by Alexander B. Andrews (L. C., August 25th).

While in my local library recently, I noticed that there were very few periodicals of any kind in the magazine rack, and only two of a religious nature: a Lutheran and a Christian Science magazine.

I asked the librarian if she would like my copy of *THE LIVING CHURCH* if I sent it to the library each week after I had read it. She replied that they would be very glad to have it, as they were unable to purchase many periodicals because of their reduced appropriation.

I would rather buy them a subscription and thereby help you too, but as this is financially impossible, I feel at least as if some persons may read about our Church who otherwise would have no opportunity to do so. MIRIAM J. STEWART.

Brooklyn, N. Y.

The Rev. W. S. Pond's Letter

TO THE EDITOR: I am inclined to write you and the readers of *THE LIVING CHURCH* about the amazing and curious letter of the Rev. Walter S. Pond in the issue of September 1st, in the matter of the three days' requirement about marriage. He says that in a week four men applied to him for marriage—two "Episcopalians" as he terms them, one Roman Catholic, one Christian Scientist. He felt that he could not marry the two "Episcopalians," on account of the three days, and so sent them to a "minister"; the Roman Catholic and the Scientist he did marry. Why could he marry people out of his own religion, without the three days' lapse, when the three days apply just as much to the priest as to the two people being married?

Again, why could he send two couples to a "minister" not of their religion, with whom they should have nothing to do in the first place, just to evade the canon? He does not state that in these two cases there was any accident, like that which he later speaks of (it seems to me that accidents such as he instances are very rare, and should not deter the Church from an eminently wise rule).

There lies at the root of this particular

group of difficulties or supposed ones, the cardinal matter of marriage and its relation to the Church; and the relation to the community of souls of one of our clergy.

1. Christian marriage is the joining of two persons capable of contracting that relationship; the officiating priest does not marry, nor do the witnesses—the people themselves contract marriage.

The Church has taught us that it is seemly and wise to come to it for our marriages to be blessed. When we send our people away to a "minister" who, frankly, as a matter of fact, has no power to bless, or would say that he had, we stultify ourselves and our religion. When we marry Roman Catholics we almost inevitably put a stumbling-block between them and the only religion they will ever practice to the end of their lives; it is, in such a case, a tremendously serious step to take; it is not just "putting one over" on the local Roman Catholic authorities. In the case of the Scientist, there is no possible good reason for giving the marriage our blessing, when they will never receive any other benefit of its grace, nor wish for any other sacrament. By the way, the Roman Catholic probably, but not surely in every case, had been refused marriage for some good reason in his own Church.

2. A priest stands in the community to represent and to serve the Church and human souls. He deals with spiritual powers and spiritual truths; he is not just an "Episcopal minister," a certain brand of mild and foolish social service zealot, to do anything asked without instructing those who come to him, asking for what he has to give. People, frankly, must play fair with sacramental grace; they must recognize the loving and compassionate God in it, must adhere to Him and His religion if they are to feed and wash themselves at His feet and listen to His voice.

It may be said in all kindness that it is no kindness to shower on indiscriminate souls, untaught and undisciplined, the unspeakable riches of grace, for which they are not prepared, or with which they cannot cooperate. So a priest is not a "minister" in any sense (except the rubrical sense in the Prayer Book, where any of the three orders are thus termed), but a man set apart to deal with sin, and to bring the Person of our God, the Incarnate Saviour, into our lives; to share in our Lord's Passion himself, and if it be His Will, to suffer his own heart to be broken for his fellow men; and lastly, to try the most difficult task of saving his own soul. (Rev.) PAUL ROGERS FISH.

Elizabeth, N. J.

New York's Fresh Air Fund

TO THE EDITOR: One of New York's oldest agencies of mercy has this summer provided 2,209 vacation periods of two weeks in length to tired women and children, a larger number than ever before in its 102 years of existence. Many of them were kept longer than two weeks because of their physical condition.

They went to Sarah Schermerhorn House at Milford, to Wiltwyck, West Park, and to Rethmore Home at Tenafly, N. J. They were sent by the New York Protestant Episcopal City Mission Society.

As a member of the board of managers, I am especially pleased. As someone who is interested in health care of children, I feel that the society has rendered a great community service. Many of these people were so anemic from trying to live for months on inadequate relief, that country care and regular feeding were absolutely essential, if they were not to become permanently public charges.

The last party of 393 was sent, in spite of

the fact that the society had not received donations to pay for their care.

This has created a serious financial problem.

It is hoped that some people who have not as yet contributed to the Fresh Air Fund will send a donation to Eugene W. Stetson, Treasurer, 38 Bleecker street, New York. New York City. BETH KERLEY.

"Transfers and Lost Members"

TO THE EDITOR: The article in *THE LIVING CHURCH* of August 25th regarding transfers and lost membership seems much too serious and detailed in intention to be allowed to pass in silence. As a vestryman of some ten years experience and as a communicant for a good many more I wish opportunity for criticism of the above named article by Miss Schutt. In the first place any person received through the sacramental means of baptism and presumably confirmation, is both a "member" and a "communicant" of the Holy Catholic Church regardless of codes and canons and actions of conventions. Such persons remain members and communicants unless expelled, or excommunicated, by proper ecclesiastical authority and are entitled to the sacraments of the Church.

I am not a lawyer and speak subject to correction but it appears to me that the proposed revision of Canon 42, particularly Section ii, paragraph two, amounts in fact to an effort at excommunication since it speaks of "restoration to communicant status," with the unavoidable implication that someone not very clearly designated has attempted to deprive, that is excommunicate, otherwise innocent persons from Church privileges and obligations. It is impossible to "restore" a person to something unless he has previously been deprived of it. Perhaps the proposed revisions intend to refer to "parish membership" rolls instead of communicant; a highly important distinction about which the proposal in question leaves us in ambiguity. This implied threat of deprivation of sacred communicant rights and status has an unpleasant flavor about it, as well as being of doubtful legality. . . . Since certain parish priests have exercised rather freely their presumed right to purge their rolls, or visiting list, or "membership" lists, of presumed deadwood (which it sometimes isn't) why is it considered necessary to draw up this elaborately meticulous code? There are cases on record, perhaps a great many, in which persons have been automatically excluded from parish rolls "entirely independent of any one's desire in the matter" as recommended in Miss Schutt's article. The resulting natural human resentments and quarrels far offset, in my own opinion, any possible good accomplished by such arbitrary actions.

Somewhat the same criticism applies to the proposed "registration system." Does any one really seriously believe that American Church members are going to carry around with them little cards as signification of communicant membership and rights? If so then such person must have a very curious conception of at least the masculine portion of the community. I am personally aware of attempts to carry out card systems which have fallen of their own weight; hence my rejection of this plan. It smacks of the efficiency expert a mile off.

Anyone who has to do with budgets, assessments, and apportionments has often sighed for a really accurate estimate of both parochial and national membership, but after all it is not one of the most vital problems in front of us. . . .

In all such membership and parochial problems it has always seemed to me far more important to hold on to people to the

limits of patience and even beyond, rather than to seek new ways of casting them out. A few pounds of increased spiritual energy, patience, tolerance of the tares in the wheat, and education are, in my humble opinion, worth tons of codes and canon law.

FREDERICK EHRENFELD.

Hamilton Village, Philadelphia.

Clergy Unemployment Insurance

TO THE EDITOR: There has been a good deal of correspondence appearing in your columns relating to the unemployed clergy. With very few exceptions there have been no practical suggestions for the solution of the problem. Instead, correspondents have gone into questions relating to placement, the diaconate, and many other problems which, while interesting in themselves, do not in any way help the priest who is now unemployed.

One recent correspondent made the suggestion that the support of the needy clergy be a first charge on the funds of the diocese. While this suggestion has its merits it will be seen at once that this throws the burden onto the shoulders of the laity. It seems to me that the burden, and it ought not to be a burden, should rest on the shoulders of the clergy, and that the solution of the problem is to be found in the establishing of an insurance fund from mandatory contributions by the clergy.

I believe I am right in saying that the Pension Fund assessments now amount to about \$1,000,000 a year. This represents 7½ per cent on an income of \$14,000,000 per annum. Now if we deduct \$4,000,000 as representing rectory allowances, this would give the clergy a cash income of \$10,000,000 a year. Three per cent of this amount would give an income of \$300,000. Supposing that there are 500 unemployed clergy, this would give them \$600 a year, or \$50 a month. Now \$50 a month is not a large income, but it would be something, and would at least prevent men from going onto relief rolls or becoming objects of charity.

It will be seen, of course, that the heaviest burden will fall on the men with the smaller stipends, for it is harder for a man with \$1,000 a year to give up \$30 than it is for a man with \$2,000 a year to give up \$60, or a bishop with \$10,000 to give up \$300; but a little thought will show that \$30 a year is less than ten cents a day, and ten cents a day is not a very large contribution to such an insurance scheme. If men knew that by making such contribution they were assured of an income when they "lost their parish" I think there are very few priests who would not be willing to make such contribution. Some form of social insurance is undoubtedly coming for industry; why then should the clergy not be willing to establish some form of social insurance for themselves?

The clergy who are unemployed are largely involuntarily so. They have no desire to be idle, they want to do the work for which they have been trained and ordained, but when it comes to a question of securing such work they are practically helpless. Appeals to the Bishop or to the brother clergy for help in the matter of finding work finds the Bishop and clergy, as one priest recently put it, "at sea." Meanwhile the unemployed clergy are still unemployed. . . .

Bishops and clergy who are secure in their tenures have little cause for worry, but does this relieve them entirely of all responsibility in the matter? While there may be no legal responsibility for the care of the brethren, is there not a moral obligation? Industry and governments in many countries have decided in the affirmative, and have made the moral obligation a legal one. Should it be necessary to force the clergy to recognize a corresponding obligation. I

think it would be unfair to make the support a direct charge against diocesan funds, but I cannot but believe that it would be entirely fair to make such support an obligation of the clergy, bishop, priests, and deacons themselves. I think perhaps the clergy would then be interested in learning who the needy clergy are and perhaps be less indifferent to their needs, and at the same time assure themselves of some support in their own time of need, if such a day should come for them.

(Rev.) H. HAWKINS.

West Yarmouth, Mass.

White Linen Vestments

TO THE EDITOR: We are sometimes told by some of our "advanced" men, and I have seen it stated in print, that a white linen eucharistic vestment or chasuble is not really a vestment or chasuble, but merely a surplice without sleeves.

The idea that a vestment must depend upon the thickness of the cloth is surely a mistaken one—just as mistaken as the idea which some people have that a wafer is not really bread on account of its being very thin.

Here is a fact which I think should settle the matter. White linen vestments are in use in the Orthodox Eastern Church—though to what extent I am not aware.

About thirty years ago I attended the Divine Liturgy in the Greek Orthodox Church in Lowell, Mass. I was only a short distance from the altar. The celebrant wore a white linen chasuble of the Eastern pattern.

Only a few days ago, August 15th—feast of the Falling Asleep of Blessed Mary (as the day is called in the Eastern Church)—I attended the Liturgy in the room fitted up as a chapel of the Greek Orthodox Church

in this city of Halifax, and the celebrating priest wore a white linen chasuble. My Greek friends inform me that such vestments are frequently used in their communion.

W. E. ENMAN.

Halifax, N. S.

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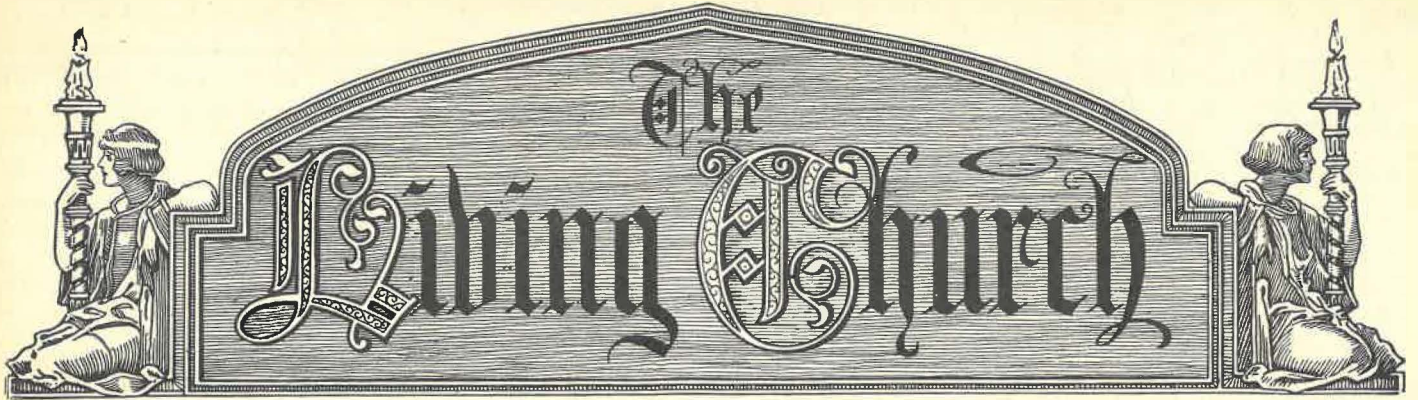
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EDITORIALS & COMMENTS

Problems of General Convention

(Continued)

8. Problems of the Clergy

THE specifically clerical problems with which the Church is faced may be grouped under four heads: Ordinations, Placement and Removal, Salaries and Unemployment, and Retirement. All of these have been discussed at length in the columns of *THE LIVING CHURCH* and other Church papers and it is impossible to do more in the space of this editorial than to summarize some fundamental conceptions under each heading.

ORDINATIONS

THE question of ordinations is of very great importance because the exercise of greater care in accepting postulants and candidates and in ordaining men to the sacred ministry would go far toward the solution of such problems as misfits in the ministry, clergy unemployment, and the like. Let us state at the outset that we have no sympathy for the view that there should be a moratorium on ordinations. The Church never needed new blood of the best type in her ministry as much as she does today. We regard it as one of the most hopeful signs of the time that God is manifestly calling so many young men who are alert, vigorous, and alive to the changing conditions of the day to service in the priesthood of His Church. To interfere with that divine vocation would not lessen but increase our problems in future years. It is the constant infusion of new blood from the ranks of the laity through ordination that keeps the Church close to the lives of her people.

But that does not mean that bishops, standing committees, deans of seminaries, examining chaplains, and all others concerned with the admission and training of aspirants to the priesthood should not exercise the greatest care in seeing that only those who have a true vocation and show themselves to be eminently fitted for the ministry should be admitted to holy orders. The time to eliminate misfits so far as possible is before ordination. Rectors must not hesitate to discourage youthful members of their parishes who feel that they want to study for

the ministry but who have little or no apparent vocation for it. Seminary officials perform a valuable service in keeping their standards at the highest level possible, bearing in mind the fact that spiritual capacity must go hand in hand with educational attainments in the training of priests. Bishops ought particularly to exercise care in the weeding out of material of little promise, and especially ought they exercise the greatest discretion in accepting men whose candidacy has been frowned upon by the bishop of another diocese. Standing committees should take their responsibilities seriously and not make the approval of candidates a merely routine and perfunctory matter.

All of these things can be done without any change in the canons of the Church. What is necessary is not more legislation but more exercise of discretion and common sense by those charged with responsibility in the Church in connection with the training and ordination of her clergy.

PLACEMENT AND REMOVAL

OUR present system for the placement of the clergy is haphazard, inefficient, and unspiritual. A clergyman looking for a parish has to make the rounds of available pulpits and exhibit himself therein much as Negroes were exhibited on slave blocks for examination by their prospective masters before the abolition of slavery. There is not even a Code of Fair Competition to govern the selection. The system is antiquated, inadequate, and grossly unfair to the clergy, vestries, and congregations alike.

Two possible solutions have been offered. One is the setting up of some sort of placement bureau, functioning somewhat as do the trustees of the Church Pension Fund. This system does not appeal to us particularly. The records kept by such a bureau would either be so personal as to be libelous or else so impersonal as to render them useless.

The second solution is to substitute a system of mission for the present system of calls and election, giving the Bishop the

power and responsibility for the placement of his clergy. At the present time he has the responsibility but in the case of parishes lacks the power and so is practically unable to live up to his responsibility. This would mean making our Church an episcopal Church in fact as well as name, placing it on a par with the Methodist and Roman Catholic communions in this respect. At present we are the only communion in Christendom that insists upon having bishops and at the same time so limits their powers that they are unable to cope with so elementary a problem as that of the placement of the clergy.

For our part we are in favor of giving our bishops the power of mission, tempering it by requiring the advice and consent of vestries, and also giving them the power of removal or transfer under the same conditions. With this power would go the placing of definite responsibility upon the shoulders of the Bishop for seeing that all of the clergymen of his diocese, who were not incapacitated or unemployable, had suitable clerical employment. That leads us to consideration of the question of

SALARIES AND UNEMPLOYMENT

THE LIVING CHURCH has just made a survey of the present situation in the Church with reference to clerical salaries and unemployment, the results of which are tabulated and discussed elsewhere in this issue. A questionnaire mailed to all of the clergy in the Episcopal Church in continental United States resulted in the discovery of only 79 priests who are involuntarily unemployed and 32 others engaged in secular employment because of inability to obtain clerical employment. Approximately half of the clergy of the Church replied to the questionnaire, but bearing in mind the fact that priests without suitable employment would be more likely to reply to the questionnaire than those well placed it seems likely that the figure of 111 represents more than half and probably nearly all of those in this category. Some of these are undoubtedly unemployable for one reason or another. We confess that we are surprised that this figure is not considerably larger. It seems to us definitely to indicate that the question of clergy unemployment has been greatly overrated in most discussions of this subject. While we have the utmost sympathy for the unemployed clergy, the results of this survey seem to indicate that as a class the clergy have been much less affected by the problem of unemployment than other classes, whether professional, business, or laboring groups. Nevertheless, regardless of their numbers, the unemployed clergy pose a problem that must be faced by General Convention.

In the matter of salaries, the survey reveals great unevenness. We should like to see a definite statement by General Convention urging upon dioceses the adoption of a minimum clerical stipend, including an allowance for priests employable but unemployed. This will vary in different parts of the country, according to varying needs and resources, and so cannot be made uniform on a national basis. Minimum wages are now definitely a part of the national economy and unemployment insurance is likely soon to become so. Should the Church do less for her clergy than the State does for her citizens?

The question of Pension Fund premiums naturally enters into this discussion. Would it not be feasible and desirable to restudy the basis for pension premiums and base these on a sliding scale rather than a flat percentage basis as at present? The parish that can barely find a salary of \$1,000 for its rector is often hard pressed to raise an additional 7½% for his pension premium, whereas the parish that pays \$4,000 or \$5,000 a year could well pay an assessment of 10 or 12% or even more

with little difficulty. Federal and State income taxes are levied on a sliding scale and it seems to us that pension assessments ought to be similarly calculated.

The Church does have a definite responsibility toward her clergy. When a man is ordained he is consecrated to the service of God in a special way and if he performs that service faithfully, conscientiously, and well, he is entitled to adequate support from the Church. He is not entitled to that support if he proves unfaithful or incapable, and in such cases he might better return to secular pursuits.

RETIREMENT

BISHOP CAPERS, in his paper read before the Church Congress last April and published in THE LIVING CHURCH of April 28th, presented a convincing argument for the compulsory retirement of the clergy, including bishops, at the age of 72. Indeed, as Bishop Capers has well pointed out, the compulsory retirement of the bishop is of even greater importance to the Church than that of the priest. But the clergyman's retirement income should not be endangered by the exercise of his ministry in ways that do not contribute to the unemployment of his fellow clergy.

This again would necessitate a change in the Pension Fund. Such a change could well be considered in conjunction with the changing of the basis of assessment from a fixed to a progressive basis as recommended above.

The ideal toward which we ought to aim is that of a vigorous ministry of picked men, carefully selected before ordination, placed and transferred in parishes or other Church work by an intelligent and systematic system, assured of an adequate income, and compelled to retire on an adequate pension but with provision for exercising their ministry when they have reached an age agreed upon by the Church. Thus the fear of economic instability could be removed from the minds of the clergy and the entire Church would be greatly benefited. As Bishop Capers has well observed, "The progress of the Church depends upon a vital, effective ministry and this can only be achieved through a definite system of calling, preparing, and placing the ministry, with retirement as an integral part of the system."

WE HAVE examined with interest *An Order for the Administration of the Lord's Supper or Holy Communion*, published privately by a "committee of four" under the chairmanship of the Rev. John W. Suter, Jr. The pamphlet claims no authority but is set forth in the hope that

its use "with several types of congregation over a period of months (presumably on special occasions) can yield a significant number of wise opinions as to its value."

The pamphlet itself is a mild revision of the Prayer Book office of Holy Communion. Certain permissive parts of the service, as the Decalog and those of the comfortable words that are not attributed to our Lord, are omitted and the rubrics are simplified. Three paragraphs of the Prayer for the Church are bracketed with the notation that "the priest may, at his discretion, omit any or all of the indented paragraphs." The General Confession is somewhat changed and shortened and an alternative form of Absolution is given. The proper preface for Ascension Day is slightly changed, the principal variation being the omission of the word "up" after the word "ascended." The Prayer of Humble Access is returned to its old position before the recent revision and is combined with a part of the Prayer of Consecration.

In the Prayer of Consecration the words "oblation and satisfaction" are omitted and the last phrase in the invocation is changed to read ". . . may be strengthened and refreshed both in body and soul." Indeed, the references to our Lord's Body and Blood are deleted everywhere except in the words of Institution. The new preface before the Lord's Prayer is omitted but one is added before the Thanksgiving, the form of which has been somewhat changed. The words of Administration are supplemented by an alternative form "where the method of intinction is used." Several post-Communion prayers are added.

As a piece of academic scholarship, this revision of the Office of Holy Communion strikes us as interesting though not particularly significant. Where the consciences of individual clergymen permit them to use this form in place of the one set forth by the Book of Common Prayer, it may prove useful or it may be simply confusing to worshippers. As the authors observe, "Experience alone will show whether or not at some future time it may be expedient to submit this, or perhaps some other, order to General Convention for authorization."

If we are not enthusiastic over this publication, at least we do not condemn it. Neither, we observe, does our contemporary, the *Churchman*. This latter fact is somewhat surprising to us in view of the hue and cry that that periodical raised at the time of the publication of the *American Missal*. In its issue of May 30, 1931, the *Churchman* expressed its belief that "worshippers have a right to demand that, whatever deviations may occur for special purposes, the services should be loyal to the Prayer Book norm." With that dictum we fully agree. As we have pointed out in these columns many times, the *American Missal* is loyal to the Prayer Book norm, but we question whether a publication that deliberately deletes all references to the Real Presence in the Holy Eucharist can be so considered. Yet the *Churchman* not only commends this new publication but expresses itself as willing "to forward copies as ordered." Either the viewpoint of the *Churchman* has changed since 1931, when it opened its columns to all sorts of attacks on the *American Missal*, including one by the father of the principal editor of the present booklet, or else its avowed Liberalism is considerably affected by the particular foot that a given shoe is designed to fit.

WE ARE publishing in this issue two letters bearing upon the election of Dr. John Torok as Suffragan Bishop of Eau Claire that are both interesting and important. It will be recalled that we reprinted in our issue of July 28th a letter from Canon J. A. Douglas, originally published in the *Church Times*, which appeared to cast doubt upon Bishop Torok's consecration ten years ago and upon his election last May as Suffragan Bishop of Eau Claire. We observed at that time, "If Canon Douglas has in his possession facts that are not generally known and that ought to be taken into consideration by General Convention before ratifying Bishop Torok's election, he ought either to make those facts public or to communicate them to the Presiding Bishop."

In reply to this editorial Canon Douglas has sent us the letter that we are publishing in this issue. In it he raises two points that he thinks ought to be cleared up. We referred his letter to Bishop Wilson of Eau Claire who is at once Bishop Torok's Diocesan and the chairman of the special committee appointed by the Presiding Bishop to investigate Bishop Torok's status, and we are also publishing his reply herewith.

It seems to us that Bishop Wilson has answered Canon Douglas' objections very satisfactorily and we hope that his statement will remove any lingering doubts as to Bishop Torok's status. The situation is admittedly a unique one and one for which there is no provision in the Constitution and Canons of our Church. Nevertheless, the project of which Bishop Torok's election as Suffragan of Eau Claire is a part is so significant that we feel that no mere legalistic objection should be allowed to interfere with it. Bishop Wilson's letter makes it clear that Bishop Torok has no "entangling alliances" that would complicate his status as a bishop of the Episcopal Church. The invitation to Bishop Weller to participate in his consecration appears to have come from the former Uniates who had chosen him to be their bishop, rather than from the Orthodox. Anyhow, Bishop Weller did not so participate, and discussion of that question is therefore futile and confusing.

The point is that Dr. Torok is a priest in good standing in the Episcopal Church, in Orthodox orders as a bishop, regularly consecrated but without present jurisdiction in any Orthodox Church, and Suffragan Bishop-elect of Eau Claire. The ratification of his election will make it possible for him to go ahead with the work among foreign-language Americans that was interrupted through no fault of his own a decade ago. Certainly there is no intention on the part of this Church or of Bishop Torok to infringe upon the rights of the Eastern Orthodox in this country or to proselyte among their members or the members of any other religious body. We are confident that if Canon Douglas is fully reassured on this point he will have his last objections to the project removed and, indeed, his letter so indicates.

CANON LEONARD HODGSON is that rare combination, an Englishman who understands America. He is moreover well known to American Churchmen through his service some years ago on the faculty of General Theological Seminary, during which time he acted also as literary editor of THE LIVING CHURCH. The suggestion for personalizing missions that he makes in his letter published in this issue is particularly welcome in that it comes from one who is able to view the situation objectively from the outside and yet sympathetically because of his American contacts.

We have several times advocated editorially the personalizing of missions—that is, the linking up of home parishes with missions in the foreign and domestic field through a chain of prayer, friendship, and sacrifice. In any such plan it is quite as important to link the two altars with a chain of prayer as to establish a financial bond between them. The scheme of the Church Union in England establishes an excellent precedent for the spiritual linking of altars, and the present suggestion of Canon Leonard points to a practical way of personalizing the financial responsibility, without breaking down the central missionary administration that has been built up by our Church.

We think that Canon Leonard's proposal has a great deal of merit in it. It requires careful study from many angles, of course, but it seems to us that it could be adopted without interfering with the present budget and quota system, and with a real gain to the missionary work of the Church. At any rate it is worthy of careful study and we commend it to the attention of the Church's Department of Finance, the Joint Committee on Budget and Quota, and all of the members of General Convention.

Personalizing Missions

The Laymen's League

By Eugene E. Thompson

President of the Laymen's League of the Episcopal Church

AT AN APPROPRIATE MOMENT during the sessions of the General Convention, at Atlantic City in October, Bishop Strider, in behalf of the Joint Commission on Organization of which he is the chairman, will present a report on the progress so far made in the creation of the Laymen's League of the Episcopal Church in the United States.

The report will be the first to be submitted by the League to the governing body of the Church from which came the authority for its establishment. Frankly the report will not be as glowing as had been hoped that it might be. Yet it will be far from discouraging. For those of us to whom have been delegated the privilege and the duty—and the tribulations, as well—of developing this newest of the Church's instrumentalities in the practical work, let me say, of putting the laymen of our great national organization on their mettle, have made an important discovery.

We have found a tremendous willingness and eagerness on the part of laymen everywhere to busy themselves, individually and collectively, in the work and affairs of the Church. Unfortunately I must add to this statement a reservation which, while not detracting from the force of the main fact, has operated in the nature of a deterrent or a hindrance to the easy accomplishment of the things we have set ourselves out to do.

The Laymen's League was born in the depression but not of it. It is designed to be a normal agency, exercising its functions in normal times, but ready nevertheless at all times to step into the breach whenever emergencies or unusual situations have arisen. The organization has been confronted with the necessity of gaining its foothold during a period when men's minds were in a state of unprecedented uneasiness over the practical matter of the very existence of themselves and those dependent upon them.

We had expected that the depression itself might be turned to advantage in the work of establishing the organization. Throughout all history mankind, in the extremity of trouble and anguish, has been drawn closer to the religious life and to the Churches and has received consolation and has been helped thereby. But here was a new kind of trouble—a mass trouble to be sure, yet delicately intimate and heart-terrifying in its effect upon individuals. It is a sad commentary and a fact for thought that many men in these times have not sought the comfort which the Churches offer, and some actually have shunned the Churches and their associations.

These were the conditions confronting the formation of the Laymen's League. We are still confronted by them. But despite them we have made and will continue to make headway.

Moreover, the experiences and circumstances, against which those having the problem in hand have been compelled to struggle, furnish ample justification for the statement, contradictory as it may seem, that the inclination is present among the laymen, though it is held somewhat in check by the mysterious forces of the period through which the human race now is passing.

One of the familiar proverbs admonishes that "if thou faint in the day of adversity, thy strength is small." Probably it is some such latent influence as this that has operated to give the League its momentum. In any event we have been forging ahead quite steadily, but, as stated, with no particular spurts or booms. The League stands today as something much more advanced than a mere nucleus or framework—it is in fact and in substance a going concern.

The Laymen's League came into existence as a result of considerations and deliberations which culminated at the General Convention held in Denver in the fall of 1931. At that time a resolution was adopted, as follows:

"Resolved: That a Joint Commission be appointed consisting

of three Bishops, three Presbyters, and ten Laymen, to make further study of the desirability of the formation of a National Organization of Laymen in the Church; and, provided the Commission deem such a course expedient, to perfect a plan and create the said Laymen's organization."

The Joint Commission, thus created, met in Cincinnati in the spring of 1932. There the name was decided upon, "The Laymen's League of the Episcopal Church," and a constitution and by-laws were adopted for the national organization, and suggested forms of by-laws were prepared for the diocesan and parish groups. The Joint Commission, acting under authority vested in it, completed the organization by electing officers for the national body to guide the destinies of the organization during the first three-year period of its existence. New officers are to be elected this fall.

The present national officers are: honorary president, the Most Rev. James DeWolf Perry, D.D., S.T.D., Presiding Bishop; president, Eugene E. Thompson, 806 Fifteenth street, Washington, D. C.; vice-president, Warren Kearny, 512 South Peters street, New Orleans, La.; treasurer, Robert H. Gardiner, 10 Post Office Square, Boston, Mass.

IN A general sense the stated object of the League is to harness the man-energy of the Church to do the Church's practical work. The idea contemplates the proposition that there is enough work of a necessary kind to furnish a task or duty to every man in the Church who has a desire to be active. The work, under the plan, should never be irksome; in such a way should it be done, and under such auspices, that the one doing it will be imbued with a feeling of usefulness and with pride and satisfaction. The organization frequently has been spoken of as "the rector's right arm," and this is aptly descriptive, for a prime aim of the League is to release much of the time of the rector, now occupied with practical matters, so that he may have more time for his spiritual labors and for the relaxation and the meditation as well without which a ministry cannot attain its greatest success.

Along these lines the League has projected itself into every diocese in the United States. By this it is not intended to say that organizations have been formed in all the dioceses, although organizations are at work in a goodly number of them. At this time charters have been issued creating fifty parish branches and two diocesan branches of the League. But much more ground has been covered and much more seed sown than these figures would indicate. Over the country there are scattered many parish groups, organized in accordance with the outline submitted by the League, which have not as yet applied for charters.

MICHAELMAS

SO STILL and calm, this early Autumn day,
With violet shadowed hills, white cloud-flecked sky,
The river scarcely murmurs on its way;
Gold maple leaves upon its bosom lie,
Drifting along the stream in sweet tranquillity.
Along the country roads like amethysts,
The smoky asters bloom in brave array;
A faint sweet perfume from the ripe wild grape
Comes from a tangled vine across the way.
South-bound, a warbler trills a farewell lay.
All nature seems to pause, and keep the Feast
Of Angels, guardians of all helpless things;
So near they seem, one listening, seems to hear
The rustle of their hovering silver wings,
And feel the peace their Heavenly presence brings.

MARY WOTKYNs.

Clergy Employment

Summary of a Survey by THE LIVING CHURCH

(See editorial on page 383)

INQUIRIES sent by THE LIVING CHURCH to all the clergy of the Episcopal Church in the United States recently in regard to clergy occupations, salaries, and dependents, brought replies from 2,815 (about 50 per cent), with 79 clergymen reporting that they were involuntarily unemployed.

There may be more, for some may have failed to receive their questionnaires. And some others may have disregarded theirs. But on the other hand there may be less than 79 unemployed clergymen in the Church, for nine of this group not only checked "involuntarily unemployed," but also checked other headings in giving their occupations.

Five clergymen checked "retired or disabled," in addition to "involuntarily unemployed." Two checked "engaged in secular work because clerical work not available." One checked "engaged in parochial work," "engaged in secular work because clerical work not available," and "involuntarily unemployed." The ninth checked "engaged in non-parochial Church work" one-half the time, and "involuntarily unemployed" one-half the time.

In addition to this group of 79, 32 reported they were in secular work because clerical work not available.

This makes a total of 111 clergymen who are unable to find a living in the ministry. The unemployed were scattered throughout the country, with New York leading with seven. Connecticut and Pennsylvania were in second place, with four each. The unemployed in the other dioceses and missionary districts are: Albany two, Arizona one, California two, Central New York one, Chicago one, Colorado two, Dallas one, Eau Claire one, Easton one, Erie one, Fond du Lac one, Harrisburg three, Iowa two, Kansas two, Los Angeles one, Long Island two, Maine one, Michigan one, Milwaukee two, Nevada one, New Jersey two, North Dakota one, Northern Indiana two, Ohio one, Oklahoma one, Rhode Island one, Rochester two, Salina one, South Florida one, Southern Ohio one, Tennessee two, Vermont one, Washington three, Western Michigan one, Western New York one, Wyoming one, diocese or missionary district not indicated by three, and one claimed Long Island, New York, and New Jersey.

The nine checking listings additional to involuntarily unemployed were from Albany, Atlanta, Central New York, Easton, Long Island, New York, North Dakota, and Western Nebraska. The ninth did not indicate his canonical residence.

Of the 70 unemployed, nine had private incomes of \$600 or more, and 11 had incomes of less than \$500. One, in New England, reported an income of \$4,000. Two others unemployed reported incomes of \$2,000 each, and another an income of \$1,500. Another reported an income "enough to live on without the Protestant Episcopal Church."

Pitiful stories came in with the answers of some of the unemployed. One of them, from Long Island, wrote: "Please do not put any address (for me) in the 1935 *Annual*, as I expect to be a tramp. No relief in sight." Another unemployed, in Kansas, has seven dependents. Another Long Island unemployed clergyman, with three dependents, reported that his salary at his last parish was \$1,300 in arrears.

An unemployed clergyman wrote: "Over 12 years' experience as curate, missionary, and rector. Several degrees. Real need. Bishop writes pleasant letters, but gives preference to his recent ordinands. No salary for two years." He has a dependent mother.

A Connecticut clergyman reported that he and his wife, with no funds and no income, would be "out on the street" if kind friends were not keeping them. "I have had to drop all my insurance, and with difficulty keep the wolf from the door," he wrote. "The bishops keep ordaining more men to the priesthood and there are no 'jobs' for them. . . . I have always had such a small salary and I have not been able to save anything and do not know what I shall do this coming winter unless I ask the town to put me on the charity list.

"Have a wonderful career as priest in the Church I have served so well and so long. I am asking God to open the way for me and trusting and depending on Him to help me and I know He will. I must be patient and suffer. I need help very much.

"No clerical work seems available, the bishops have no funds, the clergy must suffer for that is

the only way. The great Church of which I am a priest does not care for its servants or look after them when they are in need. I am saying this kindly but it is the truth and the world ought to know it."

Another unemployed clergyman, of the diocese of Harrisburg, wrote: "I am virtually starving and my clothes are worn badly. Although my Bishop and others have given me A1 testimonials, etc., fit for the best and highest parish, I cannot 'wire-pull' as others do—that is my lack."

Clergy engaged in secular work because clerical work not

Occupations of the Clergy

Some significant facts obtained from a questionnaire mailed to the clergy (exclusive of bishops) of continental United States in the summer of 1934:

Questionnaires mailed 5,668
Questionnaires returned 2,815 50%

The percentages in the statistics below refer only to the 2,829 from whom replies were received.

I. OCCUPATION:

Engaged in parochial work	2,231	79%
Non-parochial Church work	199	7%
Secular work (from choice)	30	1%
Secular work (because clerical work not available)	32	1%
Retired or incapacitated	194	7%
Involuntarily unemployed	79	3%
Occupation not checked	50	2%
	2,815	100%

II. CLERICAL SALARY, exclusive of fees, of those engaged in Church work with, if living quarters included, a fair amount for rent.

Less than \$1,000 per year	152	6%
\$1,000 to \$1,500 per year	377	14%
\$1,500 to \$2,000 per year	492	19%
\$2,000 to \$2,500 per year	539	21%
\$2,500 to \$3,000 per year	440	17%
\$3,000 to \$4,000 per year	307	12%
\$4,000 to \$5,000 per year	155	6%
Over \$5,000 per year	136	5%
	2,598	100%

Salary more than one month in arrears in 424 cases.

III. DEPENDENTS:

0	488	17.34%
1	680	24.17%
2	587	20.83%
3	503	17.87%
4	317	11.26%
5	156	5.55%
6	48	1.72%
7	28	.99%
8	6	.21%
9	1	.03%
12	1	.03%
	2,815	100%

available also were widely scattered. They were: Alaska one, Albany two, California one, Colorado one, Connecticut one, Eau Claire one, Harrisburg one, Kansas one, Iowa one, Long Island one, Maryland two, Michigan two, Milwaukee two, Minnesota one, Montana one, Nebraska one, New York one, Oklahoma one, Olympia one, Pennsylvania two, Quincy one, Southern Ohio one, Springfield one, Tennessee one, West Missouri one, Western New York one, and canonical connection not stated by one.

Two were on county, state, or federal relief work. One, with a mother and son dependent, reported that he had had very little supply work the past six months, not enough to pay pension fund assessments, and that commissions for real estate work (his only apparent income) were less than \$15.

A Southern Ohio priest, engaged in parochial work at a salary of \$1,800 a year, reported that the parish was no longer able to continue, that there was no opening in the diocese, and that he was seeking secular work. The parish owes him \$3,000.

Three priests engaged in parochial work in Quincy, West Virginia, and South Florida, and receiving salaries of less than \$1,000 per year reported their salaries in arrears, respectively, \$1,700, \$1,446.17, and \$1,400. One New York priest, on a salary of \$1,200, reported salary arrears of \$2,100.

Several priests reported that former parishes were in arrears in salaries. A few priests, with private incomes, reported they were donating their services.

One parish priest, employed, praised this canvass, but was rather cynical. "You seem to be showing," he wrote, "more interest in the plight of the clergy than the Church does. I wonder if she cares. Or is there enough corporateness about her to entitle her to be called a person? Perhaps the clergy are, practically, so many workmen working for various companies and bosses."

One of the most expressive replies received was from a priest on the Pacific coast. In red ink he noted he was engaged in parochial work at less than \$1,000 a year, and then in large letters, he added this: "BUT I WANT TO GET MARRIED."

Another expressive reply of one word came from Arizona. It read: "NERTZ."

Four checked that they were retired on pension "and satisfied." One clergyman, retired, urged that equal pensions for all be advocated.

One priest, who is retiring, wrote that at one time he was in charge of city relief work. "We had to deal with a considerable portion of the population who were then and now and always will be unemployable," he said. "Some of them didn't want work; some of them couldn't adjust themselves to any job we found them; some of them were out because they wanted more than any sensible employer would pay them. The question of the unemployed clergy must face the sociological facts."

One priest vehemently objects to the phrase "retired or incapacitated." He explains that he, at the age of 79 years, and after 56 years in holy orders, is on pension.

"Since going on the pension," he said, "I have done a great deal of work nearly all of a kind for which I received no salary (mostly in jails, poor farms, schools for neglected children), in no case diminishing opportunity for unemployed clergy to receive compensation. . . . 'Retired' is hardly fair to call it, for I would like to see a city man follow me around for a week, and see if he called it 'retired.'"

Another priest wrote the following letter:

"In sending you my reply to your questionnaire on clerical unemployment, I feel moved to add a few words, since I am technically one of our unemployed clerics.

"I am occupying now no salaried Church position, but I am supported (in part) by a pension received from the Church Pension Fund. I retired from active parish work four years ago, because I felt unable, at that time, to carry any longer the full responsibility of the rectorship of my two churches, and because I felt that they would do better with the services of a younger, stronger, and more active man. And I do not feel

now that my strength is equal to the demands of full-time work as a priest. I am now in my 73d year.

"But I manage to make myself useful to the Church in various ways; and the fact that I have a living income from sources other than salary, makes it possible for me to render a good deal of service without compensation, largely work which would not be done if it had to be paid for.

"I am able to give some assistance to the rector of the parish in which I live, and I have done quite a bit of work in supplying services, with no return except reimbursement for actual traveling expenses. I am sure that such work as this is useful to the Church, and I am of the impression that there is a good deal of it done by our retired clergy, which the Church could ill afford to dispense with.

"The greater part of my time, however, I spend in giving assistance to the director of The Mountain Mission by Mail, one of the institutions of the diocese of New Hampshire. The M. M. M., as we call it, provides religious instruction for children up in the mountains, and out in the country, too far removed from towns or villages to be able to attend any Church or Sunday school. It is essentially a correspondence school, and we feel that it is a very worthwhile affair. We have about 350 children on our rolls, really, I think, the largest Sunday school in our diocese. Of these about 130 have been under my own instruction this past year. I have written courses of lessons for them, corrected reports of pupils, and kept in touch with them by correspondence. I receive no compensation for this work partly because I am glad to give my services to this cause, and partly because the M. M. M. has not the financial means to pay for it. It is a work which I am sure that other dioceses might very usefully take up; in fact I know that some dioceses are making tentative beginnings at it.

"I feel sure that some, at least, of our unemployed clergy who are not incapacitated, might find ways of making themselves useful to the Church, if they would look about them. St. Paul did not wait for a 'call' before beginning work for Christ at Iconium, Corinth, Ephesus, and many other places; and we all know the value of his volunteer work."

PAROCHIAL WORK is engaged in by 2,231, while 199 are in non-parochial Church work, 30 in secular work from choice, 32 in secular work because clerical work not available, 194 retired or incapacitated, and 79 involuntarily unemployed. Cards returned by 164 clergyman had no classification in this section marked.

Salaries of less than \$1,000 were being received by 152, while 136 receive salaries over \$5,000 per year. Salaries of from \$1,000 to \$1,500 are received by 377; \$1,500 to \$2,000 by 492; \$2,000 to \$2,500 by 539; \$2,500 to \$3,000 by 440; \$3,000 to \$4,000 by 307, and \$4,000 to \$5,000 by 155.

Salaries were more than one month in arrears in 424 cases. There were 244 cases where the arrears totaled less than \$500; 123 with arrears of from \$500 to \$1,000; 62 with arrears of from \$1,000 to \$2,500; seven with arrears from \$2,500 to \$5,000, and three with arrears of \$5,000 or more. Two of the seven with arrears of from \$2,500 to \$5,000 were in the diocese of New York, and there was one each in Harrisburg, Newark, New Jersey, Connecticut, and Western New York. The three with salaries more than \$5,000 in arrears were in Kansas, Pennsylvania, and Southern Ohio.

A Maryland priest reported that there were no arrears in his case because his salary was reduced \$55 a month. A Chicago priest reported that arrears were considerable, but that he canceled all debts.

Alabama missionaries reported that there was no such thing as a deficit for them. "The department of missions pays what comes in—nothing more," one wrote. "Therefore there is no indebtedness. We just lose if there is no cash." Several priests reported that they were owed sums from former parishes.

MIRACLES apparently aided some clergymen in getting a living from their salaries. Or perhaps the miracles consisted of capable wives. At any rate, a Florida priest in parochial work at less than \$1,000 a year, said that out of his salary he

paid rent and also \$20 per month travel expense. With one dependent, he had no other income.

A Western North Carolina rector, with no dependents, reported a salary of \$375 for last year *without* a rectory.

And in case one thinks fees, or gifts, amount to very much, there is at least one exception: a Maine clergyman reported that he received \$2 in nine months.

"Mostly lost by Insull," said one Arizona clergyman as he noted he had an income of \$120. A Fond du Lac clergyman said "Under present administration, decidedly uncertain, unknown amount." And "none of your business," came a reply from the South, which is noted for its courtesies.

There were 377 clergymen with private incomes of less than \$500; 117 with incomes of from \$500 to \$1,000; 123 from \$1,000 to \$2,500; 48 from \$2,500 to \$5,000; and 27 with incomes of \$5,000 and over. The prize case reported was a Pennsylvanian, with a parish salary of \$1,500 to \$2,000 a year, and a private income of \$25,000.

The province of Washington had eight clergymen with private incomes of \$5,000 or more; New York and New Jersey had five; New England six; Sewanee three; Pacific three; Mid-West one; Northwest one, and the Southwest none.

A Colorado priest reported that he received no salary since retiring and that his pension is not due until next year. He lists his income from other sources as \$9,000.

THE LARGEST clerical family apparently is in the diocese of Lexington. A clergyman there reported 12 dependents. And his salary is between \$1,000 and \$1,500. A Chicagoan is next, with nine dependents, but with an income of over \$5,000.

Six clergymen reported eight dependents. They lived in Alabama, Iowa, Rhode Island, Pennsylvania, and South Carolina. The other did not state his canonical connection. Of these, none received less than \$1,000 a year; two received \$1,000 to \$1,500; one \$1,500 to \$2,000; two \$2,000 to \$3,000, and one \$4,000 or more.

No dependents were reported by 488 clergymen, one by 680, two by 586, three by 503, four by 317, five by 156, six by 48, and seven by 28. The group of 488 clergymen contained not only those who reported they had no dependents, but also those who did not indicate any dependents.

RESULTS of this questionnaire, compared with the results of a questionnaire mailed to the clergy in continental United States in November, 1931, by THE LIVING CHURCH, reveal a great increase in involuntarily unemployed clergymen, and a strong decrease in income, with many more clergymen receiving small salaries today.

In 1931, only 38 clergymen, 1¼ per cent of the number answering, reported that they were involuntarily unemployed. In the present canvass, 79, or 3 per cent of the number answering, reported that they were involuntarily unemployed.

In 1931, only 58 clergymen reported salaries of less than \$1,000 annually. Today, 152 report salaries of less than \$1,000. In 1931, 449 clergymen reported salaries of \$4,000 or more, compared with 291, or nearly half that number, today.

Returns of the 1931 questionnaire, published in the 1932 *Annual*, are as follows:

Questionnaires mailed, 4,737; questionnaires returned, 2,783.

Occupation: engaged in parochial work, 2,241; non-parochial Church work, 240; secular work, 29; retired or incapacitated, 235; involuntarily unemployed, 38.

Salary, exclusive of fees (of those engaged in Church work): less than \$1,000 per year, 58; \$1,000 to \$1,500, 125; \$1,500 to \$2,000, 396; \$2,000 to \$2,500, 632; \$2,500 to \$3,000, 389; \$3,000 to \$4,000, 445; \$4,000 to \$5,000, 257; over \$5,000 per year, 192.

Dependents: no dependents, 297; one dependent, 657; two dependents, 597; three dependents, 544; four dependents, 297; five dependents, 171; six dependents, 45; seven dependents, 29; eight dependents, 7; nine dependents, 3, and 11 dependents listed by 2.

Teaching the Faith

WITH THE END of the holidays, people return refreshed to their business, their homes, and to their parish church. The priest, too, comes back to his duty and, among other things, to his task of preaching. The weekly production of two or more sermons is often spoken of as a heavy burden, and indeed, if the preacher has no very clear notion how he shall employ his opportunity, it may well be so. Yet a lecturer in a college, or any master in a school, would hardly consider two weekly periods of twenty minutes an excessive allowance for the study of an important art.

If the clergy could devote more efforts to teaching the most vital subject in the world, the power of the Church would be enormously increased. People are assailed on all sides by anti-Christian propaganda which takes for granted that orthodoxy is synonymous with the obsolete, and by a skepticism which undermines the foundations of Christian morality. They are puzzled and uneasy, for religion is the weakest subject of the average educated man. He welcomes intelligent instruction. At the same time, if the sermon degenerate into a lecture consisting of mere facts, like that described by Alice's friend the Mouse as "the driest thing I know," it will avail but little.

Truth must be allied to emotion before it can become a dynamic, vitalizing power. The most explosive forces in the world today are highly emotional ideas which have to do with nationalism. What is moving Russia and Germany looks like a religion, and the method now being exploited with a success unknown to history is the use of weapons filched from the armory of the faith. This method has transformed nations. It may shake the world. And until we understand it, and meet it by using the very weapon it has stolen from religion, it will remain a deadly peril. Both in Russia and Germany a similar mental conception or idea is broadcast by persistent propaganda with the deliberate intention of inflaming emotion to a fever heat.

By emotion men live. Fear is a common human emotion. It is being fully exploited by the Bolsheviks in Russia and the Nazis in Germany. Are those who boast that they have eliminated the element of fear from religion as wise as they suppose? A world militant can never be conquered by a Church pacifist.

The Athanasian Creed is often quoted as an example of over subtle dogmatism, as an attempt to intellectualize that vague and ineffectual Something which stands to many modern men for God. Yet it begins with the significant words, "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith." He must be grounded in the true belief in God and the sure knowledge that God Himself has conquered death and sin and Satan on the Cross, or else he may be damned.

The fear of hell may obviously be an unworthy motive for the good life, but once men are persuaded that there will be no vital difference between the lot of the righteous and the wicked in the world to come, moral sanctions become a matter of comparative indifference.

The Bolshevik has transformed masses of supine peasants into a vast army thrilling with self-confidence and pride, determined to overtake and outstrip the Western world. He has accomplished this miracle by preaching his crazy ideology as a matter of life and death. Does the average Christian preacher present the blessed truths of the Gospel with anything like the same conviction and emotion?

There is a tragic difference between the pretty sentimentality of the conventional Christianity and the virile emotion of the new religions. A diluted Christianity which ignores the power of the terrible Cross of Christ cannot hope to resist the demonic forces of a misguided but very alive world.

Preach the faith! That is the task to which the Church and its ministers have been called. Preach the faith in season and out of season! Instruct, warn, teach! Then lead to the altar! For it is useless to lure to the altar those who do not understand for what the altar stands.—*The Church Times*.

Sorrow

SORROW with his pick mines the heart; but he is a cunning workman. He deepens the channels whereby happiness may enter, and hollows out new chambers for joy to abide in, when he is gone.
—*Mary Cholmondeley*.

Radio and Religion

By the Rev. Desmond Morse-Boycott

DO YOU MIND if I use my radio?" said a lady to me, the other day, as we sped through Switzerland. I responded gallantly, though my heart sank. I was saying my prayers. It was toward evening, and the fiery sun was tingeing the snow-crested Alps with a faint rose. The very sight made one feel devotional. The everlasting hills, how they breathe the majesty and power of the Creator!

I expected some hideous jazz, but what I heard took my breath away. Suddenly, clear as a bell, came the sound of boys' voices. They were singing in a cathedral (perhaps St. Paul's?) "The head that once was crowned with thorns is crowned with glory now." It was an exquisite moment, unforgettable by its unexpectedness.

When I was little I used sometimes to put shells to my ears, and hear, or think I heard, the everlasting roar of the sea enshrined therein. Then came the wonderful phonograph, and now one can buy a picture postcard which will speak if put on a gramophone. The telephone! It was wonderful enough to speak from room to room, but now we can speak from continent to continent. And the radio has eclipsed all these. What other wonders, even beyond television, are in store? Here was a sermon. There is one doctrine of the universal Church that has often been disputed. I refer to the "invocation of saints." "How in the world," men have said, "can those on earth communicate with those in heaven?" The answer is: "By prayer." "But how can such prayer be heard? God who created the lips that utter prayers, and the minds that conceive them, might well be able to hear, but no human intelligence, however sanctified, could do so." Well, what is prayer but spiritual radio? If this assertion *proves* nothing, it at least makes the doctrine of invocation a rational one.

But another thought came to me. I am no scientist, but I have learned that matter is indestructible. The weight of the ashes of burned paper is equal to the weight of the unburned paper. Is sound destructible? It is not destroyed, or shall we say, made ineffective by space, for I could hear in the Alps the song of English choristers. It is governed at present by *time*. That I must admit. If the sound travels so quickly that I can hear the song as it is *being* sung I yet cannot anticipate it or hear it afterwards. The radio does not enshrine the sound so that it can be repeated long after the recording. Nor can it be heard beforehand, as a musical dream anticipating the event. But if some gifted souls can foresee the future (and I do not doubt they can) might they not forehear?

If sound is not indestructible it must be preserved in the ether, awaiting only the creation of appropriate instruments to call it forth. The ether may be but a gigantic gramophone record. It does not seem to me at all incredible that a time may come when we shall be able to hear the hideous sounds in the Coliseum—the roaring of lions, the cries of the crowd, the hymns of the dying saints, the marching songs of the Huns of Attila, the groans of prehistoric animals reeling in mortal combat in the primeval forests, the hymnody of medieval Christians in some old cathedral or village church, the noise of the battle of Trafalgar and the angry words of the knights who killed à Becket. I cannot think that the inventive faculties of mankind are ultimately incapable of picking up the dead past and of eliminating contrary sounds, so that one only, at will, can be listened to. Indeed, this would seem to be the ultimate issue of radio. The past is written in rocks and on strata of earth, in ruins and on parchments. Why not in the ether?

We may yet settle historic disputes by hearing the "minutes" of the past; those, for example, which divide Christendom. Who knows but that a day may come when we shall "listen in" to the meetings of the Apostles and thus come to absolute certainty over the nature of the Church? Who knows? *It is the impossible that always happens.*



The Sanctuary

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

An Enriched Life

READ the Gospel for the Eighteenth Sunday after Trinity. **I**F ONE MAY reconstruct in imagination the situation when St. Paul entered Corinth in the winter of the year 49 A. D., we may believe that he was oppressed by a feeling of discouragement over his comparative failure at Athens and that he faced an equally discouraging situation in his new field. "In antiquity," says Fr. Rackham, "Corinth enjoyed an evil notoriety. . . . The very name of the city had added another word to the vocabulary of immorality. The immorality was even consecrated by religion: for the temple of Aphrodite Pandemos possessed 1,000 consecrated prostitutes." Yet in this cosmopolitan seaport town and among its money-making, pleasure-seeking, and loose-living population, a greater success was wrought than anyone could have dreamed possible. For a year and six months the Apostle carried on a growing work meeting obstacles indeed, but overcoming them. A church was founded, many were brought to Christ, lives were notably changed.

For this, when he writes his letter four years later, he utters a heartfelt thanksgiving, but is careful to say that all this happy outcome has been due not to himself but to a gift, "the grace of God which is given you by Jesus Christ." He dwells upon the gift and upon its power to enrich and to confirm and strengthen those who have received it. He says that he thanks God for it, not only at the moment of sending the letter, but always. Yet there are people doubtless who would think it not much of a gift. To such, a donation in money or a legacy or a profit on the right side of the ledger might seem a matter for thanksgiving, but a spiritual gift is too intangible for consideration. St. Paul is right, however. No gift can enrich the life so munificently as the gift of grace. The more prosperous one is, the more one needs it, for to use prosperity rightly is a difficult thing. If on the other hand, adversity comes, we need it then also. It is by the grace of God that moral victories are won, and by His grace also that the heaviest burdens are borne and the most poignant sorrows faced.

We may well make this short passage a subject not only for thought but for analysis. We also have received the gift or may receive it. The same generous and loving Lord is ready to enrich us as He enriched those Greeks of Corinth in the first century. We are as greatly in need as they of the warning that we "come behind in no gift"; that is to say, that we miss nothing of all that our Lord is ready to give us, in order that we may "be blameless in the day of our Lord Jesus Christ."

There is one other fruitful lesson that may be drawn from this saying. No doubt many of us offer thanksgiving to God for grace given to *us*, but St. Paul here tells of his habit of giving thanks always for grace given to other people. This is the temper of genuine Christian fellowship. It is impossible to estimate how great the benefit would be if we were all accustomed, as a matter of constant practice, to gather into the scope of our thanksgiving our friends and neighbors, and fellow members in the Church of Christ. We might begin by practising this at the Holy Communion. Suppose one made it his fixed purpose to return thanks for receiving the Bread of Life, not only for the blessing he has himself received, but for the grace given unto all those who have knelt with him, "grace given by Jesus Christ." How greatly might this enhance the reality of Communion not only with God but of all Christ's people with one another in the sacrament of grace!

Thanks be to God for the riches of His grace bestowed upon His people through Jesus Christ, our Lord, in all generations. Grant, we pray Thee, Almighty God, that we and all for whom we ought to pray may come behind in no gift and may be found blameless in that day, through Jesus Christ, our Lord. Amen.

The Old Catholic Congress

Constance, Germany, August 30th to September 3d

By the Rev. Frank Gavin, Th.D.

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

THIS YEAR of all years the International Old Catholic Congress had a peculiarly important session in Germany. It was not without significance that in view of the many questions concerning Church and State, this—the thirteenth Congress—should hold its sessions in the ancient Council Hall (built in 1388) where what Fr. Figgis called “the most revolutionary of all doctrines was propounded, that a General Council was over the Pope, thus turning the faith of a thousand years into a tepid constitutionalism.” Noteworthy in respect of the present German conditions, and in historic retrospect on the momentous Council of Constance, this Congress displayed a vigor, evinced an ecumenical outlook, and manifested an aggressive policy which bid fair to achieve a new era for Old Catholicism.

Of the arrangements and plans a few words should be said, for the scheme was of conspicuous merit. After an informal reception, one day was given over definitely to scholarly and academic studies and reports—on the theme of Old Catholicism and Ecumenical Movements. The next was devoted to later developments since 1931 of these movements, a paper on Prayer and Devotional Life in the English Church, and one on The Present Task of Old Catholicism. In the afternoon of this day (Saturday) special groups met—the Guild of St. Willibrod, the International Hilfsverein, Women’s and Youth’s societies, the journalists of the Movement, etc. On Sunday after services in the morning, followed a well-articulated, allegedly “popular” open meeting with a series of essays by representatives of different national Churches: a German spoke on Was Boniface Really the Apostle of Germany?; a Czech on John Huss and the Czechs; a Hollander on The Church of Utrecht and the People of the Netherlands; a Swiss on The Swiss Struggle for Religious Freedom; the parish priest of Constance on Wessenberg, one of the earlier characters connected with local Church history, who over a century ago propounded the idea of a National Catholic Church; and lastly, a German on The German National Catholic Church—namely the Old Catholic Church. In many respects this session, over-thronged by the local Old Catholics—for the ancient Hall in which over five centuries ago Huss had been condemned to the death of a heretic, and the Council had set itself up over the Pope,

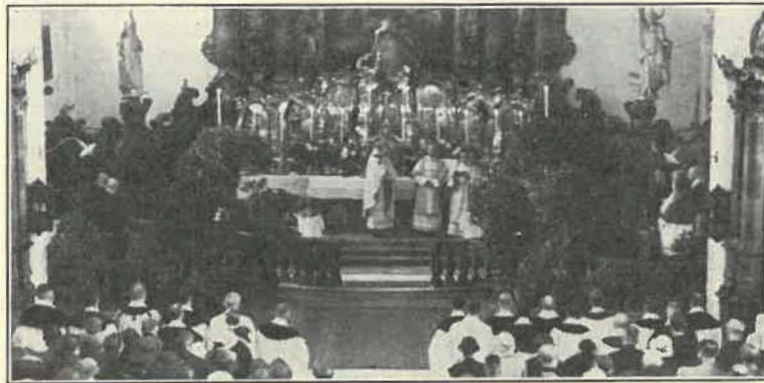
was full to bursting—was the most thrilling and interesting. I intimated above that it was “allegedly popular” because, in the American sense, scholarly essays, six in number (of which No. 2 lasted exactly one hour!), could hardly have been able to hold so many folk in rapt attention from 3 P.M. till 6! The series was admirably conceived, generating as it did a climax the appositeness of which to present German conditions

is obviously apparent: The Old Catholic Church of Germany is now out to present its case for a free National Catholicism to the New Germany.

Monday there was a local excursion down Lake Constance, to Friedrichshaven. It was a most delightful affair—*gemütlich* as the Germans call it: informal, friendly, homely, and generally agreeable. The master of the revels was a pious—but very fat—ex-burgomaster of Constance, who did quaint tricks with the radio and managed to point out and comment upon points of interest, interlarding broad Badisch humor of his own with operatic arias he managed to distill from the German programs at the time. Swiss, Dutch, French, Austrian, Croatian, and of course German Old Catholics mingled together, laughed, ate, drank, talked, and had out of it a thoroughly good time. The two Dutch bishops—of Deventer and Haarlem—were conspicuous for their ability to add to the gaiety of nations. In fact, every evening

(for the evenings were given up to informal jollifications) they were the life of the party.

Each day there was a sung Mass: on Friday, one of thanksgiving with a general corporate Communion, at which special provision was made for Anglicans that we might also receive the chalice. The Lord Bishop of Lincoln represented the English Church, the Archdeacon of Monmouth, though of Irish stock, that of Wales, and your correspondent, the American Church. On Saturday there was a Solemn Requiem without Communion, and on Sunday three Masses: I had the honor of celebrating first according to the American Rite, then the Bishop of Lincoln according to the English Prayer Book, and at 9:30 A.M. there was a Solemn High Mass—celebrated by the Vicar General (Dr. Kreuzer) at which the Bishop of Germany, Dr. Moog, preached. Old Catholics communicated at both Anglican services. All the services were held in Christ Church, the local



SCENES AT THE OLD CATHOLIC CONGRESS

High Mass was being celebrated in Christ Church, Constance, when the picture (above) was taken. Dr. Kreuzer was celebrant. The Bishop of Lincoln, with Dr. Gavin as chaplain, are among the dignitaries in the sanctuary. In the picture taken after Mass (left, below), the Bishop of Lincoln is in the foreground, followed by Dr. Gavin, and Bishop Moog and Bishop Küry. The celebrant and the bishops are pictured on the right, below.

Old Catholic Church. It is an interesting building, for of its kind (Jesuit roccoco) it is a perfect example—both of architectural and artistic unity and proportions. At the same time, the embellishments and ornamentation were, I found, rather distracting at the altar, for the difference between our accustomed sober Gothic and early 17th century Continental efflorescences of lively decoration was most striking.

Many good things were said and many good people got to know each other at this Congress. It was of great value to the Germans, Swiss, Dutch, Austrians, and Croatians to become acquainted personally. The bishops all preached or gave addresses at one time or another. The representative of the *Badisch Kultusministerium*, Dr. Joseph Denz, made several interesting points: that the present German government was grounded on Christian fundamentals, that it had no desire either to interfere or concern itself with matters of the Churches' province, that it staunchly supported religion, and offered its sincere greetings and good wishes to the Congress. I found this speech, in the light of the converging focus of the Congress' popular open meeting, a matter of peculiar interest. Signs are not lacking which suggest the possibility of a renewed growth of the Old Catholic Church in the light of recent political happenings in the Teutonic countries. There have been accessions—into the thousands—of Catholics into the Old Catholic Church, both in Münster (Germany) and Austria, who desire a Catholicism free of Rome and loyal to the nation.

I AM UNDER THE IMPRESSION that the whole program, so well articulated and conceived, with a broad scope and appeal and vital interest throughout, was due to the foresight of Bishop Küry of Switzerland, and its execution largely the work of Dr. Kreuzer, the German Vicar-General. There is no doubt whatever that Old Catholicism has both shaken off the lethargy—and even torpidity—which well-intentioned visitors had grievously believed to have fallen upon it; nor is there any doubt now of its vitality, courage, and ecumenical awareness. The devotion of the people is—as I learned from many quarters—quite amazing. They have had, particularly in Germany, a great deal to put up with in the past from the side of a truculent Roman Catholic opposition, sometimes becoming oppressive. This has evaporated, as the government has put a stop to it. The bond with the Anglican Church is much appreciated and valued. It is a further symptom of a truly international outreach of Old Catholicism, as well as a source of strength. Good will, perfectly obvious friendliness, and thoroughly genuine hospitality met us at every step; from the competent work of the local parish priest, the Rev. Paul Heuschen (to whom for the efficient arrangement of its details the Congress owes much), who saw to hotel accommodations, seats, arrangements for the use of the altar, introductions, and every sort of delicate minor attentions up to each contact and relationship with all and sundry, the Anglican delegates felt the warmth of their welcome and the pleasure it gave their hosts to extend it.

The papers were of a very high order, and the sermons breathed no hint of controversy or polemic. Relations with the local Evangelische Kirche are, and have long been, of the best. To their hospitality we owed the use of a commodious Community House where most of the smaller sessions were held. Excellent publicity was given by the local and provincial press.

In view of the present world situation the Old Catholics have much to offer. They are aware of a heritage of belief and practice, established long since and guarded by professions of faith and canon law, which is both free and Catholic. Their Church has been tested and has stood the long strain since the *Kulturkampf* in the 70's and after in Germany, when Bismarck used them as a pawn in his political game, up to the present when until latterly they were subjected to petty and even major persecution. Hope and faith they have had. Now has come vigor and aggressive action. No provincialism of outlook hampers their vision for the future, the building up of free Catholic National Churches in intimate fellowship with each other.



Churchwomen Today

Ada Loaring-Clark, Editor

HERE IS A LETTER that has gone to the women of one diocese with the object of stimulating the gift of life with a very broad application, one that might well be the aim of every Churchwoman. The writer says: "I am sending a mes-

Gift of Life

sage to you and, through you, to every member of your branch of the Woman's Auxiliary, on the important subject of the Gift of Life, for which our president has appointed me chairman.

"It is not my wish to confer with you on the gift of life from a professional point of view, because, at this time, many parishes, dioceses, and the national Church are curtailing expenses by eliminating the professional worker wherever possible and, until financial conditions change, this field, as a vocation, is very uncertain.

"Because we, as Christian Churchwomen, are seeking a solution of the perplexities and difficulties of life today, I wish to ask every woman to consider, at the beginning of her winter's work, this supreme question: What have I done and what am I going to do with my life? Particularly would I challenge the younger women to consider this question. Life is given us to be wisely used and, as God has a purpose for each life, the pertinent question is: How can I know God's purpose for *my* life? Until we have sought and found the answer to that question we cannot hope for happiness as the result of useful purpose.

"We are answering this question, in a way, every day; each one is writing the story of her own life in thoughts, words, and deeds. Is your record one of thoughtful action and prayerful achievement or merely one of futile dreaming and passive complacency? Since God has endowed us with varying talents, their possession is a challenge to development and growth, that we may make the best possible use of them.

"Since God expects both knowledge and performance from each of His children, we must endeavor to learn of Him and do our utmost to follow Him, either as a leader or as a worker. To be a Christian Disciple should be the most important endeavor of our lives and we must equip ourselves thoroughly for the task before us.

"May I suggest that we make our Gift of Life:

"1. A life that shall be lived for others rather than for ourselves, for the advancement of the Kingdom of God rather than for personal success.

"2. A life of thoughtful prayer and study to discover that life work in which we can be of the largest service to the individual, the home, the community.

"3. A life that will give itself more fully, under the leadership of our Master, to the upbuilding of His Church in our own parish, the diocese, and throughout the world.

"What a power we women of the Church could be in this diocese if we would resolve to find out His Purpose for us and then give our lives to the accomplishment of that purpose wherever He shall lead.

"With every good wish and praying God's richest blessing on all you undertake."

Prayer

PRAYER is so simple,
It is like quietly opening a door
And slipping into the very Presence of God,
There in the stillness
To listen for His voice,
Perhaps to petition,
Or only to listen;
It matters not;
Just to be there,
In His Presence,
Is prayer!

SARA NICHOLS GUILD.

The Catholic Religion and the Economic Collapse

Part II. The Church and the Future

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

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

HOW from the resources of its teaching and as a rational inference from its own existence, the Church can intervene in the gathering confusion of modern life and thought, we shall attempt to see in a moment. But there is a question which we must face at once, because it concerns the special form which the economic problem has now assumed, and the answer given in other situations may now lead to misunderstanding. For a generation or two it has been demanded by those who have essayed to teach and lead in the field of Christian social ethics, that there should be a renunciation of private wealth beyond the level required for decency, as the proof of Christian intention, and as marking out the method of social redemption. It seemed that this was in accordance with the Christian spirit, as revealing the predominance of the spiritual ends over the material means of life; but, more than this, it was half assumed that some such renunciation, either voluntary or enforced by legislation, was necessary if the material level of life of the masses of the poorer workers was ever to be raised to the level of human decency. The question to which I refer is just this: What becomes of this teaching, in face of the present situation, wherein we find an abundance with which our established system of distribution cannot cope? Is our dear Father St. Francis no longer in the picture? There are several considerations which we must here bear in mind.

In the first place, so long as the majority of men are enabled to exert an effective demand in the market, that is to say, so long as they are able to buy bread and meat and boots, only in so far as they receive wages for their labor in *producing*, it is obvious that the mere abstinence of some sections of the community will do nothing in itself to solve the economic problem. It will but intensify it.

The motives of Christian abstinence we will discuss presently; but if we assume that most Christians would not spend less on food and clothing and enjoyment merely in order to hoard the money, but would distribute the money so saved in some channels of charity, it must still be remarked that, valuable as such giving must always be, it does not face the central ethico-social problem of society's right to withhold from the workers a just portion of the proceeds of their labors: or the other question of society's right to deny to a man an adequate level of subsistence out of the abundance of God's provisions, merely because it has devised no rational method of evening out the work and the leisure, and so finds for some enough work with but insufficient wage, and for others no work and no wage at all. I say that "charity" is no answer to that ethico-social question, even when it be the love which denies and renounces for the sake of love.

Therefore, the abstinence of Christians for social ends, though it may be a valuable expedient, is not to be recommended as indicating the adequate method of solution. It is too often assumed that Christianity is sufficiently expressed by accepting the world as it finds it, and demanding a response of sacrifice upon the part of Christians. But in spite of the superficial rectitude of this attitude, there is lurking in it a certain element of Manicheism. The faith does not admit that any but Christ is rightful Lord of this world, and cannot allow that the essential structure of the necessary human order is bound to be in opposition to the Christian

THIS IS THE SECOND and concluding part of a lecture delivered by Dr. Peck recently at the first Autumn School of Sociology held under the auspices of the Catholic Congress at Adelynrood, Mass. ¶ The lecture was the last of a series on The Social Implications of the Catholic Faith.

way of life. And this means that the faith ought to be able to announce the right use of the world, and to indicate the true principles of human association. It is no Christian solution, to maintain a mass of underfed, poorly clad people, with but scanty opportunities of real life, on the one hand, and a minority of rich on the other, and

to ask that the human opportunity of the majority shall depend upon the Christian beneficence of the minority. The Christian solution must face the problem of the original distribution; and we must reflect that the problem is affected by the consideration of whether we have to distribute a scarcity, or an abundance.

But I turn from this subject for a moment, to continue our discussion of the Christian ethic of sacrifice, in view of the actual abundance now in the world. There are two sayings of our Lord which we need to understand aright, before we go any further, or we shall find ourselves befogged. When He told the rich young ruler to sell all he had and give to the poor, He was dealing with a special case, in a particular historico-economic setting. I can quite conceive any wise priest giving similar advice today, in some special case, and perhaps that advice ought to be given more often than it is; but that does not mean that we can offer this as an economic solution. And when our Lord spoke of the necessity of "denying" oneself in order to follow Him, it is to be noticed that He meant, not denying oneself this or that, primarily, but denying one's *self*: that is, getting away from self-centricity. And the precise point that we have to settle is *whether it is possible to escape self-centricity in accepting and using the world, or whether the Christian ethic inevitably demands a rigorous abstention from all but the bare essentials of existence.*

NOW, I have argued elsewhere that the Catholic religion is not a philosophy of world-renunciation in that absolute sense. The Church has given a place to the ascetic principle, but its primal philosophy is sacramental, and involves the acceptance and employment of physical means for spiritual ends. The fasting, poverty, and celibacy of the Catholic tradition are not regarded as socially normal. They constitute a witness against the misuse of the means. They may be a necessary discipline. But our Lord came eating and drinking, and that is the accepted way of His Church. In view of the modern situation, this seems to imply certain definite conclusions which I will state as briefly as possible:

(I) It may always be right for some to renounce perpetually, as it certainly is right for all of us to renounce upon occasions. But such renunciation is to be regarded as spiritual discipline or moral witness, and cannot be accepted as an economic solution. Yet it may witness to the true motive that must underlie the solution.

(II) No Christian, under any economic conditions, ought to be content to live in comfort, not to speak of luxury, while other men and women lack the necessities of life.

(III) But seeing that the bulk of potential physical production in the modern world is sufficient to provide a physical competency for the world's population; and seeing also that the Catholic religion is one of the acceptance and use of that physical means for spiritual ends, the Church is logically and morally bound to demand that the system which deprives men, while it hoards up, or artificially restricts, or deliberately destroys, the

physical means of life, shall be rectified in the name of God and humanity.

I shall try to say, in as few words as may be, precisely what this involves. But first I must remind you that the conclusion which I have just enunciated is based upon the Catholic conception of man, and the Catholic sacramental philosophy of life.

(I) I cannot too strongly urge upon you that this modern world, cradled in so-called humanism as it was, has issued in a contradiction and frustration of humanity. The Catholic dogma consistently refused the identification of man with the ultimate spiritual reality of the Universe; but in so doing it was able to point man to an end beyond himself in the eternal. And that, in view of the human situation in a physical environment, meant that it was man's task to employ the material world in the realization of his spiritual end. Thus the economic process was considered to minister to man, and to find its immediate explanation in the satisfaction of his physical needs, and its ultimate explanation in the spiritual attainment which he might reach by means of that physical instrumentation. If you are a Catholic, and know the fundamental philosophy and innate genius of your religion, you *must* believe that. And if you do believe it, you must reach the conclusion that the modern divorce between the economic process and religious doctrine, resulting in the attempt to carry on the economic process without regard to the quality or extent of the real human satisfactions ministered thereby, is a vast aberration which must necessarily produce tragic and calamitous results. When you consider that in a world of amazing plenty, the nations are struggling to snatch a little wealth here or there to save themselves from bankruptcy, with the perpetual danger of an outbreak of war—the war which, if it come, will terminate our world-order in appalling disaster, and set back the clock of humanity for centuries: and when you consider that in every nation there is a so-called surplus of commodities piling up while poverty and need are undiminished, and that for the sake of the preservation of a certain system of distribution millions are left in penury, anxiety, and despair, their energies sapped, their purpose numbed, their manhood quenched; when you consider these things, I say, consider this awful and sacrilegious waste of human bodies and minds, you may know that you are confronting an economic organization which is a definite contradiction of the Catholic dogma of man's place and purpose in the world.

(II) You may know, too, that the attempt to force a patently illogical *economy* upon a world so situated, can have no other effect than to worsen the human situation in the world in the interests of what is called "financial stability," which means nothing more than the interests of those who control the system which is so pauperizing the world. But again, you will perceive that all this is but a denial of the essentially sacramental nature of man's function, as taught by the faith. Man stands at the junction of the natural and the Supernatural, and by the true activity of his personal-social being, he is to sublimate the natural by impressing it with supernatural meaning. How can he do that when he is deprived of the natural instrument? How can he express the Incarnational principle, when the incarnating body is whittled away to the bare, hungry measure of modern industrial poverty? How can he even rise to the virtue of a moral asceticism, when he is given no choice as to whether he will enjoy or abstain, but has a brutal deprivation, without ethical value, forced upon him? What is the faith in the human adventure, what is the valuation of a man, behind the economics which now holds us in thrall? How does it conceive the human task? Apparently it implies that the human task is to be the helpless attendant upon an irrational process which serves neither God nor humanity, but simply thrashes on, and can be neither stopped nor understood.

But a Catholic cannot accept that as an intrinsic element of human life. He must declare that it is a mistake due to the misconception of the human status and function in the world. The true conception of man can be built only upon the doctrine of the

Incarnation; and the doctrine of the Incarnation utterly condemns the treatment of men by the modern economic.

We come then to the question of what the Church is to say, concerning the situation in which it now finds the world. How, with respect to the actual conditions, it is to recommend the application of its own basic dogmas. Let us recount, as rapidly as possible, the determining factors of the problem. Remember, the Church holds a certain dogma of man, involving a conception of supernatural values in personality and society; and it holds a sacramental concept of the essential human situation and employment in this world. Not only does it *hold* these things as beliefs, but itself gives concrete expression to them in its very being. But the Church, so characterized, finds itself confronted with an economic system of which the following are the stupefying consequences:

(a) It is of the essential nature of modern work, carried on by mechanical power and upon a universal scale, to produce much more than the financial system will allow the workers to consume as the reward of their labor.

(b) It is of the nature of the modern productive system to expand itself indefinitely, so that it always tends to turn the markets for its *surplus production* into areas of rival production.

(c) It is therefore of the nature of modern industry eventually to reduce the amount of human labor employed in its processes. It inevitably creates unemployment.

(d) But the system provides its workers with purchasing power almost exclusively in the form of wages. Therefore, as it dispenses with labor, it dispenses with the purchasing power constituted by the wages of that labor, and there is thus always a tendency to decreased demand.

(e) There is thus accumulated an unsaleable surplus of goods upon one hand, and upon the other a vast concatenation of human misery.

What you have, therefore, is a system which is not at the service of man, but requires man to be at the service of the system. What is the solution at once realistic and Christian?

I BELIEVE we must emphatically reject all proffered solutions which seek in any way to restrict natural abundance, or to thwart the logical effects of human intelligence. We must oppose the creation of unnecessary poverty, whether that is procured by the restriction of the physical volume of commodities, or by the creation of a moonshine money scarcity. It seems to me that there is no Christian solution, for example, merely in abandoning the machine, or in destroying crops. You have no right to set aside the gifts of God in nature, or the product of the human skill which God has given. You have no right to say that the teeming nature and the human brain which God has created, shall not produce the effect which they are obviously intended to, and do in fact, produce. Why, when the divine fact is abundance, must the human situation be scarcity? The answer is that our financiers cannot deal profitably with abundance as they can with scarcity, and they must, therefore, *create an artificial scarcity* either by the destruction of goods, or by the operation of credit and prices. But upon the question of what is to be the level of material life in the twentieth century, *we* must say that the creative process of God, and not the financiers and magnates of big business, shall be the arbiter.

But I want you to be quite clear on the point, that if you are going to *accept* the abundance, you must get rid of the assumptions of the present system. The present system *cannot* accept it. It must either turn it into scarcity by artificial operations, or the system itself must collapse. And so far, if I may say so, that is the only alternative which you in America, as we in England, have been allowed to consider. And I would remind you that Communism in Russia has all the capitalist presuppositions upon this point, and allows to men a share in what is assumed to be perpetual scarcity, only at the price of the sacrifice of their free-

dom and personality. But Communism, of course, is but one element precipitated by the decay of capitalism.

IF I MAY VENTURE to refer to the writings of Anglo-Catholic sociologists in England, you will see the direction in which we have been moving. It would be confusing if I were to attempt to touch the myriad considerations of detail, or even many of the larger economic and ethical questions involved. Some of them I have dealt with in my Hale Lectures. But here and now, and with my last words, I will suggest three objectives which I recommend to your most earnest thought.

(a) If you believe that the economic process is for man, and not man for the economic process, then you must say that the total amount produced shall be translated into real purchasing power. That purchasing power shall be the medium between social need and the potential satisfaction of that need. In other words, orthodox finance is merely a depressing superstition, and the sooner we escape from it the better.

(b) Since it is no longer possible to provide purchasing power by a system of wages for work at the present ratios: since the modern method produces a mass of unemployment and a huge commodity surplus, the unemployed having no money and the goods no buyers, then the power to purchase and consume shall be to some extent divorced from the wage basis. In a world of abundance, in which his full time work is no longer required, it is absurd to tell a man that his ability to live in decency must still depend upon his full time employment in the economic process which simply cannot provide that full time employment for him. You have got to give men a *share in the wage of the machine*. In other words, we shall have to undertake, not only the financing of production, which is about all that our obsolete financiers and politicians ever think about, but we must turn to the *radical, rational, and creative task of financing consumption*.

(c) Finally, we must require that the basic level of good life shall be secured for all, as a human heritage; and that upon that basis, there shall be secured an approximate equalization of goods, work, and leisure for all.

There is no intrinsic impossibility about these demands. You have to concentrate upon the relation of finance to the industrial system. You have to consider realities. I believe that those I have named are the fundamental requirements of the situation. But in order to achieve them, there must be an immense emphasis upon three things. First, the supernatural value of personality. Second, the supernatural value of society. Third, the supernatural end of our human function in this world. It is the Church of the Catholic tradition which is the true foundation of these doctrines, and must now become the real leader in mankind's fight against the forces which tend to dehumanize and destroy it. It is the Church which has in her hands the chief instrument of salvation: the Church, I mean, not as a social instrument, but as the social end, the city of God built upon a supernatural redemption and cohering in a supernatural communion. It is *her vision of man* that is denied by the modern forces: but they have brought us to chaos and terrible danger. It is to the Church's vision of man that men must now return.

LARGESSE

I NEVER earned a sunset,
Nor merited the moon,
The stars are mine for asking,
And the golden flood of noon;

The winds flow through my fingers,
The four seas bear me up,
The mountains are my foot-hold,
The sky my pilgrim cup.

O largesse undeserving,
O beauty beyond praise,
Let adoration be return
For daily charities.

VIRGINIA E. HUNTINGTON.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. THOMAS BARCLAY, missionary at Albany, N. Y., realizes that the clergymen sent to convert the Mohawk Indians will face obstacles and dangers, as he shows in his letter of November 12, 1711:

"I hope the Society will send missionaries that have zeal & courage, for the french Indians are become very bold & commit bloody murders, even near to Albany, & tho' none have hazarded more than I have done yet thanks to God, I have met with no harm. It is not many days since the french Indians not far from this barbarously murther'd a whole family being 12 in number all of them cut off but two, that it is thought they carried along with them, they did not spare a young child of 6 months old, but killed it hanging on the mothers breast & a woman big with child they basely murther'd; this has frighten'd the poor farmers that they are forced to leave their houses & flocks and we are in great apprehension of being attacked this winter."

THE REV. JOHN THOMAS, of Hempstead, Long Island, is distressed by the ignorance of the people among whom he dwells, as he states in his letter to the Society, February 20, 1712 (1713):

"I formerly represented to the Honble Society the State of our Schoole at Hempstead, which now is come to nothing, the School Master being necessitated to depart for want of due encouragement. The People here have desird me to Petition the Honble Society that they would be pleased to grant them a Small Annual allowance Towards the Support of a School Master in Hempstead, which I humbly desire, Honrd Sir you may Strenuously promote for the Sake of these poor People, especially their Children, who run about, for want of Letters and education, as wild, uncultivated, and unimproved as the Soyle was when their forefathers first trod it; A Small help of eight or ten pounds P Ann might be a Solid foundation for a good Superstructure. I am perswaded had wee a certaynty of about ten pounds Yearly for Some time, we might easily Superadd what would make it a Competency, and finde a man that would undertake the Schoole, and Supply the place of a Clarke in the Church too, which is much wanted here."

COMMISSARY GIDEON JOHNSTON, of Charles Town, S. C., describes graphically the terrible epidemic that raged in his city in the fall and winter of 1711:

"Never was there a more sickly or fatal season than this for the small Pox, Pestilential ffeavers, Pleurisies, and fflex's have destroyed great numbers of all Sorts, both Whites Blacks and Indians,—and these distempers still rage to an uncommon degree. Three Funeralls of a day, and somtimes four are now very usual; And all that I gett by these, is a few rotten Glov's and an abundance of trouble day & night; for I do Solemnly protest I have not recd a penny this way these 9 months past. . . .

"The Town looks miserably thin, and disconsolate, and there is not one House in twenty I speak modestly y^t has not Considerably suffer'd, and still labours under this generall Calamity. Never I believe had any Minister more work upon his hands than I have had these 3 months past; nor do I yet see any End of it. . . . Ye distempers now rageing are so farr from decreasing; tho ye winter began very early, and is very sharp, that on ye Contrary they gather fresh strength and vigour by it, some attribute this Mortality to one thing, and some to another, But I verily think, it is a Sort of Plague, a kind of Judgem^t upon the Place (ffor they are a sinfull People) and Such I have represented it in some discourses and as such I now pray for it.

"Never was the Church so full, as it was about 4 Months ago; In so much that all was pleased to see so fine and uncommon an Appearance: But now it looks thin and naked thro' our present sickness & Mortality; and holds no Comparison to what it was, Some keep themselves under a close Confinement in their Chamgers, and dare not stirr abroad, for fear of being Infected; and others are so taken up in attending the sick, that they are not at leizure to go to Church or elsewhere."

Bishop Torok's Status

An Inquiry by Canon J. A. Douglas and a Reply by the Bishop of Eau Claire

(See editorial on page 385)

THE LETTER FROM CANON DOUGLAS

IF I HAVE appeared to cast doubt upon the reliability of THE LIVING CHURCH, I desire to tender you the amplest apology. I have experienced the value of THE LIVING CHURCH many times in the past fifteen years and my respect for it is great.

That upon which I desired to cast doubt was (1) the statement of the *Church Times'* American correspondent that it had been arranged that a bishop of the American Episcopal Church was to have been a co-consecrator of Bishop Torok with the Serb Bishop Dositej and the Czechoslovak Bishop Gorazd and (2) the inference from that correspondent's contribution to the *Church Times* that while retaining status as a member of the Orthodox hierarchy, Bishop Torok is to assume status as a member of the hierarchy of the American Episcopal Church.

My reason for casting doubt upon that statement and that inference was (1) that as I understand them and, *e.g.*, as the Patriarch Meletios of Alexandria formulated them to the relevant Committee of the Lambeth Conference of 1930, Orthodox principles forbid such a co-consecration and such a mixed status and (2) that theological opinion in all Orthodox centers is somewhat sensitive in regard to confusion among Anglicans upon such matters.

The difficulty of establishing a negative is proverbial. But before writing to the *Church Times* I made such inquiry as I could, and was informed that it was impossible (1) that Bishop Dositej could have agreed to act with an Anglican bishop as co-consecrator of Bishop Torok and (2) that the Serb Patriarch and his Synod or any other competent Orthodox authority could have agreed that while retaining status as a member of the Orthodox hierarchy, Bishop Torok should assume status and act as a member of the hierarchy of the American Episcopal Church.

If my *a priori* certainty and my information upon these two points be erroneous, they may be shown to be so by the production in your columns in the one case of the invitation to the Bishop of Fond du Lac of which you speak and in the other case of a faculty from the Synod of any particular Orthodox Church or other competent Orthodox authority, authenticating Bishop Torok's acting as a member of the hierarchy of the American Episcopal Church.

Meanwhile, permit me to say (1) that I have no doubt as to the validity of Bishop Torok's consecration and (2) that nothing is further from my mind than to cast doubt upon the desirability of his election as a Suffragan Bishop to the Bishop of Eau Claire being ratified by the Convention of the American Episcopal Church.

Apart from the fact that it would be an impertinence on my part to intervene in such a matter, I can see no reason why if Bishop Torok has acceded to the American Episcopal Church, that election should not be ratified and I can see many reasons why its ratification may be desirable and fruitful.

London.

(Rev.) J. A. DOUGLAS.

A REPLY BY BISHOP WILSON OF EAU CLAIRE

CANON DOUGLAS is known not only as a profound scholar and an authority on Orthodoxy but as one of the very important members of the Church of England Council on Foreign Relations. Therefore whatever he says or writes is bound to carry great weight particularly on any matters in relation to Orthodoxy.

In considering the questions raised in his letter printed in this issue, it is well to keep in mind something of the background

pertaining to the consecration of the Rt. Rev. John Torok ten years ago. Shortly after the World War when, out of the ruins of the former Austria-Hungary, the sovereign state of Czechoslovakia emerged, a large number of Roman Catholics in that country abandoned their obedience to Rome, at the same time desiring to retain their Catholicity to the fullest extent. In order to preserve the historic episcopate (no bishops being involved in this movement) they elected a brilliant and devoted priest, Gorazd Pavlik, as the first Bishop of the Czechoslovak National Church. They applied to the Patriarchate of Jugoslavia for the apostolic succession and for the consecration of their newly-elected bishop. Practically the entire Serbian hierarchy participated in his consecration and the Jugo-Slav government expressed its gratification by conferring on him the highest distinction a bishop could receive in that country—the Order of St. Sava. It was nothing short of a national event.

This Bishop Gorazd was the consecrator of Bishop Torok, assisted as co-consecrator by Dositej, Bishop of Nish and Patriarchal Delegate, now the Metropolitan of Zagreb. The Czechoslovak National Church was at that time an independent, autocephalous Church with Gorazd as its sovereign bishop, consecrated by Serbian bishops but under no obedience to the Serbian Church. (Since that time, local complications have brought the Czechoslovak Church into the Serbian fold and Gorazd is now a member of the Serbian House of Bishops.) In 1922, at the invitation of the Episcopal Church, Gorazd visited the United States and addressed the General Convention meeting in Portland. In this address (reported in full in the *Journal* of 1922) Gorazd said:

"After the lapse of three centuries, our downtrodden nation, with the aid of the American people, has obtained political liberty, founding the Czechoslovak Republic. Many desired spiritual freedom as well, and a huge number left the Roman Church. . . . Very many became members of the Czechoslovak Church, of which I have the honor of being the first Bishop. . . . At two great conventions our Church decided for union with the Eastern Orthodox Church, with the reservation, however, of keeping those characteristics of the National Church which the historical development of the Czechoslovak people had evolved. . . . The Czechoslovak Church, having arisen among people whose character is of the West, having united with the Eastern Church, will be a point of contact between the Christian East and the Christian West. . . . This enables us to understand both, West and East, and thus help the coming union. . . . It is in the name of that Czechoslovak Church, united with the Eastern Church, that I salute your Church as fellow members of Christ's one Holy Catholic Orthodox and Apostolic Church. Regarding Faith and Order, your Church and our Church are the same. Together let us work for the final re-union of all Christendom."

Shortly after this Gorazd presented a petition to the National Council, in which appear the following extracts:

"The Czechoslovak Orthodox Church defines its own liturgy and orders within the limits of autonomy, best befitting the mentality of the western Europeans. Thus the Czechoslovak Orthodox Church is half way between the Eastern Orthodox Churches with whose dogmas it fundamentally agrees, and the Western Episcopal Churches with which it shares common practices."

"Finding the Protestant Episcopal Church to be the nearest kin to the young Czechoslovak Church, the Bishop desires to present to the Right Reverend Presiding Bishop and Council of the Protestant Episcopal Church, the following supplications and motions:

"First, that the Presiding Bishop and Council of the Protestant Episcopal Church enter into a covenant with the hereto subscribed Bishop concerning the mutual fellowship of both Churches, to the effect that the Protestant Episcopal Church

in the United States of America be fully authorized to minister religiously to the communicants of the Czechoslovak Church in such places where it may be either difficult or impossible to secure a priest of the Czechoslovak Church; and vice versa that the Czechoslovak Orthodox Church in the Republic of Czechoslovakia be authorized to minister to the communicants of the Protestant Episcopal Church where similar difficulties prevail.

"Second, that the Presiding Bishop and Council bring about the creation of a Commission whose function would be to keep in vital intimate touch with the situation, needs, and development of the Czechoslovak Orthodox Church both in Europe and America."

In response to this petition the National Council passed a resolution containing the following:

"The Council has watched with interest the re-establishment of the ancient National Church in Czechoslovakia and notes with gratification the statement in the Memorandum that the dogmatic standards of the newly organized Church, as set forth in the decrees of the Ecclesiastical mass meetings held in Prague in the year 1921 have the same foundation as our own and that the new Bishop was regularly consecrated by the Serbian Orthodox Church, whose orders we recognize as apostolic.

"Concerning the first of the specific requests of the Czechoslovak Bishop, namely, for the mutual fellowship of our respective Churches, we will communicate with our bishops in the various dioceses in which communicants of the Czechoslovak Orthodox Church live, and urge them to provide the sacraments and pastoral care for them in such places where it may be either difficult or impossible to secure a priest of the Czechoslovak Orthodox Church. And also we will advise the Bishops in the various dioceses to give fraternal coöperation and moral support to the parishes of the Czechoslovak Orthodox Church which may be established in America. Moreover, we express our desire that the Czechoslovak Orthodox Church minister in like manner to communicants of our Church visiting or residing in the Republic of Czechoslovakia.

"In response to the second specific request of the Czechoslovak Bishop, the Council has directed its Department of Missions to keep in vital and intimate touch with the situation, needs, and development of the Czechoslovak Orthodox Church, both in Europe and America."

Certainly Bishop Gorazd interpreted this resolution as amounting to practical intercommunion. For in an interview given at the Patriarch's Palace in Belgrade after Bishop Torok's consecration and published in a Belgrade newspaper he said: "I myself have closed the intercommunion of the churches which were established by me in 1922 in America, with the American Episcopal Church."

While in this country in 1922 Gorazd had organized Czechoslovak parishes and had left a priest as Supreme Secretary over an association of such parishes through whom he might reach them. It was in close collaboration with this group that a convention of clerical and lay representatives from a number of Uniate parishes seceding from their Roman connection elected Dr. John Torok to be their Bishop for the purpose of bringing them into the fold of the Episcopal Church. Dr. Torok had been originally a Roman Catholic Uniate priest and had been received into the Episcopal Church, serving at that time under Bishop Weller of Fond du Lac. It was natural that they should desire their new Bishop to be consecrated by Orthodox bishops. It was also natural that Dr. Torok should desire a bishop of the Episcopal Church to share in the consecration, for three reasons: first, as an evidence of his own faith in Anglican orders; second, to register the purpose of affiliation with the Episcopal Church; and third, as a definite step forward toward Church unity. Therefore at his request the convention which elected him invited Bishop Weller to go to Europe as a co-consecrator and offered to defray his expenses. This was given to the public in the columns of THE LIVING CHURCH under date of November 8, 1924, quoting from the communication sent by the former Uniates to Bishop Weller:

"You certainly know that we are aware of the fact that the very fact of Father Torok's election means a new course in our Church life. We took notice that he regards his election as a

program, and that we have accepted his program as that of our own. We feel confident that his consecration will be the first step as to the successful solution of his program, and since the main topic of this program is Christian Unity, we feel that your participation in the consecration would have a tremendous significance from every—internal and external—point of view."

The invitation was directly in line with the spirit and purpose of the whole project. However, further discussion of this point would be of purely academic interest, for the simple fact is that due to ill health Bishop Weller did not go. Then the Episcopal Church blundered and the project itself was temporarily defeated.

Canon Douglas' second question is not merely academic in character. It would, of course, be an impossible situation for any *mixta persona* to owe obedience both to an Orthodox Church and to the Episcopal Church at the same time. This, however, is not the case. Dr. Torok never intended to act as an Orthodox bishop and this was understood by all concerned. Bishop Gorazd consecrated Dr. Torok as a missionary bishop for the purpose of establishing affiliation with the Episcopal Church. After the consecration he wrote to Bishop Weller about it and also instructed the Supreme Secretary of the newly formed Czechoslovak Church of America to place those parishes under Dr. Torok's jurisdiction. We are permitted to quote from some of Bishop Weller's letters. Under date of January 28, 1925, Bishop Gorazd wrote to Bishop Weller: "It is already known to you that *your archdeacon*, the Rev. Johann Torok, was consecrated bishop on October 19, 1924, by the delegate of the Serbian Orthodox Church, the Right Reverend Bishop Dositej, and by me. The consecration was according to the canons of the Church after carrying out the canonical examination" (italics ours). In acknowledgment of a letter from the Supreme Secretary of the Czechoslovak Church of America, Bishop Weller wrote:

"I rejoice in Archdeacon Torok's election as Bishop of the Eastern Orthodox Diocese of Pittsburgh, and this my joy is greatly increased by the decision of the Czechoslovak Church of America to put itself under his jurisdiction at his consecration to the Episcopate. I think that you are doing the right thing in placing yourselves under his jurisdiction. His consecration under these circumstances will do much to heal the sad divisions in Holy Church."

While preparations for the consecration were still in progress, under date of August 25, 1924, Dr. Torok wrote to Bishop Weller:

"*They* (the Uniates) do not regard as essential your assistance. With them it is but courtesy. *It is I* who regard it as essential—and hereby I declare with full responsibility that without your *full* approval, support, and assistance I will decline my acceptance. I am going even further: I declare that I need your support even without any *mental* reservation. This is a matter of conscience and if it will not agree with your conscience, it won't agree with that of mine. If I would be consecrated merely by Orthodox bishops, I would be in everybody's interpretation an Orthodox bishop. *I do not want to be an Orthodox bishop.* I am willing to accept the burden to be a bishop in the Catholic Church in God, if this episcopate of mine would forward—even with one inch—Christian unity, but I want to emphasize that in this sentence the emphasis is on the word 'unity' and by no means on the episcopate."

Upon his return to the United States after his consecration Bishop Torok found that circumstances had arisen which made it impossible to carry out the program which had been formulated. He refused to function in any other way. Finding himself in the anomalous position of a priest in good standing in the Episcopal Church and a bishop in Orthodox Orders, he retired into private life. In order to avoid any possible misapprehension he sent his resignation to the proper Orthodox authorities, requesting the status of a retired bishop. The only obedience he can possibly claim is to the Episcopal Church.

(Rt. Rev.) FRANK E. WILSON,
Bishop of Eau Claire.

Books of the Day

Rev. William H. Dunphy
Editor



THE KINGDOM WITHIN. By Charles T. Webb. Macmillan. 1934. Pp. 230. \$2.00.

THIS BOOK is the first of a series of religious texts for secondary schools edited by the Rev. John Wallace Suter, Jr., and developed in St. Paul's School. The argument of the book is "that man's desire for a more perfect world has led him inevitably back to the perfecting of man himself, but that the perfecting of man requires social institutions in harmony with man's true nature."

The first section of the book traces the logical development of Utopian ideas into experimental communities culminating in the Kingdom of God inaugurated by Jesus Christ. The title of the book gives the key to the second section: the change of human character being the first condition for the creation of a new world. The nature of this new character is revealed in Christ and the means for its attainment are found in Him. The third section discusses the environmental obstacles to the establishment of the Kingdom and gives practical suggestions as to the ways and means in which the Christian character may act and react to them.

Those who wish to teach to young people the urgency of Christian living will be helped greatly by this study of "the relation of personal character to the problems of the world without."

PHILOSOPHY OF SCIENCE. By Fulton J. Sheen. Bruce Publishing Co., Milwaukee. 1934. Pp. 197. \$2.75.

THIS BOOK is not a discussion of scientific methods. It attempts to analyze from a critical and expository point of view scientific methods which have in fact been elaborated into philosophic theories. Scientific philosophies are classed under two heads: those that contend that because science must limit itself to phenomena, all knowledge is subject to the same limitation; and those who hold that because we can best study nature in terms of statistical laws there is no higher knowledge of nature possible than that which is obtained by the mathematical method. The author contends that scientific facts must be interpreted by the transcendent and universal principles of thought: the principles of identity, contradiction, and causality. These principles are drawn from the sensible world but do not depend for their verity upon the conclusions of empirical science: they are independent of them. Of course we would expect that Dr. Sheen's approach to this subject would be largely influenced by the thought of St. Thomas but he has succeeded admirably in approaching his problem in the spirit of the great scholastic rather than using him in the proof text method and we are thankful that he does not feel that all the necessary thinking has been done.

LEISURE: A SUBURBAN STUDY. By George A. Lundberg, Mirra Komarovsky, and Mary Alice McInerney. Columbia University Press. 1934. Pp. 396. \$3.00.

IF ANYBODY wants to know how they use rather abundant spare time over in Westchester county and how it may be reasonably supposed people in other similar communities are likely to spend theirs he should read this book. We are going to have leisure whether we like it or not. Many people are not engaged in productive activity because of the inadequacy of our system of distribution and if we do construct a more equitable system parceling out the fruits of men's labor and the yield of the earth all men will have many more hours in each day when their idle hands are free to get into mischief. Leisure is a disturbing problem before it becomes the great blessing it should be. Many of the

activities into which people have poured their freed energy have become as burdensome as was the pursuit of necessities in former years. People do not change so much during the centuries as we suppose for these very careful investigators find that the most important and common use of free time is in finding more elaborate and ceremonial ways of eating and visiting. The remainder of people's leisure is variously distributed between reading, public entertainment, sports, radio, motoring, etc. It makes a great deal of difference how you visit and what you read and what you listen to on the radio. The observers try to evaluate these activities on the basis of greatest survival value and seem to feel that those activities which the community have thought worthy to foster through community agencies are probably best. This book is a careful, scientific, and constructive study of the problem.

WHO'S WHO IN THE GENERAL CONVENTION OF THE EPISCOPAL CHURCH, 1934. Edited by Clifford P. Morehouse. Morehouse. 1934. Pp. 91. \$1.25.

A GUIDE to the members of the General Convention, National Council, and the Woman's Auxiliary. This helpful guidebook contains a map of Atlantic City marked with the places of special interest to the delegates; the official lists of delegates and alternates by dioceses; and brief biographical sketches of those who will be present in an official capacity. It should be very helpful to all those in attendance or to those who wish to follow the proceedings of the Convention carefully in the reports of the religious and secular press.

THE REVOLT AGAINST MECHANISM. By L. P. Jacks. Macmillan. 1934. Pp. 77. \$1.00.

IN THE HIBBERT LECTURES for 1933, Dr. Jacks indicates, along with Bergson and Whitehead, that life is an age-long offensive against mechanisms. That which is not living, either around us or in us, is mechanistic and we only experience that which we call living when we are in opposition to this non-living. He believes that we tend to reduce all things to mechanistic patterns which can control us. His solution is that we shall so learn to control ourselves that we may be trusted to master the mechanism which is necessary for our support.

SNOWDEN'S SUNDAY SCHOOL LESSONS. 1935. By James H. Snowden. Macmillan. Pp. 370. \$1.35.

DR. SNOWDEN'S outlines are always a rich source of materials and methods for the Sunday school teacher. This reviewer was particularly interested in the rather complete exposition of the life and letters of St. Peter to which the first quarter of this volume is given.

SERMON HEARTS FROM THE GOSPELS. Compiled by Wm. H. Leach. Cokesbury Press. 1934. Pp. 328. \$2.00.

SIX HUNDRED WORD OUTLINES of 150 present day sermons on texts and themes from the four gospels. The editor has chosen the sermons from what he considers the best examples of the homiletic art of the great preachers throughout the English-speaking world.

OUTLINE OF TEACHING SERMONS FOR A THIRD YEAR. By Rev. C. E. Hudson. Macmillan. 1934. Pp. 74. \$1.50.

THESE OUTLINES and the ones which preceded them have been already commended in this column. We are glad to know that there is an American edition which will insure for the outlines the wider circulation they undoubtedly deserve.

THOSE WHO LIKE anthologies will find *Designed for Reading* full of meat. It is made up of extracts from *The Saturday Review of Literature* collected by its own editors. In it we find poems and essays, religious and otherwise, but mostly otherwise, reviews, stories, all of which first saw the light of day in the pages of that weekly. If one wishes for a picture of contemporary thought he will find it in these pages (Macmillan. \$3.00).
C. R. W.

NEWS OF THE CHURCH

Massachusetts Laity Attend Conference

Representatives from 80 Parishes Meet for Week-end Under Auspices of Field Department

BOSTON—One hundred and fifty laymen representing 80 parishes formed the congregation in St. Mark's School Chapel, Southborough, on the morning of September 16th, when Bishop Sherrill of Massachusetts preached a missionary sermon.

This service was part of a week-end conference, the second annual one of its kind, held for laymen under the auspices of the Massachusetts field department of which the Rev. Raymond A. Heron, rector of Grace Church, Lawrence, is chairman.

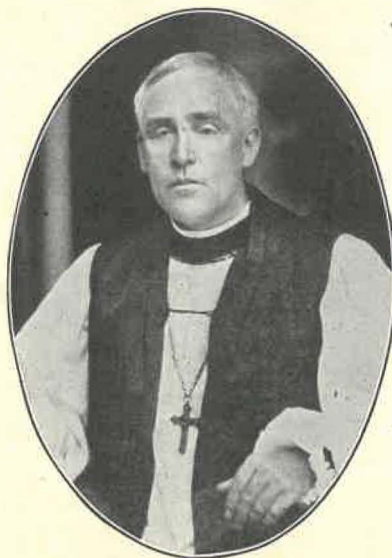
The Rev. Charles H. Collett of the national Field Department was the leader of sessions designed to give brief, intensive instruction on the work of the Church from both an international and local viewpoint, technical instruction on the conduct of the Every Member Canvass, and also opportunity for the discussion and exchange of ideas and experiences among the conference members.

The plan was simple and practical: early arrivals on Saturday afternoon enjoyed the proffered golf and tennis; the conference officially opened at supper in the imposing dining room of the famous old school; Saturday evening and Sunday afternoon sessions, in addition to the corporate Communion and chapel service on Sunday morning, completed the outlined program. The comforts and conveniences of St. Mark's were placed at the conference's disposal.

New York Clergy to Hear New Canadian Primate

NEW YORK—Archbishop Owen of Toronto, newly elected Primate of the Canadian Church, is to address the clergy of the diocese of New York at the annual conference at Lake Mahopac. The conference will be in session October 3d and 4th.

His subject will be The Ministry and the Personal Life. Bishop Manning of New York is to speak on The Call to the Church at This Time in Which We are Living. The other speakers will be Bishop Roots of Hankow, Dean Ackerman of Columbia University, Canon Bridgeman of Jerusalem, the Rev. James O. S. Huntington, O.H.C., and Prof. Bulgakoff of the Russian Orthodox Academy in Paris. More than 300 clergy are expected to participate. Its great central feature will be the corporate Communion of the clergy at 7:30 A.M. the second day.



Cunningham Photo.

NEW CANADIAN PRIMATE

Harrington Park, N. J., Parish House Dedicated

Bishop Washburn, Coadjutor, Participates in Ceremonies

HARRINGTON PARK, N. J.—A \$6,000 parish house, a newly built addition to St. Andrew's Church, Harrington Park, was dedicated September 23d. Bishop Washburn, Coadjutor of Newark, Canon William O. Leslie, Jr., and the vicar, the Rev. C. Alfred Voegeli, as well as the former vicar, the Rev. J. F. Savidge, now rector of the Church of the Holy Communion, Norwood, participated in the ceremonies.

The people in the Church have undertaken to pay the interest and amortize the loans incurred in the building, which was made possible by a call of the Church Extension Fund and a grant by the board of missions of the diocese.

Richard P. Kent New Treasurer of Church Building Fund

NEW YORK—At a special meeting of the trustees of the American Church Building Fund September 17th, Richard P. Kent was elected a trustee and also elected treasurer to fill the vacancy caused by the death of Charles A. Tompkins. Mr. Kent is manager of the real estate division in the National Council's Finance Department.

National Council Member Ill

BOSTON—Judge Philip S. Parker of Boston, a member of the National Council and a deputy to General Convention, has entered a hospital for an operation which will prevent his attendance at the meetings of the Council and the Convention, in October.

Bishop of Toronto Primate of Canada

Electoral College Names Dr. Owen to Succeed Archbishop Worrell; Bishop Manning Synod Speaker

MONTREAL—The Rt. Rev. Derwyn T. Owen, D.D., Bishop of Toronto, has been elected Primate of All Canada, succeeding the Most Rev. C. L. Worrell, Archbishop of Nova Scotia, who recently died in Halifax.

The Electoral College of the Church in Canada, made up of members of the Upper and Lower Houses, met September 18th behind locked and guarded doors at Christ Church Cathedral here for the purpose of electing a Primate. After a service of Holy Communion, the Upper House sent the three names prescribed by canon law. Further names were asked by the Lower House and voting proceeded until the required majority was obtained.

CONSECRATED BISHOP IN 1925

Dr. Owen was consecrated fifth Bishop of Niagara in June, 1925, and translated to the diocese of Toronto in 1932. His elevation to the Primacy will probably mean that an assistant bishop will be elected for the diocese of Toronto.

The new Primate was installed the following day.

BISHOP MANNING PREACHER

The General Synod of Canada began its 13th session in Montreal with a service in Christ Church Cathedral the morning of September 12th. The guest preacher was Bishop Manning of New York. He also was one of the two preachers at a great service of witness held that evening in The Forum when 20,000 people packed the auditorium to its capacity.

The Synod later in the week was honored by a visit from another American, Bishop Stevens of Los Angeles.

This Synod has been one of the most interesting ever held. Decisions of the utmost importance to the welfare of the Church

(Continued on page 407)

Rector Reviews Church Periodical from Pulpit

MOUNT VERNON, N. Y.—Before his sermon on Sundays, the Rev. W. Harold Weigle, rector of St. Paul's Church, gives a rapid digest of the current issue of THE LIVING CHURCH. Fr. Weigle thinks that too few communicants know what is happening in the Church. He is therefore taking what he describes as "this Lowell Thomas way" of acquainting his own parish with the news of the Church. He adds to his review a suggestion that individuals subscribe to the paper and read it regularly at home.

Müller Consecrated German Church Head

**Bishops and Congregation Give
Reichsbishop Nazi Salute; Foes
Charge Heresy**

BERLIN—Reichsbishop Ludwig Müller was consecrated here September 23d with elaborate ceremonies at which he was proclaimed supreme head of the German Church. Seven bishops raised their hands in stiff Nazi salutes at the service. The entire congregation gave the Nazi salute when the Reichsbishop, preceded by hundreds of clergymen and 29 bishops, entered the church.

But thousands of opposition clergymen took note of the consecration by reading from their pulpits a declaration which accused the Reichsbishop and Dr. August Jaeger, Commissioner of Protestant Churches in Prussia, of heresy in that by setting aside the confessions of faith they seek to establish a German national Church with Germanic faith characteristics.

Dom Anselm Hughes on American Lecture Tour

**Benedictine Authority on Medieval Music
Arrives September 28th**

LONDON—Dom Anselm Hughes, of the Benedictine Order of Pershore and Nashdom, England, lands at New York on September 28th for a repetition of the lecturing and preaching tour which he made in the fall of 1932. Dom Hughes is secretary-treasurer of the Plainsong and Medieval Music Society, of which just under one-fourth of the members belong to America.

His lectures are concerned chiefly with the medieval music side of the society's work, and are illustrated by phonograph records specially made for his lectures by the monks of his own abbey; but there are also some lectures given upon plainsong, mostly as applied to the English service, and these are illustrated by a choir in which the monks are reinforced by boys' voices from the Choir School of St. Mary of the Angels, Highgate, London. For the lectures this year two special records have been made displaying compositions by King Henry VI (1422-1461) in three voices, with similar work by other composers of the Royal Chapel of St. George's, Windsor. Speaking of these records in the *Gramophone* (London) for June, 1934, C. M. Crabtree says that the singers are to be

congratulated on their excellent accomplishment of what must, today, be a very tricky task, and that the recording seems perfect: while the *Irish Times* (June 28, 1934) says that more satisfactory records of their kind would be hard to find.

Dom Hughes preaches at St. Mary the Virgin, New York City, September 30th; at Christ Church, Ontario, Calif., October 7th; St. James', Cleveland, Ohio, November 4th; St. Mark's, Philadelphia, November 18th, and at St. Clement's, Philadelphia, on the feast of the patron, November 23d.

At the end of October he will be visiting Nashotah House, and hopes in November to spend a short time at the monastery of Holy Cross, West Park, N. Y., together with a visit to the Franciscans at Mount Sinai, L. I.

Among the places at which the musical lectures are to be delivered are Pomona College, Stanford University, and Mills College in California; Harvard University, and the Library of Congress, Washington.

Lectures more directly concerned with Church music are to be delivered at such centers as Grace Cathedral, San Francisco; Cleveland, for the local chapter of the American Guild of Organists; and St. Mark's, Philadelphia.

Liberal Evangelicals Plan Convention Dinner

NEW YORK—The Liberal Evangelicals will hold a dinner during the General Convention in Atlantic City at the Shelburne Hotel at 6:30 P.M., October 16th. All members of the Liberal Evangelicals and all others interested in and sympathetic with this movement are cordially invited to attend. The price will be \$1.50 per plate.

The speakers will be: Bishops Hobson, Hulse, and Scarlett; and the Rev. Messrs. John M. Lewis, Elmore McKee, and Moultrie Guerry. A presentation will also be made of the planned activities for the coming year, together with interesting reports of several important committees.

Reservations may be made at the General Convention ticket office in Atlantic City or by writing the Rev. W. Brooke Stabler, Secretary, University of Pennsylvania, Philadelphia, Pa.

Massachusetts, New Hampshire,
and Maine See Palestine Movies

BOSTON—Mrs. F. A. Habersham of Hollywood, Calif., is now showing her motion pictures of the Church's work in mission fields at home and abroad in a series of engagements covering the dioceses of Massachusetts, New Hampshire, and Maine.

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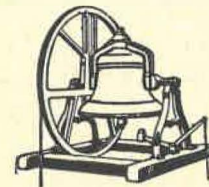
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Bishop Freeman Gives Archbishopric Views

Believes Church Headquarters Could be in Washington, but Holds Diocese Cannot Become Archdiocese

WASHINGTON, D. C.—At its first session following the summer recess, the Washington Clericus on September 18th devoted the entire period to the proposal to establish an Archbishopric in the American Church and kindred subjects likely to come before General Convention in October. The Rev. Canon G. Freeland Peter presided and introduced Bishop Freeman of Washington.

"I am opposed to the present system of administration," said Bishop Freeman. "The office of suffragan bishop in this country is ridiculous." He suggested the abolishing of coadjutor and suffragan bishops and the adoption of "assistant" bishops, without "succession" to office. Washington having been segregated by the federal government, the Church might have its headquarters in Washington, he suggested. But to make the diocese of Washington into the Archbishopric of Washington, he seemed to hold, would be impossible under the present charter of the Cathedral, which must be administered by the "Bishop of Washington," according to its charter, for all time.

HAD PROPOSED CHANGE

"What you saw in THE LIVING CHURCH a few weeks ago (August 18th) is substantially the substance of an address I made in New Orleans in 1925," he said. That was when the Bishop suggested certain lines along which the administrative machinery of the Church might be radically altered.

"The whole set-up of the Church is subject to entire change. This is 'war time' in the Church and what is needed is not a fine-tooth comb, but a carving knife. I hope the Convention will be sane and

Bishop Appears in Shorts Instead of Gaiters, Apron

JERUSALEM—Bishop Graham-Brown of Jerusalem travels about his diocese by foot, motor, ship, and plane, from Cyprus on the west to Iraq on the east. Occasionally he travels by the motor mail van, the most uncomfortable and least expensive conveyance. Once the congregation at Amman, in Trans-Jordan, heard that the Bishop would be passing through on the mail car and, with their lay reader, went to greet him on his arrival. They recognized the archdeacon, duly attired in clerical collar, but asked where was the Bishop, not at all recognizing him when a youngish man attired in a shirt and shorts stepped out of the car.

courageous enough to prove that it has some statesmanship. This is no time for splitting hairs on terminology. I am in favor of the most drastic changes to meet the present crisis. The Church must be swept with new zeal for God and for Jesus Christ. No mere set-up can save us."

DEPUTY FAVORS WASHINGTON AS CENTER

The Rev. George F. Dudley, D.D., a deputy to General Convention, said that he favored Washington as a "central place of spiritual and material life" of the Church. "I don't care what you call it," he said, "whether an archdiocese or an ordinary diocese—but I am in favor of making this the central place and of transferring '281' to Washington. We ought not to spend time on superficial matters, but on the very life of the Church."

The Rev. Dr. F. J. Bohanan followed with the statement, "The subject of an

archdiocese is bound up with the whole efficiency of Church planning. I feel that this is the logical and natural center of Church life—the heart of our nation's life. There is here the 'spirit' that ought to go into the whole body. I believe there will be some radical change as to administration, maybe the doing away with all departments, but we cannot get along without some kind of machinery."

He cited two "problems" in connection with the proposed archdiocese, its relation to the diocese of Washington, and its relation to the Washington Cathedral. "The Archbishop's responsibility," he said, "ought to be the universal Church and not mere diocesan life."

"Let the laymen have a real part in 'making the program' of the Church," urged the new rector of St. John's Church, Washington, the Rev. Dr. Oliver J. Hart. "I am sick and tired of the 'hot air' that goes on in Convention, especially in the House of Bishops—gassing about a 'flag on a mast-head.'"

"We ought to talk about the Archbishopric, and not about the Archbishopric of Washington," asserted Dr. C. Ernest Smith, rector of St. Thomas' Church. "What do we want him to do? Do we want a 'commercial drummer'? I lived in Canterbury for three years under an Archbishop—and there is nothing in common between an Archbishop in the English sense and our own Presiding Bishop. Let us begin and clean house. We lack a method of order and system. If the Archbishopric will settle that, I am for it."

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The 1935 Desk Kalendar, a convenient guide giving the lessons for Morning and Evening Prayer, and the Saints' Days on the left hand page, and providing space for writing down daily appointments on the right hand page, is ready now for general distribution.

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Gorham's Publishing Business Continues

Plans for Widening Scope of New York Business Announced by Successors of Edwin S. Gorham

NEW YORK—Church people are much interested in the plans being made by the successors of Edwin S. Gorham, New York publisher, who died on August 27th. Both the publishing business and Gorham's Book Shop will continue to issue and to offer all the material for so long associated with the name of Gorham. Great care will be taken to maintain Mr. Gorham's high standards. But a certain expansion is planned, which will include the publication of other than Anglo-Catholic books, though only Church books will be considered. The purpose is to make the business representative of all schools of thought in the Church.

Mr. Gorham himself suggested last January that the business be taken over by its present owners, Miss Alice A. Russell, who has been with Gorham's for 25 years; Phillipp Fey, whose connection extends over the past 12 years; and Edward J. Schineller, who has been with the business for 33 years. Just a month before Mr. Gorham's death, the final papers were signed and the formal transfer made. For several years previous to the transfer, Mr. Gorham had entrusted to these, his successors, most of the details of the management.

Western Massachusetts Clergy Conference

LENEX, MASS.—Bishop Thomas of Southern Brazil conducted a conference on missions for the clergy of Western Massachusetts at the Lenox School here September 13th to 15th.

Pasadena, Calif., Church Celebrates 45th Year

Building Gift of Mrs. A. R. Campbell-Johnston in Memory of Husband

(See cover photo)

PASADENA, CALIF.—The Church of the Angels, Pasadena, is celebrating on the feast of St. Michael and All Angels the 45th anniversary of the consecration in 1889 of its building.

The church was built by Mrs. Alexander Robert Campbell-Johnston in memory of her husband, who had been in the British colonial service in China, and not only was no expense spared in its construction but almost daily the work was watched by the donor in prayerful devotion, a spirit that has pervaded the church ever since. Located in the hills of upper Garvanza, a suburb lying between Los Angeles and Pasadena, it was named the Church of the Angels for the reason that Mrs. Campbell-Johnston had strolled fearlessly alone in these hills feeling assured of the protection of the holy angels.

The architecture is mainly Norman, the plans having been adapted from St. Mary's, Holmbury, near Dorking in Surrey. The building is of local sandstone with interior of dark red brick and redwood.

A notable feature is the very large and beautiful chancel window, made in London, depicting the Resurrection scene. The altar and choir stalls are veneered with polished olivewood obtained from the old San Gabriel Mission grove. The lectern is of English bog oak in the form of an angel, done in a Belgian carving school. Workmen who had shared in the building are said to have contributed the money for the font which is of Mexican onyx and has a Carrara marble angel child seated at the base. Surrounding the church is a gar-

den of several acres ornamented with fine trees and shrubbery and flowers.

On the organization of the diocese of Los Angeles in 1896 the church became the Bishop's Chapel, and in 1928, when the congregation was organized as a parish, the Bishop of the diocese was constituted the rector with the privilege of appointing his vicar. Though there is seating capacity for scarcely 150, there are 167 communicants and 288 baptized members, including the large family of the Church Home for Children near by. The Rev. Hervey C. Parke is vicar.

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American Russians Seek Church Peace

Conference Adopts Resolution in Favor of Autonomy; Karlovci Synod Disregards Move

NEW YORK—The regular semi-annual meeting of the trustees of the United Russian Orthodox Brotherhoods in America voted for the calling of a Church Sobor at the earliest possible time for the purpose of establishing the peace of the Church, the election of an ecclesiastical head, and the adoption of a status for the Russian Orthodox Church in America.

AUTONOMY FAVORED

The conference, in session July 22d to 26th, unanimously adopted a resolution in favor of the administrative and legislative autonomy of the Church. The text of this resolution is as follows:

"The Russian Orthodox Church in America shall not break the connection with the mother Church, but it must have administrative and legislative autonomy which will make any interference in its inner affairs from the outside impossible, especially the sending or appointment of bishops and clergy."

This resolution was transmitted to the Sobor of Bishops which met in San Francisco shortly after.

At this Sobor of Bishops, held during the early part of August, there were present and participated, in addition to the bishops who had recognized the jurisdiction of the late Metropolitan Platon, Bishop Tichon as representative of the Karlovci Synod and Bishop Adam (North-American Carpatho-Russian Orthodox Greek Catholic Diocese).

COÖPERATION OF BISHOPS URGED

The Bishops' Sobor invited Bishop Tichon and his colleagues, Joasaf and Adam, to unite with the American Church and to accept dioceses in it. (Bishop Adam had declared during the Sobor that he was a Vicar Bishop of Tichon.) Bishop Tichon was offered the diocese of New

York. Bishops Adam and Joasaf were offered Philadelphia and Montreal respectively.

BISHOPS REFUSE TO SUBMIT

Bishop Tichon replied that everything depended on the action of the "Platon bishops" who ought to submit themselves to the Metropolitan Anthony of Kiev, head of the Karlovci Synod. The bishops declined to submit. Tichon thereupon declared he could not continue negotiations inasmuch as the recognition of the Metropolitan Anthony and his Synod were *conditio sine qua non* for the peace of the Church.

Bishop Adam replied by stating that he would have to consult his clergy.

The Bishops' Sobor expressed itself in favor of autonomy for the American Church because of the situation in Russia. The date for the convention of the Church (in which clergy and laity are to participate) was set for November 20th.

OPPOSE FOREIGN INTERFERENCE

Bishop Tichon has sailed for Europe in order to attend the Bishops' Sobor in Karlovci, at present in session. A memorandum has been sent to this Sobor in which the ecclesiastical situation in America is described and an endeavor made to prove to the Sobor that the best interests

of the Church demand non-interference of the Karlovci Sobor in American affairs.

New York officials received information September 20th that the Synod of Russian Bishops at Karlovci in Jugo-Slavia has appointed Bishop Tichon to be Archbishop of the western part of the United States with his see in San Francisco. For the eastern part it appointed as Archbishop the Archimandrite Vitali who for the past ten years has been at the Vladimirovo Monastery in Carpatho-Russia. His see city is New York.

It is said that the followers of the Karlovci group in this country numbers perhaps five per cent of the Russian Orthodox population. This appointment indicated that the Karlovci Synod has decided to ignore the plans proposed by the other Russian bishops in America and their followers.

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General Convention Daily

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Would Extend Status Accorded to Quakers

Group of Clergy and Laity Seeks
Legislation Aiding Christians
Conscientiously Unable to Fight

ALEXANDRIA, VA.—Legislation to secure the status in time of war now accorded Quakers for all Christian men conscientiously unable to serve in the combatant forces of the United States is sought by a group of clergy and laity who passed a resolution to this effect at a recent meeting. The resolution is to be introduced into General Convention by two members of the group.

Clergymen present included the Rev. Dr. W. E. Rollins, dean of the Virginia Seminary, the Rev. Dr. Howard C. Robbins of General Theological Seminary, the Rev. Dr. Oliver Hart, the Rev. Arthur L. Kinsolving, the Rev. Dr. John W. Suter, Jr., the Rev. Leslie Glenn, the Rev. George Trowbridge, and the Rev. A. C. Zabriskie.

The resolution follows:

"Whereas the House of Bishops in its Pastoral Letter issued from Davenport stated that it is the duty of Christians to put the Cross above the flag, and in any conflict of loyalties between the nation and the Christ unhesitatingly to follow the Christ,

"And whereas we desire that all Christian people, who, sharing these convictions, though willing to risk their lives in non-combatant service are unwilling for conscience' sake to take human life in war and have signified their intention by placing themselves on record at the national headquarters of their respective Churches, be accorded by the United States Government the status now accorded to members of the Society of Friends as respects military service,

"Be it resolved that a commission of six bishops, six presbyters, and six laymen be appointed by the Presiding Bishop and the President of the House of Deputies to discharge the following duties:

"1. Petitioning the Congress of the United States for such legislation as may be necessary to secure the status now accorded members of the Society of Friends for all Christian men who, though prepared to risk their lives in non-combatant service are prevented by their loyalty to the Christ from serving in the combatant forces of the United States;

"2. In the event of such legislation, making provision for an accurate register to be kept at the offices of the National Council of such members of the Protestant Episcopal Church as are conscientiously unable to serve in the combatant forces of the United States."

Bishop of Milwaukee Gives Special Form of Service For Reception into Church

MILWAUKEE—The Bishop of Milwaukee has requested the clergy of his diocese to discontinue the practice of presenting to him for reception into the Church "those who have already had episcopal Confirmation, Roman, Greek, or Swedish Lutheran." Instead he has set forth a special form of service to be used by the priest, containing the general confession and absolution, a declaration that the candidate has been duly baptized and "confirmed by the laying on of hands of a bishop in the Church of God," and declarations of conformity and faith. In sending this service to the clergy, Bishop Ivins states: "For the admission to full membership in this Church of such people there is not required the service of a bishop. The pastor of the congregation is fully competent to do all that is necessary."

450 Women and Children Guests at Scranton, Pa., Church's Home

SCRANTON, PA.—St. Luke's Church, the Rev. Dr. Robert P. Kreidler, rector, closed the 42d season of its summer home in the Pocono Mountains September 1st. During the summer 450 women and children enjoyed outings of 10 or more days, according to the need for longer periods of convalescence. The St. Luke's Summer Home is situated at Mountain Home, near Cresco.

It has become an established custom in June of each year to open the home's first period with a group of great-grandmothers, grandmothers, and mothers. Thirty-four were in this initial group.

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EUROPEAN PLAN



C. H. BOYNTON, PRIEST

NEW YORK—The Rev. Dr. Charles Homer Boynton died in St. Luke's Hospital September 21st, after a brief illness. A Requiem was said in the Chapel of the Intercession in Trinity parish September 24th. The Rev. Dr. Frederic S. Fleming, rector of Trinity parish, was the celebrant. Assisting him were the Rev. Dr. Hughell Fosbroke, dean of the General Theological Seminary, the Very Rev. Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine, and the Rev. Dr. Wallace J. Gardner, vicar of the Chapel of the Intercession. The funeral service was held in St. Michael's Church, Geneseo, N. Y., the rector, the Rev. J. W. D. Cooper, officiating. Interment was in Geneseo.

Dr. Boynton was born in Lake Side, N. Y., the son of Lorenzo Robinson and Harriet Northrup Boynton. He graduated from the University of Rochester in 1880, and from the General Theological Seminary in 1889, in which year he received the degree of Bachelor of Divinity from the seminary, and the degree of Doctor of Philosophy from New York University. In 1922, he was awarded the honorary degree of Doctor of Divinity by the University of the South. He was made deacon in 1889 and ordained priest in 1890. He was married in 1882 to Miss Frances H. Cogswell, of Rochester, N. Y.

After serving a year as curate at Christ Church, Rochester, N. Y., Dr. Boynton became rector of St. Michael's Church, Geneseo, N. Y., his only parish. He remained from 1890 to 1909, when he came to the General Theological Seminary as professor of Homiletics, a chair he filled until his retirement in 1929, when he reached the age limit. Desiring to continue active in the ministry, he became one of the assistant ministers at the Chapel of the Intercession. He had returned to his duties shortly before his last illness.

Dr. Boynton was interested in the Near East and made several journeys to that part of the world. In 1919 and again in 1923, he was sent as Commissioner for the Church to Turkey and Armenia. In 1926 he was sent to the Far East. His other great interest was religious education. From 1913 to 1925 he was chairman of the New York and New Jersey provincial Commission on Religious Education, and a member of the Department of Religious Education of the National Council. He gave courses at many of the summer conferences.

Dr. Boynton is survived by his widow, three children, James Breck Boynton, of Englewood, N. J., the Rev. Charles Francis Boynton, of Arden, N. C., and Mrs. Eversley Stuart Ferris, of Lockport, N. Y., formerly director of Hooker School in Mexico; and three grandchildren, Shirley, Beverly, and John Boynton.

A. W. CHEATHAM, PRIEST

PITTSBURGH, PA.—The Rev. Adolphus Whitfield Cheatham, locum tenens at St. Peter's Church here, died September 12th.

He was born in Henderson, N. C., September 1, 1870, received his Bachelor of Arts degree at Davidson College in 1890, and graduated from Princeton Seminary in 1893. He was ordained deacon in 1894 and priest in 1895. He married Miss Vera May Revell in 1912. She survives him.

The funeral service was held at St. Peter's Church September 13th. Burial was in North Carolina.

B. TALBOT ROGERS, PRIEST

NEW YORK—The Rev. Dr. B. Talbot Rogers died September 21st, at the home of his son, Henry Mead Rogers, Hamburg, N. Y. He was in his 70th year.

A Requiem was said in the Cathedral of St. John the Divine, September 22d, the Very Rev. Dr. Milo H. Gates, dean of the Cathedral, being the celebrant. At the same hour, a Requiem was said in Trinity Church, Hamburg, the rector, the

Rev. Paul B. Hoffman, officiating. Bishop Manning of New York returned from Maine in time to be present at the Cathedral service, which was attended by all the Cathedral clergy, and the two suffragans. The funeral service was held in St. Paul's Cathedral, Fond du Lac, Wis. Bishop Weller (retired) officiated, assisted by the diocesan, Bishop Sturtevant. Interment was in Rienzi Cemetery.

Dr. Rogers was born in Rockland, Mich., in 1865, the son of Benjamin Talbot and Sarah Louise Johnson Rogers. He graduated from Lawrence University in 1896 and from Nashotah House in 1889. In that same year, he received the degree of Master of Arts from Lawrence. He was made deacon and ordained priest during the course of the year.

Dr. Rogers was rector of St. James' Church, Manitowoc, Wis., from 1889 to 1893. From 1893 to 1916 he was warden of Grafton Hall, Fond du Lac, and canon of St. Paul's Cathedral. From 1916 to 1919, he was warden of Racine College, Racine. He resigned to become professor of Ecclesiastical History in the De

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Lancey Divinity School, Buffalo, N. Y.

Other appointments that he held were the rectorship of St. Luke's Church, Brockport, N. Y., and that of St. Matthew's Church, Sudbury, Pa. During the past three years, Dr. Rogers had been on the staff of the Cathedral of St. John the Divine and Bishop Manning's chaplain.

The great interest of Dr. Rogers' life was the effort being made to bring about the reunion of Christendom. He was associated with Bishop Brent from the first in the work connected with the World Conference on Faith and Order. He served on several committees, and in 1927 was one of the delegates from America to the conference at Lausanne. He was deputy to nine meetings of the General Convention.

Throughout his ministry, Dr. Rogers contributed to both the Church and the secular press, and was instrumental in the inauguration of the Church Literature Foundation. He was especially learned in Church history and polity. A devoted friend of Bishop Grafton, he edited the Bishop's works after his death.

In 1889, Dr. Rogers married, Miss Nellie Lum Mead, who died in 1927. Two sons survive him: Benjamin Talbot Rogers, and Henry Mead Rogers, of Buffalo; and a daughter, Mrs. Stanford Barrett, of Los Angeles, Calif. Also five grandchildren, a brother, and four sisters.

MISS TERESA CUBRIA

MONTROSE, PA.—Miss Teresa Cubria, for many years identified with All Saints' School, Guantanamo, Cuba, died after a long illness September 1st at the home of Miss S. W. Ashhurst here.

Miss Cubria with her two sisters entered All Saints' School in childhood, and after graduation remained in the school, first as a helper, and then as a teacher and assistant to Miss R. Ashhurst, principal.

Upon the return to the United States of Miss Ashhurst, in 1932, Miss Cubria and her younger sister made their homes with her at Montrose.

The offices of the Church were said at the house, by the Rev. Wallace E. Goodfellow, assisted by the Rev. Elliston J. Perot. Interment was at Montrose.

MRS. W. W. WILSON

CHICAGO—Mrs. Irene Mayhew Wilson, 83 years old, widow of the Rev. Dr. William White Wilson, and mother of Bishop Wilson of Eau Claire, died September 22d. She had been in failing health for some time.

Mrs. Wilson was born in Utica, N. Y. For many years she was one of the national leaders of the Daughters of the King. Her home was in Chicago, where she lived with her youngest daughter, Mrs. Walter D. Corning. Another daughter is Deaconess Grace E. Wilson, of Chase House, Chicago. She had three sons and four daughters, all living except the eldest son. Dr. Wilson was rector of St. Mark's Church, Chicago, for 23 years. He died in 1912.

The burial was from St. Paul's Church, Chicago, September 24th, with the Rev. Dr. George H. Thomas, rector, and Bishop

Wilson officiating. Burial was in Mount Hope cemetery, Chicago.

Bishop Wilson dedicated to her his popular book, *What a Churchman Ought to Know*.

FRED A. SEEBER

WATERLOO, Wis.—Fred A. Seeber, prominent resident of Waterloo and father-in-law of Bishop Ivins of Milwaukee, died September 15th. The funeral service was held here September 18th.

Mr. Seeber was an organizer and former president of the Farmers & Merchants bank here, a former alderman, and mayor.

Besides Mrs. Ivins, the survivors are Mr. Seeber's widow and his two brothers, George K. of Minocqua, Wis., and Claude V. of Houghton, Mich.

Chelsea Church in Congress Survey

NEW YORK—St. Peter's Church, in the Chelsea region, has been included in the Historic Buildings Survey ordered by Congress at its last session. A complete study of the building, with full plans, has been made by government architects and filed in Washington. The rector of St. Peter's is the Rev. R. A. D. Beaty.

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Bishop of Aberdeen Has Full Schedule

Many Engagements Made in Connection With Visit to United States for Seabury Celebration

NEW YORK—The Rt. Rev. Frederic Llewellyn Deane, Lord Bishop of Aberdeen and Orkney in the Episcopal Church of Scotland, arrives in the United States on October 14th to fill a number of engagements marking the 150th anniversary of Bishop Seabury's consecration on November 14, 1784.

The Rev. Dr. E. Clowes Chorley of Garrison, New York, is chairman of the committee in charge of Bishop Deane's schedule. In New York the Bishop will be the guest of Judge Seabury, great-great-grandson of the first American Bishop. Bishop Deane returns to Scotland December 1st.

TO ATTEND GENERAL CONVENTION

Chief among Bishop Deane's appointments is his presentation to General Convention at a joint session on October 16th when he is officially welcomed as the successor of Bishop Seabury's consecrators.

On Sunday, October 21st, he will be present when the Presiding Bishop celebrates the Holy Communion at the Church of the Ascension, Atlantic City, as a service of thanksgiving for the gift of the episcopate to the Church in America. Later services of this day will reflect the same event.

Bishop Seabury's first charge after his ordination in 1753, 30 years before he became Bishop, was at Christ Church, New Brunswick, New Jersey. Bishop Deane preaches there the evening of October 21st.

Other Sunday preaching engagements include: the Cathedral of St. John the Divine, New York, on the morning of October 28th; the Cathedral of the Incarnation, Garden City, Long Island, N. Y., that afternoon (Long Island was the field of Bishop Seabury's earliest Church work, as a lay missionary of the S. P. G.); Trinity Church, New York, November 4th, at 11 A.M.; Emmanuel Church and St. Paul's Cathedral, Boston, the morning and afternoon of November 11th; Cathedral of St. John, Providence, November 18th; and St. Bartholomew's Church, New York, November 25th.

BISHOP TO BROADCAST

Of interest to the largest number of people is the following appointment: Bishop Deane will broadcast from New York at 10 A.M. Eastern Standard Time on Sunday, November 4th, just preceding his service at Trinity Church. This is the second broadcast in the Episcopal Church of the Air series for this season.

The actual anniversary of Bishop Seabury's consecration, November 14th, is to be observed in New Haven, with an early celebration of the Holy Communion. At a later gathering Bishop Deane makes an historical address.

Bishop of Toronto New Canadian Primate

(Continued from page 399)

have been reached. Up to this time a Primate could only be chosen from one of the four Metropolitans. It has been felt that the leader of the Church, who must of necessity do a great deal of traveling, should be a younger man. According to the canon as revised, all diocesan bishops of the Church of England in Canada holding jurisdiction in Canada who are members of the Upper House of the Synod are now eligible. The Primate is elected by the General Synod acting through an Electoral College.

In the report of the General Secretary of the Missionary Society, Canon Gould recommended that a Canadian succeed the Rt. Rev. W. C. White as Bishop of the Canadian diocese in Honan, China. But Bishop White, who was called on for his opinion, expressed the conviction that the election of a bishop should be left to the Church in China, and that it should be free to elect a native diocesan if so desired. Bishop White, who has just recently retired from Honan, pleaded with such earnestness that Canon Gould withdrew his motion, allowing Bishop White's amendment to pass as the unanimous wish of the Synod. The same liberty was granted

in the case of the Canadian diocese of Mid-Japan.

The new canon will now allow the synods in these dioceses to elect their own diocesans.

The meetings were held in the Victoria Hall of McGill University.

A deputation from the United Church of Canada was received the afternoon of September 17th.

Quiet Day in North Texas

AMARILLO, TEX.—Bishop Seaman and the clergy of North Texas had a quiet day at the episcopal residence here September 4th. It was followed in the evening by the semi-annual meeting of the district executive committee.

The conference was begun by Bishop Seaman with a meditation. Each clergyman presented some phase of pastoral opportunity and responsibility, followed by a round-table discussion.

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1935

More—or Less Difficult?

Bishop Binsted of Tohoku and acting director of St. Luke's International Medical Center pictures present difficulties and the outlook for 1935.

THE CHURCH'S FAILURE to arise to the present emergency is having a most depressing effect upon the whole Missionary Staff in Tohoku, as it must be having upon all others in the Mission Field. I, myself, feel much like an army officer must feel in the time of war when, for lack of support from the home base, he is called upon to retreat before the enemy and to give up positions which have only been won after great expenditure of lives and money. The present uncertainty as to the whole future of Mission Work is completely undermining the morale of the entire Mission Staff, and this in turn is reacting upon our (national) co-workers. With the collapse of the morale, all enthusiasm and optimism vanishes, and this, at best, is hard for a minority Christian community to maintain in the face of an overwhelming non-Christian people. Already articles are appearing from time to time in the secular press . . . to the effect that the Christian Churches abroad are declining and, therefore, about to withdraw from the Mission Field. This, we know, is an exaggerated statement. However, today every failure of the Christian Church at home which receives newspaper publicity is immediately copied in the local press of the Orient, and makes an added difficulty for the missionary and his native co-workers to overcome.

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