

# The Living Church



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 observed its centennial.  
 (News story on page 628)

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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



### NOVEMBER

18. Twenty-fifth Sunday after Trinity.
25. Sunday next before Advent.
29. Thanksgiving. (Thursday.)
30. St. Andrew. (Friday.)

### DECEMBER

1. (Saturday.)
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
- 19, 21, 22. Ember Days.
21. St. Thomas. (Friday.)
23. Fourth Sunday in Advent.
25. Christmas Day. (Tuesday.)
26. St. Stephen. (Wednesday.)
27. St. John Evangelist. (Thursday.)
28. Holy Innocents. (Friday.)
30. Sunday after Christmas.
31. New Year's Eve. (Monday.)

## CALENDAR OF COMING EVENTS

### NOVEMBER

- 25-Dec. 9. Every Member Canvass.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### NOVEMBER

26. St. Mary's, Northfield, Vt.
27. Christ Church, Dallas, Texas.
28. St. Peter's, Freehold, N. J.
29. Order of Holy Cross, West Park, N. Y.
30. St. John's, Wellsville, N. Y.

### DECEMBER

1. All Saints', West Newbury, Mass.

## Clerical Changes

### APPOINTMENTS ACCEPTED

CARMAN, Rev. JAMES W. F., formerly rector of St. Luke's Church, Denver, Colo.; to be rector of the Church of the Ascension, Pueblo, Colo., effective December 1st. Address, 410 W. 18th St.

DRAKE, Rev. ARCHIE I., formerly dean at All Saints' Cathedral, Milwaukee, Wis. (Mil.); is priest in charge at St. Paul's Pro-Cathedral, Mishawaka, Ind. (N.I.). Address, Mishawaka Hotel.

GODFREY, Rev. NORMAN B., formerly assistant priest at Grace Church, Utica, N. Y. (C.N.Y.); is now curate at that church. Address, 2042 Genesee St.

HENGEN, Rev. WILLIAM C., formerly dean at the Cathedral of Our Merciful Saviour, Faribault, Minn.; is acting rector at St. Paul's Church, Duluth, Minn. (D.). Address, 503 E. 3d St.

PARKER, Rev. LOUIS A., formerly rector of St. Simon's Church, Brooklyn, N. Y. (L.I.); is locum tenens at St. Thomas' Parish, Hancock, Maryland. Address, 29 High St.

SANDERSON, Rev. ALBERT E., formerly assistant at the Church of the Holy Comforter, Burlington, N. C.; to be rector of St. Stephen's Church, Oxford, N. C. Effective December 1st.

SHIM, Rev. WAI ON, formerly student at Seabury-Western; to be assistant at St. Peter's Chinese Church, Honolulu, and assistant to the treasurer of the missionary district. Address, Queen Emma St.

SNELL, Rev. LAIRD W., formerly vicar at St. Andrew's Church, Groton and Ayer, Mass.; is priest in charge of the Church of the Holy Trinity, Seaview, Marshfield, Mass.

STONE, Rev. MORTON C., chaplain of Wiltwyck, West Park, and Wallkill State Prison, Wallkill, N. Y., on the staff of the City Mission, has accepted an appointment as assistant at Christ Church, Bronxville, effective December 1st. Address, Grammaton Court, Sagamore Road, Bronxville, N. Y.

## NEW ADDRESS

HENRIQUES, Rev. HOYT E., formerly C.C.C. Headquarters, Lewiston, Idaho; C.C.C. Headquarters, Boise, Idaho.

## RESIGNATIONS

DAVIDSON, Rev. HUNTER, as rector of Nelson Parish, Leetown, W. Va.; to retire from active ministry after forty-five years of service.

GIBBLE, Rev. JOHN BENNERS, as rector of the Church of the Good Shepherd, Wilmington, N. C. (E.C.); to be retired. Address, 1506 Market St., Wilmington, N. C.

HYSLOP, Rev. JOHN WILLIAM, as rector of the Church of the Good Shepherd, Ogden, Utah; to be retired. Address, Ogden, Utah.

JONES, Rev. W. NORTHEY, as rector of St. Peter's Church, Perth Amboy, N. J.; to be rector emeritus of that church. Address, Box 99, Newtown, Conn. Effective December 11th.

MACDONELL, Rev. STANLEY A., as rector of St. John's Church, Decatur, Ill. (Sp.); because of ill health.

REYNOLDS, Rev. FRANCIS C., has resigned the rectorship of the Church of the Redeemer, Cairo, Ill. (Sp.), and is making his home temporarily in St. Louis, Mo.

## ORDINATIONS

### PRIESTS

CHICAGO—The Rev. H. A. BERNGEN of St. Ann's Church; the Rev. REX WILKES of the Church of the Messiah; and the Rev. J. O. PATTERSON of St. Ansgarius' Church, were ordained to the priesthood by Bishop Stewart of Chicago in the Church of the Atonement, Chicago, Ill., November 1st.

Present and participating in the service was Bishop Leenid of the Russian, Orthodox Church in Chicago. Bishop Stewart was the celebrant at solemn High Mass. All three of the new priests were to celebrate their first Communion Sunday morning, November 4th, at their respective churches. All are graduates of Seabury-Western Theological Seminary.

The Rev. HARRY P. HILBISH was advanced to the priesthood by Bishop Stewart of Chicago in the Church of the Atonement, Chicago, Ill., November 3d. The Rev. Mr. Hilbish celebrated his first Communion service at Grace Church, Sterling, Ill., where he has been layman and deacon in charge for more than a year.

MISSOURI—The Rev. JOHN E. HINES was advanced to the priesthood by Bishop Scarlett of Missouri in the Church of St. Michael and St. George, St. Louis, October 28th. The ordinand, presented by the Rev. H. A. Woolfall, will continue as assistant at the Church of St. Michael and St. George, with address at 6336 Ellenwood Ave. The Rev. Karl M. Block, D.D., preached the sermon.

## Books Received

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

ABINGDON PRESS, New York City:  
*Education for Life With God.* By Wilfred Evans Powell. \$2.00.

*God Does Guide Us.* By W. E. Sangster. \$1.00.

THE BETHANY PRESS, St. Louis, Mo.:  
*The Pulpit Stairs.* A Book of Sermons. By Edgar DeWitt Jones. Introduction by Joseph Fort Newton. \$1.00.

THOMAS Y. CROWELL CO., New York City:  
*Dictionary of American Slang.* By Maurice H. Wessen. \$2.50.

THE JOHN DAY CO., New York City:  
*All in the Name of God.* By Everett R. Clinchy. \$2.00.

HARPER & BROTHERS, New York City:  
*Taking a City.* By Douglas Horton. \$1.00.

HOUGHTON MIFFLIN CO., Boston, Mass.:  
*Oliver Cromwell.* By John Buchan. \$4.50.

H. C. KINSEY & CO., INC., New York City:  
*Why Not Try God?* By Mary Pickford. \$1.00.

LONGMANS, GREEN & CO., New York City:  
*The Church's Real Work.* By Canon R. C. Joynet. With a foreword by the Bishop of Winchester. \$1.50.

*The Lord's Prayer.* By Leonard Hodgson. \$1.50.  
*The Spirit of Christmas.* By J. Alick Bouquet. \$1.50.

THE MACMILLAN CO., New York City:  
*The Open Door at Home.* By Charles A. Beard. \$3.00.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

*The Christian Priest of To-day.* By the Rev. C. E. Osborne, Litt.D. \$2.00.

*The Immortal Garland.* A Book of Women Saints. \$2.00.

OXFORD UNIVERSITY PRESS, New York City:

*The Essence of Plotinus.* Based on the Translation by Stephen Mackenna. Compiled by Grace H. Turnbull. \$2.50.

ROUND TABLE PRESS, New York City:  
*The Path of Protestantism.* By Julius F. Seebach. \$2.00.

THE YORKTOWN PRESS, New York City:  
*Joseph. The Husband of Mary.* A novel by Hiram Graham. \$2.50.

THE JOHN C. WINSTON CO., Chicago, Ill.:  
*My Poetry Book.* An anthology of modern verse, selected and arranged by Grace Thompson Huffard and Laura Mae Carlisle, in collaboration with Helen Ferris. Illustrated by Willy Pogany. Introduction by Booth Tarkington. \$2.50.

## PAPER-COVERED BOOKS

COKEBURY PRESS, Nashville, Tenn.:  
*Ways of Praying.* By Muriel Lester. 35 cts., boxed.

ASSOCIATION PRESS, New York City:  
*Twenty Questions on the Economic Security of the People.* 25 cts.

CHURCH MISSIONS PUBLISHING CO., Hartford, Conn.:  
*Son. Remember!* By Henry Harrison Hadley. 35 cts.

FOREIGN POLICY ASSOCIATION, New York City:  
*Conflicts of Policy in the Far East.* By George H. Blakeslee. 25 cts.

THE STRATFORD CO., Boston, Mass.:  
*The Farm Chemurgic.* By William J. Hale.



# CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.*

## Lay Readers

**T**O THE EDITOR In his book entitled, *Towards the Great Peace*, Ralph Adams Cram has this to say regarding lay readers whose functions were not, fortunately, increased in the late General Convention:

"There is one reform that would, I think, be more effective than any other (except the exaltation of the Holy Eucharist itself), and that is the complete cessation of the practice of commissioning lay readers and using them for mission work and clerical assistance. A mission can be established and made fruitful only on the basis of the sacraments, and chiefly on those of the Holy Eucharist and Penance. It is not enough to send a zealous and well intentioned layman to "a promising mission field" in order that he may read Morning and Evening Prayer and some sermon already published. What is needed is a priest to say Mass and hear confessions, and nothing else will serve as a substitute."

It is related of one lay reader that, upon a visit from the archdeacon, he informed him that his baby was to be baptized at the evening service. The archdeacon expressed his delight at having the opportunity to baptize the infant; when the father corrected him by saying that he intended to administer the sacrament. At the service, after the General Confession, the archdeacon rose to give the Absolution; but he was not quick enough to forestall the lay reader who read it himself. Not satisfied with the first form, he added: "Or this," and read the second form, as well.

Quite a different blunder, but equally stupid, was the action of a Kansas rector. His is a parish where Holy Communion is celebrated only on the first Sunday of the month. The week before, he announced that the celebration would be omitted the following Sunday, because that day would be the anniversary of the death of Theodore Roosevelt, and a memorial service would be held in place of the (to him) less important Eucharist.

"My brethren, these things ought not so to be."  
ALEXANDER GREENE.

Chicago, Ill.

## Missionary Not Munitions Salesman

**T**O THE EDITOR: The Rev. Paul L. Young, Pittsburgh missionary, is not a munition salesman, as charged before the Senate investigating committee in September. The Foreign Committee of the Christian Missionary Alliance, which the Rev. Mr. Young represents in Ecuador, announced that its investigation of his activities discloses no foundation for such an accusation, and the Board has requested the Rev. Mr. Young to withdraw the offer of resignation, which he made immediately following the Senate hearing at which his conduct was questioned.

The Rev. Mr. Young has never received any remuneration from the Federal Laboratories and has no financial interest whatever

in that company, the Board declares. This is the Pittsburgh company of which his brother, John W. Young, is president. The Christian Missionary Alliance investigators said that the Rev. Mr. Young never acted as the agent of the Federal Laboratories, and that the only basis for the charge against him was his admitted recommendation to the Ecuadorean War Department that they substitute the use of harmless tear gas for bullets. This suggestion was made following the killing of 300 people during an armed uprising, much of which the Rev. Mr. Young witnessed, and his purpose was only to prevent further bloodshed.

The Foreign Committee of the Christian Missionary Alliance finds that the Rev. Paul Young has never, at any time, participated in the sale or promotion of sale of any weapons which could destroy life. He and his wife and children have spent 12 years in Ecuador, all in active missionary service. He was born and reared in Pittsburgh.

(Rev.) DAVID MASON,  
Foreign Secretary, Christian  
and Missionary Alliance.

New York City.

## General Convention

**T**O THE EDITOR: Now that the gathering at Atlantic City is a thing of the past, it is in order, I suppose, for any member of the Church to express a considered opinion of its proceedings. The latter, as we know now, consisted for the most part of a series of resolutions. These, no doubt, afforded gratifying opportunities to the "regular speakers" but resolutions, as a rule, are of doubtful practical value and are soon forgotten. It seems rather a pity that so great preparations and so large an assemblage of Church people brought forth such meager results.

In another quarter regret has been voiced that so large a sum of money should be spent on the General Convention while the stipends of the field workers are being cut to the bone. This vast expenditure would doubtless provide the missionaries with an adequate living for some years to come. Indeed, I should think that it would take a great act of faith on the part of those workers to contemplate with any degree of cheerfulness the lavish spending at Atlantic City.

Another criticism, which has been made from time to time in the past, has to do with the unwieldy size and heterogeneous membership of the General Convention, as at present

constituted. It is this last consideration which leads up to the real subject of this letter and which (at least in the mind of the present writer) lies at the root of the whole matter. Let us briefly look into the principles involved.

Whenever the Anglican communion (including, of course, this American Church) has departed from the tradition and practice of the rest of Catholic Christendom, it has gotten into difficulties and caused Anglicanism to be looked at askance by all Catholics both East and West. Such a departure was

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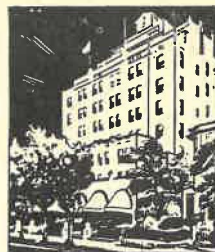
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the substitution of a General Convention, made up of bishops, priests, and laymen, for the councils and synods of bishops (attended by their several theologians), which have characterized the law-making of the Catholic Church in all ages and in every land. The sphere of the laity is in the temporalities of the Church and never in the theological realm. Every man to his job holds true in the Church, also. It is illogical and preposterous to ask a crowd of laymen to legislate upon the faith and practice of the Church. It is not their job. They have to do with the material needs of the Church.

In that uncertain revolutionary period here in America the newly organized branch of the Anglican communion (probably influenced by surrounding conditions in the State and in the so-called dissenting sects) took some steps, which were departures from Catholic usage and which have involved this American Church in numerous embarrassments and doubtless have impeded its progress. General Convention was substituted for a council of bishops and the word "Protestant" added to the name of the Church. Much tribulation has followed.

Where lies the ray of hope? Undoubtedly in the House of Bishops. As a Canadian bishop reminded us some months ago, the Lambeth Conference re-asserted the Catholic principle that the teaching function is inherent in the episcopate. The bishops have not lost their Apostolic powers of teaching and leadership. They are in abeyance but not really lost. When the American episcopate begins to function in its fulness, we shall have the Mass as the chief service on Sunday, as our blessed Lord commanded, and once we get the Mass back the rest will follow.

(Rev.) EDMUND S. MIDDLETON.

Baltimore, Md.

#### "Suggestions Wanted"

TO THE EDITOR: Despite the invitation of your perplexed correspondent, in your issue dated November 3d, asking for suggestions from both clerics and laymen in his troubles, it is difficult for laymen who have not literally (perhaps to their shame) "forsaken all and followed Thee" to attempt to advise; but, for meditation, I submit five

questions, which may produce some answers to your correspondent's queries:

- (1) Allegorically, is the priesthood a vocation or "calling"? Or an avocation or "calling away from"?
- (2) Is not strength made perfect in weakness?
- (3) "Who is offended and I burn not"?
- (4) Can a tent maker be a great missionary?
- (5) Does not the ministration of righteousness exceed in glory the ministration of condemnation?

All, clergy and lay alike, have to meet the same standard of judgment; and all, as followers of Him who had not where to lay His head, can ill afford to tell one another wherein they fall short of perfection. Let each rather ask themselves whether they could, with God's help, be as Job; if so, any financial controversies of clergy and laymen will

take their proper place—in the background—between men who try to seek first the Kingdom of God and His righteousness, with all the implications incumbent upon such seekers.  
Paris, Tex. RICHARD H. BLYTH.

#### Change of Name

TO THE EDITOR: Change of name? Why Protestant Episcopal is the change of name. Do we read in Acts 11:22, "Tidings of these things came unto the ears of the American Methodist Church which was in Jerusalem"? "Herod the king stretched forth his hands to vex certain of the Protestant Episcopal Church"? Do we proclaim "I believe in One Protestant Episcopal Church"? And do you call that broad or narrow? Me, I belong by the grace of God to the American branch of the Holy Catholic Church!  
New York City. LUKE WALLACE.

## HYMNALS AND PRAYER BOOKS

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With the near approach of Christmas each parish should make provision for an ample supply of Hymnals and Prayer Books. A gift of a number of copies might be made by some generous parishioner or by groups within the parish.

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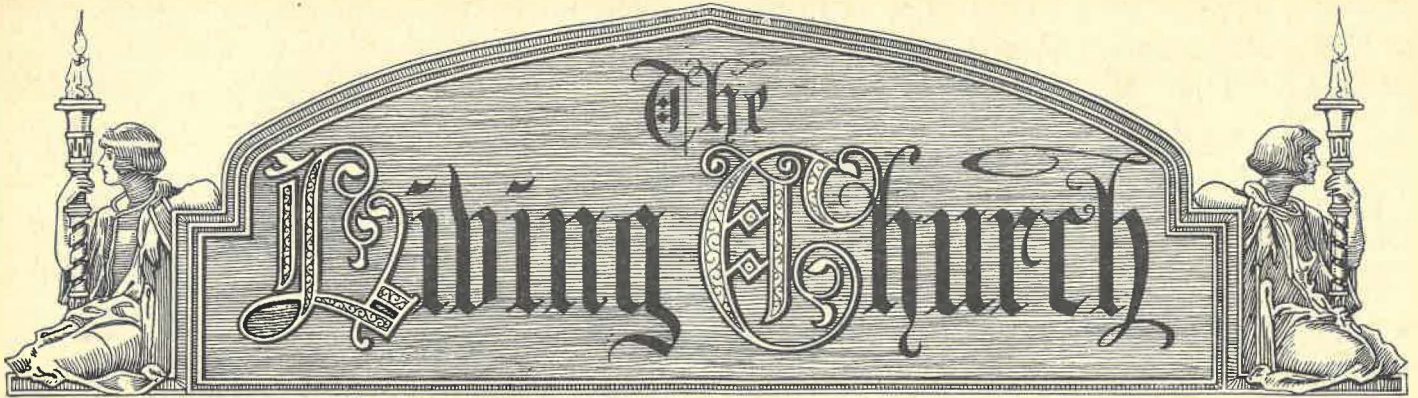
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## EDITORIALS & COMMENTS

### The Rectory Children

**W**E HAVE ALL BECOME accustomed to the studies of the children of the clergy made by statisticians, both professional and amateur. Most of these, by the very nature of the source material, are favorable. The new edition of *Who's Who in America* is sure to suggest a study, based on the number of clergymen's children appearing in that interesting work. Membership lists of various sorts are analyzed and pleasant conclusions drawn from the proportion of children of the clergy represented. The General Clergy List in the *Living Church Annual* was recently seized upon by an eager statistician. "How many of them are clergymen's sons?" He was amazed that this question could not be answered immediately. The chances are that he will make a study of the list and get the answer for himself. Perhaps he will publish it, with "Summary and Conclusions."

Yes, clergymen's children are studied as they figure in lists. Experts make such studies. There are other studies of the children of the clergy, as they figure in their fathers' parishes; these are made by "all and sundry." Sometimes the children escape this. Suppose that the father is the rector of a large city parish, and suppose that he desires his children to be on exactly the same footing as the other children of the parish: his children may not be studied. But the children of the rector of the parish in the small town will be known to and observed by everyone in the parish. Moreover, the results of these studies will be published, though, only by word of mouth, with full "Summary and Conclusions." Even if the parents never get an inkling of this, the children will become aware of it; children would seem to have an uncanny way of knowing when they are being studied.

The consequences are not invariably bad. Possibly the children are scrutinized hopefully; they are expected to remember that they are the rector's children and to act accordingly, in the good old-fashioned story-book manner. And they actually may do it. There was the little daughter of the rector who really delighted in going to church, no matter how long nor how complicated the service, and who liked to "follow every word of the service, as a clergyman's child should." She

attended the consecration of a bishop. "It is a great pleasure to me to see you, my dear," he said to her kindly, afterward. "It is a great pleasure to me to see *you*, bishop—blameless and the husband of one wife," she replied shyly but confidently. She had followed every word of the service, and it had furnished her with what she believed to be the correct thing to say.

Sometimes things turn out less happily for the rector. There was the little boy who, instead of saying "Amen" at the end of the blessing at Sunday dinner, said "Blah!" A rather austere parishioner was one guest, and a parishioner whose own boys had had to be rebuked by the rector for behaving badly in the choir was another. The rector's little boy was not at all rude or unruly as a usual thing, and he looked like an angel. What was the matter with him that Sunday? Anxious clerical fathers may be asking that question. We venture to think that he was "reacting negatively" to intensive study. He was expected to act like an angel; and that imp of perversity that waits upon us all had its way with him. He explained later to his astonished parents that he "couldn't 'member 'Amen' with people looking" at him.

**T**HE CHILDREN of men in other walks of life are certainly less "looked at." They are seldom seen by those persons with whom or for whom their fathers are working. Even when they are seen, they are not regarded as criteria of their fathers' fitness for and skill in his work. The physician does not attend his own children; the lawyer's practice does not remotely touch the daily lives of his children. Very seldom does the teacher have his own children in his classes. But the clergyman is the pastor of his boys and girls, as well as their father. They are his parishioners as well as his children. Most of these clergymen fill the double office marvelously. More would, if only their children could be kept free from self-consciousness. Many things lead to self-consciousness; but none is so difficult to deal with as the close scrutiny of parishioners. It is hard for children to remember to do what their father and rector has taught them, "with people looking" at them. Harder still is it if they hear comment, whether praise or blame, upon their



behavior as rectory children. If the rector's children *must* be studied, then let those who study them refrain from publishing their results, either by word or look.

Occasionally, we hear some one complain that the children of some clergyman of their acquaintance "care nothing for the Church." Once in a while, a study of this aspect of rectory children is made. Grown-up children of the clergy are asked why they do not care. The answer is always startling to the enquirer. The father has been unjustly or unkindly treated by a parish, and the children have "turned against" the Church.

Fortunately, the majority of parishioners are faithful Christian people. The rectory children study them also. It is an interesting fact that clergymen's children, when they go out into the world, expect to find it a friendly place. The good men and women of the parish have been the devoted friends of their parents. The rectory has been a hospitable place, with friendly latch-string out. The children themselves have received countless kindnesses from parishioners. The greater part of the attention paid to them has been wise. This is all indeed fortunate.

For the rectory children, more than other children, are so situated that the development of their religion is directly and immediately affected by the persons whom they see sitting in the pews. Church people have so many responsibilities! Not least among them is their responsibility touching their rector's children. If they *must* study them, let them do it discreetly and affectionately. Since they must *be* studied by the children, let them never forget that they are called to be saints. In no other way can they help the rectory children to remember that they really *have* special privileges, and "to act accordingly."

**W**E ARE simply amazed at Dr. Robbins' criticism of Bishop Manning's sermon preached at the General Convention service in commemoration of the consecration of Samuel Seabury as the first Bishop of the Church in America.\* In the light of the sermon by Dr. Robbins at St.

**Bishop Manning on the Episcopate** Bartholomew's Church, in which, without specifically mentioning his Bishop, he took direct issue with the views expressed by him, we have reread the Bishop's sermon and we can only say that it impresses us anew as a splendidly able and clear statement of the Church's official position on the important question of the historic priesthood and episcopate.

We have no wish to enter into controversy with Dr. Robbins, nor to indulge in a discussion of the theological points involved. To a layman who is accustomed to accepting words at their face value the clear and solemn statement in the preface of the Book of Common Prayer that "From the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons" and the obvious intent, not only stated in the preface but clearly shown by the entire Prayer Book, to preserve these orders, are sufficient evidence of the teaching of this Church. Nor can we subscribe to the curious doctrine that the Church for nearly 2,000 years has gone to all of the trouble of perpetuating this threefold ministry simply as a matter of routine without any underlying theory regarding it or belief in its necessity. Such a mechanical view of a fundamental rite of the Church would far surpass that charged against even the most hair-splitting Schoolmen of the Middle Ages.

Dr. Robbins makes much of what he describes as "impugning the validity of non-episcopal ministries." Few words are

\* Published in THE LIVING CHURCH of October 27, 1934. Reprints obtainable from Morehouse Publishing Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis., at 10 cts. each, \$8.00 a hundred.

capable of so many varying interpretations as that word "validity." We suppose it has as many meanings as there are schools of theology, and the number of those is beyond comprehension. But Bishop Manning specifically declines to impugn the validity of non-episcopal ministries. He says:

"The Episcopal Church holds the Catholic doctrine of the Priesthood. No one who reads her Prayer Book, and understands it, can be in doubt as to this. It is this which constitutes the difference between the Ministry of the Episcopal Church and that of the Protestant Churches—not that one is a real Ministry and the other is not—no one I suppose holds that view—but that one is a Ministerial Priesthood, as its Form of Ordination shows, while the other does not so regard itself and definitely rejects the idea and doctrine of the Priesthood. The Episcopal Church says nothing as to the validity of Ministries not Episcopally ordained, nor as to the Sacraments administered by them—it is not in her place to do so—but for herself and for her people she holds definitely to the doctrine of the Priesthood and to the necessity of Episcopal Ordination."

Again Dr. Robbins is quoted as declaring that the position set forth by Bishop Manning is unhistorical, "because not a vestige of support can be found for it in the New Testament. No special form of organization can be shown to be universal in the early Church. Possibly the bishop of the second century evolved from the presbyter of the first century, in which case Presbyterianism is older than Episcopacy; we simply do not know. What we do know, and that with absolute certainty, is that at the end of the second century ordination by a bishop was not always necessary for a ministerial priesthood."

We do not know Dr. Robbins' authority for this statement, but we should not be surprised if it were based upon the works of Dr. Streeter, the leading modern authority for the view that substantially equal authority can be found in the Scriptures and the writings of the early fathers for Episcopalian, Presbyterian, and Congregationalist forms of the ministry. But Dr. Streeter himself admits that within the canon of the New Testament only one development can be found, resulting in the threefold ministry with the episcopate as its keystone. Also, as Bishop Gore has pointed out, "there is nothing more evident in the New Testament than that Christ Himself formed or reformed the Church and gave it a power of decision controlled by the Holy Spirit." If the Holy Spirit led the Church through a period of trial and error to the system represented by the threefold ministry, then surely that fact overshadows any irregularities that may have existed during the formative period. Certainly it is a fact that from the second century to the sixteenth the historic episcopate was universally accepted, and it continues to be accepted today by far the greater part of Christendom. That it is regarded by the Anglican communion as essential is shown by its inclusion as one of the four requirements of the Lambeth Quadrilateral.

But, we repeat, our purpose in this editorial is not to enter into controversy but to thank Bishop Manning and indeed to express our gratitude to Almighty God for this fearless re-statement of the Church's position as to the Apostolic Ministry. What Bishop Manning has said as to the Church's position is true, and he has said it so clearly, so forcefully, and so charitably, that all loyal Churchmen should be under a tremendous debt of gratitude to him.

#### ACKNOWLEDGMENT

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

E. C. . . . . \$ 5.00



# Foreign Missions

By John W. Wood, D.C.L.

Executive Secretary of the Department of Foreign Missions, National Council

UNFAVORABLE conditions, economic and international, continued to hamper the missionary work of the Church during 1933-34. As a result of reports from dioceses that quotas would not be met, appropriations were greatly reduced, in conformity with the instructions of the General Convention of 1931. All our work was seriously crippled; some suspended. This inevitably caused great anxiety among missionary bishops charged with the conduct of the Church's work in the field. Moreover, repeated reductions had an unhappy effect upon the native people. Many wondered whether the Christian way of life was any longer commending itself to the people of the West. Sometimes the assertion that it was not was confidently made. The attitude of the communions of the West toward the work which they were maintaining in the East was cited as evidence of the failure and weakening of Christian faith and Christian purpose in so-called Christian lands.

Nevertheless, thanks to the sacrifices cheerfully made by missionaries and the able leadership of our missionary bishops, the overseas work of the Church went on, though on a reduced scale. But this condition cannot be continued indefinitely. Bishop Graves of Shanghai expressed the mind of all the overseas bishops when he replied to the Department's notification of the reductions made in October, 1933, in his estimate of appropriations needed for 1934:

"We are staggered by the extent of the cut on the appropriation for 1934. In making up that estimate I had cut everything down to a bare minimum so that it is going to be extremely difficult to know where to put the heavy cut. Somehow or other we shall have to get through 1934, but this process of drastic reductions, if it is to be continued on the theory that we can stagger along somehow or other, can only end in severe injury to the work."

## LATIN AMERICA

Under Bishop Thomas' lead the Church in *Brazil* moved forward. The spirit of self-support throughout the whole Church was manifested by the effort made to secure sufficient funds for the establishment of an orphanage. In spite of many pleas for the Church's care coming from vast and neglected regions, even as far north as the Amazon, Bishop Thomas and his staff wisely concentrated their efforts in the region from Rio de Janeiro, southward to Rio Grande do Sul and Livramento, where four new stations were opened and a few new and inexpensive buildings erected, largely through local gifts. In 1934 practically every Brazilian congregation was under the care of a Brazilian pastor. These faithful workers were greatly cheered by reinforcements from the United States through the appointment of two young Americans. The Southern Cross School and the theological seminary continued their admirable work, while a long hoped and planned for venture materialized in the opening in March, 1934, of St. Margaret's School for Girls in the city of Pelotas, under the direction of Mrs. C. H. C. Sergel as headmistress. Work among Japanese in the state of Sao Paulo continued to extend and supplied another illustration of the Church's capacity to minister to all sorts and conditions of men.

More than any other field in which our Church works, *Cuba* suffered from adverse economic conditions and internal disorders. The country districts suffer unbelievable poverty and spiritual neglect. Reduced appropriations made it impossible for Bishop Hulse to continue his policy of opening annually a few modest

*A SUMMARY of the work of the Church in foreign fields during 1933-34 is here presented by Dr. Wood, head of the Department of Foreign Missions, National Council. ¶ No expansion in personnel was possible, and all the work was seriously crippled, because of unfavorable economic and international conditions, he states.*

stations in the smaller towns and neglected country districts. These efforts bring results, though their immediate effectiveness was all too frequently impeded by calculated competition from the dominant Church. Greatly to Bishop Hulse's regret and to the detriment of the work of the Church in Santiago, the second city in importance, it was impossible to secure the approxi-

mately \$10,000 needed to purchase an available site for the building of a central church. Our present chapels were wholly inadequate to meet the needs of a city like Santiago. Twenty thousand dollars were appropriated in 1931 from the United Thank Offering for the church. This plan to strengthen the Church's work in Santiago must be held in abeyance until some one with vision provides the site.

In accordance with the action of the General Convention of 1931, Bishop Carson continued to carry on in *Haiti*, the *Dominican Republic*, and *Panama Canal Zone*. Steady work, resulting in real progress, was going on in all three fields. Thanks to the generosity of a layman of Trinity Church, New York, the Grace Merritt Stewart Memorial School for Girls, under the care of the Sisters of St. Margaret, was opened in Port au Prince. The seminary at Port au Prince was conducted on a plan that permitted of expansion or contraction, to meet the varying needs from year to year. It has to its credit a fine group of young clergy.

Puerto Plata in the north, Santo Domingo and San Pedro in the south, were the centers from which the Church's work in the *Dominican Republic* was carried into several smaller communities. In March, 1934, the first Dominican was ordained to the ministry of this Church.

In *Panama*, the Church continued to minister to Army and Navy people, Canal executives, and thousands of English-speaking black Churchmen from the West Indies.

Conditions in *Mexico*, under which the Church's work must be done, were increasingly difficult, because of laws controlling religious activities, such as the limitation of the number of clergy to one for every 25,000 or sometimes one for every 50,000 of the population. These restrictive laws vary in the federal district and in the several states. Restrictions upon educational work required the modification of the plans under which for many years Hooker School, Mexico City, had been conducted with great success. The experience of the past three years amply justified the action of the General Convention of 1931 in arranging for the election and immediate consecration of Archdeacon Salinas y Velasco, as Suf-fragan Bishop. Under the appointment of the Presiding Bishop, Bishop Creighton continued as Bishop-in-charge, while Bishop Salinas y Velasco had practically full responsibility in the administration of the local work of the Church. He showed fine appreciation of the needs of the work and a truly apostolic zeal in prosecuting it.

Work in *Puerto Rico* went on quietly. In San Juan, Ponce, and Mayaguez, the three main cities, our Church was represented by worthy buildings and faithful workers. In smaller places, too, with more modest equipment, but no less faithful work, the Church's message was proclaimed. In San Juan, the capital and chief commercial city, more effective work was done on behalf of the Spanish-speaking population than ever before. Naturally too, because of the location of the University of Puerto Rico in a neighboring suburb, San Juan was the center of our work for



training native Christian workers. Unfortunately this characteristic was pushed into the background, by the forced closing of the modest seminary and the admirable St. Catherine's Training School for young women, because of the inadequate income and consequent reduced appropriations. Ponce, with the new St. Luke's Hospital, was the center of medical work, both in the training of nurses and in ministry to the sick. A higher standard of service than ever before was attained. Mayaguez, in addition to strong evangelistic work, rendered truly Christian service in the opportunity given to Puerto Rican women to convert their skill in embroidery into a means of livelihood, under conditions and with a standard of wages decidedly in advance of similar industries under private management.

Rural work in Quebrada Limon and other sections progressed slowly. It was one of Puerto Rico's greatest needs, for a large majority of Puerto Rico's people are country dwellers. That was one reason why the closing of the seminary and St. Catherine's Training School may be described as major disasters. In the seminary young men were being trained for the rural ministry; in St. Catherine's young women were being trained for religious education and social service in rural sections. A plan looking toward eventual self-support had been worked out.

Work in the *Virgin Islands* went on at the three main centers—St. Thomas on the island of the same name, and Christiansted, and Fredriksted on the island of St. Croix. Local economic conditions and the resultant poverty of most of the people, combined with reduced appropriations, checked any possibility of present advance. The large congregations proved that the English-speaking black people are loyal supporters of the Church by their presence, though their giving ability was small.

LIBERIA

**P**OLITICAL and economic conditions in *Liberia* continued to be difficult and unsatisfactory. The efforts of the League of Nations to assist Liberia to attain a reasonable degree of political stability and responsibility, and to establish better standards for the prevention and cure of sickness, came to naught because of Liberia's unwillingness to cooperate.

Conditions in the nation and in the Church led to a decision by the National Council, with the cooperation of Bishop Campbell, to concentrate our work in the region north of Monrovia, with Cape Mount as its main base. Accordingly work was closed in Cape Palmas, the original station in the Liberian Mission. Naturally, this caused much regret in both Liberia and the United States. The Liberian government asked, and Bishop Campbell granted, the loan of our mission buildings in Cape Palmas to the government, which announced its intention of continuing the educational work at Brierly Hall for girls and Cuttington for boys.

Work in Cape Mount was in better condition than ever, at St. John's Church and School, Bethany Hall, and St. Timothy's Hospital. A chain of stations was being established toward the interior with a view eventually to linking up with our hinterland outpost at Pendemai. Effective work was also being done in the Julia C. Emery School for Girls at Bromley.

With the reduction of appropriations the question of self-support came again to the fore. Many efforts toward this end have been made in the past dating back seventy years or more. The present plan, based on the principle of parochial assessment, is to be executed by a diocesan finance committee. Beginning with 1935 every adult is to be assessed twenty-four cents a month; every child four cents a month. All friends in Liberia will wish well to this effort looking forward to a strongly established, self-supporting Church. Liberia has latent resources, spiritual and material.

THE ORIENT

**T**HE CHURCH in the *Philippine Islands* continued to minister to widely divergent groups, ranging from the primitive peoples of Luzon and Mindanao to the Chinese in Manila and the English-speaking people who represent American and European business enterprises in a number of the large cities of the archipelago. Striking success marked the work among the Igorots in

the north and the Tirurai in the south. Nowhere else in any mission field in the world, save among the outcaste peoples of southern India, were so many people pressing forward for the shepherding and training that the Church alone can give. Demands upon the handful of clergy were enormous. Sagada and Bontoc were not merely communities, they were centers from which a fine type of evangelistic work radiated into wide regions. These stations and the outstations grouped around them contained more than 15,000 baptized persons. The total for the islands, in 1934, was almost 20,000. Only twenty-five of our dioceses in the United States reported a greater number of baptized persons. Forty-nine of our dioceses had a lesser number. But work was impeded by the smallness of the staff. Travel is difficult and slow. The child-like character of the people requires a vast amount of time and patient teaching in preparing them for Christian discipleship. The main handicap was a lack of workers to train the neophytes. It is essential that vacancies for which appropriations are included in the budget should be filled.

The Church of St. Mary the Virgin, Sagada, and the new Church of All Saints, at Bontoc, were crowded at every Sunday service and frequently on week days. The same was true whenever services were held at smaller places, such as Bagnen, Bila, Tadian, Besao, Alab, and Tukuran. The Church has a right to be proud of this truly great work of evangelism, inaugurated in the name and in the spirit of Christ by Bishop Brent, and maintained by his fellow workers and those who have followed after.

The school for Chinese children in Manila, the school for Moro youth in Zamboanga, and the mountain boarding schools at Baguio, Sagada, and Bontoc continued their notable work of the past, by the training of successive generations of a new type of native youth. The Sagada High School was gradually becoming a training school for Igorot workers. With an adequate staff and proper support the next ten years will surely see great progress in enlisting effective native evangelists and clergy. Many elementary day schools in the outstations fed these central schools.

In hospital work a notable forward step was taken by the building of one-half of the projected hospital at Sagada. Brent Hospital in Zamboanga was winning its way into the confidence of the Moro people. Both of these institutions were dependent upon St. Luke's Hospital, Manila, for nursing staff and help in times of emergency.

Amid many evidences of progress in *Japan*, the opening and dedication of the main section of the hospital proper and of the College for Nurses, of the new St. Luke's Hospital, Tokyo, in June, 1933, stood out preëminent. The new buildings are worthy of the great city in which they stand, and worthy of the great humane and spiritual purposes to which the hospital is dedicated. In addition to that, in the words of a Japanese gentleman, St. Luke's is one of the best guarantees of understanding, friendship, and peace between Japan and the United States. Hardly more than a year after this happy event, the man whose dynamic genius had envisioned and carried out this enterprise during thirty long years, Dr. Rudolf Bolling Teusler, died. Immediately plans to carry on were made and until permanent arrangements are completed, the Bishop of Tohoku, the Rt. Rev. N. S. Binsted, a former chaplain of the hospital, assumed, at Bishop McKim's request, the administrative oversight of the hospital.

The influence of Japanese Christians in Japan continued to be great and out of all proportion to their number. Many of them participated in the significant Kingdom of God Movement. Japanese Churchmen, too, continued to extend the Kingdom through the more conventional methods of parochial life and ministry. That this achieves real results is indicated by figures showing increases during a twenty-five year period from 1908 to 1933.

	1908	1933
Number of baptized persons.....	13,384	41,781
Number of congregations .....	unknown	271
Self-supporting congregations .....	0	35
Sunday school pupils .....	13,387	24,004
	Yen	Yen
Total contributions of the congregations.....	35,630	218,054



The annual average offering per communicant of the Church in Japan had increased from Yen 4.44 (approximately \$2.22 U.S.) to Yen 19.45 (approximately \$9.72).

When the annual income of an Japanese and an American is taken into account, Yen 19.45 is a larger proportion of a Japanese income than is the \$27.20 given at present by the American Churchman as his annual average gift for the support of his parish and for the diocesan and general work of the Church.

Our educational work, as carried on by such outstanding institutions as St. Paul's University and Middle School for young men and boys, St. Margaret's and St. Agnes' Schools for girls, continued to make a great contribution to the young life of Japan today and the adult life of Japan in the future. The equipment was good, the standard of teaching high, the record of graduates reassuring.

It was a satisfaction to note the confident, yet modest, way in which the dioceses of Tokyo and Osaka, which in 1933 completed the first decade of their independent life, carried on under their Japanese bishops, Dr. Matsui and Dr. Naide. Their work was marked by devotion, enterprise, and determination.

The greatest handicap under which the Church in Japan labored was the uncertainty resulting from frequent, large, and continuing reductions in appropriations for our institutions and for the extension of the evangelistic work.

**T**HE ATTITUDE of the Chinese people toward Christian representatives of the West became more friendly within the past year than at any time within the last decade.

Not only were the people disposed to face realities more frankly than in recent years, but some of the Chinese leaders were showing the way in this direction. Gen. Chiang Kai Shek was reported as saying at a conference with Christian missionaries, that *China* must choose between a religion of hate, typified by Communism, and a religion of love, typified by Christianity.

Official requests for help were made in connection with projects to rehabilitate rural areas devastated by Communist armies. People generally seemed to be passing out from under the illusions of recent years and showed a disposition to recognize the necessity for spiritual life and purpose, as mainstays of democratic institutions. Christian schools, especially those of the lower grades, were again crowded with eager students. Hospitals were full to overflowing and were doing better work than ever before.

In the dioceses of Shanghai and Anking definite plans were established, by diocesan canons, to provide for the gradual assumption of full support of Chinese clergy and other evangelistic workers without looking to foreign aid. All statistics showed a healthy growth. Few people realize that Chinese congregations give, and Chinese institutions, such as schools and hospitals, earn a total amount in excess of the appropriations made by the Church in the United States. The following figures from the diocese of Shanghai tell the story.

The amount received in 1933 from the Church in the United States for running expenses of educational institutions, ranging from elementary day schools to St. John's University, and for the running expenses of the three hospitals in the district, including the salaries of all American missionaries connected with these institutions, totalled \$150,510 U. S. currency. The amount earned by these institutions and offerings for them made by Chinese congregations, in 1933, amounted to \$174,950 in U. S. currency. In other words, the amount earned and given in China for these purposes was \$24,440 more than the amount given by the Church in the United States.

Since 1931 the Board of Missions of the Church in China under the lead of its lay president, Mr. A. L. Tsen, has been gathering offerings for a fund to endow the episcopate in the missionary district of Shensi. The goal was \$20,000 Chinese currency. When the General Synod met in Wuhu in April, 1934, this fund exceeded \$25,000. Accordingly the Synod was able to elect a Chinese presbyter to be Bishop of Shensi. The choice fell upon Shen Tz Kao, for many years rector of the Church of the Triumphant Way, Hsiakwan. He was consecrated June 10,

1934. The work in Shensi was begun soon after the organization of the *Chung Hua Sheng Kung Hui* (Holy Catholic Church in China) in 1912 and was manned and supported by the Chinese Christians themselves. The sending of Bishop Shen to Shensi follows the example of the Church in the United States which, just 99 years ago, consecrated its first missionary bishop and sent him to the then little known northwest part of our own country.

The 11 dioceses and one missionary district of the *Chung Hua Sheng Kung Hui* contain 717 congregations with a total membership of 65,700 persons. The 566 Sunday schools enroll 26,400 pupils and teachers. The offerings for Church work in 1933 totaled \$180,600 Chinese currency. In addition, the income from tuition in all educational institutions totaled about \$988,700. The hospitals and dispensaries ministered to 614,000 people and received in fees and contributions, \$495,000 Chinese currency.

The Chinese staff, including five bishops and 260 other clergy, numbered 2,777 men and women. The staff of foreign missionaries from the United States, England, and Canada, numbers 554, of whom 385 are women and 169 are men. The Chinese staff is thus just five times greater than the foreign staff.

The following figures show growth from 1915 to 1933:

	1915	1933
Chinese clergy .....	108	265
Baptized members .....	38,457	58,665
Offerings from Chinese congregations.	\$54,336	\$180,642

**B**ISHOP LITTELL maintained the vigorous policies in the *Hawaiian Islands* inaugurated after his consecration in 1930. Especially helpful and effective were the Bishop's frequent visits to islands other than Oahu. They rallied the lay people and stimulated the clergy. The extent and variety of the work on the island of Oahu, and especially in the city of Honolulu, made heavy demands upon the Bishop's time but thanks to his energy and statesmanship, the outposts were served as well and responded with better work and larger results. Evangelistic work was maintained on a wide front and reached Caucasians of many nationalities, besides Filipinos, Chinese, Japanese, Koreans, and the Hawaiian and part-Hawaiian groups. In this work of proclaiming the Gospel, Church Army workers enlisted by the Bishop were notably successful among the many people connected with the sugar and pineapple plantations.

Iolani School for boys and Priory School for girls, both in the city of Honolulu, presented a cross section of the life of the islands. They not only served the local community but were especially valuable, because of their boarding departments, to people of other islands where school facilities were less numerous. Both schools received local support, sufficient to provide for practically all running expenses and a considerable share of the amount needed for salaries of teachers. The welfare of the Iolani School was threatened because the National Council felt obliged to reduce the aid hitherto provided for the support of the headmaster and some of the teachers.

The Rev. George Van B. Shriver and his wife, the first missionaries of this Church to serve in *India*, arrived in the diocese of Dornakal on October 18, 1933. They were sent to India in accordance with the action of the General Convention of 1931. This authorized the sending of help to the diocese of Dornakal as urgently requested by the representatives of the Church in India, Burma, and Ceylon. Expenditure (not to exceed \$5,000 a year) was provided by special gifts outside of the appropriations for the regular budget. This condition was strictly observed. The expenditure in 1934 was at the approximate rate of \$2,500 a year. The Committee on India hopes that in the near future the work may be included in the annual budget and that the amount thus provided may be gradually increased so as to make growth possible.

ALASKA

**I**N 1896, four months after his consecration as Bishop of *Alaska*, Peter Trimble Rowe started upon his pioneer journey into the interior of his diocese of more than half a million square



miles. With a heavy pack strapped to his back he climbed the Chilcoot Pass, with its dangers, known and unknown. He braved snowslides and glaciers. He conquered the pass and reached Lake La Barge; he built a boat and with a single companion ventured upon the turbulent rapids and threaded the canyons of the upper Yukon. As he floated down the river, he stopped at wilderness settlements and Indian camps until finally he reached Anvik and St. Michael. Thus he covered the entire 2,500 miles of the Yukon in an open boat. It was one of the most remarkable achievements of missionary pioneering anywhere in missionary annals. Each succeeding year has seen Bishop Rowe engaged in similar exacting and dangerous exploits on the rivers in summer or on the snow trails during the long winters.

In the summer of 1934 Bishop Rowe was again the missionary explorer, seeking not lands but souls. This time he traveled by air. His route took him from the mouth of the Mackenzie River in Canadian territory, along the whole northern coast of Alaska, visiting Eskimo settlements, until finally he reached Point Hope and Nome. From there he hastened to the General Convention.

No wonder Indians and Eskimos adore him. No wonder white men admire his courageous spirit and respect his sturdy type of Christian faith and service. Bishop Rowe and his staff have, as a rule, been too busy making history to supply many statistics about their work. Approximately one-half of the Indian population in Alaska are baptized members of our Church. From Ketchikan in the extreme southeast to Point Hope, the northwesterly tip of Alaska, the Church is serving white, Indian, and Eskimo alike. Some of the notable gains of the past are likely to be lost, since the National Council has notified Bishop Rowe that, in future, it will provide funds for the support of only three instead of five missionary priests, necessary to care for work in southeast Alaska. Communities are small, but distances are great and travel costs are heavy. With means to provide for only three men instead of five, Bishop Rowe will be compelled to watch communities slipping back religiously. It will distress him to realize his inability to provide even occasional ministrations of the Church for the people in widely separated communities.

The boarding schools in Anvik and Nenana did well. In a few other places day schools carried on but were always handicapped by the necessarily migrant life of the Indians, whose living must come from summer fishing on the rivers and winter trapping in the woods. The Church conducts no schools where school facilities are maintained by the government.

At Fort Yukon, the Indian metropolis of the upper river, work in St. Stephen's Church went on with such care as could be given it by Dr. Grafton Burke, as deacon, and occasional visits by the bishops. Hudson Stuck Memorial Hospital was gravely handicapped by reduction in appropriations for its upkeep. In response to the notification that an additional \$1,000 must be cut from the appropriation, Dr. Burke asked the questions, "Are we to turn away sick and suffering people? Shall we lie down supinely or shall we obey the Master's call to 'go . . . heal?'"

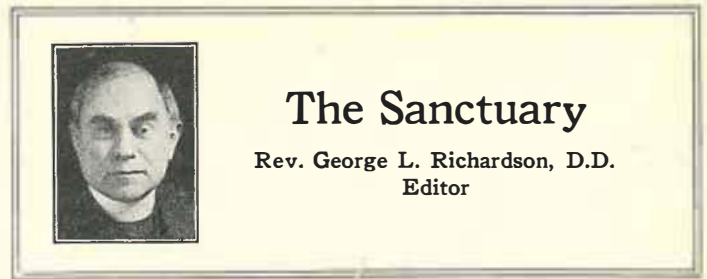
PERSONNEL

THE DEPARTMENT regrets that no expansion was possible in 1933-34. Every field was handicapped by the lack of workers. In a few instances vacancies were filled. Twenty-five missionaries were thus appointed but in every instance these recruits simply filled existing vacancies. The number of recruits for 1933 was ten less than in 1932, and 33 less than in 1931.

The number of missionaries in the Extra-Continental, Foreign, and Latin American fields supported in whole or in part by appropriations from the National Council during the year 1933 was:

American Missionaries abroad . . . . .	486
Native Staff abroad . . . . .	1,606

The wives of ordained and lay missionaries of the staff are not included in the foregoing figures. Many of them, however, gave volunteer service of great value.



The Sanctuary

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

We Shall See Him

READ the Epistle for the Sixth Sunday after the Epiphany.

THE WORD AGNOSTIC came into use in the nineteenth century to describe the attitude of mind of certain thinkers who were not willing to affirm either that God is or that He is not. They held that that was something beyond the reach of knowledge. All they can say is, we do not know. No Christian can accept that as the last word to be said, but every Christian must be in some sense agnostic. Even St. John confesses that there are regions beyond his knowledge. "It doth not yet appear what we shall be." There is always a demand on faith. Faith, however, is sometimes represented mistakenly as the opposite of knowledge. It is not the opposite but the complement of knowledge. This St. John brings out by adding at once to the words "it doth not yet appear" the assertion "but we know." We do not sail uncharted seas as Columbus and other mariners once did, nor are we seeking an unknown port. The goal of life is as yet unseen, and there is much about it that we have yet to learn, but we know enough to act. This is what makes the difference between faith and credulity. Faith makes a venture, but not in the dark. Faith starts from something definitely known and moves toward the unknown along the line which knowledge indicates.

So says St. John. We know two things that give us courage and assurance. The first is that "He shall appear." This rests upon a promise and St. John believed that the promise would be kept. Now the only reason for believing that a promise will be kept is because we think the promiser is trustworthy. Faith in other words always attaches to a person, not to a formula. It is because we trust the Lord Jesus Christ and believe that His word is true that we are willing to go on believing that which is yet unknown. We are sure of this—"He shall appear." We are sure of another thing—"we shall be like Him." Perhaps this makes greater demand on faith. It calls for faith to go the second mile. Yet we are still moving on the line which knowledge pointed out. We see in Jesus Christ, our Lord, the pattern of life, true man as man was meant to be. It is toward this end that God our creator has been working from the beginning. We see also in our Lord the source of grace and truth. He has the power to make us sons of God, and that power has been exercised so that the apostle could write to the Christians of his generation, "Now are we the sons of God." Here he feels himself on firm ground.

Let us note that this defines within it a relation to God and a relation to each other, and behind it lies the conception of the Holy Catholic Church. We are brought by baptism into that Church and by baptism are made the children of God. The Church is a family that owns one Father, the Father of all. It is with this thought of the spiritual family, the Church, in his mind that the Apostle writes "we" instead of "I." This majestic and far-reaching conception of kinship to God and by consequence to each other, is far from being realized either in idea or in practice. But it is one of the great certainties of life and upon it rests our faith for the future. Beyond this life lies mystery that is for the moment unfathomable, yet we believe it can be penetrated and the last question answered. "It doth not yet appear—but we know."

O Lord Jesus Christ, we wait for Thy appearing, trusting in Thy unfailing love. Grant us grace to be steadfast until the end and to awake up after Thy likeness, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

I CAN never agree with them that the rich man will be really happy, unless he is also good: but for one who is eminently good to be also extremely rich is impossible.—Plato.



# Was the Early Church Communistic?

By the Rev. Joseph F. Fletcher

Chaplain, St. Mary's School, Raleigh, N. C.

**A** HUNDRED YEARS AGO the more radical exponents of Christian social ideas, particularly those who sought to identify Catholic principles with socialist theories, were met at their extremes with tolerant amusement. Sometimes, perhaps, they met with a little sharp impatience (as did Lammenais in France and W. G. Ward in England), but it was no more than that. As lately as 1872 it was possible for Archbishop Manning to share a "socialist" reputation with Charles Bradlaugh, the skeptic, and still win the *chapeau rouge*. The reasons were inadequate in each case, but the whole matter was more whimsical than important, anyway.

But a great change has now come into the world. Soviet Russia's stupendous experiment colors all political discussion, consciously or unconsciously. Advanced ideas of communal sharing are no longer shrugged away as hopelessly idealistic. It is hard to smile them down, today, in the face of such an imposing *fait accompli*. Our arguments are controversial and intense, they cease to be inquiry and become strategy, spokesmen for both sides sinning against the canons of proper evidence. But when the debate centers around the early Church the element of special pleading becomes altogether too great.

In recent years we have been treated, or mistreated, to a number of questionable assertions about the economic organization of the primitive Church. An easy reading of the Acts (2:42-47, 4:32-5:11, 6:1-7) informs us that the fellowship (*koinonia*) of the saints entailed a common distribution of their worldly goods through the administration (*diakonia*), at first of the Apostles and then through a new order of the ministry set aside for that special purpose. The language of the account is fairly simple and obvious. But doctrinaire socialists and anti-socialists quarrel over it none the less, claiming it either as an evident Christian precedent for socialism or an account which cannot bear the "obvious" interpretation. Thus far we have an affair of history. It is not a new one. Karl Kautsky and Sommerlad revived it 50 years ago from the literature of medieval sectarianism, and treated it in a rational way along the lines of modern historical method and criticism. Yet it needs to be said, of course, that they revived the question in the interests of their own doctrinal views on political economy.

Except in minor circles, as in the Catholic Crusade in England, the challenge of Marxian *dicta* on early Church history has mainly been ignored or summarily denied. But of late the more objective facts of the Soviet program, coupled with a growing Christian demand for social change, have aroused a fresh interest in the problem. There have been a number of refutations of the socialist interpretation, by secular as well as Christian writers. Few of these efforts, unfortunately, are worth anything; for they lack seriously in scholarship, information, and too often even in an honest regard for the inviolability of source records. Vital inquiries like this gather a momentum of their own, but when special pleading enters usefulness departs.

To some extent the present-day interpretation of the Jerusalem economy, at least as it is viewed in politically conservative circles, is based on a misunderstanding. Even were the alleged communism of the early Church demonstrated as an historic fact beyond cavil, the historian would still be puzzled to see what significance it had for the practical and systematic social economy advocated in the Third International. For the *religious* communism said to have obtained in Jerusalem, and revived from time to time in medieval and modern sects, was essentially a moral gesture tragically innocent of the technical difficulties of such gestures, in an alien and conditioning society. That is why it failed wherever it appeared, and it was, of course, attempted

in many places and many times (whatever may have been the case in Jerusalem), not only in the Christian world but outside it.

Lambert (*Hasting's Dictionary of the Bible*) has explained the Jerusalem communism as an expedient, required of the poor saints because of their exclusion from the strength of the synagogue life, attributing the disappearance of the practice to the extension of the Church into a non-hostile world outside Judean society. But the truth is more concrete than that. Sensing, as Troeltsch put it in his *Social Teachings* (I. 37), that "the Christian spirit of brotherhood tends to become merged in the very indefinite idea of equality as the social principle in general," the Jerusalem Church simply undertook a policy that was economically futile. For they sought to socialize the consumption of their goods without any recognition of the fortuitous and unorganized character of their production. Practical communism depends upon planned production as much as upon planned consumption. These early Christians could share their incomes, which were their own, but they could not share their earning opportunities, which they had to find in the "world." They failed, simply enough, because of a naïve, however sincere, attempt to equalize only one-half of the economic process, and the subsequent half at that! Hence their united consumption and divided production was just as futile as the Fascist mistake of the opposite kind in the modern world. History is checkered with numerous other instances of failures in religious communism, for the same technical reason. Wheels within wheels are a futility in social economy. Those modern Christians, therefore, who shudder at the suggestion of communism in the early Church hate socialism more intensely than they understand the religious ethic. Soviet writers, for their part, are sensible enough to find much more in common between Ananias and Insull than between St. Peter and Stalin!

**R**ELIGIOUS COMMUNISM is a familiar term in economic history. The economic aspect of the first *koinonia* in Jerusalem was of that type, unquestionably. So strong was the sense of mutual life and communion among those who were closest to Pentecost, both in point of time and personal experience, that they entered into that arrangement without hesitation. Yet their communism seems not to have been the product of any primary passion for social justice. It was not so much a deliberate and rational endeavor to create a stable economy as a common concerted impulse born of their subversive position in Palestine and their immediate poverty. The essential key to early Christian ethical notions and practices is to be discovered in their prevalent belief in an immanent second advent of the Messiah. The strongly eschatological character of early belief made its ethic an *interim* and transitory type. This is quickly perceived in the earliest extant Christian literature (all of which is ethical or concerned with the New World Order). Hence the touching simplicity of the Didache (4:8): "Thou shalt not turn away from him that hath need but shalt share all things with thy brother and shalt not say that they are thine own."

If we conceive of the early Church as extended through the patristic period, the question of communism in Christian practice becomes more complicated. St. Paul, from the point of view of logic, had been hopelessly inconsistent and self-contradictory in his treatment of property concepts (as we find them in his epistles). The Fathers are under the same indictment. Wherever the ultra-Jewish party, the Ebionites, exerted an influence, we find communism avowed and private ownership condemned, after the fashion of the Essenes. In more orthodox circles, what teachings there were with regard to property were ethically dis-



posed to withhold approval from private ownership, if not to straightly denounce it. In some cases, though nothing like all, it was definitely condemned, as by St. Ambrose (*Off.* 1.28): "Nature then produced common property, unlawful possession made private property." Cyprian's definition, "Their possession amounts to this only, that they keep others from possessing it" (*Ad Donatus*), is reminiscent of the anarchist Proudhon's, that "property is theft." But for the most part the patristic writers seldom addressed themselves to theories of property, as such, and when they did their discussions often rested upon internal contradictions. It is just as untrue to say that the early Church upheld private property as to say that it upheld communism. The truth is that the communal view was widely taught, and that the private practice was followed.

Justin Martyr, Tertullian, Basil, Gregory Nazianzen, Ambrose, and others, undoubtedly wrote explicit directions of a communist kind about material wealth. But almost invariably they also advocated a practical type of almsgiving which would presume private property as essential to it. There is little or no record of an attempt to enforce communal sharing. In those few cases where the Fathers tried to treat the question analytically they always concluded that private property was an offense against justice and that almsgiving was at best only an approximate approach to justice. Thus Ambrose, in his exegesis of the Naboth story: "It is not yours, what you give to the poor, it is his. What was given for the common use of all, do you alone appropriate? The earth is all men's, not the property of the rich." Any effort to implement such teaching in canonical ruling was negligible; it was left to the Middle Ages to "justify" a very different ethic by means of a Christian version of the pagan "natural law," based on the idea of the Fall. Modern Roman Catholic championship of the proprietary principle, as set forth in the encyclicals *Rerum novarum* and *Quadragesimo anno*, derives from the medieval teaching, not from the patristic teaching.

In another matter connected with property—the lawfulness of lending at interest—there was universal and unequivocal agreement against it, and the teaching on usury found explicit sanction in the canons of Elvira, Arles, Nicea, Carthage, and following Councils. But the evidence for early Christian opinion on property ownership, by comparison, is confused. It seems generally true that the Church regarded communism as a part of the original Eden, and as the highest economic morality. But such opinion was usually left in the realm of ethics, as a pious assertion, while Churchmen continued in the "world's" practice as Tertullian describes it: "On the monthly collection day, if he likes, each puts in a small donation; but only if it be his pleasure . . . for there is no compulsion, all is voluntary" (*Apol.* XXXIX). The only organized attempt to apply the ideal in practice was monastic, and that came sometime later. (See Cap. 33 of the *Rule of St. Benedict*: "All things shall be held in common; as it is written, 'Let not any man presume to call anything his own.'")

Some socialistic students have been too ready to take evidence of communist practice here or there as typifying early Church economy. They have so used an account in the cynical Lucian's works (*De Mort. Per.* XIV), which describes those who worship the "crucified sage" as pooling their worldly goods, "regarding them merely as common property." But this refers only to the Jewish-Christian congregations of Judea in the second century A. D., among whom communism had been the practice fairly consistently since the days of the Jerusalem apostolate. The gentile Church was less enthusiastic in that respect.

**WHAT HAS BEEN SAID** up to this point seems to indicate an unflattering lack of devotion in the early Church to its highest ideals of economic justice. Whether or not it is "unflattering" may be left to the reader's predilections. But we need to remember two things, which help to explain the fact if not to excuse it with idealists. First, early theology was highly eschatological, turning emphases and concern away from the present

to the future. Second, men then were much like men today, and there seems not to have been any very great anguish felt in the depression of high ideals to lower practices. St. Augustine's descriptions of Christian conduct in his own day are easily applied to the rank and file of Churchmen today. For all that, however, there were Churchmen then, as now, who held out for the Christian ideal *in practice*. And with them it was a more arbitrary ideal, by far, than it is now in this age of economic planning, governmental control, and the U.S.S.R.

A paper appeared some time ago, dealing with this subject, which provides us with an object lesson in special pleading. The writer, who happened to be on the private-property side of the debate, assembled a pattern of evidence to prove that the early Church was *not* communistic, either at Jerusalem or anywhere else. Commenting on the famous "communist" sermon of St. John Chrysostom (*Acts*, Homily 11), this writer asserts that Chrysostom merely "urges the adoption of a communistic system of housekeeping, but purely on the grounds of domestic economy and saving of labor. There is not one word," he continues, "to suggest that a communistic system was morally preferable to a proprietary one."

The anti-clerical historian would probably find some significance in the fact that the writer of these words is a priest. Certainly reference to Chrysostom's homily will show one of two things; either our priestly exegete did not consult his source and thus wrote ignorantly, or his loyalty to facts is at a low ebb. For this is what the Archbishop of Constantinople actually said: "They (at Jerusalem) brought (their wealth) to the feet of the apostles and let them be the stewards and made them masters, so that finally the gift should be communal and not personal." He then proceeded to argue for a return to that system, estimating the population of Constantinople and the prospects of success. The truth is that Chrysostom used the communal sharing of family life, which was as normal a domestic economy then as it is today, as a *model* for a social system of the same kind. It is absurd to say that he was "urging the adoption" of what had always been characteristic of the family unit in society. He was urging exactly what our special pleader denies—a return to the Jerusalem organization, for Chrysostom ends his sermon thus:

"Then when there were no faithful save the three and five thousand, when all the folk of the world were hostile, when they looked for help from no quarter, they yet dared the plan; how much rather now, when by God's grace the faithful are to be found everywhere? . . . Only hearken unto me and let us carry out the matter systematically, and if God grant life, I trust that we shall soon bring ourselves to this constitution." In another sermon (*Hom.* 25) Chrysostom declares in unequivocal terms that "it is not for lack of miracles that the Church is stayed, *it is because we have forsaken the angelic life of Pentecost and fallen back on private property.*"

Nevertheless, the degree to which Chrysostom took the apostolic example as binding was apparently not very great, for there is no record of the city being swept by an ecclesiastical drive in the direction of economic change! Christian teachers have periodically examined the early Church and recognized its economic ideal, without its affecting their thought or action. Thus Newman, as a modern example, pointed out that "the Fathers seem to keep up as a constant principle the community of goods mentioned in the Acts" (*Mozeley's Letters*, VIII. 458). But except for the short influence of Hurrell Froude's radicalism, the patristic ideal carried little weight in Newman's views.

It is the fashion among some historians, especially the more metaphysical among them, to attribute changes and differences to the contest in Western thought between Platonic and Aristotelian influences. It may be that this had its effect on Christian teaching with regard to property ownership. It is quite clear that, if it applies at all, we may say that patristic notions were Platonic and that medieval notions, which were pretty much opposed, were Aristotelian. For Plato's doctrine was the socialistic one of common ownership and private use; whereas Aristotle's—



as incorporated in the rational feudalism of the later Middle Ages—was that of private ownership and common use. Aristotle discussed this difference at some length in *Politics* (II. 1-5), and the medieval theologians knew the passage. Aquinas stated the medieval shift from the earlier view when he declared that "It is lawful for a man to hold private property (but) a man should not consider his outward possessions as his own, but common to all." In connection with this feudal principle of "stewardship," it is worth noting that the 1934 Anglo-Catholic Summer School of Sociology concluded that the notion of stewardship, ethically, is "sub-Christian." This would seem to indicate that Catholic Sociology is not medievalist on principle, as some of its critics have suspected it was. It may be, also, that the conflict between the teachings of the Fathers and of the Schoolmen may produce yet another "heresy" that will overshadow the Port Royal affair by its social importance.

**BY WAY OF SUMMARY** we may say that it is difficult to draw a clear cut and unequivocal decision as to whether the early Church was communistic, in actual practice. Generally, it was not. So far as theories are concerned, however, there was usual agreement in favor of communism as the social ideal.

The situation in the Church of today is much the same, unless it is to be claimed that the *testimonium Spiritus Sancti* has revealed to the modern Church that the Fathers were even wrong in theory. (Modern Roman moralists have decided that they were wrong!) But there is this difference: that whereas St. John Chrysostom pleaded the cause of communism with only a religious precedent, the same ideal today draws another, more empirical force from secular example. It is an example, of course, of very mixed appeal. And that accounts for the greater intensity of debate today. It is no longer an ideal of the religious *ethos*. It is a practical question for the religious man, at last.

#### Christ and the World

**THE WORLD** desperately needs Christ and Christ is ready to supply that need, but relies upon the mediation of us, His representatives. The Church, by reason of its traditionalism and institutionalism, fails to make any great impression on the bulk of the people. If the people won't come to Church, then is not the Church under obligation, not merely to reform itself, but also to go to the people? Cannot Christianity become a living force today, as at first, by the "teaching and preaching of Jesus Christ in every house"?

Informal services held in the homes of those who are nominally Anglican but never come to Church, services to which the neighbors and Anglicans of the district are invited both by the minister and the householder, are quite in keeping with New Testament Christianity and may prove the salvation both of people and Church. If people could be made to see that Christ is in the home as well as in Church, He would become an ever-present reality to them and not, as in so many cases, a holy Person mentioned by the minister in his sermon on Sunday.

Jesus Christ stands in need today not so much of an apologetic as of apostles, not of theorists but of witnesses, not of professional interpreters but of disciples, the humble and lowly of heart who will learn of Him and be redeemed by Him, and then go forth as "messengers, watchmen, and stewards of the Lord to seek Christ's sheep that are dispersed abroad, that they may be saved through Christ forever." God, through Jesus, became as man in order that man by Jesus might become like God. This is the glad tidings of Christianity and our Christian vocation lies, first in assimilating, then in disseminating this Gospel.

—Rev. H. R. Hunt.

IT IS NOT upon the departed, it is upon *us* that death presses. Let us offer up the Holy Sacrifice—the heavenly Lamb—to the eternal Father, with thanksgiving for *all who have departed this life* in the grace of God; and pray for eternal rest and perpetual light for them. And in our prayer for them do not we catch a glimpse of that light and touch that rest, which are the truest answer to prayer and encouragement to pray—not for the blessed dead only, but *together with them in the Lord?* For "All live unto Him."—Rev. G. Congreve, S.S.J.E.

## St. Marina

By Canon W. A. Wigram

**A**MERICANS HAVE ALWAYS a kindly interest in the British royal family, and more particularly in their marriages, so that now that one of the old royal house of Greece is to bring a new and very beautiful name into that circle, readers of THE LIVING CHURCH may care to hear whence the name "Marina" derives. In spite of its sound, it has nothing to do with the sea, or with things marine, or even "Stella Maris."

The original Marina was a Byzantine maiden of the sixth century, of high family and great wealth, who felt the overwhelming call to the religious life that comes to many, and to some with a force that cannot be resisted. Notwithstanding, her family would have nothing to do with it, and her parents sternly forbade her to enter the nunnery she had selected, and insisted that she must marry as young women ought. Marina cut the knot, as St. Thekla is said to have done before her, by putting on boy's clothes, running away from home, and entering a monastery! Here the devotion and obedience of the young monk "Marinus" soon won him a reputation, but sad to say his beauty also excited the passions of an unscrupulous woman, who made unblushing court to the young monk. When "he" would have nothing to do with her, the "woman scorned" sought her revenge, by accusing the young novice of being the father of her child.

Thus poor Marinus found himself faced with a terrible dilemma; either he must sit down under an utterly false accusation, or he must give up his own secret. As "he" chose the former, poor "Marinus" was expelled from the monastery with ignominy, and established himself in a hermit's cell in the neighborhood. Here his piety won such a reputation that in time all came to disbelieve the old scandal, and in time the wicked woman herself confessed its utter falsity. The monks, in grief for their own injustice, now begged the young ascetic to return and rule over them as abbot, but this was refused, and Marinus spent his life in his solitary cell, "his" secret being revealed only when the corpse of the supposed hermit was prepared for burial.

Such is the tradition, but by one of the strange metamorphoses not uncommon in story, "Hagia Marina," most ascetic of holy Virgins, has taken on quite another work and character in her modern cult, and now specializes in the task of providing large families for those who want them! She has many churches in Greece, but her shrine at Athens, as it happens, has been put on the site that once was holy to one of the very ancient pre-Olympian deities of fertility that were in the land before the Hellenic stock came down into it, and which have often survived there through more centuries than one cares to count. Below the hill of the Pnyx in Athens, and at the foot of the craggy knoll "of the Nymphs" (which keeps a modern observatory on its top, and the Three Fates, Kolera, Vlogia, Panoukla, now identified with cholera, plague, and small-pox, among its clefts), stands the modern church of St. Marina. Here come those women who desire the gift of offspring, and the rite that is dictated to them proclaims its own antiquity in its very quaintness. Prayer in the church accomplished, and proper offering made, the applicant sits down at the top of a certain slope in the natural limestone rock, and slides to the bottom. The exercise keeps the rock in a high state of polish, and there is no doubt of the fact that those who come hither to ask what the normal woman most desires, and perform this quaint ceremony with faith, do very often obtain what they pray for.

St. Marina appears in art of course, and her presentment is as quaint as her legend. A beautiful and athletic maiden, she holds the devil fast by one horn with one hand, and bangs the unfortunate fiend on the head with a hammer that she grasps in the other! Nor is her observance exclusively Greek. British Cornwall, home of quaint saints, may claim at least one church that is dedicated to her, in the otherwise unknown St. Merryn who is to be found only in the "delectable duchy." We do not know however if the observance described above is to be found there.



# The Judicious Hooker—Scholar, Priest, and Saint

By the Rev. John R. Crosby, D.D.

Rector of St. Luke's Church, Seaford, Delaware

**T**HIS MONTH, in the year 1554, was born Richard Hooker, father of Anglican theology, for nearly four hundred years known as the "Judicious Hooker," the sincere Christian, the devout priest, the profound scholar, and the meek and humble follower of the Poor Man of Nazareth, for whose sake he gave up a great position, and whose cause he preached so well. It was on the second of this month, in the year 1600, that he passed to his reward.

There may have been more genius displayed, and greater masters of the golden English tongue in the age in which he lived. His influence upon his contemporaries may not have compared with those great spirits of the Elizabethan age, Shakespeare, Bacon, and Spenser. More, Latimer, the compilers of the Book of Common Prayer, and the translators of King James Bible may have excelled him in mastery of expression, and their manipulation of the treasures that lie latent in the Anglo-Saxon tongue, but for clarity of English, grasp of thought, dignity of style, stateliness, and rhythm of expression, Richard Hooker stands alone among the great literary masters of his age, and his work remains the first independent contribution of outstanding genius that has impressed, and is still impressing, its mark upon the thought and philosophy of not only the Church but the modern Anglo-Saxon world.

The author of the *Ecclesiastical Polity* is probably the best known, most often quoted, and least read theologian in the Anglican Church, and yet it is his philosophy of religion, and theory of Church government, which has done more than anything to produce the distinctive ethos of the Anglican communion, its broad tolerance, its essential Catholicity, its respect for tradition and the experience of antiquity, and, except possibly in certain sections of the Church in this country, its respect for duly constituted law, and legal authority.

It is, frankly, a monumental defense of the episcopal position against the Puritan, Presbyterian, and Congregational opponents of the Church. It is rather a remonstrance than an attack. Nowhere does he attempt to drive or force his adversaries out of the Church. He ignores form and ceremony as distinct from the Church's doctrine. To use his own expression, "A necessity of regiment may be held in all churches without holding any form to be necessary."

**I**T IS largely owing to the teaching of Hooker that the Church of England owes her, generally, tolerant attitude toward her "separated brethren," which, by the way, is Hooker's phrase. She regards them as children gone astray, and they in their turn think of her as the mother from whom they are unhappily estranged. Although they cannot walk together in the courts of the Temple, their children are generally baptized into the fellowship of Christ in the ancient font of the parish church, their marriages receive the blessing of mother Church before the altar of the common Father, and after death they are committed with a mother's prayers into the mould from which all came, and laid to rest in God's acre, until the Resurrection Day, in the sure and certain hope that they will be happily reunited in the fellowship of that New Jerusalem that is the mother of us all.

The philosophy and doctrine of the Anglican Church, as interpreted by Hooker, is based on Law, "whose seat is in the bosom of God, whose voice the harmony of the world." More truly liberal than most modern liberals, and more universal than most modern Catholics, he distinguishes between the natural law, as permanent and unchangeable, and the positive law, varying according to human necessity and expediency, and so liable to change

and alteration in the light of human experience. "Reason, alone," he says, "can be the criterion by which the truth of the Divine law can be judged, even when the application of these laws is only known by revelation, and, generally necessary to salvation." With St. Thomas Aquinas he states, "that the general and perpetual voice of mankind is as the sentence of God himself."

Reason alone, he affirms, is the criterion by which these truths can be judged, and which can determine which factors in revelation are temporal and which eternal. "That which men have at all times learned, nature herself must needs have taught; and, God being the author of nature, her voice is but His instrument." Using these premisses, he applies these principles to man as a member of the community, and allots practically the same origin and sanctions to ecclesiastical and civil government. It is interesting to compare Hooker's concept of ecclesiastical truth with the dictum of St. Vincent of Lerins, "That which is Catholic is that which has been held by the whole Church at all times, by everyone, everywhere." Anything else is denominational and sectarian and, although possibly true, is not *de facto* of the Catholic Faith.

**H**OOKER was not only a great philosopher, but a great theologian, not only a great liberal but a great Catholic. In his frail body dwelt the true spirit of Anglicanism, that stubborn English independent liberal Catholicism that has made the Anglican Church, and incidentally the English-speaking peoples, including ourselves as their descendants, the dominant power in history during the past five hundred years. The fact that we, as the American branch of the Anglican Church, numerically weak, unhappily divided, possess more influence than any other religious body of three times our size, and ten times our organizing ability, we owe under God, to the teaching and influence of Hooker and his school.

Thanks to Isaac Walton and Thomas Fuller, we know more of his personality than of any other of the great English divines. His monumental learning, his simplicity, his unhappy marriage, his inherent piety, his modesty, his pastoral work, have been delineated for us in the pages of his contemporaries in words that will never die.

A poor preacher with a weak voice, crowded congregations hung upon his words. Appointed Master of the Temple, when that position was to be crowned the very king of scholars, he resigned it for a peaceful country rectory where, as he says, "I may keep myself in peace and privacy, and behold God's blessing spring out of my mother earth, and eat my own bread without oppositions." His pastoral activities are shown to us in Walton's *Life*. His domestic troubles, the story of his being inveigled into his unhappy marriage, his meekness and forbearance under unendurable domestic conditions, every student of English literature has read with sympathy and smiles.

I have just returned from General Convention. I wonder what Hooker would have made of it. Two things I know he would have thoroughly approved, if of nothing else. He would certainly have endorsed Bishop Johnson's suggestion that two separate Conventions be held, one to settle the affairs of the Church, and another, voluntary, to settle the business of the world and nation. I am sure he would have joined with all his heart in the singing of "Blest be the tie that binds" led by two leading exponents of different aspects of the Catholic Faith. I strongly suspect that, like a number of us country clergy, he would have gone back to his rural seclusion somewhat puzzled and slightly heartsick to "behold God's blessing spring out of my mother earth, and eat my own bread without oppositions."



# Promise and Problem

By Vida D. Scudder

THE LIVING CHURCH readers have heard a good deal about the stimulating School of Christian Sociology initiated under the auspices of the Catholic Congress last September at Adelynrood. Perhaps a few further notes from a member of the school present merely as an observer may be of interest.

The first thing to be noted is the extraordinary impressiveness of the whole affair. Here assuredly was a new departure in the Anglo-Catholic movement in this country, for social concern, so prominent in the English movement, has been conspicuous by its absence among us. The original quality of the school, however, was not its social radicalism. We are used to radical pronouncements from the Churches. Not to speak of the Federal Council, recent papal encyclicals are quite radical enough to alarm timorous souls who cling to the established order. Neither was this quality to be defined as religious fervor; that, thank God and *pace* the Buchmanites, is rarely lacking in any Christian group. No one could be present at the morning Eucharists or the rarely beautiful meditations of Fr. Joseph and fail to be lifted into that atmosphere of adoration in which we believe the guidance of the Spirit to earthly wisdom is most sure. The special quality of the school was found not in either of these things, but in a combination of the two. Too often, zeal for "the social gospel" has been accompanied by unconscious evasion of the strict inner disciplines without which religion withers on the stalk; too often, personal religious fervor has subsisted with amazing blindness as to any bearing of Christianity on the larger problems of civilization. Groups in which the two impulses, social and devotional, shall be fused, seem to many of us the most crying need of religion today. Here is such a group, and to one attendant at least, the union of these two forces seemed the most distinctive gift which this new expression of Anglo-Catholic life in America has to offer to the Church at large. More than one speaker commented on the harmonious background afforded by Adelynrood to the work of the school; for during many summers past, intercession for social justice and Christian unity has risen steadily, from that beautiful house and chapel.

No one could listen to the lectures of Fr. Peck or share in the round table discussions without realizing the fearlessness of these men and women and their keen untrammelled thinking on social Christian lines. But the second outstanding fact about the days was the inconclusiveness, so to speak, of the conclusions. It is questionable to be sure whether group thinking can ever get anywhere decisive; our modern enthusiasm for such thinking must recognize that no technique can ever enable it to escape its limitations. But to realize our helplessness was depressing and perhaps enlightening.

Not that we were helpless when we stayed on negative ground. All the leaders recognized, as we prayed every day that we might do, "the revolutionary implications of our holy faith." Mr. Hoover would not have been happy at this school, for with surprising unanimity its articulate members repudiated capitalism and all its works. They agreed with no dissenting voice that the present social order was defunct or moribund, and should if possible to be decently buried before it stank in the nostrils. Dissen-

tients there were; but as frequently happens, the conservatives were exasperately inarticulate; it was amusing that the one person to spring to his feet when the chairman appealed for a defender of "this poor sick man" should have been the most practical radical present, who bade us appreciate the services rendered by capitalism in solving the problem of production, and warned us, as did sundry others, against the childish folly of condemning capitalists for the evils of a system of which they too are victims. But when we came to face the problems of distribution, to which the coming Age of Plenty summons, our Christianity seemed impotent to bring us to any agreement. We contented ourselves with digging down to the foundations of right human relationships. They were discovered in the Christian doctrine of Man as sharing a supernatural life; in the concept of the Holy Trinity as guide to a classless society unified by love; in the Incarnation and the Blessed Sacrament. The noble and thoughtful de-

velopment of these themes demonstrated adequately the incompatibility of our present civilization with a Christian faith. But ever since the middle of the last century, not to recede further, these foundations have been laid and relaid. When will building on them rise into visibility? We awaited a definiteness of constructive thought which did not appear.

TWO contemporary alternatives to capitalism challenged attention: Fascism and Communism. Fascism found a champion in Dr. Bernard Iddings Bell; but he left early, and apparently no one agreed with him. As for Communism, most speakers, led by Fr. Peck, rejected it completely. As capitalism denied man's social nature, so we were told did Communism deny the free expression of his personality. Strong opposition to this view developed among some members of the school, who felt that the atheism in Russian Communism for instance was accidental not inherent, being due primarily to the past sins of the Church, and that the coercive and repressive methods abhorrent to us all were marks merely of a period of transition. But neither Communism nor Fascism seemed to most of us the solution; nor were any other positive means of escape from our impasse suggested. There is no use in blinking facts; we floundered; and the leadership proffered us as soon as we moved on beyond mere denunciation, was elusive and evasive.

Almost the only constructive ideas were those presented by Fr. Peck in his very last fifteen minutes. Readers may find them at the conclusion of his lecture, on page 395 of THE LIVING CHURCH, issue of September 29, 1934. When he demanded that "the power to purchase and consume shall be to some extent divorced from the wage basis," or again said: "you have got to give men a share in the wage of the machine," he did indeed hint at "the direction in which we have been moving." Here is a pregnant thought which might well serve as the starting point for the school next year. For we cannot keep on forever slaying the slain, or reiterating basic assumptions.

The last impression left by the brilliant and earnest activity of this new school in its first session is that of trouble ahead in radical Christian ranks. This is a sobering thought, but we must not evade it. Sharp cleavage threatened the moment we tried to

## GARDEN CROSS, ADELYNROOD

*I*N a green security  
The pines surround our holy Tree.

*They kneel upright at their prayer,  
Shedding blessedness; they share*

*The vast silence of the Rood  
In a sacred solitude.*

*Lord, send a space of peace around  
The place where my heart's Rood is found.*

VIRGINIA E. HUNTINGTON.



press beyond negotiations. It cracked our unity in many directions, but it yawned widest in one; for there was a real gulf between those who, like Fr. Peck and Dr. McGregor, looked, for fruitful initiative, exclusively to the Church, repudiating Christian co-operation with the revolutionary secular forces working for a new world order; and those who wished the Church to impel her members to unite with these forces—seeing in them the power of the Holy Spirit even when they deny a Christianity which Christians have given them scant reason rightly to apprehend. Much may be urged in behalf of both these positions. "Christians have faith," said one speaker wistfully—(and that Christian faith alone can at long last establish social salvation all present devoutly believed)—"Christians have faith; but communists have action." On the other hand, every believer must long to see the Church assume her rightful place as leader toward the City of God; who can do otherwise than yearn to march under her banner? But when we ask her noblest and most outstanding children what they wish the Church to do, beyond denouncing the existing social order, silence falls.

*Veni, sancte Spiritus,  
Et emitte coelitus  
Lucis tuae radium.*

## Unemployed Clergy

*The Report to General Convention of the Committee  
on Unemployed Clergy\**

THE COMMITTEE has given deep and sympathetic consideration to the whole problem of unemployment among the clergy of the Church based upon the answers to the questionnaire that it submitted to the bishops of the House of Bishops, during this present General Convention. This questionnaire carried the following questions: How many clergy have you in your diocese or missionary districts who are not employed? who desire employment? and (of these) whom you could recommend for permanent or temporary work?

The committee fully realizes that no real solution can be formed by the unnecessarily brief and partial study of this subject as revealed by the answers to this questionnaire. It has, however, become deeply impressed with the fact that the financial distress in the world today has reacted upon the Church in her problem of the employment of her clergy as definitely as it has reacted upon the business world with reference to the whole problem of employment.

As already indicated, the facts revealed do not give a complete understanding of the question because of the large numbers of men who are not technically unemployed, but who are serving at nominal salaries that do not provide for a proper standard of living. It therefore expresses its deepest sympathy with the clergy who are working under such inadequate financial support. Just how this situation can be met is a problem that the Church shares with the whole business world. We believe, however, that the bishops of the Church, and our vestries, and diocesan missionary boards, are doing their uttermost to translate their sympathy into practical helpfulness. Loving patience and Christian consideration must be the watch words for us all of the Church in trying to meet this grave subject of unemployment and inadequate stipends.

The committee in conformity to the questionnaire has divided the unemployed clergy into two classes, (1) those who are without work and can be recommended by their respective bishops and (2) those who are unemployed by choice, physical disability, or lack of such qualifications as to enable them to discharge the duties of the ministry in regular work for successive periods of time.

It is the hope of the committee that coöperative efforts on the part of the bishops, parishes, and other agencies may result

in a method by which those in group one may be placed immediately and it offers a resolution that may make such efforts successful. The placing of those in group two who desire employment but lack such qualifications as to make them available is much more difficult. While the committee has the fullest sympathy for those men, and feels that every possible consideration should be shown them, because of their financial distress and because of the disappointment that they are under, yet the committee is of the opinion that the Church cannot be, and should not be, obligated to find positions for them in the exercise of their ministry. It is not that we advise that the Church should not feel an obligation to help them to secure work, but that we feel in duty bound to say that at this moment when the very highest qualifications for the ministry are needed to keep the Church in a leading position in the affairs of the world, there should be the greatest care in putting men in positions of responsible leadership.

It appears from the answers given to our questionnaire that there are not exceeding fifty clergymen who are unemployed and desire work, and are recommended by their respective bishops. We feel that this is a very small percentage of the total number of the clergy of the Church and that with active and determined coöperation on the part of the bishops, archdeacons, parishes and other agencies of the Church, that those men should be provided with work in the near future. To effect this end we hereby offer the following resolution:

Resolved, the House of (Bishops) (Deputies) concurring, that a list of the unemployed clergy of the Church who desire work and are recommended by their respective Bishops, be furnished to the Presiding Bishop and to all the other Bishops of the Church, and that the Bishops of the Church be urged to use every means to secure work for those men.

## A Good Omen

RESUMPTION of work on the Cathedral of St. John the Divine is a favorable omen of double import. That contributions are forthcoming for the employment of even the limited number of workmen indicated is a hopeful economic sign. But even more significant in the life of the city and nation is it that gifts continue to come through it for the furthering of spiritual ends. It is doing its part in providing bread for the hungry, but it is doing far more in its daily ministry by reminding the great city above which it rises majestically, that man does not live by bread alone.

In a recent life of St. Augustine, conditions in Rome are depicted in the fourth century when there was unemployment—"less and less work and money." But as the conditions grew worse, it was at the altar that the common man found what was wholly wanting in the secular world: "a sense of the uniqueness and preciousness of his individuality."

"Out of his relationship with his God and his Church he could devise the needed drama in which he could play his part and reveal the character of his self. He was given back the will which society had cut from him, he was alive after all . . . His anguished lethargy fell from him and he leaped into a new day."

It is still before the altar that the preciousness of individuality is recognized and given its power in society. If the altars in what they symbolize were to disappear from our civilization, what we call civilization would itself disappear in the degradation of the individual.

This Cathedral must seem to many a long time in the building, but when one is assured by engineers that it should show little deterioration in a hundred centuries, a few years seem but as a day. It is a new "Cathedral Age" in which we are living, and those built or in the building will continue for other ages to testify of that faith which is "the giving substance to things hoped for, the proving of things not seen." —*New York Times*.

GOD WILL MAKE CLEAR what His work is, if we will ask Him, if we will pray. If we do not know, let us do the most generous, Christlike things that we can find to do. Any honest occupation done in the spirit of Jesus Christ is God's work. —*Rev. Spence Burton, S.S.J.E.*

\* General Convention accepted the Report.



# The Status of the Negro in the Church

## *The Report to the recent General Convention of the Joint Commission of the General Convention of 1931 on the Status of the Negro in the Church*

**Y**OUR JOINT COMMISSION begs leave to report that it has held two meetings. The first meeting was organized by the election of the Bishop of Georgia as chairman and the Rev. R. E. Gribbin, of North Carolina, as secretary. Vacancies in the Commission, caused by two resignations, one death, and the consecration of the Rev. R. E. Gribbin to the Episcopate, were filled by the appointment of Dr. Warren Kearny, of Louisiana; Mr. S. F. Houston, of Pennsylvania; Rev. M. A. Barber, of North Carolina, and the Rev. F. G. Ribble, D.D., of Virginia, who succeeded the Rev. Mr. Gribbin as secretary.

In accordance with the action of the Commission, questionnaires were sent to all the bishops in the United States exercising jurisdiction, and also to all the Colored clergy holding cures throughout the country, whose names and addresses could be secured. Questionnaires were accordingly sent to eighty-nine bishops and to 194 Colored clergy.

Eighty-two bishops replied. Of the replies received, fifty-six reported work among the Negroes in their dioceses, and twenty-six reported none. From the questionnaires, it was ascertained that there were 170 Colored clergy and forty-nine white clergy ministering to Colored congregations. There were reported 52,950 baptized persons; 41,751 confirmed persons; a net increase in ten years of 10,325. There were 292 congregations of which in 1932, thirty-six were self-supporting parishes and 252 aided missions. There were 260 church buildings, 109 parish houses, 103 rectories. When no rectory was provided, allowances for rent were granted in thirteen dioceses. Thirty-four bishops said the buildings and equipment were adequate at present; seventeen said they were not. In forty-four dioceses the buildings and equipment were in good repair, seven were fair, and one in bad order. Forty-six stated the churches were desirably located, and four said they were not.

The total salaries paid the Colored clergy reported amounted to \$249,525, of which the National Council paid \$38,809, the dioceses \$79,420, and the congregations \$131,296. The congregations contributed for self support \$330,478, for diocesan support \$8,345, and for the Church's program \$22,264.

In forty-eight dioceses the Colored clergy were members of the diocesan conventions with right to seat and vote; four reported they were not. In thirty-three they were reported as taking part in debate and in forty-three as voting. There were eight dioceses in which there were separate convocations and councils for the Colored clergy and lay representatives; and in three dioceses the councils had representation in the diocesan conventions; and in one they had clerical and lay representation, and all of the Colored clergy and lay representatives were entitled to vote in the election of a bishop, the standing committee, and delegates to General Conventions. In forty-two dioceses there were no such councils.

In reply to the question, whether the Negro possessed in their respective dioceses "all the rights and privileges due them either as ordained men or laymen in communion with the Church," fifty replied that they had, and four reported they had not, one reported that priests had but laymen had not. In reply to the query as to what changes were desirable to improve his status and provide him with opportunities for service and leadership which he does not now possess, of the few which replied to this query, three said, "None." It is fair to assume that those who gave no reply were of the same opinion. One said there was needed "more work among them"; one said "separate organizations"; one desired a "Colored archdeacon"; one "a special program of work"; five said "representation in diocesan convention"; one of whom said "not at present but in the future."

In reply to the query, "What is your relation to the Negro

clergy and congregations in the performance of your Episcopal duties?" Of the fifty-six reporting work among Negroes, fifty-two replied that their official relations were the same as to the white clergy and people; some said "happy"; some "satisfactory"; one said "official."

Thirty-five replied they did not think any different or additional episcopal supervision was necessary or desirable, of whom five said "not in my diocese"; and twelve replied, "Yes." Eight expressed the opinion that additional supervision should be in the form of racial missionary districts and bishops. All of these were in the South. One stated that this would be desirable "when sufficient self-supporting parishes exist"; another, "under a uniform plan under the National Council"; one "to provide fuller opportunity for complete status"; one, "to provide social relationships"; two said "not in my diocese." One expressed the opinion that a white missionary bishop would be desirable; two that white supervision was necessary, missionary bishop or priest; another for a Negro suffragan or archdeacon; one said "Negro work should be separated from white"; one was definitely opposed to Negro racial missionary bishops. Two bishops were unable to express an opinion.

**O**F THE 194 questionnaires sent to Negro clergy, only forty-five were returned. Of those replying, seven were rectors, thirty-four priests in charge, and the remainder occupied varying titles and functions. Twenty were college graduates, and forty seminary graduates. The others had varying periods of college and seminary training.

Thirty-two reported differing rates of increase in baptized persons, from two per cent to 150 per cent; eight reported decreases from two per cent to twenty-five per cent. In confirmed persons, thirty reported increases from three per cent to 600 per cent, and nine reported decreases from two per cent to thirty-seven per cent. Five reported decreases in Church school attendance from fifteen per cent to fifty per cent, and thirty, increases from five per cent to 100 per cent.

A small majority reported buildings were inadequate, and a majority that they were in good repair and conveniently located. Thirty-four reported they observed an increasing sense of responsibility for self-support, and seven said they had not.

All but two reported an annual Every Member Canvass for parish and missionary support, and that they paid from twenty per cent to 100 per cent of their quotas.

Thirty reported the racial relations between white and Colored people in their communities was "good"; nine "fair"; four "poor"; one "stupid"; and one "indifferent."

Thirty-nine were members of the diocesan conventions and attended; twenty-one debated and thirty-eight voted; while thirty-one said they did not think the Negro had a fair representation in the councils of the Church and eleven said they did.

The form of episcopal supervision advocated by twenty was the white diocesan; six, the Negro suffragan, and eighteen wanted a racial missionary bishop. They gave various reasons for their preference, which cannot be tabulated.

The replies came mostly from the east and south, a few from the mid-west. The different preferences cannot be geographically classified. Whether the replies of the forty-five who answered are representative of the group, it is not possible to say.

**T**HESE are the facts as ascertained from the replies to the questionnaires. From this information, it is evident that the status of the Negro as regards the spiritual privileges in the Church are the same as those of white clergy and congregations.



They enjoy the privileges of worship and sacraments and pastoral care by ministers of their own color in most instances, and of white clergy in others. In some dioceses where there are few Negroes, they attend white churches under white pastoral care. The opportunities of leadership in their respective congregations are similar to the opportunities of the white brethren in their congregations. In most instances, their relations to the white people in their several communities were good or fair and in only a few were they otherwise. Of the total reported for salaries the congregations paid a little over fifty per cent, and the dioceses provided \$79,420, or \$40,611 more than the \$38,809 received from the National Council.

As compared with the \$330,478 given by them for self-support, the amount given for diocesan support, \$8,345, and for the Church's Program, \$22,264, totaling \$30,609, was somewhat less than ten per cent of the total given. In this respect, the improvement in their status is a matter which they alone can effect. But when we consider the poverty of most Negroes, the small amount given is not surprising.

With reference to the legislative and administrative activities of the Church, it will be observed that in forty-eight of the fifty-six dioceses reporting work among them, the Colored clergy are members of the diocesan conventions with right to seat and vote; and in four only, they were not so privileged. In the majority of the forty-eight dioceses they exercised that privilege of voice and vote, so that in a large majority of the dioceses, their status is identical with that of the white clergy. Of the eight dioceses in which there are separate councils or convocations for the Negro, in some they still had either full or partial representation in the diocesan legislative body.

All of the bishops having Negroes in their dioceses replied that their relations to them were "normal," that is, that they exercised the same episcopal supervision, care, and interest to their Colored clergy and laity as they did to their white people. Very few of them expressed the opinion that there was need of additional episcopal supervision. Those who did think there was this need, did not agree upon the form it should take, though most of them, eight in all, expressed the opinion that what was needed was a Negro racial bishop, while two preferred, one in the south and one in the middle west, a Negro suffragan. Some said that additional episcopal supervision was not needed in their dioceses; one southern bishop desired a "racial bishop when sufficient self-supporting parishes exist"; another was of the opinion that the Negro needed "white supervision"; another, that what was desired was a "white missionary bishop or priest."

It would appear, therefore, that in a very large proportion of the dioceses there is no practical question as to the status of the Negro in the Church as to his legislative privileges, and in none is there any as to his spiritual privileges. The few dioceses in which there is any limitation as to his full privileges in legislation are all in the south. This condition is due to the historic relation between the races, and to the very large numbers of Negroes. Whatever may be our differing opinions as to the equity or legality of his position in the south, it must be recognized that there are practical difficulties which cannot be remedied by legislation. The question is a sectional one. It is not necessary to assume that this condition is hopelessly irremedial, or indicates any unfriendliness to the Negro, or lack of interest in his spiritual welfare. May it not be assumed as possible that time will produce a status in which this condition will improve and finally be entirely remedied? Not indeed, within a few years, but even if time is long and progress may be slow, no situation is hopeless under the guidance of the Holy Spirit. It would seem to be questionable wisdom to insist in our legislation upon a remedy for what is considered a defect in the Church's policy, but which exists only in so small a part of the Church. Is it wise to pass general laws to apply only to special and sectional conditions?

There is no demand for a separate episcopal supervision in a large majority of the dioceses. The Negro in those dioceses possesses the same status as the white people possess. Under the pres-

ent law, it is possible to provide him with opportunities for leadership as suffragan bishops. If suffragan bishops have not been found to be practicable and useful to any great extent, is it due to any defect in the law, or possibly to some limitation in the Negro which makes him ineffective in the episcopate?

In addition to the suffragan episcopate, there is opportunity for leadership in the appointment of Colored archdeacons, who, when separated from local pastoral duties, can be and have been found to be useful and efficient. A wider use of this form of administrative leadership when found to be necessary, would doubtless provide opportunities for the Negro which would test his ability and his usefulness.

The demand on the part of a few bishops and a few Negro clergy for a racial missionary district with a Negro bishop might and probably would involve far reaching consequences which would prove to be dangerous, if not disastrous to the unity of the Church. The unity of the primitive Christians was expressed and maintained by steadfastness, among other things, in the "Apostles' fellowship." And throughout the ages that unity has been centered in the fellowship with the diocesan bishop. Under present conditions, that is the bond of fellowship between the two races in our Church, which does not exist in any other communion except in the Roman Catholic Church. That fellowship is constant and personal and affectionate, and mutually helpful. The bishop represents the needs of the Colored man to the white man, and the interest of the white man to the Colored man. No occasional contact between the races in a legislative assembly, certainly not in the General Convention which meets only once in three years, can take the place and provide the personal contact and interest which the diocesan bishop maintains.

The mutual desires and interests of the white and Colored people seem to make desirable and necessary their separation in the local congregations for worship and work. In nearly all dioceses, however, as has been said, there is no separation in diocesan conventions and there is apparently no reason why in these dioceses, the Negro should not be admitted to administrative office and functions. There does not seem, therefore, to be any reason for a racial missionary district in these dioceses, nor does it seem to be desired by these bishops.

But if, in such district or districts is provided for by law and organized throughout the Church, it will result in perpetuating permanently the separation of the races in the Church. And a serious question is, "How long will missionary districts with limited representation in General Convention satisfy the intelligent and ambitious Negro?" If it does not satisfy him permanently, what is the next step? Will it not be Negro dioceses overlapping the present dioceses? That would mean for all practical purposes, a racial Episcopal Church.

The Negro is now a constituent member of the Church. With a limited exception, he possesses the same status as the white people. The opportunities and capacity for leadership can be determined only by experience. Leadership is a matter of personality. Great leaders do not wait for office or opportunity. They seize such opportunities as offer. They make opportunities. No legislation can make them. If our Negro brethren among clergy and laity have the capacity and desire for real leadership, they will demonstrate it and receive recognition.

The vast question of the social, economic, and industrial status of the Negro in the country is not within the province of this Commission. It is utterly beyond the capacity of the Commission to consider and to secure the information necessary to arrive at any adequate conclusion. It is a question for specialized scholars and experts.

What the Commission is charged with is to consider and report upon the status of the Negro in the Church, and to recommend methods by which a fuller measure of leadership may be developed among them. So far as the information which the Commission has gained from the replies to its questionnaires, it feels that it has fulfilled the first duty imposed upon it.

As to its second duty, we believe that a vital step in developing



Negro leadership is to encourage his constructive coöperation in matters particularly affecting his status.

The work among the Negroes is progressing as favorably and successfully as the work among the white people of the country, especially in the missions of the Church. What is needed is not more law and more machinery, but more consecration—more power of the Holy Spirit.

We would call the attention of the Church to the fact that the Negro has representation already on two of the Departments of the National Council. We most enthusiastically commend the work accomplished by the American Church Institute for Negroes, but would remind you that its work is chiefly educational. Your Commission is anxious that the evangelical work among the Negroes be given more emphatic encouragement.

**T**HE ONLY resolutions which the Commission desires to offer for the action of the Convention are intended to emphasize the importance and desirability of the Church's taking advantage of the provisions already made in the Constitution and Canon of the General Convention to promote the work among the Colored people, and are as follows:\*

*Whereas*, the Church realizes the duty of promoting in every way possible its mission to the Colored people in the United States; and

*Whereas*, the Church wishes to give the Negro assurance of its sense of its responsibility to his race for their spiritual growth in the Christian life, and for their development in leadership in accordance with their ability, under the Catholic order of its government and administration; therefore be it

*Resolved*, The House of Bishops concurring, that this Convention hereby urges the National Council and all diocesan authorities to emphasize the recognition of the Negroes as constituent members of this Church; to promote in every way possible their spiritual welfare by supporting and increasing missionary work among them and by giving them increased opportunities for service.

*Resolved, II*, That this Convention recommends that the Negroes be welcomed to a freer and more active participation in legislation, and that they be accorded every possible opportunity for developing leadership in diocesan, provincial, and national administration, in the office of archdeacon and in the episcopate as suffragan bishops, where conditions make such office useful and advisable; and that they be called in consultation in matters concerning the spiritual welfare of the race.

*Resolved III*, The House of Bishops concurring, that the Commission be discharged from further consideration of the subject.

\* The resolutions were adopted by General Convention.

### The Missionary Enterprise

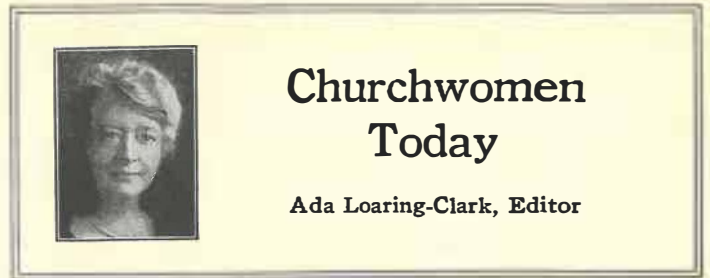
**F**OR THE missionary enterprise, mutuality and sharing are simply a process of adapting our attitude to a changing environment that we may by all means save some. Our ultimate end is by word and deed to proclaim Him who is the power of God unto salvation to everyone that believeth.

Only those can best serve today the cause of His advancing Church who are responsive to every new thought without surrendering to every new thought, who are at once imaginative enough and stable enough to live gladly and fruitfully in a changing world, and who are so certain of their ends that they are ever ready to vary and to adapt their means. These are the servants whom God seeks that He may complete His work of redemption. For He is the Lord who, sitting on the throne, says, "Behold I make all things new"—yet that very Lord of whom we know that "He is the same yesterday and today and forever."

—Rev. J. T. Addison, D.D.

SOULS ARE TO BE SAVED, not gregariously, but one by one.

—Rev. H. P. Liddon, D.D.



## Churchwomen Today

Ada Loaring-Clark, Editor

**I**T IS A STRIKING coincidence that both our Church and the Church of England in Canada should, at practically the same time, add women to their executive bodies. In September the General Synod of the Canadian Church, in joint session, voted to associate with itself a number of women of the Church "as may be defined by the canons or constitution." To the best of my belief ten women, members of the Woman's Auxiliary; twelve women, experts in religious education; and twelve women, experts in Christian social service, have been made members of the General Synod. The women of our Church are happy to have Miss Elizabeth Matthews of Southern Ohio, Miss Eva D. Corey of Massachusetts, Miss Rebekah Hibbard of Los Angeles, and Mrs. James R. Cain of Upper South Carolina as duly elected members of our National Council. All are Churchwomen who have given long, consecrated, and efficient service in extending the Kingdom through the Church. Our prayers and good wishes go with them.

### Women on Executive Councils

**M**ISS CLARA KEITH who is home on furlough tells us of some interesting happenings among Churchwomen in Liberia, where Miss Keith is one of our missionaries at the Girls' School, Brierley Memorial Hall, Cape Palmas. Miss Keith records the death of Mrs. Ella Grimes who, for more than 30 years, was the faithful general secretary of the Woman's Auxiliary.

### Churchwomen in Liberia

The life and growth of the Auxiliary in this part of the world were largely due to her persistent effort to keep the ideals of the organization before the women. "The greatest progress in the work has been in Monrovia where Mrs. Grimes gave it her constant care. In talking with her she would always mention the great help she received from Miss Lindley's letters to her and she ever looked forward to the fulfillment of the promise that some of the women of the American Auxiliary would one day visit Liberia. Miss Ridgeley and other missionaries at Cape Mount have fostered the Auxiliary and the Young People's Service League. Some of the best leaders in the work have been trained at Cape Mount and at the girls' school at Bromley, now under the direction of Miss Olive Meacham. The Jane Travis Home for Old Ladies is a project undertaken by Churchwomen, but this suffers for the reason that holds everywhere: money too hard to obtain in these times! Considering their training and leadership the financial demands upon the women and the dreadful political condition of the Republic in recent years, the women of Liberia do exceedingly well. Mrs. Angelique Dawson, of Cape Palmas, a daughter of the late Bishop Ferguson, has been president of the Woman's Auxiliary in Liberia for many years."

**M**ISS WINIFRED KIRKLAND, the author of *The Great Conjecture: Who Is This Jesus?* and other books is drawing together some women who pray in an elastic and experimental group. Miss Kirkland says: "Might not we who trust God—and

### Women of the Way

only God—bring to the vast problems of the present all the resources of our personal prayer-life? In a great concerted uplifting of our hearts and our hopes to the Highest for His aid, might not we women, who call ourselves Christ's, change the course of history today, even as John and Peter and Mary Magdalene, and all the others of those humble bands, changed the course of history 2,000 years ago? Prayer is power. They used it. So may we."

**M**RS. JAMES R. CAIN gives us this fine definition: "The Woman's Auxiliary is not an organization. It is a vital force in the life of the Church, offering a program of daily service for the building of the Kingdom."



## Books of the Day

Rev. William H. Dunphy  
Editor



THE APOSTOLIC TRADITION OF HIPPOLYTUS. By Burton Scott Easton. Macmillan. 1934. Pp. 112. \$2.25.

IT WOULD BE very hard to exaggerate the importance of this small book. Here we have for the first time in English a complete, critical, and scholarly translation of this vitally important document of the early third century. It is done by one of the most careful, thorough, and able of living scholars, who has given years of study to this particular treatise. It is supplied with a splendid thirty-page introduction in which we have first an account of the growth, *raison d'être*, and character of the *genre* of the "Church Order" literature; secondly, a brilliant and exceedingly useful résumé of the critical facts relating to the separate specimens; thirdly, an adequate historical sketch of the author, Hippolytus; and fourthly, a fuller special critical introduction to the *Apostolic Tradition* itself, including a history of the study of the book, and a good statement of the textual evidence. Then comes the excellent translation into English, so long needed and so much desired by innumerable scholars who have never had the time to do for themselves the immense amount of intricate and technical work requisite to use the document safely and freely. And finally, there are some fifty pages of commentary and critical notes which brilliantly elucidate the dark and difficult spots in the text. The value of this book is altogether disproportionate to its small volume and even to its (for its size) rather steep price.

Naturally there are a few defects. I do not see any basis for preferring the rendition given for 26: 2-3. Surely the alternative, relegated to a footnote, is to be preferred with nearly all scholars. It is argued that because Hippolytus has his *epiclesis* after the oblation, it is only an oblation of (unconsecrated) bread and wine, since as early as Irenæus the *epiclesis* was the truly consecrating formula. I doubt very much if this would follow even on the premise stated. But the premise is surely wrong. The *epiclesis* in Irenæus is indeed the true consecrating formula; but at his date and for more than a century later the term refers to the whole consecrating prayer (*i.e.*, *Sursum Corda—Amen*) and not to the paragraph of the whole we now call the *epiclesis*. Hence the very important conclusion is invalidated. Again, how can Dr. Easton find any conflict between popular election to the ministry and the bishop "assigning the lots" (which surely refers to ordination) as he seems to do on pages 65 and 80? Once again, his account of how the Eucharist came to be considered a sacrifice seems to neglect the higher and major respect in which it was a sacrifice and to be very improbable. The reason given for concelebration on page 72 seems to me a pure piece of "sciolism," yet we don't get even a "probably." Nor on page 82 do I see that the Vision of Hermas reflects the earthly status of confessors and prophets but rather what Hermas the Prophet "humbly" thinks it *ought* to be. The logic said to be back of the prescription about Confessor-Presbyters appears to me quite unlikely. And why suppose a contrast (page 94) between the Eucharistic Doctrine of 4: 12 (the spiritual food language) and 23: 1-2? Surely it is quite needless. The confidence with which we are assured that at an earlier date the blessed bread of the *Agape* would have been the Eucharistic Bread is hard to understand. And there are others, if space allowed their mention.

Yet these defects only warn us we cannot always rely on the historical conclusions reached or stated in the notes, where the great author is often led outside of his special field. And even there, there is a wealth of valuable material and information which the discriminating specialist will find of tremendous help. The defects do not decrease the immense value of the earlier part of the book, which has supplied a lack that has put scholarship in English speaking lands under a profound debt to Dr. Easton. May he be spared long to us to put us many more times thus deeply in his debt!

FELIX L. CIRLOT.

MEDIEVAL RELIGION. By Christopher Dawson. Sheed & Ward. 1934. Pp. 195. \$2.00.

ANYONE who has read Mr. Dawson's study of the Dark Ages which he presented in his widely read book, *The Making of Europe*, will be somewhat prepared for his views on the Middle Ages which are outlined in this volume. Historians today seem to be divided on the question of which comes first, the situations or the ideas. Do the ideas grow out of the society? Or does the society and the culture grow out of the ideas which prevail? Mr. Dawson, of course, inclines to the latter view though he does admit that there is interaction. However, elementary ideas are held to be primary. He addresses himself to the question, did religious forces produce the medieval culture and how much were religious ideals twisted by the society in which they found outward and visible expression? The first part of the book is devoted to the study of the sociological foundations of medieval religious development, a description of that development itself, and the history of medieval thought with especial reference to the influence of Arabic and Greek thought on Western Europe. The last half of the book has to do with the literature of the time.

D. C.

DEADLY SINS AND LIVING VIRTUES. By T. H. Wright. Scribners. 1934. Pp. 116. \$1.50.

THE MINISTER OF OATHLAW, Angus, who wrote this most stimulating and fertile little book in the field of moral theology, must be a rare person. Writers on this subject too often seem to have little or no imagination. Or perhaps the nature of the subject puts them so on their guard that they tend to congeal. Mr. Wright exhibits the same free spirit which animated that other Scotsman, Norman Macleod Caie (I think they are Scotchmen), when he wrote that fine book on the seven deadly sins over ten years ago. Mr. Wright is concerned about the contemplated divorce between religion and ethics which would kill both religion and ethics. He insists that right doing is the best proof of right thinking and here suggests that much significant literature of ancient and modern times can be of great service in reinforcing that insistence. The Lord of all Good Life leaves not Himself without witness in any realm of human activity. He leads us into a fascinating world of dramatists, moralists, and seers, as well as prophets, psalmists, evangelists, and apostles. The clue to his search is the traditional list of the seven deadly sins and their opposite virtues. He has obviously sat at the feet of many teachers, but it is evident that Dante is for him the master of them all.

D. C.

WISH HUNTING IN THE UNCONSCIOUS. By Milton Harrington, M.D. Macmillan. 1934. Pp. 189. \$2.50.

THIS is a long awaited criticism of psychoanalysis by a practising psychiatrist. It is more easily read than Dr. Aller's book on the same subject. He says very little of the more recent developments of psychoanalysis because he is not in this volume particularly concerned with whatever superstructure may have been erected upon the basis which Freud laid down. He desires chiefly to examine the foundations of psychoanalytic method with a view to determining whether or not they are sound. He first seeks to determine if it is possible to depend upon the discoveries said to have been made by the psychoanalytic method and if the cures effected and the popularity of the method are of such a nature and of sufficient significance to be looked upon as evidence of its truth. In a rather long conclusion Dr. Harrington presents in outline an alternative psychopathology and psychotherapeutic which could be generally described as mechanistic rather than motivistic or Freudian.

D. C.

THE EPISCOPAL CHURCH. By Théodore St. Clair Will. Morehouse. 1934. Pp. 135. Cloth, \$1.50; paper, \$1.00.

THE EPISCOPAL CHURCH, in this fine book of instruction is shown to be the heritage of all American Christians. It is suitable to give to confirmation candidates and to any person who is interested in knowing what the Episcopal Church stands for, what its members think they are doing, and what may be the meaning of the things in which this religion finds its outward and visible expression. It is definite in its teaching, and if all Churchmen can agree that it is not controversial we have much for which to be thankful.

D. C.



# NEWS OF THE CHURCH

## National Council Reduces Its Staff

Dr. A. M. Sherman, Rev. G. R. Fenner,  
W. H. Hoster Among Group Re-  
tired in Budget Adjustment

NEW YORK—Forced reductions in the National Council Departments in adjusting the budget in terms of the action of General Convention result in the necessary retirement of the Rev. Dr. Arthur M. Sherman, for many years a missionary in China and latterly Secretary for Missionary Education; the Rev. Goodrich R. Fenner, Secretary for Rural Work in the Department of Social Service, and William H. Hoster, for 15 years the representative of the Publicity Department in its contacts with the secular press.

### FIELD DEPARTMENT REDUCTION

In the Field Department, the number of Field Secretaries is to be reduced from four to two, but no decision has yet been reached as to which members of the staff are to remain.

The Rev. Dr. Robert W. Patton, an officer of the Field Department since its inception in 1920, and who has been receiving half of his salary from the National Council and half from the American Church Institute for Negroes, has asked that the Institute be given the privilege of assuming his entire salary. The committee of the Council in charge of making the readjustment refused to remove his name from the list of officers of the Department. He will, therefore, remain on the staff at a nominal honorarium of \$100 per year, the balance of his compensation being assumed by the Institute.

### 10 OFFICE WORKERS TO LEAVE

Not only among the officers, but among the staff in general, must there be retirements. Not less than 10 stenographers, typists, or office helpers will be asked to find other employment.

*(Continued on next page)*

## Receipts from Dioceses for October \$74,432

NEW YORK—Receipts for October, from the dioceses, were \$74,432, or about \$31,000 less than one-twelfth of total "expectancies," Dr. Lewis B. Franklin, National Council treasurer, announced. "Of course many of us," he said, "were busy at General Convention during much of the month and this may have made a difference. Even so the percentage paid is 80 per cent of that due after allowing one full month for collecting, as compared with a percentage of 71 per cent on November 1st a year ago."



## Greenwood, S.C., Church Cornerstone is Laid

Structure to be Completed in Six Months  
at Cost of \$15,000

GREENWOOD, S. C.—A great event in the history of the Church of the Resurrection, Greenwood, occurred All Saints' Day when the cornerstone of a new church building was laid.

For some years the parish has been using a chapel arranged in the parish house for services, looking forward to the day when a church building could be secured. Work on the new church was begun September 17th and has been progressing favorably.

Bishop Finlay of Upper South Carolina celebrated the Holy Communion, assisted by the rector, the Rev. Albert R. Stuart, and the Rev. R. C. Topping, of Grace Church, Anderson, S. C. Afterward the procession moved out to the scene of the new building.

The church which is expected to be completed in six months will be a beautiful Gothic structure, approximating \$15,000 in cost.

## Bishop of Bangor New Archbishop of Wales

CARDIFF, WALES—The Rt. Rev. Charles Alfred Green, Bishop of Bangor, was elected Archbishop of Wales at a meeting of the Electoral College at Llandrindod Wells November 8th.

### Chicago Priest Injured

CHICAGO—The Rev. Ralph Rohr, assistant at the Church of the Ascension, was injured recently in an automobile accident. The accident occurred just as Fr. Rohr was preparing to leave for California to take up new work there.

## "Emergency Schedule" Reduction Effectuated

Special Committee Appointed by  
Council Apportions Cut Made by  
General Convention

NEW YORK—A special committee appointed by the National Council has reduced the Church's budget from \$2,700,000 to the total of the "emergency schedule" of \$2,313,115, a reduction of \$386,885.

The reductions included \$136,553 in foreign missions; \$90,074 in continental missionary districts, and \$21,704 in aided domestic dioceses.

### ALASKAN REDUCTIONS

In Alaska, the committee voted that the cut should be accomplished by a reduction in areas served. Owing to the difficulties of transportation, supplies for interior stations for the year 1935 must be purchased in 1934. Any reduction in personnel would require many months to complete. The committee therefore voted that the reduction in Alaska be in the amount of \$14,000, of which \$7,000 is to be made effective in 1935, and the entire \$14,000 in 1936.

No reduction was made in Honolulu "in view of heavy reductions already made."

### NO PHILIPPINES EXPANSION

In effecting the reduction of \$15,000 in the Philippine Islands, the Bishop was asked to postpone any work of expansion.

In North Tokyo, the College of Nursing of St. Luke's International Medical Center has available an income of more than \$15,000 from endowment, not heretofore used. The special appropriation for maintenance of the Medical Center was therefore reduced in this amount.

In considering the Liberian work, the committee voted a cancellation of the entire appropriation to Bromley Hall—\$7,265, less three months' salary to the two American missionaries at the school, Miss Meacham and Miss Barlow, \$607,

## Young Deacon Has Chance to Continue His Studies

PROVIDENCE, R. I.—Rhode Island and Connecticut together are not as large as the missionary district Bishop Jenkins of Nevada has assigned to the Rev. C. M. Truesdale, recently ordained deacon.

In Pioche, where he will reside, he will, according to Bishop Jenkins, be snowed in for three months every year.

"That will be a great chance to study," the Rev. Mr. Truesdale commented cheerfully as he prepared for his departure.



and a cut of \$4,200 on the other work in the district.

**BISHOPS, DEPUTIES CONSULTED**

Following the instructions of General Convention, a committee of the National Council met with the bishops and deputies of the several dioceses and districts and agreed upon the amount which each diocese should accept as its objective in 1935 for the work of the whole Church.

The National Council was instructed to prepare, before January 1st, a budget in a sum not to exceed the total of these objectives, plus other expected income, including a margin of safety. The total accepted by the dioceses as their objectives for 1935, with a reasonable margin of safety, equaled only the "emergency schedule" of \$2,313,115 adopted by General Convention. The National Council therefore adopted this "emergency schedule" as its tentative budget for 1935 pending the receipt of final reports from the dioceses following the Every Member Canvass.

The "emergency schedule" is \$386,885 less than the budget of \$2,700,000 presented to General Convention by the National Council. General Convention ordered the National Council to make any necessary reductions from the budget of \$2,700,000 on the plan and in the amounts recommended by the Committee on Budget and Program and contained in its report.

**SPECIAL COMMITTEE NAMED**

In order that this might be done promptly the National Council at its meeting in Atlantic City appointed a special committee to do this work. The committee consisted of the following: the Presiding Bishop, the National Council treasurer, the Bishop of Massachusetts, the Bishop of Long Island, and Walter Kidde.

This committee has held three meetings and now reports that it has completed the reduction of the budget from \$2,700,000 to the total of the "emergency schedule" of \$2,313,115, a reduction of \$386,885.

**REDUCTIONS ALREADY ORDERED**

The following reductions were specifically ordered by General Convention and upon these the Committee was not required to take any further action:

	Budget 1935	Reduction	Emergency Schedule	Per Cent of Reduction
Advisory Commission on Ecclesiastical Relations .....	\$ 9,820	\$ 5,320	4,500	54%
Four Conference and Training Centers .....	16,120	838	15,282	5%
American Church Institute for Negroes .....	154,500	15,450	139,050	10%
Colored Institute Workers .....	3,420	.....	3,420	.....
Girls' Friendly Society .....	4,500	1,500	3,000	33%
Seamen's Church Institute of America .....	5,000	5,000	.....	100%
Church Mission of Help .....	8,100	3,600	4,500	44%
Church Periodical Club .....	7,000	3,500	3,500	50%
Army and Navy Commission ..	500	500	.....	100%
National Commission on Evangelism ..	4,500	500	4,000	11%

World Conference on Faith and Order ...	\$2,000	\$1,000	\$1,000	50%
American Churches in Europe .....	2,420	2,420	.....	100%
Contingent Fund Reduction of Debt .....	25,000	10,000	.....	.....
			15,000	.....

**COMMITTEE DISTRIBUTES SLASH**

As to the following appropriations General Convention determined upon the total sum of the reduction and the committee was charged with the distribution of this sum between the several departments and missionary fields and now reports as follows:

**DOMESTIC MISSIONS**

Aided Domestic Dioceses	1935 Appropriation	Reduction	Emergency Schedule
Arkansas .....	\$ 4,983	\$ 997	\$ 3,986
Atlanta .....	1,100	1,100	.....
Duluth .....	7,928	1,586	6,342
E. Carolina .....	4,487	898	3,589
Easton .....	1,800	.....	1,800
Florida .....	2,326	465	1,861
Fond du Lac .....	3,540	.....	3,540
Georgia .....	3,468	694	2,774
Indianapolis .....	300	300	.....
Kansas .....	2,688	538	2,150
Lexington .....	6,464	1,293	5,171
Louisiana .....	1,418	500	918
Marquette .....	4,060	812	3,248
Mississippi .....	2,994	.....	2,994
Montana .....	6,960	1,392	5,568
Nebraska .....	2,600	520	2,080
N. Carolina .....	5,037	1,008	4,029
N. Indiana .....	2,168	434	1,734
Olympia .....	3,024	.....	3,024
Oregon .....	3,000	600	2,400
Sacramento .....	5,466	640	4,826
So. Carolina .....	4,256	852	3,404
So. Florida .....	5,962	1,193	4,769
So. Virginia .....	2,209	442	1,767
So. W. Virginia ..	6,480	.....	6,480
Springfield .....	4,000	800	3,200
Upper So. Carolina	4,590	918	3,672
W. No. Carolina ..	14,348	2,870	11,478
W. Texas .....	4,260	852	3,408
<b>Total</b> .....	<b>\$121,916</b>	<b>\$21,704</b>	<b>\$100,212</b>

**Continental Missionary Districts**

Arizona .....	\$44,297	\$ 6,645	\$37,652
E. Oregon .....	17,334	2,600	14,734
Idaho .....	31,160	4,674	26,486
Nevada .....	21,448	3,218	18,230
New Mexico .....	27,971	3,695	24,276
N. Dakota .....	23,950	3,593	20,357
N. Texas .....	13,250	1,987	11,263
Oklahoma .....	25,000	.....	25,000
Salina .....	17,655	2,649	15,006
San Joaquin .....	14,825	2,224	12,601
So. Dakota .....	79,560	11,934	67,626
Spokane .....	23,600	3,540	20,060
Utah .....	21,865	4,130	17,735
W. Nebraska .....	22,505	5,005	17,500
Wyoming .....	53,520	8,028	45,492
<b>Total</b> .....	<b>\$437,940</b>	<b>\$63,922</b>	<b>\$374,018</b>

Pensions and Pension Fund Premiums .....	\$59,675	No reduction	\$59,675
All other appropriations .....	16,812	\$ 4,448	12,364
<b>Total Dept. Domestic Missions</b> .....		<b>\$90,074</b>	

**FOREIGN MISSIONS**

The work of the Department of Foreign Missions, covering foreign and extra-continental fields, central office expenses, and other general appropriations was reduced a total of 10%. A tabulated list follows:

Alaska .....	\$ 7,000
Honolulu .....	.....
Philippine Islands .....	15,000
Panama Canal Zone .....	4,000
Puerto Rico .....	9,600

Anking .....	\$ 3,809
Hankow .....	7,000
Shanghai .....	10,000
Kyoto .....	6,500
North Tokyo .....	9,000
North Tokyo Spl. App. St. Luke's Medical Center .....	\$25,000-\$10,000
Tohoku .....	15,000
Tokyo .....	3,000
Osaka .....	.....
Liberia .....	10,858
Brazil .....	6,500
Cuba .....	9,000
Mexico .....	5,000
Haiti .....	2,900
Dominican Republic .....	1,500
Office Expenses .....	4,511
General Appropriations for Missionary Travel, Medical Care, Training, etc. ....	6,375
<b>Total reduction of Dept. Foreign Missions (10%) .....</b>	<b>\$136,553</b>

**National Council Reduces Its Staff**  
(Continued from page 625)

Allowances heretofore given to officers for dependent children, the 1934 rate being \$320 for each such child, are wholly cancelled, beginning with January 1, 1935, and in the case of 13 officers who have not heretofore received children's allowances slight additional reductions in salary have been made in addition to the 20 per cent reduction in force throughout the Church Missions House.

**\$110,630 DEPARTMENTAL SLASH**

The Council was required to make a reduction of 27% or \$110,630 in the work of the Departments of Religious Education, Social Service, Publicity, and Field, and any other overhead items at the Church Missions House. This they have done by approving the following reductions:

	Budget 1935	Reduction	Emergency Schedule	Per Cent of Reduction
Religious Education .....	\$66,770	\$26,006	\$40,764	39%
Christian Social Service .....	24,156	10,959	13,197	46%
Publicity .....	49,777	9,131	40,646	18%
Field .....	59,025	25,727	33,298	44%
General Administration .....	46,069	10,057	36,012	21%
Office Equipment & Maintenance .....	24,400	4,430	19,970	18%
Insurance for Church Missions House Staff .....	15,000	3,500	11,500	23%
Printing, Advertising and Promotion of Lenten Offering ..	17,750	7,250	10,500	41%
Interest, Travel, and Miscellaneous .....	33,150	5,850	27,300	18%
Church Missions House Maintenance, Purchasing and Shipping, Book Store, Library, etc. ....	33,846	2,771	31,075	8%
Department of Finance .....	35,195	2,895	32,300	8%
Other Administrative Items .....		2,054		
<b>Total Reductions ..</b>		<b>\$110,630</b>		



## Georgia Deadlocked in Episcopal Election

Convention Adjourns Until January  
After Failure to Choose Bishop  
Coadjutor

WAYCROSS, GA.—With about 65 clerical and lay delegates present, the 112th annual convention of the diocese of Georgia re-convened at Grace Church here November 8th, for the purpose of electing a Bishop Coadjutor and after casting 11 ballots was so hopelessly deadlocked that it adjourned to meet about January 15th, probably in St. Paul's Church, Augusta.

The Rev. Dr. David Cady Wright, president of the standing committee, presided.

### TWO LEADING CANDIDATES

The two main candidates were the Rev. Charles C. J. Carpenter, rector of St. John's Church, Savannah, and the Rev. Dr. Henry D. Phillips, rector of Trinity Church, Columbia, S. C. The laity came out strong for the Rev. Mr. Carpenter. He received the necessary number of lay votes for election on every ballot.

The clergy were almost evenly divided between the two, with Dr. Phillips leading with from one to three votes each time.

The only other name balloted throughout the session was that of the Rev. Dr. James B. Lawrence, secretary and registrar of the diocese.

Others nominated were Bishop Remington of Eastern Oregon, Bishop Schmuck of Wyoming, the Rev. Royal K. Tucker, rector of St. Mark's Church, Brunswick, Bishop Barnwell of Idaho, and the Rev. Dr. John Moore Walker, rector of St. Luke's Church, Atlanta.

The convention was preceded the afternoon before by a meeting of the executive committee and that evening by a caucus of the clergy and lay delegates. The caucus adjourned with unfinished business.

The convention opened with a celebration of the Holy Eucharist, Bishop Reese, Diocesan, celebrant, assisted by the Rev. John B. Walthour, rector of Grace Church and host to the convention, and the Rev. John A. Wright, rector of St. Paul's Church, Augusta.

Bishop Reese presided over the business meeting of the convention until it went into executive session to finish the uncompleted business of the evening before, when he turned the meeting over to Dr. Wright.

### Testimonial Dinner in Lexington

LEXINGTON, KY.—At one of the largest gatherings of its kind ever held in the diocese of Lexington, Bishop Abbott of Lexington was honored with a testimonial dinner of appreciation by the members of the Church of the Good Shepherd, Lexington, the evening of October 30th, in recognition of his services as rector of the Church of the Good Shepherd for two years prior to September 15th. The Rev. Francis F. Lynch, rector of the Church of the Good Shepherd, was toastmaster.

## Unusual Set of Chimes

### Constructed for Chapel

ROANOKE, VA.—Miss Mary Louise Wood, the assistant missionary at St. Peter's in the Mountains, near Callaway in Franklin county, recently had made under her own direction, and installed in the chapel at St. Peter's, a set of chimes which, although quite inexpensive, is remarkably effective.

The chimes are simply a series of 11 galvanized iron pipes, one and one-half inches in diameter, ranging from 45 $\frac{3}{8}$  inches to 74 inches in length and suspended vertically in a frame, and the frame is so situated that Miss Wood can play the organ with one hand and the chimes with the other.

Miss Wood came to St. Peter's October 1, 1932, after several years' experience as teacher in the public schools and organist in one of the churches in Washington, D. C. Having this background for her work, she is filling most excellently the position of assistant to Miss Caryetta L. Davis, who is the missionary in charge at St. Peter's.

## Bishops Spencer, Moore Visit Arkansas Cathedral

LITTLE ROCK, ARK.—Bishop Spencer of West Missouri and Bishop Moore of Dallas were the preachers at Trinity Cathedral's 50th anniversary celebration November 4th and 11th. The Very Rev. John Williamson is dean.

The Cathedral was filled for the opening service at which Bishop Spencer preached. A unique feature was a double choir, consisting of the present choir, and former members of the choir. Most of the music consisted of compositions of Mrs. Elizabeth Pierce Lyman, former organist, and daughter of Bishop Pierce, founder of the Cathedral. Mrs. Lyman was at the organ.

More than 300 persons were present at the reception November 5th at the home of Dr. and Mrs. Frank Rogers.

The annual assembly of the diocesan Daughters of the King was held at the Cathedral November 7th.

A cantata, A Song of Victory, was given by the Cathedral choir, conducted by Henry Sanderson, organist, November 9th.

Bishop Moore was the guest preacher before a large congregation the morning of November 11th.

A history of the Cathedral, written by Mrs. Lyman, was published by the Cathedral. In it she relates, among other things, how her father, the Bishop, raised funds for the Cathedral, and gave the land himself.

### 140 Freshmen at Trinity College

HARTFORD, CONN.—One hundred and forty freshmen were matriculated into Trinity College here on the eve of All Saints'. The address was delivered by the Rev. Dr. Bernard Iddings Bell, canon of St. John's Cathedral, Providence.

## Work on New York Cathedral Resumed

Bishop Manning Signs Contract for  
Continuance of North Transept  
Building; \$137,000 on Hand

NEW YORK—The Women's Division of the Cathedral of St. John the Divine, called together by Bishop Manning of New York November 7th "to hear a very important announcement," responded with applause when the Bishop revealed that funds to the amount of \$137,000 were in hand.

On the platform with the Bishop were the Very Rev. Dr. Milo H. Gates, the Rev. William D. F. Hughes, precentor at the Cathedral, and Edward Bell, the builder and contractor. At the conclusion of his address, Bishop Manning signed a contract, providing for the resumption of the work on the north transept, which is being built with the gifts of the women of the diocese. The Bishop used the silver pen presented by the Laymen's Club of the Cathedral, with which the contract for the laying of the Pilgrim's Pavement was signed.

### VICE-CHAIRMEN PRESENT

The vice-chairmen of the Women's Division were invited by the Bishop to mount to the platform, to witness the signing. They are: Mrs. Arthur T. Sutcliffe, Mrs. Francis B. Thurber, Mrs. W. M. V. Hoffman, Mrs. Walter Eyre Lambert, Mrs. Frederick George Gude, and Mrs. John B. Walker.

At the conclusion of the meeting, the entire company, led by Bishop Manning and Dean Gates, went over to the Cathedral, to see the north transept. The granite walls and buttresses and columns have been raised to the height of 26 feet. The present contract will carry them up another 10 feet. Seen in the late afternoon light, the nave was of surpassing beauty. The group in the partly finished transept, surrounding the Bishop as he spoke with enthusiasm of his hopes and plans for the completion of the building of the Cathedral, made a memorable picture.

### WORKMEN BENEFIT

In announcing the contract, Bishop Manning said in part:

"As I have pointed out many times the money paid out for the construction of the Cathedral goes practically all of it to the workmen and the artists and others engaged in the work. The materials used cost little or nothing. This is the answer to those who say sometimes: 'Why spend money on a building such as this when people are in need?' Expenditure of this sort, all of which is paid for labor, is the best possible way of helping those in need, and the men to whom this work is now given will be quick to tell you this.

"I am informed by the architects and contractors, and I am most happy to tell you, that this new construction which we are undertaking will give employment to about 50 workmen for a period of six months. Inquiry shows that each workman has an average of three additional persons dependent upon him, so that this work will give the means of sub-

(Continued on next page)



## St. James', Chicago, Celebration Closes

Prominent Chicagoans Attend Final Service of Centennial Program Evening of November 4th

(See cover photo)

CHICAGO—One of the most distinguished congregations assembled in Chicago in years gathered at St. James' Church the evening of November 4th, for the final service of the parish centennial program.

In the procession were: Mayor Edward J. Kelly, Dr. Walter Dill Scott, president of Northwestern University, Dr. Edward J. Goodspeed, representing the University of Chicago; Dr. Gordon Keith Chalmers, president of Rockford College, the presidents and deans of Chicago's theological seminaries, including Dean Frederick C. Grant of Seabury-Western, and Dr. John Timothy Stone of the Presbyterian Theological Seminary; Dr. Harrison Ray Anderson of Fourth Presbyterian Church; the Rev. Theodore C. Hume, pastor of New England Congregational Church; Dr. Louis L. Mann, rabbi of Sinai Congregation, as well as numerous representatives of civic and Church groups.

### MANY CHOIRS PARTICIPATE

The service was a festival Evensong, in which participated the choirs of St. James', St. Luke's Pro-Cathedral, St. Chrysostom's, and the Church of the Holy Spirit, Lake Forest. Dr. David McK. Williams, organist of St. Bartholomew's Church, New York, was the special speaker at the service. He spoke on *The Modernist in Church Music*, saying, "The modernist of today becomes the classicist of tomorrow. The one who plays safe and who thinks and works only in terms of his predecessors has no claim whatsoever to creative artistry and never will have."

"The Church," continued Dr. Williams, "owes the artist her protection, understanding, and encouragement. The real artist, the real modernist, must be a disturber of the peace. He must trouble the waters of artistic indolence and complacency. If we were never troubled into the acceptance of new ideas and developments we should still be living in a world of primitives."

### BISHOP STEWART PRESENT

Dr. Duncan H. Browne, rector of St. James', was in charge of the service. Others participating in the service were Bishop Stewart of Chicago; the Rev. Dr. Herbert W. Prince, rector of the Holy Spirit, Lake Forest; the Very Rev. Dr. Gerald G. Moore, dean of St. Luke's, Evanston; the Rev. Dudley Scott Stark, rector of St. Chrysostom's, and the Rev. John Herbert Edwards, dean of Chicago clergy.

St. James' Church was crowded to overflowing for the service. That morning Bishop Stewart concluded the series of special centennial sermons.

## Family Silver Melted to Form Cross Used at Convention Service

TRENTON, N. J.—When the head of the procession at the opening service of General Convention entered the immense space of the hall, many must have noticed the austere effect of the rather small silver cross on an ebony staff which the Rev. Fred Underwood, assistant to Admiral Belknap, was carrying. This cross was then being used for the first time, but its history is of interest. Some months before, one of the last surviving representatives of the Williamson family, identified with the old parish of St. John's, Elizabeth, for several generations, had caused the family silver in her possession to be melted down to an ingot which she requested Bishop Matthews of New Jersey to use for the service of the Church. The decision was to have this cross made, which was done by the Philadelphia Silversmithing Co., from the design of Samuel Mountford of Trenton. The cross is about 15 inches high, of Gothic design with foliated ends and bears the inscription: "For God's House. Lucia Elizabeth Catlin by Susan Miller Williamson."

It is now in the possession of Trinity Cathedral, Trenton, and will continue to be used here.

## Work on New York Cathedral is Resumed

(Continued from page 627)

sistence to some 200 persons for a period of six months. Nor is this all the benefit that will be derived from this work, for the pay received by these men will be used for rent, clothing, groceries, etc., which will benefit many tradesmen."

Following the Bishop's address, Mr. Bell spoke briefly. He mentioned the fact that he had been engaged in the building of the Cathedral for the past 20 years. Many of the workmen and artists are well known to him. Mr. Bell declared that the gratitude of those who will now be employed again would be great.

## Bishop Fiske is Preacher at Seabury Memorial Service

SYRACUSE, N. Y.—Bishop Fiske of Central New York was the preacher at the Seabury Memorial Service in St. Paul's Church, Syracuse, November 13th. The combined choirs of Syracuse and vicinity provided the music and the Rev. Carl M. Worden, dean of the fourth district, officiated.

## Sherburne, N. Y., Cross Dedicated

SHERBURNE, N. Y.—A new processional cross was dedicated recently in Christ Church, Sherburne, as a memorial to Frederic Banon Freeman, who was choir-boy and organist, later becoming organist at St. George's, Utica. The cross is of thirteenth century design.

## Dr. Nichols Elevated to Chinese Episcopate

Consecrated Suffragan Bishop of Shanghai November 1st in St. Mary's Chapel

(By Cable)

SHANGHAI—The Rev. Dr. John W. Nichols was consecrated Suffragan Bishop of Shanghai November 1st in St. Mary's Chapel here by Presiding Bishop Norris of the Chinese Church.

The Presiding Bishop, who wore cope and mitre of cloth of gold, was assisted by Bishops Graves of Shanghai; Gilman, Suffragan of Hankow; Scott of Shantung; Sing, Assistant Bishop of Chekiang; Curtis of Chekiang; T'sen, Assistant Bishop of Honan, and Hall of Victoria.

Thirty-five priests and a large congregation were present at the impressive service. The Rev. Dr. F. L. H. Pott, of St. John's College, Shanghai, was the preacher. A public luncheon was held after the service.

The Chinese Christians presented the new Bishop with a steel filing cabinet.

## Prominent Canadian Dean, Dr. Norman L. Tucker, Dies

TORONTO—The Very Rev. Norman L. Tucker, rector of St. Paul's Cathedral, London, Ontario, and dean of Huron, died suddenly at his home in London November 7th. He was 82 years old.

In 1901 when the Missionary Society of the Canadian Church was formed, Dr. Tucker, then rector of Christ Church, Vancouver, was appointed its first general secretary, a position he held until 1910 when he became dean of Huron.

He was one of the pioneers in social service work. Twenty-five years ago he helped launch the Social Service Council of Canada and served for 12 years as its president. He also was one of the founders of the Council for Social Service of the Church of England in Canada and acted on the executive of that body for 10 years.

## Hoosick Falls, N. Y., Parish Observes 100th Anniversary

HOOSICK FALLS, N. Y.—St. Mark's Church celebrated the 100th anniversary of its founding, November 1st to 4th, beginning with a service on All Saints' Day at which Bishop Oldham of Albany preached. A luncheon for guests was served at the rectory following this morning service. In the evening the organist of St. Mark's, John F. Grant, played a recital, after which there was a parish reception. On the evening of November 2d, the young people of the parish had an entertainment in the parish house.

The centennial closed with services on November 4th, when the two visiting preachers were the Rev. Harry E. Pike, Wethersfield, Conn., and the Rev. D. Charles White, Utica. The Rev. Jerrald C. Potts is the present rector of St. Mark's.



## Elgin, Ill., Church Formally Reopened

Building, Damaged by Fire, Reconstructed at Cost of \$25,000; Archdeacon Ziegler Preacher

ELGIN, ILL.—With completion of the reconstruction of the Church of the Redeemer, Elgin, at a cost of \$25,000, the church was formally reopened the morning of November 4th, in the presence of a large congregation.

The Ven. Winfred H. Ziegler, archdeacon of Chicago and former rector of Elgin, was the celebrant at the morning service and preacher at the choral Evensong which marked the reopening festivities. The Rev. Crawford William Brown, rector, was in charge of the services.

In connection with the rebuilding of the church, made necessary by a destructive fire last spring, the parish incurred a debt of approximately \$7,300. Men of the parish set about to eliminate this, as well as an accumulated debt of \$1,500. In a week's time, under the leadership of George Kessel, teams were organized and the final report of results showed \$9,300 raised.

In addition, a number of memorials were placed in the new church and will be formally dedicated and blessed by Bishop Stewart of Chicago on November 30th.

Many changes were made in the building during the process of reconstruction. The main entrance was transferred from the east to the north and now serves not only the church but the parish house and ground floor. The sanctuary was transposed from the west end to the east and by relocating the boiler room additional space was added for Church school facilities. A two-manual 16-stop organ with 20 chimes also was installed.

## Anglican Society's Philadelphia Chapter Meets November 30th

PHILADELPHIA—The fall meeting of the Philadelphia chapter of the Anglican Society will be held at the Philadelphia Divinity School, 42d and Spruce streets, Philadelphia, on November 30th and December 1st.

Members desiring to attend are requested to communicate with the secretary for arrangements, the Rev. Philip T. Fifer, R. D. 1, Collegeville, Pa. Hospitality will be arranged for all visitors.

Speakers will include the Rev. Dr. H. R. Gummy of the Philadelphia Divinity School, and the Rev. Dr. John R. Crosby, rector of St. Luke's Church, Seaford, Del.

## Movement to Old Catholics

LONDON—The Old Catholics, it is stated, will have nothing to do with the formation of any new Church in Germany, but there is a "forward movement" by which Lutherans are coming over in considerable numbers to the Old Catholics. Dr. Hütwohl, a well known Old Catholic and theologian, is at the head of this Forward Movement.

## G. T. S. Students Endorse Drive Against Lynching

NEW YORK—The Guild for Christian Social Action in the General Theological Seminary, at the largest meeting of its history, held on October 31st, passed resolutions warmly supporting Bishop Bratton of Mississippi in his campaign against lynching.

## Chicago Pencemen Plan Permanent Organization

CHICAGO—A permanent organization of Bishop's Pencemen, representing virtually all of the parishes and missions of the diocese of Chicago, is to be effected, it was decided at a meeting of 80 laymen November 3d. This was the second time that the Pencemen have come together with Bishop Stewart of Chicago to discuss the results and methods of the Pence plan.

Bishop Stewart addressed the group, emphasizing the importance of the Pence effort and its permanency and told of the cordial reception and endorsement which the Pence program received at General Convention. Angus Hibbard, chairman of the Pence committee, spoke. A committee was named to decide upon a name for the new organization and to nominate officers.

## Roxbury, Boston, Church Celebrates 100th Year

BOSTON—St. James' Church, Roxbury, observed its 100th year with a centennial program October 3d and 7th. The Rev. J. Malcolm-Smith, is rector.

The Rev. C. H. Blodgett, rector of St. Paul's Church, Nantucket, was the preacher the morning of October 7th. That evening the Rev. Dr. A. L. Kinsolving, rector of Trinity Church, Boston, preached.

Among the speakers at the preliminary celebration October 3d were Bishop Sherrill of Massachusetts, and Bishop Babcock, Suffragan of Massachusetts.

## Nebraskans Honor Bishop

LINCOLN, NEBR.—A dramatic moment at a Churchmen's Dinner at the University Club in Lincoln recently was the reading of a faded brown cutting from a Columbus, Ohio, newspaper telling of the ordination to the diaconate of a Mr. Ernest Shayler. The cutting was dated October, 1894.

The occasion was the celebration of the 15th anniversary of Bishop Shayler's consecration and the 40th of his ordination. An added interest was given when the Bishop told of meeting his former Diocesan, the Rt. Rev. Boyd Vincent, now 90 years old and retired Bishop of Southern Ohio, at the General Convention.

## Arkansas Daughters at Cathedral

LITTLE ROCK, ARK.—The annual assembly of the Arkansas Daughters of the King was held at Trinity Cathedral here November 7th.

## Norfolk Parishes Favor Consolidation

Vestries of Three Churches Issue Statement Approving in Principle Proposed Merger

NORFOLK, VA.—An official statement has been issued by the vestries of St. Luke's, Christ Church, and St. Andrew's Church here that they have approved in principle a proposed merger of the three congregations.

The details of the merger were not made public but it is understood that the plans include the erection of a new parish within the boundaries of the present Elizabeth River parish and that St. Luke's will not build a new church but will unite with the congregation of Christ Church.

Early last summer negotiations were conducted between Christ Church and St. Luke's looking toward a merger, but the two vestries failed to agree. St. Luke's thereupon resolved to build its proposed new church. As the three congregations are located in the same section of the city and not far apart, many felt that the matter should be reconsidered, whereupon St. Luke's made a proposal to the other two congregations and requested that the proposal be decided upon in October and postponed building until replies were received. It is expected that the merger will take effect about the first of the year.

The rectors of the three congregations are: Christ Church, the Very Rev. Dr. H. Dobson-Peacock; St. Luke's, the Rev. Taylor Willis; St. Andrew's, the Rev. E. Ruffin Jones.

## Monongahela Valley Teachers And Workers Attend Meeting

CHARLEROI, PA.—A regional conference of the teachers and workers of the Church schools of the Monongahela Valley was held at St. Mary's Church, Charleroi, October 23d. A normal school conducted by the clergy of the several churches of the valley is to meet once a month. The next meeting is to be held in the parish house of St. Paul's Church, Monongahela, the evening of November 26th.

Representatives were present from Christ Church, Brownsville; St. Mary's Church, Charleroi; St. John's Church, Donora; Trinity Church, Monessen, and St. Paul's Church, Monongahela.

## Albany Rural Deans Elected

ALBANY, N. Y.—Heads of the rural deaneries of Mohawk, Susquehanna, and Albany were elected at recent meetings of the deaneries. The Rev. Leonard W. Steele, Sidney, succeeds the Rev. A. J. Miller, Oneonta, in the Susquehanna deanery; the Rev. Percy A. Paris succeeds the Rev. L. R. Benson in the Mohawk, and the Rev. Walter E. Howe, Catskill, succeeds the Rev. C. R. Quinn, Hudson, in the Albany deanery.

## 38 G.T.S. Students Are Matriculated

Group Includes 25 Juniors, Eight Graduates, Two Seniors, Two Middlers, and Special

**N**EW YORK — Thirty-eight students were matriculated at General Theological Seminary at the matriculation service on the morning of All Saints' Day. Of these, eight were graduate students; two, seniors; two, middlers; 25 juniors; and one, special. In the afternoon, the Sub-dean and Mrs. Shepard gave their usual matriculation day reception.

Dean Fosbroke of the seminary preached the matriculation sermon at Evensong on October 31st. Taking for his text Isaiah 41:4: "Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last; I am he." Dean Fosbroke dwelt upon the necessity of finding God at work in the sweep of history. Too often, even the student of history will see God only in the good; by a process of selection, he will chart history only as it records the good. The lives of the saints, we say, represent God's part in human history; human greed, folly, and selfishness represent man's. It is well to make this distinction if we do not thereby lose the sense of the wholeness of the process. But it is well for us also to

keep in mind that evil is never discovered in entire isolation. It is within the world, which is controlled by the loving Power of God, ceaselessly at work. Thus we are able to think of any period in history, of this present period, as God-given. Our task is to face it fearlessly; it is given by God to be transformed.

### Cincinnati Parish Celebrates

**CINCINNATI**—St. Stephen's Church, Winton Place, observed the 50th anniversary of its founding November 1st, 2d, and 3d. Homecoming Evening was enjoyed in the parish hall at 8 P.M., November 1st. The following evening was one of entertainment and sociability, led by a group of "old timers."

Bishop Hobson of Southern Ohio was the preacher at the morning service November 4th. The Rev. Charles G. Reade is rector.

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## School in Detroit is Attended by 300

Classes at Institute Under Direction of Religious Education Department Too Large for Rooms

**D**ETROIT—Enrolment at the annual Detroit Normal School, estimated at 200, had passed the 300 mark by the third weekly session. The school, under the direction of the diocesan department of religious education, is being held each Tuesday evening in St. Paul's Cathedral, and will close on November 27th. Students in two classes overflowed their class rooms on the first evening of the school, and the interest has been higher this year than for the past several seasons.

Each weekly session begins at 5:30 P.M. with a service in the Cathedral. After dinner there is an address. The speaker November 13th was Leon C. Palmer, general secretary of the Brotherhood of St. Andrew.

Ten courses are offered, covering a variety of subjects interesting to all age groups and many types of Church workers. One particularly interesting course is Growing Up With Our Children, led by Mrs. Belle Farley Murray of the Merrill-Palmer School for pre-kindergarten children, Detroit. Two symposiums are also attracting keen interest; one under the auspices of the diocesan Woman's Auxiliary, on Japan, and the Orientals in America, at which a recent speaker was Mrs. Joaquin Lopez, one of two Filipino women in Detroit, who came in costume and related several stories, and the other under the direction of Mrs. E. R. Breitenbecher, diocesan president, on Girls' Friendly Leadership, which was recently addressed by Mrs. Helen Wright Mahon, national program director of that organization.

Diocesan officials are greatly pleased with the interest being displayed by Church people in the metropolitan Detroit area: A number of parishes outside of Detroit are represented in the school also, several groups coming distances of between 30 and 40 miles.

### Bishop of Aberdeen to Preach

MAPLEWOOD, N. J.—The Bishop of Aberdeen and Orkney will preach in St. George's Church here November 25th at 8 P.M. The Rev. F. H. Richey is rector.

## Church Kalendar 1935

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## "Church Union Gazette" Publishes Proposal for International Convention

LONDON—The *Church Union Gazette*, in its autumn issue, gives prominence to a proposal to hold an International Convention in 1940 at the time of the next Lambeth Conference.

Its aim would be to secure "a closer unity in doctrine, a clearer conception of true authority, and a greater conformity in liturgical order, which will make it clear to our brethren in the East and the West that the Anglican communion as a whole stands for Catholic Faith, Order, and Practice." The idea has already gained recognition in Australia, the West Indies, Africa, and India.

A subjects committee has under consideration a scheme which will be submitted to all dioceses within the Anglican communion for criticism and discussion by correspondence. It is vital that matters of minor importance should not be allowed to occupy time at the convention, but rather that some definite contribution toward Catholic Unity may result from the deliberations, it is felt.

## Dr. Bulgakoff Addresses Various Chicago Groups

CHICAGO—Philanthropy is not the correct answer to the social problems of the world, Dr. Sergius Bulgakoff, of the Russian Theological Seminary in Paris, declared November 5th, speaking before the Erasmus Club meeting at St. Chrysostom's Church.

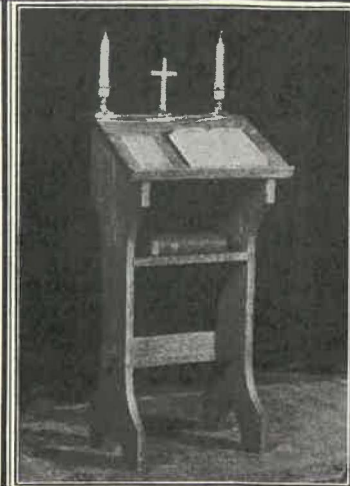
In place of philanthropy, Prof. Bulgakoff declared a unity of all the forces in society is necessary in the Christian conception. This conception is that each personality has a function in Christian society and society must strive for the release of each individual that he may exercise that function.

When this ideal is attained the invisible Church will finally become the visible Church and the Kingdom of God will have come.

Society is now in what Dean Bulgakoff termed the "social epoch" of its development. He spoke of the great festivals of the Church, such as Easter, in the sense of "experiencing an event" rather than celebrating such.

Dean Bulgakoff preached at St. Luke's Pro-Cathedral, Evanston, the morning of November 4th, and on the evening of November 7th he delivered the annual Hale sermon at Seabury-Western Theological Seminary. He was the guest of Dean F. C. Grant of the seminary while in the city.

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## Geneva Service for Martyrs in Russia

Many Communions Participate at  
St. Peter's Cathedral in Commemoration of Victims

NEW YORK—The Rev. Dr. Everett P. Smith, rector of Emmanuel Church, Geneva, Switzerland, attending General Convention as clerical deputy representing the American Churches in Europe, brings word of a service held in St. Peter's Cathedral, Geneva, in commemoration of martyrs, not only Christians but Jews and Moslems also, who have been killed in Soviet Russia. "Culte d'intercession en faveur des martyrs," the service announcement read.

For this service the national Church of Switzerland, which is Protestant and Calvinistic, invited and received the co-operation of the Lutheran, Anglican, Russian Orthodox, and Old Catholic communions in Geneva, Dr. Smith offering a prayer written for the occasion. The evening service began and ended with the first two and last two stanzas of Luther's hymn, A Mighty Fortress, printed in French on the service leaflet. For the Lord's Prayer each person used his own language.

### FEELS PERSECUTION OVERSHADOWED

The particular occasion which led to the service was the entry of Russia into the League of Nations, the Swiss Church feeling that business and political reasons for Russia's acceptance had too much overshadowed the continuing religious persecution.

Because of possible Communist interference, no announcement of the service was made until the day on which it was held (September 14th). Ten days previous, some of the Christian groups in Geneva had held a private exhibition of "Anti-God" posters and publications which are used in Russia. There had been an attempt on the part of Communists to break up this exhibit and similar interference was thought not unlikely for the service. The pews were even equipped with candles ready for lighting if the electricity was tampered with. Fortunately no disturbance occurred and the church was filled:

Dr. Smith's prayer was as follows:

#### A PRAYER FOR RUSSIA

Almighty God, eternal Judge and Father of mankind,  
We pray to Thee  
For the great nation, Russia,  
That gropes and struggles for a better life.  
Help her to find it; teach her citizens,  
Of every class and creed,  
To love each other and to worship Thee.

In prayer we celebrate  
Her modern martyrs. With Thy love receive  
that multitude  
From church and synagogue and mosque,  
leaders and people,  
Who have died for their religion;  
And comfort the bereaved who mourn their  
death.

### Atlantic City C. of C.

#### "Bulletin" Has Interesting Commentary on Convention

ATLANTIC CITY—The *Bulletin* of the Chamber of Commerce contains an interesting commentary on the meeting of General Convention from a purely secular point of view and yet which contains elements of interest to all Churchmen:

"Playing host as we do, to all the great conventions, we should be in an excellent position to judge them. We believe that the consensus of opinion of Atlantic Cityans today is that the present triennial Convention of the Episcopal Church is one of the finest we have ever had. Obviously, from an economic standpoint it means hundreds of thousands of dollars to us, but there are other advantages that far outweigh the dollars and cents value of this fine group. Let's regard a few.

"First: These folks have definitely proven that we do not need 'clip' joints; gambling on the Boardwalk; and the cheap clap-trap of shoddy amusements to bring people to Atlantic City—and to bring them back. They give the lie directly to that small, well-organized minority that continually howls for a wide open town. Atlantic City was not built on any such foundation and it will not thrive on any such development. Are not 20,000 people such as we have seen here this week preferable to that much smaller group that wishes to hit all the high spots in creation?"

"Second: We've seen the Auditorium used as it never has been used before. As a matter of fact we have a lot of sympathy for that great hall, up to which we have not been yet able to live. Surely anyone who saw those 20,000 chairs set up on the main floor has an entirely different conception of how the hall can be used.

"Third: This group has helped us have more faith in ourselves because they have been so lavish in their praise of our town, our hall, our Boardwalk, our hotels, our restaurants, and of us. Why shouldn't we like them?"

"We do not know how it could be done, but we'd certainly like to see them return every three years and make this their permanent convention headquarters."

Give peace and strength  
To those whose lives for love of Thee are  
daily martyrdoms,  
And of Thy pity change  
The minds of those who persecute, till they  
obey Thy will,  
Turn Thou their hearts from hatred into  
love,  
And so forgive their sin.

As here we give Thee thanks  
For the example of her martyred hosts  
Who loved Thee more than all this life can  
give;  
We here confess that we  
Have not lived worthy of the truth we know,  
Forgive our selfishness and from henceforth  
help us,  
By daring faith, by patient hope, and by un-  
selfish love  
To share Thy truth with those who scorn it  
now.

Teach us to work with Thee  
And so with all who worship Thee, finding  
a brotherhood  
More strong than barriers of class,  
More wide than boundaries of race,  
Made in the pattern and the spirit of Thy  
Son,  
Man's elder brother, Jesus Christ our Lord.  
Amen.

Heads C. N. Y. Daughters  
SYRACUSE, N. Y.—Mrs. Joseph Cady of  
Syracuse has been elected president of the  
Central New York Daughters of the King.

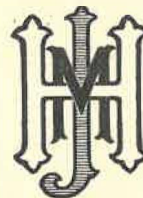
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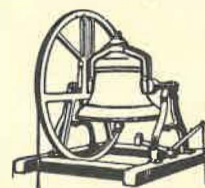
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# Many Churchmen Sign Manifesto on War

## 43 Bishops Among Group Demanding Government Control of Arms Manufacture

**N**EW YORK—Government control of the manufacture of arms, the cessation of "war games" and the military training of boys, no more Army and Navy delegates at international peace conferences, drastic reduction of military and naval budgets, and the abolition of armed forces except for police needs, are some of the demands of a "Manifesto Against War" issued by the trustees of the Church Peace Union as an Armistice Day Message. It was signed by 43 bishops of the Episcopal Church, many priests, and a large number of prominent laymen.

### 260 LEADERS SIGN

The Manifesto bears the signatures of 260 leaders in religion, education, business, law, and social work, representing almost every state of the Union.

Signers of the Manifesto included Bishop Abbott of Lexington, Bishop Atwood, retired, Bishop Bartlett of North Dakota, Bishop Brewster of Maine, Bishop C. B. Brewster, retired, Bishop Casady of Oklahoma, Bishop Capers of West Texas, Bishop Darst of East Carolina, Bishop Davenport of Easton, Bishop Davies of Western Massachusetts, Bishop Davis of Western New York, Bishop Demby, Suffragan of Arkansas, Bishop Freeman of Washington, Bishop Gilbert, Suffragan of New York, Bishop Gravatt of West Virginia, Bishop Green, Coadjutor of Mississippi, Bishop Hobson of Southern Ohio, Bishop Howden of New Mexico, Bishop Huston of Olympia, Bishop Jenkins of Nevada, Bishop Johnson of Colorado, Bishop Keeler, Coadjutor of Minnesota, Bishop Longley of Iowa, Bishop Mikell of Atlanta, Bishop Mitchell of Arizona, Bishop Moreland, retired, Bishop Moulton of Utah, Bishop Oldham of Albany, Bishop Overs, deceased, Bishop Quin of Texas, Bishop Scarlett of Missouri, Bishop Schmuck of Wyoming, Bishop Shayler of Nebraska, Bishop Sherrill of Massachusetts, Bishop Stewart of Chicago, Bishop Strider, Coadjutor of West Virginia, Bishop Touret, retired, Bishop Washburn, Coadjutor of Newark, Bishop Winchester, retired, Bishop Wing of South Florida, and Bishop Wise of Kansas.

Priests signing included the Rev. Messrs. Raymond C. Knox, John H. Melish, and Howard C. Robbins. Laymen signing included George G. Battle, Cleveland E. Dodge, and William Fellowes Morgan of New York, George Foster Peabody of Saratoga Springs, N. Y., and Charles P. Taft, II, of Cincinnati.

"The time has come," says the message, "when organized religion must proclaim that never again shall war be waged under the sanction of the Church. The nation which unsheathes the sword, except solely in self-defense, is henceforth to be regarded as the deadly foe of all mankind. . . ."

"We must attack the institutions which breed war. One of these is private armament firms. They make big profits for their stockholders and are able to subsidize newspapers of the baser sort. Some manufacture war scares and throw the multitude into panic. We can never have a warless world so long as powerful syndicates and an incendiary press are allowed to coin gold out of the peoples' fears and hatreds. If guns and warships are to be manufactured at all, their manufacture must be lodged in the hands of the governments. . . ."

"War games should cease. The boys of the nations should not be drilled in the art of killing human beings. Patriotism should not be linked in their minds with a gun. If we are to have a warless world, then military drill on the present scale must go. . . ."

"The recent conferences on disarmament have come to little, largely because attending army and navy experts have been legion. The conferences are frequently sidetracked by the war specialists. Instead of tackling the question of how to secure peace, they discuss parity and security and safety and lose themselves in a morass of words. These experts

are not trying to banish war, but simply to regulate it."

### "INTERNATIONAL CONSCIENCE"

The movement for international peace, declares the Manifesto, cannot succeed unless the "international conscience" is cultivated, "not only in the classes but in the masses." . . . "The effort must be pursued continuously through the years in our homes and churches and schools."

In reference to the World Court and the League of Nations, the Message says:

"There must be a World Court and the United States should be in it. Because of our size and power we are needed. . . . There must be a League of Nations, and why should we not be in it? The present League is, of course, imperfect. It does not always function efficiently. If it is weak, it is chiefly because one of the strongest nations in the world, the United States, has thus far refused to join it. America's accession would enable it to function far more effectively."

## Church Services

### CALIFORNIA

#### Christ Church, Ontario

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THE REV. RICHARD H. GUSHÉZ, Rector  
Sunday Masses, 7:30 and 11 A.M.  
Week-days, 7:30; Thursdays, 9 A.M.  
Confessions: Saturdays, 5 and 8 P.M.

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:00, 11:00 A.M., and Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW JERSEY

#### All Saints' Church, Atlantic City

8 So. Chelsea Avenue  
REV. LANSING G. PUTMAN, Rector  
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
Tuesdays, Thursdays, Fridays, and Holy Days.

### NEW YORK

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

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

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector Emeritus  
REV. GEORGE A. ROBERTSHAW  
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### NEW YORK—Continued

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues (Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
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Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.  
ORGAN RECITALS—Eight Wednesday evenings at 8:30, October 3 to November 21. Ramin, Lockwood, Fox, Weinrich, Biggs, Courboin, Christian, Cheney. No tickets required.

#### St. Bartholomew's Church, New York

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

#### St. James' Church, New York

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
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Confessions: 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

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VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).  
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.



## "Warriors' Shrine" Given Historic Stone

Bishop of Aberdeen Participates  
in Service at St. Paul's Church,  
Hoboken, N. J.

HOBOKEN, N. J.—The Bishop of Aberdeen and Orkney participated in a service at St. Paul's Church, Hoboken, the night of November 4th when a stone from the historic battlefield of Bannockburn, brought over by the Bishop's wife, a Scotswoman, was presented to the "warriors' shrine" at St. Paul's.

Scottish veterans and Highland pipers, duly kilted, attended Bishop Deane, who made an address. A stone from Melrose Abbey was presented by another Scotch descendant, Sir Gerald Campbell, British consul-general in New York. The Jugoslavian Society presented a wreath in memory of the late King Alexander. A choir from the Polish Church in Bayonne augmented the choir of St. Paul's. The Rev. Frank C. Armstrong is rector of St. Paul's.

### Classified Advertising RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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### ANNOUNCEMENTS

#### Caution

FITZGERALD—Caution is suggested in dealing with an elderly man giving the name of ROYAL G. FITZGERALD, or MICHAEL FITZGERALD. Further information may be obtained from the clergy of St. James' parish, 5607 Whittier Ave., Cleveland, Ohio.

WILLIAMS-RANDOLPH—Caution is suggested in dealing with two young men giving the names of ROBERT DAVID WILLIAMS and GEORGE RANDOLPH, and claiming as friends the Rev. Samuel M. Shoemaker, Jr., the Rev. S. H. Hughson, O.H.C., and the Rev. Karl L. Tiedemann, O.H.C. Further information may be obtained from the Rev. C. Bertram Runnalls, rector of Calvary Church, Syracuse, N. Y.

#### Died

BRINTON—Entered into life eternal November 5, 1934, in her 66th year EDITH FOSDICK, daughter of Octavia E. Fosdick and the late Major-General Robert Morton Brinton. Funeral services at St. Luke's Church, Germantown, Philadelphia, November 6, 1934.

"In the communion of the Catholic Church, in the confidence of a certain Faith."

### ANNOUNCEMENTS—Continued

#### Married

MERRILL-BROWN—Frank H. Merrill, who holds several important offices in the diocese of New York, and Miss Eleanor P. Brown, prominent social worker, were married in Calvary Church on October 29th, Bishop Manning officiating, assisted by the rector, the Rev. Samuel M. Shoemaker. Relatives and personal friends filled the church. After the service, there was a reception in the vestibule, in the Old English fashion.

Mr. Merrill has spent his life in religious work. He has been 25 years in Church work in New York. Since its beginning, he has been secretary of the Nation-Wide Campaign. Before that, he was secretary of the Committee on the Church Pension Fund. He is secretary of the Diocesan Missionary Committee and editor of the *Diocesan Bulletin*. Miss Brown has been for some years secretary of the National Society for the Prevention of Blindness. She is a sister of Mrs. John M. Glenn.

#### Memorials

##### ANN BOOTH BETTICHER

On All Saints' Day a memorial service for ANN BOOTH BETTICHER, the daughter of Mrs. Margaret Betticher and the late Rev. Charles E. Betticher, was held in the Chapel of the Hannah More Academy. She had been a student at the school for the past two years. On August 13th she died of mastoiditis.

##### CHARLOTTE BRAINARD MOWE

November 8, 1932

"Lord, all pitying Jesu blest  
Grant her Thine eternal rest."

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### RETREATS

BERNARDSVILLE, N. J.—Autumn Retreat for Clergy at the House for Retreats and Conferences, Bernardsville, N. J., from the evening of November 19th to the morning of November 23d. Conductor, Rev. J. O. S. Huntington, O.H.C. Those wishing to come, kindly notify the secretary, Rev. T. A. CONOVER, Bernardsville, N. J., as soon as possible. Charges \$6 to \$8.

CHICAGO—A Quiet Day for Associates and other women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Monday, December 3d, beginning with the Holy Eucharist at 10 o'clock and closing with Vespers at 3:30. The Rt. Rev. George Craig Stewart, conductor. Kindly notify the SISTERS OF ST. MARY, Nevada 9061.



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

**G. R. E. MAC DONALD, PRIEST**

LOS ANGELES—The Rev. Dr. George Ranald Edward MacDonald, retired, died October 5th after a long illness. He retired last year as rector of Holy Trinity Church in Alhambra because of illness. The funeral service was held from St. Paul's Cathedral here.

He was born in Quebec, Canada, July 21, 1877, the son of Samuel MacDonald and Emily Elizabeth Roberts. He was a graduate of King's College, in 1899, and received a Doctor of Divinity degree from the college in 1928. He was ordained deacon in 1899 and priest in 1901. He married Lilla Clifton Tabor July 4, 1902.

Dr. MacDonald was curate of St. George's Church, Bathurst, N. B., 1900-01; rector of St. Luke's Church, Southampton, N. B., 1901-02; curate, Trinity Church, St. John, N. B., 1902-05; rector, Church of the Saviour, Hanford, Calif., 1906-12; dean of St. James' Cathedral, Fresno, 1912-29, leaving the Cathedral to become rector of the Alhambra church.

He served as chairman of the Los Angeles diocesan social service commission, was a deputy to General Convention in 1913, 1922, 1925, and 1928, and was a member of the national Commission on Evangelism from 1926 to 1930.

**S. S. WARE, PRIEST**

McLEAN, VA.—The Rev. Sigismund Stribling Ware, a retired priest of the diocese of Virginia, died here at the home of his daughter, Mrs. John Anker, November 2d at the age of 83.

The Rev. Mr. Ware, the son of Col. Josiah William and Edmonia Jaquelin Smith Ware, was born in Clarke county, Va., February 3, 1851. After graduation from the Virginia Theological Seminary in 1878 he was ordained to the diaconate, and advanced to the priesthood in 1879 by Bishop Whittle.

After a year's ministry in Roanoke par-

ish, Halifax county, Va., he was rector for 10 years of St. Paul's Church, Hamilton, Va. In 1888 he became rector of St. Mary's Church, Port Royal, Va., and held that charge until his retirement from active work in 1918.

The Rev. Mr. Ware in 1878 married Elizabeth Walker, daughter of the late Rev. Dr. Cornelius Walker, a former professor and dean of the Virginia Seminary. He is survived by his daughter and a brother, the Rev. Josiah W. Ware, retired, of Orange, Va.

The funeral service was held November 4th with interment at Berryville, Va.

**PAUL JONES, SR.**

TEXARKANA, TEX.—Paul Jones, Sr., prominent attorney and for many years a vestryman of St. James' Church here, died October 27th after an illness of several months. He was 79 years old.

Mr. Jones had served as head of the Texarkana Bar Association, the Miller County Bar Association, and the Arkansas Bar Association.

Surviving are his widow and two sons, Paul, Jr., who was associated with him in his law office, and John Thompson, of New York.

Bishop Moore of Dallas officiated at the funeral service at St. James' Church October 28th. Burial was in Hillcrest cemetery.

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*Continued*

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**MRS. H. MOTTET**

NEW YORK—Mrs. Jeanie Gallup Mottet, widow of the late Rev. Dr. Henry Mottet, for 50 years rector of the Church of the Holy Communion, died on October 30th at St. Luke's Hospital after a brief illness.

The funeral service was held at the Church of the Holy Communion November 2d, Bishop Manning of New York officiating.

**Cross at Dr. Hart's Grave Dedicated**

HARTFORD, CONN.—The Very Rev. Dr. Samuel R. Colladay, dean of Christ Church Cathedral, assisted by the Rev. William Robinson, rector of Grace Church, Old Saybrook, dedicated a cross as a memorial to the Rev. Dr. Samuel Hart, former dean of Berkeley Divinity School, near his grave in the ancient cemetery in Old Saybrook. The cross was given by friends of Dr. Hart.

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