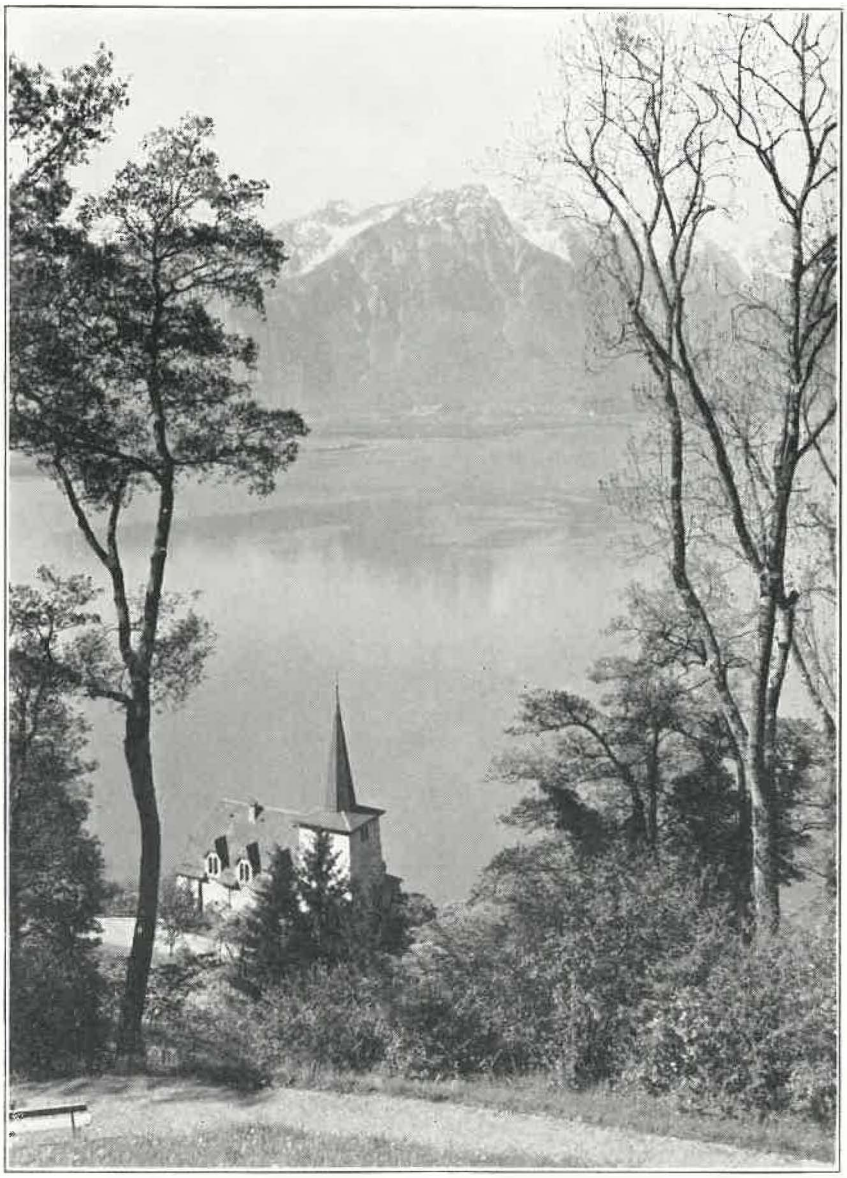
September 21, 1938

The Living Church



A CHURCH ON THE SHORE OF LAKE GENEVA

In the heart of seething Europe, this quiet scene at Montreux, Switzerland, testifies to the enduring peace of God. (B. Fransioli Photo.)

Vol. XCIX, No. 12

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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 and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Missionary Articles

TO THE EDITOR: In THE LIVING CHURCH for September 7th, I am glad to discover and to read an interesting article, The Diocese of Bloemfontein, by Bishop Brown, the diocesan of that Anglican jurisdiction. To me it proved a very interesting and illuminating article. One of the pictorial views accompanying the article shows a group at a catechists' training school, and in this group there are two native (African) Sisters of Mercy. In the article the Bishop tells us of a Confirmation service when he confirmed 635 catechumens. This sounds like a Confirmation record in the Anglican Church!

The writer remembers very well that your weekly published a series of missionary articles on the missionary work of the Church of England in Africa, in New Guinea, and elsewhere about 11 years ago. At that time they were well received and appreciated. I think that it would greatly help the cause of the Every Member Canvass in all our churches, chapels, and missions throughout our land if we had a similar series of articles on the missionary work done in our missionary districts and dioceses, and prepared for us by competent people. I am sure that there are hosts of your readers who would gladly welcome such a series, and one also of the work done by the Church of England in her missionary territories. I hope that this suggestion will not "die a natural death," but that it will bring forth fruit. Thanks for the Bloemfontein information.

Philadelphia. (Rev.) EDGAR C. YOUNG.

Revision of the Hymnal

TO THE EDITOR: In my opinion, Alban Miles [L. C., September 7th] is entirely right in suggesting that the hymns in the forthcoming Hymnal "be placed in alphabetical order with no other classification." I sincerely hope the Commission on the Revision of the Hymnal will pay heed to this excellent suggestion and act upon it favorably. Too many good hymns are buried under arbitrary classifications, which lead astray the unwary and careless.

Further, I hope the pew edition of the Hymnal will be a *melody only* edition, without the harmonizations. The book will thus be much less expensive and less bulky. I have heard many complaints from the pews about the weight of the present musical edition.

Also, the words should be printed directly under the notes to which they are to be sung. The objection is raised that this spoils the appearance of the Hymnal as a book of poetry. But the primary purpose of a Hymnal is to supply texts *to be sung,* together with necessary paraphernalia for singing them. Surely everything should be done to facilitate this. Even good choir singers often find it difficult to put words and notes together when they are printed separately and sometimes far apart. The text always suffers.

Another aid to better singing would be to make the quarter note generally the unit of value. Quarter notes are blacker and easier for inexperienced singers to read than half notes.

Perhaps there are some who feel that the two last named suggestions will cause the book to lose somewhat in dignity, or give it a denominational cast. While the new Presbyterian and Methodist hymnals are set up in this way, I do not think anyone can say they are any less dignified than their predecessors. Rather are they more so. Dignity depends largely upon content and good editing, which no one can reasonably doubt the new book will have.

(Rev.) HERBERT BOYCE SATCHER.

Cheltenham, Pa.

Marriage of the Clergy

TO THE EDITOR: To comment intelligently on Mrs. W. H. Weigle's article, Should Our Clergy Marry? [L. C., August 24th], would require more space than you are willing to give. The author of that article discusses so many things that have nothing to do with clerical celibacy that the original question remains unanswered.

Few men or women are called to live the celibate life, for "holy matrimony is an honorable estate, instituted of God." Since man reaches physical maturity long before he is 24 years of age, at which age he may be ordained a priest, it is unreasonable to ask such a young man to take a further vow of chastity for a period of from three to five years.

Young men and young women should not defer marriage till they are 30 years of age. To ask a young man to take such a vow is also to ask some woman to take a similar vow: or this means that a priest in the late twenties may now be allowed to seek out a woman of like years, or be free to marry a young girl of 16 or 18, which in turn would set up an undesirable difference in ages.

. . . The fact that a priest has taken a vow of celibacy would not mean that he necessarily led a chaste life. Our grandfathers and grandmothers who married at the age of 16, or perhaps a little earlier or later, did so because they had attained the age of marriage; just as primitive peoples allow their children to marry at what we consider an early age, though it is the natural age.

The solution of the problem is not to be found in vows of celibacy. The solution of the problem, I believe, will be found when the Church requires its clergy to be self-supporting; by that I mean able to earn their own living with their hands, or with their brains if they are unfitted for manual labor.

The greatest missionary the Church has ever known was St. Paul. He was self-supporting. The Church needs men who are willing to support themselves in these comparatively small parishes. When we raise up such a group of men, we shall have better clergy because they will have learned something about the mechanics of self-support, which they do not learn in college, the seminary, the mission field, nor in parish work under our present system. . . .

In many places both at home and abroad the Church could command a respect which is entirely lacking now because of the demands the clergy make on these small communities, if the clergy who ministered in these places first earned their own living; and in many small places and even in large cities it is possible for a priest to support himself, and at the same time serve a parish or a mission. . . .

Not long ago a Roman Catholic said to me, "It would be much better if our clergy were married." After all, St. Peter was married. Celibacy is not a matter of doctrine; and this Church does teach that "marriage is an honorable estate instituted of God." If this is the teaching of the Church, let us so recognize it as such, and not make silly demands on young men and young women to take vows of celibacy simply on grounds of economic necessities, and at the same time suggest that we can put two unmarried men at $1,000 a year each into a small place; when it would just as feasible to put a man and wife in the same place for less money. . . .

Stamford, Conn. (Rev.) H. HAWKINS.

"Men of Mercy"

TO THE EDITOR: Never in all my life can I recall reading an article in a Church paper containing statements that seem so far removed from truth as the editorial in THE LIVING CHURCH of September 7th. Not that I attribute deliberate falsehood to the writer of the said article, for I certainly do not. But like many thousands more, the writer takes too much for granted.

I have been engaged in drugless healing for more than a quarter of a century and have witnessed some of the fruits derived from vivisection—not once nor twice, but many, many times.

I will not harrow the feelings of your readers by giving details concerning this horrible fruit—the diseases caused by various forms of inoculation. I have good cause for regarding every kind of inoculation as a terrible curse no matter what the beneficiaries of such treatment may claim and no matter what statistics they may furnish.

People who will get in touch with the vaccination society, the anti-vivisection societies, and the league for medical freedom, will gain some real insight as to the results of the vivisection curse.

The leaders of such societies are the real

The Living Church

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men of mercy. They are not drawing big incomes by inflicting misery upon our dear dumb animals, but are spending and being spent in order to help stem the tide of suffering. May the God of mercy crown their efforts with success! W. E. ENMAN.

Charlottetown, P. E. I.

TO THE EDITOR: It was shocking to me indeed, as it no doubt was to thousands of others, to read Men of Mercy by Paul de Kruif published in the September issue of the *Country Gentleman*. To think it possible for one to admit such horrible suffering and justify it is perfectly sickening. . . .

The practice of vivisection is not only futile so far as any good may come to human beings, but it is frightfully cruel, wicked, and sinful. Paul de Kruif should be very much ashamed of his article, Men of Mercy. These men are fiends.

Vivisection is mercilessly cruel, it is decidedly misleading, no benefits have resulted, and it is morally degrading. And that your editorial in THE LIVING CHURCH issue of September 7th should endorse all this horror is most terrible. Would the merciful and compassionate Christ endorse it; did Jesus, the world's great physician, ever resort to animal torture to effect His cures?

Buffalo, N. Y. CARRIE M. SMITH.

THIS LETTER is typical of several that have been received. Some of these letters make violent statements that are not suitable for publication. Others deal in personalities to such an extent that we do not care to admit them to our columns, or are libelous.

As to the question in our correspondent's last sentence, it is perhaps appropriate to recall that on at least one occasion our Lord commanded evil spirits to leave a man and enter into a herd of swine, causing their destruction, and thus demonstrating that the physical and mental soundness of one man justifies the destruction of many animals (St. Mark 5: 1-13 and parallel passages).

It scarcely seems necessary to add that the editorial in question was not intended to justify cruelty *per se* but simply to indicate that animal experimentation is justified when it may reasonably be expected to lead to knowledge that is beneficial in preserving or restoring health to human beings or to other animals. That it has actually proved beneficial in this way, the whole history of modern medicine attests.

—THE EDITOR.

Unemployed Clergy

TO THE EDITOR: The question of the unemployed clergy and the relation of General Convention and the bishops to the matter, as voiced by the *Witness*, seems to call for action. A national fund for the rehabilitation of the clergy to provide for unemployed or inadequately paid clergy and those suffering through scandalous arrearages might be raised and become a sort of Queen Anne's bounty for the American Church.

The raising of big money seems to be regarded as the prerogative of bishops, though I know of no canon forbidding others to deal with wealthy men, or, as an English vicar has said, "with rich women with furs." Anyone who has had thoughts of doing anything handsomely in the Church is soon brought face to face with the warning that those in high command regard the prominent men of wealth as their peculiar charge. There are excellent reasons for this.

There lurks a strong suspicion in my mind that the prerogative of supplicating those who are able, if shared, might account for better results. There are persons who would feel highly complimented if a bishop asked them for money. On the other hand, no man, even though he be the head of a diocese, can possibly know everybody.

That the bishops make great material and personal sacrifices is not questioned. In the vein of the *Witness* article, I should rejoice to know that our leaders were strengthened by beefsteak and mushrooms so that they might come away from rich men's tables with substantial checks to be applied to the present need. I would recommend onions in place of mushrooms for "in onion there is strength."

In view of the fact that many making a living by going from door to door may be turned down 20 times before one successful venture, I think the method of asking to receive may prove as good as any. We must humble ourselves and ask alms for this cause which cannot be as great an undertaking as the pension fund which has prevented many more from being in a similar case with the unemployed, underpaid, and unpaid clergy.

Our prayers for the clergy we ask to have granted for the honor of our Advocate and Mediator, Jesus Christ. The honor of His Church is involved. Yet there seems to be no great gentleman to follow in the train of Bishop Lawrence to provide a sum smaller than that asked for Chinese relief (which also deserves continued support). A layman might properly take the lead if the field of operation were open. In fact, the laity should have greater privileges to raise money than those in Holy Orders. As long as the Church desires married clergy, we can follow holy St. Francis only by having courage to beg.

Men have fasted, as one clergyman did

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publicly, until a debt was paid. Others have stationed themselves in public places to invite contributions. Millions pace the streets trying for a break. The Church happens to be in the same world where other people have to go and get it. Let us do the same.

(Rev.) GEORGE C. HOISHOLT.

Coalinga, Calif.

The Rev. R. Townsend Henshaw

TO THE EDITOR: As a contemporary of Richard Townsend Henshaw and as deaconess who worked with him in the first year of the Bronx church house, under Bishop Greer, and who later became his parish deaconess at Christ's church, Rye, N. Y., I desire to express my appreciation of a valued friendship.

In the death of R. Townsend Henshaw, the Church at large and Christ's church, Rye, have lost a great and sincere soul.

To have worked with him was a rare privilege; his keen intellect and understanding sympathy can never be forgotten. As the years pass, his influence will widen and deepen in the community he so long served and with those to whom he ministered in their joys and sorrows.

A loving parish and community came to his funeral at Christ's church to pay their last tribute to Richard Townsend Henshaw, who had faithfully served his parish, community, diocese, and the Church at large.

His sorrowing family, friends, and parish will ever feel grateful for all he has meant to them, and we think of him now in that "land of light and joy in the fellowship of God's saints."

(Deaconess) NATHALIE E. WINSER.

Newark, N. J.

Prayers for Ember Days

TO THE EDITOR: On the near approach of the autumn Ember days may we call attention to the little book of prayers put out by the Ember guild.

These prayers are compiled from the Book of Common Prayer and other sources, and pertain especially to the office and work of the ministry. They are especially suited for use in the Ember seasons.

Copies will be sent free on request to the Rev. Dr. E. J. Randall, president, 65 East Huron street, Chicago; or to the Rev. W. C. Way, secretary, Wausau, Wis.

Chicago. (Rev.) EDWIN J. RANDALL.

Changes in the Ministry

TO THE EDITOR: The August 24th issue of THE LIVING CHURCH contains a short article by the Rev. Dr. Leicester C. Lewis entitled The Change in the Ministry, in which he states that the present ministry of the Church, unlike the ministry of 50 years or so ago, contains very few men who have come from families of education, culture, and wealth. Dr. Lewis feels that this is to be regretted, and he adds further that many men in the priesthood today, though perhaps very faithful and sincere, are limited because they lack such a background. The blame for this change Dr. Lewis places upon cultivated and wealthy parents who are not encouraging their sons to study for Holy Orders as they once did.

I gather that the author wishes to see the ministry strengthened. If that be true, I am thoroughly in accord with him, but I fail to see how such an end can be achieved merely by ordaining more priests from socially prominent families. Since when has family background become such an important condition for the ministry? Dr. Lewis says that Jesus went forth to His ministry from the family of Mary and Joseph. Very true, but Mary and Joseph certainly did not belong to the Four Hundred. Neither did the men Jesus called to be His closest disciples and eventually the leaders of His Church. They represented the plain middle class of their time, but their lack of culture and wealth did not limit their ministry. Jesus addressed His message easily and with poise to people of social standing. Yet the common people heard Him gladly too. Peter, a former fisherman, was God's agent in converting Cornelius, the Roman centurion. On the other hand, able Paul, despite his rich family background and education, obtained no results from the cultured learned Athenians. And he fell just a little short too of converting King Agrippa who was deeply impressed by his learning.

What the Church needs today in the ministry is real men of God. The careers of many of the clergy, both past and present, bear ample testimony that that kind can come from families belonging to the Four Million as well as to the Four Hundred. If parents are to be blamed so roundly, and threatened with the judgment of God, let us be more general and less particular. And while thus occupied, it might be well to see if the judgment day doesn't include the clergy too. Are we constantly on the alert for young men who show real ability for the ministry? In fact I think the primary responsibility, especially on the negative side, rests with the clergy instead of parents. Many parents, even though pillars of the Church, are very ignorant of the real demands of the ministry, and hence are in no position to advise or encourage. Graceful acolytes and dignified crucifers do not always make good parsons as some parents and fond relatives suppose. More than one failure in the ministry owes his present position and unhappiness to a combination of lay family aggressiveness and clerical sleepiness.

(Rev.) EDWARD R. A. GREEN.

Tecumseh, Mich.

Presbyterianism

TO THE EDITOR: It might not do a bit of harm for some of our clergy to learn something about other religious groups. No Presbyterian (USA) seminary has taught total depravity, absolute predestination, etc., for years; and the majority of Presbyterian ministers haven't the slightest interest in confessional Calvinism. They are in general more conservative on theology and more liberal on ecclesiology than we are. But a study of their papers and fellowship with their clergy will disclose no barriers of belief between us. (Rev.) CHARLES G. HAMILTON.

Aberdeen, Miss.

Entertaining the Clergy

TO THE EDITOR: I have read with some surprise your editorial in the August 24th issue.

I have been a clergyman in this diocese (West Virginia) for three full years. In that time I have attended three diocesan councils, six convocations and a few clericus meetings at various points in the diocese. Also, I attended an ordination as presenter. Except at two of the councils, I do not remember being entertained outside of local homes, and at those two councils our delegation from this parish paid our own hotel expenses out of a fund provided for the purpose. We could easily have secured hospitality in some home or homes had we wished, even then.

It may be that we are peculiarly fortunate in West Virginia. But my experience has been that hospitality of the most charming sort is the rule here when the clergy peregrinate.

It is, however, true that our bishops, when they visit in my parish, are accommodated at the local hotel (at our expense). Perhaps a bishop is too awesome a personage to be an angel unawares, but I have heard that there are exceptions, even among bishops. I presume the reason for the local custom is that our bishops find it a trifle more convenient to be based for their all-too-brief visits on our centrally located hostelry. Visiting clergy and their families are, however, almost invariably entertained by local communicants, since the rector has few facilities of his own, except for single clergy.

I thought you might like this as a footnote to your excellent editorial.

(Rev.) ARCHIBALD B. MOORE.

Williamson, W. Va.

WE ARE delighted to know that angels still turn up unawares in the Virginias, where we have no doubt that they find themselves completely at home.

—THE EDITOR.

Income of the Clergy

TO THE EDITOR: Yesterday I made a call upon my friend, Mr. McBride, a layman (not Protestant Episcopal).

We talked about several things: the WPA, PWA, relief, and so forth. Finally we found ourselves discussing the great inequalities in the economic set-up of our country. We tried to compare the relative incomes of families on this side and the other side of the tracks.

"The differences in income are too great," said I.

"Yes," said Mr. McBride, "but I hear there are inequalities in salaries paid you clergy. Is that so?"

"Yes, that's right," I replied.

"Let us say," said Mr. McBride, "that some of your clergy are paid $1,200 a year and some are paid $10,000 a year. Is that right?"

"Why, yes, I suppose that is so."

"Then you of the Church have to set your own house to order first."

"Yes," I replied again, "that's right."

"Now," said Mr. McBride, "I suppose both the $1,200 a year clergyman and the $10,000 clergyman are doing the Lord's work?"

"Yes," I said.

"Then the $10,000 a year clergyman must be more important to the Lord than the $1,200 a year man?"

What did I say? How would you answer Mr. McBride's question? Or could we refer him to Livy, the Office Cat?

Sapulpa, Okla. (Rev.) J. A. KLEIN.

WHY NOT REFER him to the parable of the Vineyard? —THE EDITOR.

Camp Seisen Ryo

TO THE EDITOR: I think your Tokyo correspondent is at grave fault [L. C., August 17th] in not mentioning the name of Paul Rusch in connection with the opening of Camp Seisen Ryo, as he is practically responsible, as I understand it, for the building of it.

MRS. BERTRAM GREENE.

Groton, Mass.

PROF. PAUL RUSCH was indeed largely responsible for this notable advance. See Bishop Dallas' article on page 259 for further information about the camp.

—THE EDITOR.

Typographical Error

TO THE EDITOR: "Selfishness" in line 7 of my note [L. C., August 31st] on the Rev. C. H. Reese's book, *Pastoral Adventure,* should have read "selflessness." No one I know is more unselfish than Herbert Reese.

CLINTON ROGERS WOODRUFF.

Philadelphia.

The Living Church

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EDITORIALS AND COMMENTS

Fr. Spofford and the Communists

ONE OF THE organizations investigated by the Dies committee and charged with being dominated by Communists is the American League for Peace and Democracy. This organization, formerly known as the American League Against War and Fascism, has at the present time as its vice-chairman the Rev. William B. Spofford, managing editor of the *Witness* and executive secretary of the Church League for Industrial Democracy.

There has been so much talk about Communist domination in all manner of organizations in this country that THE LIVING CHURCH submitted to Fr. Spofford a series of seven questions in regard to the relationship of these two organizations of which he is virtually the head, and his own relations to the Communist party and Communist principles. The questions, together with Fr. Spofford's replies to them, are published elsewhere in this issue.

Let it be said at the outset that THE LIVING CHURCH is not interested in the popular sport of Red-baiting. We agree with Miss Sarah Morrison, secretary for publications of the Girls' Friendly society, that it is absurd "to assume that because people want peace they also want Communism." Thus such charges as the wholesale indictment of the recent Youth congress because it had a few Communist representatives—though Russia was notably one of the few countries that had no representatives present—leaves us quite cold. When the term "Communism" is expanded to include almost every liberal-minded leader in America from Mrs. Roosevelt to Bernard Iddings Bell, it is obvious either that Communism means nothing more than independent thinking or else that a large percentage of the charges are false.

But Communism is not synonymous with independent thinking. Indeed, it is quite the contrary. There is no more rigid and dogmatic religion in the world than Communism. It has its bible, it has its creed, and it has its prophets. It has, moreover, its own code of ethics and morals. In all of these things it parallels Christianity and other world religions—therefore we class it as a religion rather than as a political party or philosophy.

But the basic doctrines of Communism are not only different from those of Christianity; they are perversions of it. Christianity is based upon the fatherhood of God and the brotherhood of man. Communism seeks to achieve a "classless society," in which all men are brothers, but from which God and all belief in the supernatural are eliminated. This society (as envisaged) has many pleasant characteristics; but the very backbone of Communist doctrine is that it is to be attained by "liquidation" of all other classes under a dictatorship in the interests of the proletariat, guided by one group and that group alone—the Communist party. When supernatural religion is eliminated, any sort of act regarded by Christians as intrinsically evil may be justified because it is done for a (supposedly) worthwhile end. Thus, in contrast to the Christian moral code based on truth, justice, and respect for individual personality, the Communist moral code justifies hate and force, with the use of deceit and terror as recognized methods of procedure. "Modern Communism," observes Dr. Emil Lederer,* "regards revolution as necessary and a period of the dictatorship of the proletariat based on open terror as the only means of creating the Socialist economic and social system."

THIS is something that Fr. Spofford overlooks when he speaks of the changing Communist "line." The Communist line changes only in its manifestation at any given time. It is a pragmatic course of action based upon one fundamental belief—that the Communist cause is to be strengthened by every means, fair or foul, in order to be ready when the time comes for the party to seize control of government and liquidate its enemies. No matter what shifts in tactics may be made from time to time, this is the ultimate aim. The Communists are not really interested either in peace or democracy, despite their lip-service to the former and their attempt to present Communism as "20th century Americanism." Thus, the interest of the Communists in the American League for Peace and Democracy and other such organizations is to throw their influence against the Fascists in every country where the Communist cause is in serious danger. The American League and the Communist party have long been agitating for concrete American support of the Loyalist cause in Spain, and have been

*In his article on Communism in the *Encyclopedia Britannica*, 14th edition.

attempting (with considerable progress) to build up a hysterical hate-psychology against Germany, Italy, and Japan. This may be supporting democracy, but it supports peace no more than Hitler's cooings of peace for all nations that go Nazi. The "united front" about which they prate so freely is regarded by them simply as a mask behind which the Communist objectives may be forwarded.

The Communists by themselves are not strong enough in America to be influential in national affairs. The total Communist vote in the last Presidential election was only 80,000. The only way they can exert force is to unite temporarily with forces that are powerful and endeavor to convince these that a united front is necessary. The whole theory of democracy, with its tolerance of differing points of view, forms an admirable screen for such tactics. The Communists know well enough that if and when the time comes that they are powerful enough to dissolve this temporary alliance, they will annihilate every vestige of democracy without the slightest qualm, as they have done in Soviet Russia and other places where they have gained the upper hand.

THE technique of the "united front" is clearly outlined in the instructions written by Karl Marx to the Communist League in April, 1850, and described by Max Eastman as conveying "a full sense of the degree in which he [Marx] was the author and creator of all the essential outlines of what we call Bolshevism." In this address, referring to the alliance between proletarian leaders and democrats in the contemporary German revolution, Marx notes that when victory is achieved "the workers must to the fullest extent possible work against the bourgeois measures of pacification, and compel the democrats to carry into action their present terroristic phrases. They must work to prevent the immediate revolutionary excitement from being promptly suppressed after the victory. They must keep it going as long as possible. Far from setting themselves against so-called excesses, examples of popular revenge against hated individuals or public buildings with only hateful memories attached to them, they must not only tolerate these examples but take in hand their very leadership. . . . In a word, from the first moment of victory our distrust must no longer be directed against the vanquished reactionary party, but against our previous allies."†

The same is true of their attempted alliance with the Church. Communists regard it as a fine thing if they can find a clergyman to head up a united front organization within which they can work against Fascism and democracy alike. For the same reason they have recently extended a high-sounding invitation to the Roman Catholic Church to join hands with them in a common front against Fascism, but the Roman Catholics, remembering that those same hands have been dipped into the blood of martyrs, are rightly suspicious of these Greeks bearing gifts and have not shown any signs of accepting the invitation. The editors of the *Catholic Worker* and the *Christian Front* make this very clear in an open letter to Earl Browder in the current issue of the former publication, in which they say:

"It is not a matter of degree of difference. It is rather a question of complete antithesis. We Christians love Communists as human beings and potential fellows in Christ's Mystical Body but we hate Communism. Yet, you Communists hate capitalists as well as capitalism. We love men, hate their sins. You hate sinners against the 'Party Line' as equally as you do their sins. That, we feel, brings out the antithesis. Marxism regards man as a materialistic animal; Catholicism regards man as a rational animal composed of body and spirit. That is why we say that Communism is intrinsically in error and no one who would save civilization may collaborate with it in any undertaking whatsoever."

† *Capital, The Communist Manifesto, and Other Writings by Karl Marx*, edited by Max Eastman (Modern Library), page 362.

BUT to return to Fr. Spofford and his reply to our questionnaire. As we have already indicated, his reply to question No. 1 completely ignores the ethics and metaphysics of Communism. In regard to question No. 2, we do not feel that he answers the question with entire frankness, since there are many ways of being a Communist supporter (which is the common acceptance of the word *Communist*) besides registering as a member of the Communist party or voting for its candidates.

Fr. Spofford's reply to question No. 3 does not seem to us to answer the question at all. He deals with the question, "Do you think Communists and Christians can coöperate?"—an interesting question but not the one asked. Our question was, "On what main points do you (*a*) agree, (*b*) disagree with Communist doctrine?"

The reply to question No. 4 does not seem to us to answer our question of whether or not the League for Peace and Democracy is controlled by Communists. This, however, does not interest us as much as the status of our own Church organization, the Church League for Industrial Democracy.

The questions 5 and 6 deal directly with the status of the CLID. Here we wish Fr. Spofford had taken a more realistic view of the situation. It is possibly true that "all shades of political and economic opinion are represented in the membership" of the CLID, but it is also true that the liberal element controls the organization. Indeed, this seems to us as it should be, and it is for this reason that the editor of THE LIVING CHURCH is interested in the CLID. If it were simply a debating society in which all shades of opinion were more or less equally represented, this editor would have no particular interest in it. His interest in it has been due to the fact that it is the one organization in the Church that is actually trying to put into effect what our Protestant brethren call the "social gospel" and our Roman Catholic friends call "Catholic action." But where this editor differs from the leadership of the CLID is in the complacency with which that leadership regards Communism at the same time that it views with alarm the twin evil of Fascism.

In the October issue of the *Record,* monthly publication of the Girls' Friendly society, Fr. Spofford gives a better answer to the question "What is the CLID?" In it he states that "The Church League for Industrial Democracy exists to put to work the principles to which the whole Church has been committed by her bishops." He mentions three fields of activity—labor disputes, education of Churchmen in social matters, and coöperation with other agencies. We wish to make it as clear as possible that we are not criticizing the CLID for these activities, of which we heartily approve. We are suggesting that there is a line that must be drawn in the matter of cooperation with secular agencies, and that line must certainly be drawn when it comes to coöperation with Communism, the avowed purpose of which involves the destruction of both religion and democracy. We believe that most of the members of the CLID agree with us in this, as they voted against affiliation with the American League for Peace and Democracy at their last annual meeting.

No, we do not believe that Fr. Spofford is a Communist. He is honestly trying to apply revolutionary Christianity to modern society. In this we agree with him. But we feel that he is singularly blind to the fact that Communism is quite as

much a denial of Christianity and a menace to the Church as is Fascism. Thus in his reply to question No. 7, Fr. Spofford optimistically states that the Communists "have set aside their ultimate objective in order to join forces in a united front to maintain peace and democracy." We do not believe that they have set aside their ultimate objective, or that their real interest is in preserving peace and democracy except as media through which, for the time being, the Communists can best spread their doctrines. We cannot believe that the Communists are "sincere in their desire for a united front" so long as their own textbooks and formulæ deliberately teach such coöperation as a means to an end which involves the destruction of the democratic forces that make up the rest of the—quite temporarily—united front.

It is not because we are opposed to the Church League for Industrial Democracy but because we are in favor of it that we deplore the association, through its executive secretary and his chairmanship of the League for Peace and Democracy, with the destructive forces of Communism. The best answer to Communism is a truly radical Christianity pledged to put into practical effect the teachings of the Sermon on the Mount and drawing its strength from the Sacrament of the Altar. Such a program would be quite as revolutionary as either Fascism or Communism, but it would have little else in common with those materialistic philosophies. It could no more unite in a common front with either of them than the Christianity of the catacombs could have united in a common front with the Emperor Nero.

When the Church League for Industrial Democracy abandons its complacent attitude toward Communism and bases its program squarely on the platform of Christian radicalism our enthusiasm for it will increase a hundred fold.

What, Not All Angels?

THE *Southwestern Episcopalian,* that catholic publication of the diocese of Southwestern Virginia which finds room in its columns impartially for quotations from THE LIVING CHURCH and from *Esquire,* picks up in its September issue our subject of Entertaining Angels Unawares [L. C., August 24th]. Observing with keen editorial perspicacity that our discussion was based on "want of a subject of an editorial during the heat of the summer," our fellow-editor notes that he is also in want of a subject, and takes as his title, Not All Angels. He observes:

"Perhaps one reason for the decadence of Church hospitality these days is to be found in the program. The efficient committee charged with the responsibility of preparing the agenda believes that every moment not spent in conference is just so much time wasted. The opening session usually follows a supper for all delegates and adjourns just in time for respectable people to say goodnight." [Though most of the delegates sit up and gossip for another two hours!] "On the following days about the only time we see our host and hostess is at breakfast (and no normal person is good company then) and for a hurried evening meal between afternoon and night sessions. Angels must be entertained and angels may entertain but, in such circumstances, it is bound to be 'unawares.'"

More important than the difficulty of being good company at breakfast (a difficulty that is almost miraculously solved if one has first attended early Mass) is, according to the editor of the *Southwestern Episcopalian,* "the absence of plain, ordinary good manners on the part of delegates." The editor continues:

"We no longer expect them to be courteous enough to drop their hostess a line telling her when to expect them, but a surprisingly large number will come to a meeting, decide they prefer a hotel, and simply ignore the household which is prepared to receive them and which often stays up all hours looking for them. After the meeting is over, the shouting and tumult die and our industrial captains and ecclesiastical kings depart, and that's the end of it. No 'bread and butter' letter comes to allay the anxious fears of the hostess that they may not have gotten home in safety. It takes an angel, after a few such experiences, to offer 'hospitality' the next time the rector calls for volunteers to entertain delegates to a conference or convention. They would prefer entertaining gentlemen—as the angels seem above such Emily Postish matters as being polite."

This is a serious charge and we are afraid it has a large element of truth in it. Can it be that Pope Gregory's pun about our forebears no longer applies to us? Perhaps it would be a good thing for all concerned if when we find ourselves in the position of an "angel unawares" we remember our angelic character and temper our behavior accordingly.

When Air Raids Come

A NOTICE "In the Event of Air Raid," posted in St. Michael's Roman Catholic church, Lewes, Surrey, England, has aroused widespread interest. Hundreds of English churches, we are informed, both Roman and Anglican, are posting similar notices, in an attempt to define a proper Christian attitude toward the subject.

The original notice is as follows:

"IN THE EVENT OF AIR RAID

"This church will be open day and night. The parish priest will be there.

"The sacraments will be available to all who ask for them; both Absolution and Communion will be given.

"The time will be further spent—

"In penitence for sin, national as well as private; above all, in repentance for the corporate sin of war.

"In adoration of God, the ever-blessed, all-glorious, and undivided Trinity; in praise of His righteousness and justice, His holiness and love.

"In prayer for all who suffer, those of our own nation, and of every other; in prayer for our enemies, above all, those who seek our own life.

"In surrender to the divine will, for either life or death.

"For death, if by dying we can make reparations for sin and 'fill up that which is behind of the afflictions of Christ for His Body's sake, which is the Church.'

"For life, if by living we can help to build afresh a ruined world."

Thus the Church in the British Isles is endeavoring to adjust itself to modern "civilization."

Billboards

WHAT are the rights of the eye? Should it be protected from the baneful and the meretricious, from the unworthy and the unnecessary? One has only to look at the flamboyant and impertinent ads along the roadsides of our country to see the reasonableness of this question. Some time ago *Life* published a broadside under the caption, Speaking of Pictures, showing some striking examples of how the roads were defaced by all manner of signs, principally of non-essentials. In the collection were the ads of those who make a specialty of quick marriages, at least in those states where

there is no delay between the application for a license and the performance of the ceremony.

England has a well-known society called Scapa, the purpose of which is the preservation of scenic amenities, the control of flamboyant advertisements, and the repression of litter. In consequence of its activities an effort is being made to extend the provisions of the Advertisements Regulation acts, which are felt to be deficient in two main respects: first that the categories of surroundings which can be protected are not sufficiently wide, and second that the procedure by which the control is applied is difficult to work. A slow diminution of countryside litter is noted as the outcome of continued propaganda.

In this country the American Civic and Planning association and a Society for Preserving Scenic Beauty with headquarters in New York have been doing some excellent pioneer work. Nevertheless an effort to incorporate some really effective restrictions in the proposed constitution of New York state, aimed especially at the preservation of the scenery in the Adirondacks and other mountains there has been defeated. This unwillingness to protect the beauties of nature which the Almighty has so abundantly provided is indefensible, but not hard to understand. It is due to the overpowering desire to make money. The owners of the land want the rentals, the advertisers want the opportunity to flaunt their wares in the face of unprotected travelers. Fortunately there is an increasing number who refuse to purchase articles so objectionably advertised.

America and Great Britain are not alone in their sufferings from these iniquities. Even Switzerland, perhaps the most famous playground in the world, has its *Heimatschutz* aimed at the preservation of her glorious scenery. Some of the cantons coöperate wholeheartedly, but in others the profit-making instinct is too strong.

The Church believes in preserving the beauty of holiness; why should not her followers be in the forefront for the preservation of the beauty of nature?

The "Southern Churchman"

THE *Southern Churchman* announces in its issue of September 10th the resignation of its editor, Dr. Charles W. Sheerin, who has become second vice-president of the National Council. In the same issue, though no announcement is made as to the new editor, the masthead lists the Rev. Samuel B. Chilton in this position. As the Rev. Mr. Chilton has served for some years as managing editor his experience should stand him in good stead as he undertakes his new responsibility.

We have already wished Dr. Sheerin success in his new position; we now take this opportunity to welcome the Rev. Mr. Chilton to the select fellowship of editors of the Church press and to express the hope that his editorship will be a long and fruitful one.

Through the Editor's Window

WE AWARD this week a genuine oak-lined acorn to our contemporary the *Southern Churchman* for the neatest job of journalistic omission. Devoting a full column in its September 3d issue to the impending consecration of Dr. Beverley D. Tucker at Richmond, our Southern contemporary failed to mention the fact that this scion of the South is going to exercise his episcopate in Ohio. Virginia is proud of its foreign missionaries but is apparently loathe to mention that one of its sons is going to so foreign an area as the Middle West!

Death Sentence

By Rabbi Edward L. Israel

I GAZE at my older son. He stands on trial. Sentence is very likely soon to be passed on him. It may be a death sentence. I find myself powerless to do anything about it. The best lawyers and pleaders that I can summon seem to be of no avail. Moreover, the boy may be condemned to death for a crime which is not his at all, which is far more mine than his.

My boy doesn't stand alone as his fate hangs in the balance. There are millions of other boys standing with him in the same position. They are the youth of the world who will fight the next war.

The life of my son and of millions of young fellows like him depends upon the decision of a little fellow with a stubby mustache. If he says that your and my boy are going to die, or at least to risk death, nothing you and I can do will stop the course of that decision.

What a frightful mess we have drifted into since the close of that war to end war! And it was less than 20 years ago! We who were in France or in the encampments here in America still consider ourselves young men. We built up a League of Nations. It was founded in the idealism of Woodrow Wilson, but it was shattered on the chicanery of European politics. We demanded and got a German republic. Then we, the victors, turned around and treated that republic so shamefully that the German people themselves lost confidence in it and turned Nazi.

We banned the rearmament of the vanquished, but the victors themselves, insecure even amid the stripping of their defeated enemies, rushed pell-mell to a greater and greater military program. There was the opportunity to make anti-militarism the vogue. We threw aside that opportunity until, today, dictators have risen to control of the vanquished states with a program in emulation of the militaristic styles that we, the victors, set.

We built a peace treaty on the hypocritical assertion that it was dedicated to the self-determination of small peoples and the protection of minorities. We violated this spirit at every turn. We followed it only where it was expedient. And, today, when our international sins of the Polish corridor and the jumble of Czechoslovakia rise up to plague us, we find ourselves in a world so dominated by militarism and force and threats and menaces to democracy that the rectification of our past wrongs becomes almost impossible.

There was a time when such a problem as that of the Sudeten Germans of Czechoslovakia could have been settled amicably and intelligently and peacefully. Now it becomes so tied up with the arrogant world-dominating anti-democratic tactics of a dictator that the democratic world cannot afford to consider the matter objectively because the time of objectivity is past.

Here, then, is the muddle. And your boys and mine who had nothing to do with it may pay for it with their lives. It isn't much good to say, "I told you so," but maybe some now wish they had helped a little more during those days of the '20's when we tried to organize strong international peace movements and when we clamored for more decent treatment of the German republic and when we warned that the victorious World war allies would have to cut down their armament program or the defeated would soon be rearming for revenge.

IF CHRISTIAN nations were nations of Christians, there would be no more war. —*S. Jenyns.*

A Litany For Peace

O GOD the Father, Creator of heaven and earth;
Have mercy upon us.
O God the Son, Redeemer of the World;
Have mercy upon us.
O God the Holy Ghost, Sanctifier of the Faithful;
Have mercy upon us.
O holy, blessed, and glorious Trinity, one God;
Have mercy upon us.

REMEMBER not, Lord, our offenses, nor the offenses of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people of all nations, whom thou hast redeemed with thy most precious blood;
Spare us, good Lord.

FROM all hatred and malice, from sin, both personal and national, from evil doing and evil thinking;
Good Lord, deliver us.
From all blindness of heart, from pride of race or nation, from intolerance and bigotry;
Good Lord, deliver us.
From hasty judgment and condemnation of others, from quickness of temper, from uncharitableness and anger;
Good Lord, deliver us.
From evil motives and designs to profit from the ills of others;
Good Lord, deliver us.

WE sinners do beseech thee to hear us, O Lord God; and that it may please thee to bring peace to all nations and men;
We beseech thee to hear us, good Lord.
That the peoples of China and Japan may be brought together in the bonds of peace and brotherhood;
We beseech thee to hear us, good Lord.
That the warring factions of Spain may cease their strife;
We beseech thee to hear us, good Lord.
That the republics of South America may dwell together in amity;
We beseech thee to hear us, good Lord.
That our neighbor Mexico may follow the paths of peace;
We beseech thee to hear us, good Lord.
That Germany and Czechoslovakia may find a solution to their differences by the road of peace;
We beseech thee to hear us, good Lord.
That the armies and navies of France and Britain, of Russia and Italy, may not be drawn into strife;
We beseech thee to hear us, good Lord.
That the threatening war-clouds over Europe and all the world may be dispelled;
We beseech thee to hear us, good Lord.
That our own nation may hold firmly to the ways of peace;
We beseech thee to hear us, good Lord.
That pacts and treaties of peace be not forgotten;
We beseech thee to hear us, good Lord.
That the international Pact to outlaw war be not discarded;
We beseech thee to hear us, good Lord.
That kings and presidents, chancellors and dictators place not their ambitions above the desire of their peoples for peace;
We beseech thee to hear us, good Lord.
That statesmen forget not their solemn responsibilities in the hour of peril or temptation;
We beseech thee to hear us, good Lord.
That businessmen and bankers, manufacturers and traders, place not their selfish interests above the common good;
We beseech thee to hear us, good Lord.
That the leaders of labor, and all who toil for wages, exert their powerful strength for peace;
We beseech thee to hear us, good Lord.
That bishops, priests, and deacons, and all ministers and teachers of religion, guide their people in the ways of peace;
We beseech thee to hear us, good Lord.
That editors and journalists, public speakers and radio broadcasters, cast their influence for peace;
We beseech thee to hear us, good Lord.
That professors and teachers lead their students into paths of peace;
We beseech thee to hear us, good Lord.
That senators and congressmen, and legislators in all lands, enact such measures as may lead to peace;
We beseech thee to hear us, good Lord.
That judges and magistrates may by their justice and mercy promote the cause of peace;
We beseech thee to hear us, good Lord.
That we and all men may shun the way of war and walk in the ways of righteousness and peace;
We beseech thee to hear us, good Lord.
Prince of Peace, we beseech thee to hear us.
Prince of Peace, we beseech thee to hear us.
By thy holy Incarnation, by thy Nativity and blessed Childhood;
Lord, grant us peace.
By thy Ministry and Teaching, by thy Cross and Passion, by thy Death, Resurrection, and Ascension;
Lord, grant us peace.
By the Coming of the Holy Ghost and the founding of thy Holy Catholic Church;
Lord, grant us peace.
By thy holy Word and Sacraments, and by the fellowship of all thy faithful people;
Lord, grant us peace.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. *Amen.*
O Lord, deliver the nations from the scourge of war.
And grant thy people the blessings of peace.

Let us pray.

ALMIGHTY God, our heavenly Father, guide, we beseech thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour, Jesus Christ. *Amen.*

How Much Shall I Give To The Church?

A Plan of Proportionate Giving

By the Rev. Frederic John Eastman

"HOW MUCH shall I give to the Church?" Mr. Jones has this question on his mind annually even if he does not give utterance to it vocally. The liberal priest or cautious treasurer will say to him, "Give generously . . . whatever you can afford." And some of the clergy might call attention to the Old Testament conception of a tithe or one-tenth of one's income as an ideal proportion to give to the Church.

Most of us have been disappointed in these two standards. The first results in a foggy conception on the part of the layman regarding his obligations. The second is inadequate for our generation because the old Jewish tithe covered educational, charitable, and religious needs, while those items are separated in our own day. Mr. Jones pays taxes for education, gives to charity, and wants to give to the Church. But what proportion of his income should a minimum pledge to the Church be?

A parish might not realize the presence of Mr. Jones till it is knee-deep in debt or behind in missionary giving and anxious that every member should do his part to meet expenses. Our own parish of St. Paul's, Jackson, Mich., was $2,000 behind in running expenses in the summer of 1935. As the rector was away and as the summer was warm I had a chance to talk leisurely with some of our vestrymen, to peruse items in Church magazines about parish finance, and to work out some plan of proportionate giving midway between the "Give liberally" slogan and the "tithe" of the Bible.

One day while I was meditating over the Scriptures, the following plan slowly formed itself in my mind. Why not a half a tithe as a normal amount to give to the Church and a tenth of a tithe as a minimum? Thus the following figures arranged themselves before me:

5% to the Church for a family of 1 or 2
4% to the Church for a family of 3
3% to the Church for a family of 4
2% to the Church for a family of 5
1% to the Church for larger families

What would Mr. Jones say to this plan if he popped the question, "What ought I to give to the Church?" I began seeking out Mr. Jones in the persons of several of our Church members who were already giving liberally. Surprisingly enough they liked the simplicity and fairness of the plan as well as its graduated scale for different sized families.

In September, 1935, at the first fall vestry meeting, the rector asked me to present this plan as a means of obtaining larger pledges from those who were already giving to the Church. In proposing this to the vestry I stated that the rector and I, as curate, were going to use this as our standard of giving. One or two vestrymen stated that this plan of proportionate giving could not be advocated openly in the parish unless the vestrymen followed the clergy and were willing to give adequate percentages of their incomes. Finally each vestryman voted to raise his personal pledge and give according to a definite plan. No canvass was arranged as we had decided to postpone the regular parish visits till spring but a careful letter was sent out stating the actual needs of the parish and asking every wage earner to use this graduated scale of giving when considering his pledge. The letter was signed by all the vestrymen and the request was to use this plan of giving for 13 weeks or the three months of October, November, and December, 1935.

The returns of the letters were surprising! Seventy-five people out of the 350 families pledging agreed to raise the amount they were giving. In a few weeks' time $1,200 was pledged from these 75 people in addition to their former pledges and in addition to all other pledges to the parish. It was interesting to look over the "returns." People began to see their present giving had been inadequate as compared to this proportionate scale. A man who was giving 50 cts. per week raised his pledge to $1.50. A vestryman who was giving $2.00 per week changed the amount to $3.00. One elderly woman who had a pledge of $3.00 per week took the plan seriously and pledged $12 each Sunday. There were many increases among the "25 ct. givers" ranging from 50 cts. to $1.25. Pledges to general Church were increased as well as parish pledges.

In January, 1936, we wrote letters to all these people thanking them for their fine support and asking that they continue giving in the same fashion. Three quarters of them agreed to do so.

WHEN our next annual canvass was held, we planned to use the proportionate giving scheme again but in my own mind it needed revision. It was easier for large incomes to fit into the plan than the smaller ones. After a good deal of thought and prayer I settled on this revised plan as more suitable to our people than the first. On the rector's special circular and on the back of every pledge card the following plan could be seen:

For incomes over $2,500 per year:

5% for 1 or 2 in family
4% for 3 members in family
3% for 4 members in family
2% for 5 members in family
1% for larger families

For incomes from $2,500 to $1,200 per year:

4% for 1 or 2 in family
3% for 3 in family
2% for 4 in family
1% for larger families

For incomes under $1,200 per year:

3% for 1 or 2 in family
2% for 3 in family
1% for larger families

Some of our canvassers used this plan to better advantage than others and we found that many people commented on the fairness and the accuracy of the plan, particularly when they had other social and charitable obligations to meet. We were not able to tell just what percentages of increases resulted. However, one thing is clear—in September, 1935, we were $2,000 in debt; in January, 1936, we had lowered that amount to $800. During the year of 1936 we had another $800 worth of unforeseen repairs that had not been figured in the parish budget. This $1,600 was completely cleared up and in January, 1937, we had a slight balance with our running expenses completely cleared up. Thus in 15 months almost

(Continued on page 266)

Seisen Ryo

The Japanese Brotherhood of St. Andrew's New Leadership Training Camp

By the Rt. Rev. John T. Dallas, D.D.

Bishop of New Hampshire

IT HAPPENED on July 24th, the sixth Sunday after Trinity, on Mount Yatsugatake in the village of Kiyosato, Yamanashi prefecture; all of which means that it was in the diocese of the Presiding Bishop of the Japanese Church (Nippon Seikokwai), the Most Rev. Samuel Heaslett. The service of dedication was held in the main building of the camp, which looks out across a wide valley at the foothills of the Southern Japanese Alps with Mount Fuji in command of the whole situation. The setting aside of the camp in such surroundings was an experience not to be forgotten by any of the many friends present.

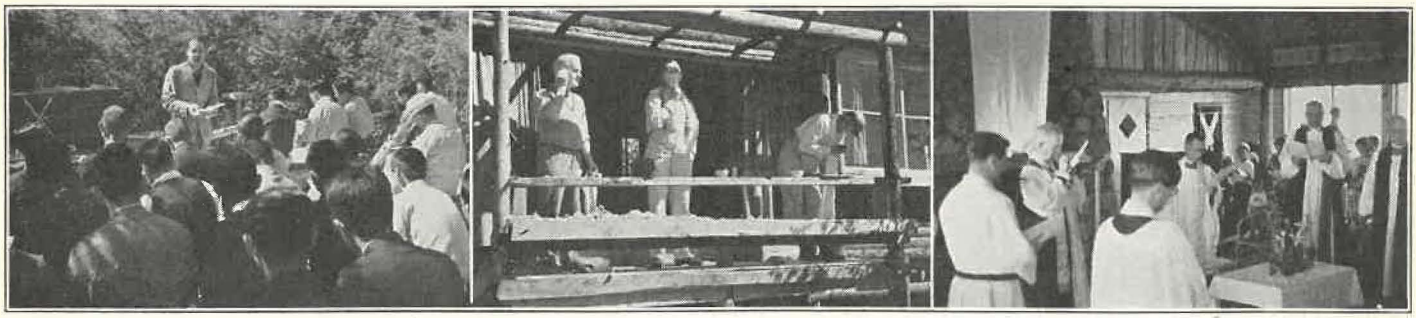
The Brotherhood of St. Andrew in Japan needs no introduction to the readers of THE LIVING CHURCH. Nor do Prof. Paul Rusch and his devotion to the Brotherhood need any comment. The BSA in Japan and Professor Rusch are almost synonymous. For all the members of the BSA in the world and especially for Professor Rusch, was Sunday, July 24th, a memorable occasion. The supporters and friends of this movement will rejoice when they discover with what labor and under what handicaps the opening of the camp became possible.

FIRST COMMUNION SERVICE
Bishop Heaslett, primate of the Japanese Church, was celebrant.

Professor Rusch was in Cincinnati at the General Convention. He returned to Tokyo early in the new year. The weeks of his visit to Canada and the United States were spent in raising money. In spite of the lack of popular support, Professor Rusch found enough funds to warrant him cabling to Japan to start work at the campsite. When he reached Japan he discovered that business conditions had slowed up any progress that might have been made—even stopped it—and all through the spring this defeat continued. In June, however, with his handful of loyal workers, Professor Rusch succeeded in building a road from the Kiyosato station to the place where the buildings were to be erected. In his many letters home during these weeks he expressed to his countless friends his happiness at this step toward the completion of the camp.

Then came the rainy season. Apparently from the newspapers it was an unusually severe season. Floods happened in many places. In Kobe, property damage and loss of life have been heavy. Up on Mount Yatsugatake the nature of the soil is such that it holds the water. The flood on the mountain side was in the guise of a morass. It made the new road not only impassable but in long stretches carried it away and made reconstruction necessary. The waters carried away the roadbed, but it served to increase the energy and devotion of the secretaries of the BSA who forgot their white-collar jobs and became laborers in the mud and rocks. The rain served in the same capacity upon Professor Rusch and caused him to take up his residence in the tiny inn at Kiyosato from where he was able to push, to cajole, and to drive the workmen from the village who carried the materials for the construction of the camp buildings. The weather made both man-power and ox-power seem more laborious then ever, especially from the village up the hill to camp, although the lumber which had been cut up on the high mountain was rolled down over a corduroy road to the camp. The rain finally slowed up but not soon enough to prevent the postponement of the opening conference by a week.

The first contingent of those who came to attend the leaders' conference of the BSA came up from the intense heat of Tokyo on Friday, July 22d. The members of this first group were refreshed as hour by hour they were carried farther and farther up through the hills for six hours and were even more exhilarated when the secretaries of the BSA greeted them at the Kiyosato station—a little station, a little village, forests and mountains on every side. Although these delegates had many pieces of baggage, the camp workers took them and a procession set out across the railroad track, into the woods



SCENES AT THE JAPANESE BROTHERHOOD'S NEW SUMMER CAMP
Prof. Karl Bransted of St. Paul's university (left) conducted a daily Church music practice. In the only known photograph of three bishops shaving at once (center) are, left to right, Bishops Heaslett, Mann, and Dallas. A moment in the impressive dedication ceremony of the camp is shown in the third picture.

THE NEW CAMP HOUSE

over the mud of the rebuilt road. Within 40 minutes they arrived and saw what they saw.

The camp building possessed most of its roof and sides. With the exception of the kitchen and an upper room, scaffolding, workmen, debris filled the place. Bishop Heaslett's cabin was more nearly completed but it too lacked windows, fireplace, bath. It was all a mess. It was as unfinished a piece of business as it could possibly be but like the serenity of Mount Fuji across the valley, Paul Rusch with calm and deliberateness told the newcomers to get to work. By dark (supper in the kitchen, *à la Nippon*) progress was evident—the dining room was clear of scaffolding—by bedtime the main room began to look less cluttered—by breakfast time it was evident where the library was to be—by noon the floors were swept—by mid-afternoon the woodwork washed—by 4 the tables were in place and, as clean as a whistle, a secretary in a Palm Beach suit sat down to take registrations. The camp was open—the conference had begun.

LEADERS AND GUESTS OF HONOR

Left to right, around the table at the opening luncheon: Bishop Dallas; Bishop Heaslett; Risho Sato, head of the forestry bureau, who represented the prefectural governor; Bishop Reifsnider of North Kwanto; Dr. Ikuzo, Toyama, head of St. Paul's university; Bishop Nichols of Kyoto; Tsumoru Matsuura, national BSA president; and, with his back to the camera, Bishop Mann of Kyushu.

The conference went to bed on the floor of the big room. At 4 o'clock Sunday morning it was awakened by the hammering of workmen, inside and out. By 6 everyone had washed and shaved by the brookside. By 7 all of them were gathered in the outdoor chapel where the altar stands before a white birch with Mount Fuji away in the background. Bishop Heaslett was the celebrant of the Holy Communion. At 10 o'clock Morning Prayer was sung and Bishop Dallas preached. At noon a stream of people began to appear, villagers, distinguished friends from Tokyo who had come in a special car (six hours), another distinguished group from Karuizawa which had chartered a special car. In the midst of hammering and sawing, this large assembly sat down in the dining room to a dinner which would have done justice to a long-established household.

The service of dedication consisted of a brief introduction said by Bishop Heaslett first, in English. "Brethren, we are met together here to dedicate this camp to the glory of God and the use of the Church. I therefore ask you to join in praise to God for the generosity of those who gave this camp to us; for the self-sacrificing services of the Brotherhood officials; and for all who have in any way assisted in the making of the camp. Let us also pray God that this camp may be used only for high and holy purposes, and that it may be a place of spiritual rest and strength to many generations." The Rev. Dr. P. O. Yamagata, chairman of the National Council of the Church and chaplain general of the Brotherhood, then said the introduction in Japanese. The hymn, "O worship the King," followed, after which verses 9 to 16 of Psalm 119 were read. The Presiding Bishop then said the sentence of dedication in Japanese, "In the faith of our Lord Jesus Christ we dedicate this camp to the glory of God in the name of the Father and of the Son and of the Holy Ghost. Amen." It was followed by the prayer, "Almighty God, the Ruler of the universe, and the Father of all men, bless this camp now completed in Thy name; grant that it may promote Thy glory and the spiritual health of Thy people. May we here learn holy lessons from nature, from Thee, and from each other. Sanctify it, we beseech Thee, as a place where many may quietly seek and find God and dedicate their lives to holy service, through Jesus Christ our Lord." After the prayer, "Lord of all power and might," said by Dr. Yamagata, the assembly said the Lord's Prayer and sang the hymn, "Unshaken as the sacred hills."

THE prayer of dedication of the tablet was most appropriate and was read first in English by Bishop Heaslett and then in Japanese by Dr. Yamagata. The Presiding Bishop's blessing brought the formal dedication service to a close. The appropriateness of the name of the camp is worthy to note. Seisen Ryo means *Pure Spring*. No words could carry greater significance or define better what the BSA stands for in Japan.

AT THE OPENING LUNCHEON

Communism and the CLID

Answers to Questions Asked by the Editor of "The Living Church"

By the Rev. William B. Spofford

Executive Secretary, Church League for Industrial Democracy; Vice-Chairman, American League for Peace and Democracy

WHAT is a Communist?

A. Obviously there are several answers, depending upon what you mean by the question. One is that a Communist is a member of the Communist party in the United States, just as an Episcopalian is a confirmed member of the Protestant Episcopal Church. I would say that nobody had a right to call himself a Communist unless he is a member of the Communist party, any more than a person had a right to call himself an Episcopalian unless he is either a baptized or confirmed member of the Episcopal Church.

If you wish to have a broader definition, then I would say that a Communist is one who believes that goods should be produced for use rather than for profit and should be distributed according to people's needs, with all taking part in the production according to their abilities. A Socialist likewise believes that goods should be produced for use rather than profit, but that distribution should be, not according to needs, but rather according to the ability of each to produce. It is hardly necessary to point out that Communism is an ideal not yet anywhere attained, as visitors to the Soviet Union are constantly reminded by the leaders of that country. They do insist that they have Socialism and hope eventually to have Communism, which is predicated upon the economy of abundance for which they are striving.

2. *Are you a Communist?*

A. I am not a member of the Communist party or any other political party. Since arriving at voting age I have voted for Democrats, Republicans, and Socialists, but never for a Communist.

3. *On what main points do you (a) agree, (b) disagree with Communist doctrine?*

A. It seems to me that to answer this question adequately would require as much space as it would for me to state at what points I agree or disagree with Christian doctrine. The so-called "line" of the Communist party changes from time to time as the world situation changes. At the present time their efforts are bent upon securing concerted action for peace and democracy between those in all lands who wish to avoid the catastrophes of war and Fascism. To this end they have set aside their more ultimate objectives. Being for peace and democracy, and believing that a united front against Fascist aggression is the only way to maintain them, I gladly cooperate with all groups on this program, including the Communists. The day may arrive when they will change their "line." When they do I shall be governed accordingly. Certainly there are reasonable Christian grounds, both theological and philosophical, for opposing Communism in both theory and practice. However it is obviously impossible to deal with them in a brief questionnaire. Suffice it to say that, in my judgment, the pressing job of the moment is to unite with all forces opposed to war and Fascism and it is my conviction that one can unite in an emergency on a minimum program, without anyone involved compromising his basic convictions. In other words I see no reasons why Christians and Communists should not coöperate in the areas where they agree.

4. *Is the American League for Peace and Democracy—(a) a Communist organization? (b) a Communist-dominated organization? (c) a Liberal organization in which Communists have a large measure of control? (d) a Liberal organization in which Communists have little or no control?*

A. It is not. It is not dominated by any political party nor by any group. The chairman is a Christian minister; the vice-chairman is a Christian minister, and at least five others on the national executive board of 15 members are professed Christians. So if there is any dominating group it is the Christian. It does not propagandize for any party or program except its own program which is based upon two simple points: Protect and extend democratic rights in the United States; keep America out of war and keep war out of the world. There are Communists who are members of the league as individuals, and there are two Communists on the national executive board. They are both capable and well-informed men, but their influence in determining the policies and activities of the organization is no greater than that of any other member.

5. *Is the Church League for Industrial Democracy—(a) a Communist organization? (b) a Communist-dominated organization? (c) a Liberal organization in which Communists have a large measure of control? (d) a Liberal organization in which Communists have little or no control?*

A. In reply to (*a*) and (*b*), certainly not. I have been a member of the CLID since it was founded and have been the executive secretary for a dozen years and there is not, as far as I am aware, a single member who is a Communist. In joining the CLID a person pledges himself "to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society." There is no further test for membership, and all shades of political and economic opinion are represented in the membership.

6. *The following statement has been made by Bishop Manning (L. C., September 11, 1937): "According to its chief spokesman, Mr. Spofford, and according to its own recently adopted resolutions, the CLID stands for the abolition of private ownership, for the elimination of all profit in industry or business, for the overthrow of our whole economic system, for the establishment of complete collectivism, and for the attainment of these objectives by 'the necessary political and economic action.'" Does this adequately describe the position of the CLID?*

A. I certainly have no wish to avoid any question. However I do feel justified in seeking to avoid reopening an old controversy. Bishop Manning and others made charges before the last General Convention. These were, I think, adequately answered at the time and widely publicized. There is today peace within the Household of Faith, at least as far as Bishop Manning and the officers of the CLID are concerned. We are friends and we have every desire to remain friends.

7. *Wherein do the programs of the American League for Peace and Democracy and the Church League for Industrial Democracy differ from the Communist program?*

(Continued on page 263)

The Old Catholic Congress

By The Rev. F. J. Bloodgood and the Rev. E. R. Hardy, Jr.

ZURICH is probably known to most Churchmen, if at all, as the city of Zwingli and the most extreme anti-Catholic phases of the Reformation. So it is surprising when one visits it to realize how much the spotless modern town retains of the feeling of its old and Catholic days. The numerous churches whose bells ring long and loud morning and evening, as perhaps they used to ring the Angelus, raise their towers above the river flowing swiftly into the lake; the three patron saints still adorn the city seal. Here Catholic worship was again followed by the successors of Zwingli in 1807. In 1844 the Catholic congregation was given the old Augustinerkirche, since 1596 divided between a warehouse and the city mint. After the Vatican Council the parish voted in 1873, as a tablet on the walls of the church commemorates, "to remain true to all Christian Catholic principles." Shortly afterward it became a part of the *Christkatholische Kirche der Schweiz*. It was in a place, therefore, full of Catholic traditions that the delightful hospitality of the priests and people of the Zurich parish welcomed the 14th international Old Catholic congress this summer.

For Anglicans the Eucharistic worship of the Old Catholics is perhaps the first point of interest in their Church. Since the adoption of the Bonn Declaration of 1932 we have been in full communion with them, so that arrangements were made at the congress services for Anglicans to receive in both kinds, which is not the usual Old Catholic custom. The congress opened at 8:30 Friday morning, August 26th, with a solemn Mass. On Saturday there was a requiem at 7:30, after which the Bishop of Southwark, the Archbishop of Canterbury's representative, celebrated according to the English rite, assisted by Anglican clergy, and with general Communion of members of both Churches. On Sunday the church was crowded with parishioners and visitors for the solemn Mass at 9 at which Dr. Küry, the Swiss Bishop, celebrated, and Bishop Kreuzer of Germany preached. The singing, mainly congregational, could perhaps best be described as a mixture of Bach and plainsong. Its vigor and heartiness made a great impression on the Anglican visitors. It is much to be desired that American Churchmen should worship in Old Catholic churches when traveling in the countries where they exist. The recently published translation of the Dutch, German, and Swiss liturgies makes it easy even for those who do not understand Dutch or German to follow the services.

The sessions on the 26th were devoted to theological discussions on the Word of God and tradition in the Church. Papers by Professors Gaugler and Gilg of the Old Catholic faculty at Bern dealt with the place of tradition in the New Testament and the history of doctrine. In a presentation of the Old Catholic position today, Archbishop Rinkel of Utrecht stressed the duty of Old Catholics to maintain the Catholic tradition in complete loyalty to Scripture (which is the great witness of the divine revelation) and in friendly contact with modern thought. Catholicism needs no liberal Protestant or Barthian emendations. "It is along this road that God is leading us in the present troubled age; whither?—that we may safely and in faith leave in His hands." It was interesting to notice that a large number of laity as well as of clergy remained through a long and at times rather technical session. Among those who contributed to the philosophical part of the discussion was a Roman Catholic lay scholar, Dr. Oskar Bauhofer.

On Saturday, the 27th, the congress discussed the revival of Old Catholic piety in the Roman and Protestant Churches, Pfarrer Vogel of Saarbrücken speaking on the movements for increased Bible study and liturgical devotion in the Roman Church, Pfarrer Heinz of Zurich sketching the various liturgical and High Church movements in continental Protestantism. At the final session after the Mass on Sunday Professor van Riel of Amsterdam spoke carefully chosen words on Church and People; the duty of the Church to the nation is to recognize the God-given character of the national group, to remain the critic of excessive nationalism, and to produce the Christian character of righteousness and love.

On Friday evening a public meeting was held on the subject, The Reunion of Christendom: the Meaning of the Edinburgh Conference. The "auditorium maximum" of the federal technical school, which seats some 500 to 600 people, was filled, and the Boy Scouts who ushered us in had some difficulty in finding places for late-comers in the small balconies. Bishop Küry spoke first, sketching the history of the Faith and Order movement from the Old Catholic point of view. He was followed by the Metropolitan Germanos, who emphasized the desire of the Orthodox Church to take part in all movements for Christian understanding, and the particular sympathy which it finds in the Anglican and Old Catholic Churches. Finally the Bishop of Southwark spoke of the desire for reunion in England and of developments in that country since last summer. The representatives of "friendly Churches," as they were called on the program, presented their greetings at the Saturday morning session. Besides the Anglicans there were others from Churches with whom the Old Catholics have had contacts, though not as yet to the point of intercommunion—several Orthodox delegations, the largest from Rumania, and a young clergyman who came on behalf of the Church of Sweden.

THE SOCIETY of St. Willibrord held its general meeting late Friday afternoon. The English secretary (the Rev. C. B. Moss of St. Boniface college, Warminster) and the Swiss and German secretaries (Pfarrers Flury and Vogel) presented their reports. The main task of the society is to inform Anglicans and Old Catholics about each other and to arrange for contacts between Anglicans and the Old Catholics visiting (or living) in each others' countries. An interesting recent episode was reported from Frankfort, where at the time of the death of Queen Marie of Rumania the Old Catholic priest was called upon, in the absence of the Anglican chaplain, to take part in the memorial service. The Americans present were pleased that several speakers referred to THE LIVING CHURCH as outstanding in the Anglican Church press for its attention to Old Catholic affairs.

The congress banquet was held Sunday noon, and there followed votes of thanks to the local committee and others, and the announcement that the next congress would be held in Holland. Afterward visitors began to drift off, the rest of the afternoon being devoted to the meetings of various organizations and committees. Such of us as were still in Zurich, however, went to the Augustinerkirche again the next morning for the final Mass of the congress, which was also the opening service of the synod of the Church in Switzerland.

Among the results of the congress for Anglican visitors,

the purely personal factors must not be underemphasized. To those of us who had known of the Old Catholics mainly because of their historical and theological importance, it was pleasant to realize that they have their eager young people and their modern parish houses. We must, incidentally, acknowledge the hospitality of the English congregation in Zurich, which gave a reception for the Bishop of Southwark and the rest of the Anglican visitors Saturday evening, and welcomed American priests to its altar on Sunday morning. But it was, of course, the Old Catholics whom we came to see, and the importance of being in communication with those with whom we are in communion was the reason for our coming. We also enjoyed Zurich itself, and one or two personal contacts with the national Protestant Church. Protestantism in this part of Switzerland is firmly established (the ministers teach in the public schools, and are supported by rates), but not unfriendly to the relatively small minorities, of whom the Old Catholics are one.

Our chief thought, however, was of the significance of the occasion itself. Until recently we were in full communion only with those who shared our national and ecclesiastical traditions—the Anglican communion, as we quite properly called it. We felt on this occasion the beginning of that mutual enrichment of Christian traditions of different lands which will, we trust, characterize the finally united Catholic Church. As there is a certain tone to Anglican theology which is English, so there is a certain Germanic tone in theology in the German-speaking countries and Holland, whether it be Protestant, Roman, or Old Catholic. An example of this is the important position given in theological discussions to the idea of the *"Wort Gottes,"* God's self-revelation. We have all profited, of course, from Protestant and Eastern Orthodox thought. But the fulness of Christian fellowship, whether in action or in thought, demands sacramental communion; and to begin to have that beyond the limits of our own particular fragment of Christians is a great joy.

Communism and the CLID

(Continued from page 261)

A. Like question 3 this covers a lot of territory; too much to be answered adequately in a questionnaire.

I. The American League is a secular organization that seeks to rally in a united front all Americans who wish:
   1. to protect and extend democratic rights through:
      (*a*) the right of labor to organize for collective bargaining.
      (*b*) protecting the rights of the Negro and the foreign born.
      (*c*) opposition to conscription of both labor and industry and the regimentation of the press and radio.
   2. Keep America out of war and war out of the world by:
      (*a*) Supporting the nationalization of the manufacture of arms, ammunition, and implements of war, forbidding their export except when ordered by Congress in cases of countries invaded by an aggressor.
      (*b*) Promoting the people's boycott of Japanese goods.
      (*c*) Seeking to remove and prevent restrictions on the access to the governments of China and Spain to our markets, applying regulations to purchases and shipments designed to remove the risk of our becoming involved in war.
      (*d*) A foreign policy based upon the distinction between the aggressors and their victims.
      (*e*) A foreign policy based on the necessity of denying our economic resources to the war-making, treaty-breaking aggressors and opening them up to their victims under conditions designed to remove the risk of our being drawn into war.
      (*f*) A foreign policy based on the necessity of concerted action to quarantine aggressors.

II. The Church League for Industrial Democracy is an organization of the Episcopal Church, composed of approximately 3,000 communicants who have pledged themselves to seek to understand the teachings of Christ and to apply them in their own vocation and activities in relation to the present problems of industrial society. There is no connection whatever between the American League and the Church League for Industrial Democracy. Some of our members are also members of the American League and accept the program above stated. Others approve of parts and disapprove of other parts. CLID members are of course free to join the American League or not as they see fit—or to oppose it if that is their conviction. The proposal was made at the last national meeting of the CLID that we affiliate with the American League. The proposal was overwhelmingly defeated, and as executive secretary I opposed affiliation. I did state however that I personally accepted the program of the American League and asked that I be allowed as an individual to coöperate with the organization. This was voted, and I have since been active in the American League and am at present proud to be the vice-chairman.

III. In regard to the Communist party—it is of course a secular organization, based upon a materialistic philosophy, and for this reason is quite properly opposed by Christians. Their ultimate purpose is so to order society throughout the world that Communism, as defined in my answer to your first question, will be universal. However because of the present world situation, with wars in Spain and China and with the Fascist powers threatening other democratic nations, they have set aside their ultimate objectives in order to join forces in a united front to maintain peace and democracy. Just as a united front, including the Communists, was necessary in China if Japanese aggression was to be resisted (a united front that has received the blessing of Bishop Roots and, I think I am safe in saying, all our missionaries); just as Hitlerism might have been avoided in Germany and democracy maintained if the people had created a united front (as Martin Niemoller told a group of us in Berlin last summer just three days before his arrest); so I believe a united front must be built in the United States if democracy is to be maintained and war avoided. And an effective united front is built not by various groups' stressing their differences, but rather by setting aside their differences and uniting wholeheartedly in a minimum program. The Communists, as far as my experience means anything, are sincere in their desire for a united front and are effective workers for it. Therefore I am happy to join forces with them on this *minimum program for peace and democracy*. When and if they change their "line" (and I do not believe I shall be so innocent as not to know), it is probable that I shall part company with them.

ACKNOWLEDGMENTS

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Anonymous	$10.00
Wm. B. H.	2.50
	$12.50

SAVE THE CHILDREN FUND

Anonymous	$5.00

Publishing in the 90's

By the Rev. Allen Jacobs

Rector of the Church of St. John the Evangelist, Duxbury, Mass.

THE AUTHOR of these reminiscences is a native of Cambridge, Mass. From 1890 to 1894 he commuted to Boston, where he was employed by Houghton, Mifflin and company. Starting out as an office boy, he later was put in charge of the Boston bookstore. On his deciding to enter the ministry, he entered Harvard, getting his degree in three years. In 1901, after being graduated from Episcopal theological school, he was ordained by Bishop Lawrence.

THE 19th CENTURY was near its end, and the publishing world was seeing good days. This brief sketch will of necessity take its viewpoint from one corner of our country, as the writer, then a young high school graduate, tries to recall it.

Like a watch-tower the Massachusetts state house stood above us, crowning Beacon hill. I wonder how many times Oliver Wendell Holmes and Thomas Bailey Aldrich and Margaret Deland must have passed beneath its gilded dome, then turned down the gentle slope of Park street, on the way to their publishers, at "Number Four." The rambling office and book-rooms, fashioned from what still earlier was a capacious private dwelling, were now the headquarters of Houghton, Mifflin and company.

Mr. Houghton took a keen personal interest in the members of his family of writers. This must have been contagious, as was illustrated one morning when the genial "Autocrat" dropped in to announce that it was his 82nd birthday. We were all much excited, and talked about the event for days afterwards.

In one of his poems, as many LIVING CHURCH readers will remember, Dr. Holmes called himself "The Last Leaf"; survivor of the famous group which included Emerson, Hawthorne, Longfellow, Lowell, and Whittier. He soon followed them to the "more stately mansions."

Mr. Aldrich, breezy in manner and jovial in countenance, often came in. Mrs. Deland's *John Ward, Preacher,* had reached a sale of 100,000, and we saw a good deal of her. Kate Douglas Wiggin looked very youthful for one whose *Birds' Christmas Carol* was already everywhere known. Then there was General Lew Wallace, typical of his military title. The chariot race scene from his *Ben Hur* was a favorite recitation on public platforms.

Juniors in the office force arrived daily at half past seven. We did some of the janitor work, brought the mail from the post office, made copies of out-going letters by pressing them into a large book after dampening its blank tissue-leaves. All of us, including the department heads, remained until six. But in summer we closed at five, with a half-day on Saturday. All had a two weeks' vacation with full pay. That was from three dollars a week for the boys who had served less than a year up to 60 a week for veteran chiefs of the several departments: editorial, educational, subscription-selling, and publication. The last-mentioned strove for close association and friendship between publisher and author; and these honors were graciously done by Frank J. Garrison, a son of the famous abolitionist, William Lloyd Garrison.

The firm's motto set a high standard—*"Tout bien ou rien."* Nothing was poorly printed or bound, whether a ponderous dictionary or a "Riverside Literature" booklet. All had to be good—"or nothing." One of the most attractive productions was a beautifully done undenominational hymnal, in a department by itself, and under the supervision of a veteran sales-manager.

Mr. Mifflin spent most of his time at Riverside press, across the river in Cambridge. He came over for the weekly meetings of the partners with the heads of departments (in these modern and more impersonal times, these would be presumably merely "sessions of the board of directors"). Mr. Mifflin had an imposing personality, and seemed always in a hurry. One incident I recall was during the financial "panic" of 1893. I had been promoted to the retail book department, and occasionally substituted as office cashier. One Saturday morning I drew the usual amount from the bank for the weekly office pay-roll. Evidently the bank had asked its customers to go easy in drawing cash. Mr. Mifflin at once called me on the wheezy telephone, and his utterances were dynamic and decisive. The point seemed to be that we ought not to have any surplus change lying around.

He was a good Churchman, and when several years later he saw me, then a theological student, his greeting was effusively cordial. One cannot help liking some temperamental people.

Our firm, like other large publishing houses, went serenely through that financial flurry. None of the 600 employes at the Press was discharged; and the annual custom of raising the salaries of the office force was duly observed.

THE EDITORIAL STAFF occupied the quiet upstairs rooms at Number Four. There was a large safe which appeared to be always crowded with manuscripts, very few of which were typed. How two or three readers could ever hope to get through them all is still a mystery. But those were unhurried times, and the members of the staff had the pleasant feeling that attends a lifetime job.

On that floor one could find also Horace E. Scudder, widely known in the field of letters, and then editor of the *Atlantic Monthly*. His correspondence with authors and hopeful contributors he himself penned in longhand. Other notable editors followed him, including Bliss Perry, who in his delightful book *And Gladly Teach* describes his happy years with the *Atlantic*. The magazine is now under separate ownership, still holding a high place in the periodical world.

Many publishing houses of the 90's have continued in progress and influence, though of course with much change in personnel. Macmillan, Harper, Scribner, Putnam, Little-Brown are as familiar as our homes. In recent years the number of publishers has vastly increased, and their products pour forth in bewildering quantities. When the author of *Ecclesiastes* exclaimed against the endless "making of many books," he was mercifully spared the vision of the future floods of printers' ink. And if perhaps he needed more fresh air in his study then, how much more he would need today!

TRUTHFULNESS is sincerity; it is being in the smallest act what you want people to believe you are. —*Bishop Lloyd.*

BOOKS OF THE DAY

Edited by Elizabeth McCracken

A Long-Awaited and Thrice Valuable Book

PARISH ADMINISTRATION. By Don Frank Fenn. Morehouse-Gorham Co. Pp. 334. $3.50.

HERE is the volume for which many a puzzled young priest has hoped and prayed. It is the work of a successful parish priest who wisely, and modestly, gives the reasons for his success in the prime of life without awaiting the verge of retirement. The variety of his parochial experience adds enormously to the value of his suggestions.

Dr. Fenn has created a book which lives up to its title; it refers specifically to the administration of a parish and not to the operation of a mission. He is definite without sounding dogmatic, detailed without becoming picayunish. He is eager to suggest methods, yet never offers shortcuts or panaceas. Furthermore, the whole volume is characterized by a genuine sense of vocation, a distinct concern for souls, an appreciation of the basic reason for the existence of all parishes.

The book is divided into three parts, dealing respectively with A Priest's Own Work, Organization and Finance, and The Church School. One of the finest chapters is that on planning a parish program, which is a delight to read since the only program of so many clergy is "to end the year without a deficit." It is made clear that true planning implies long rectorships.

Underlying the book are three definite principles: the fundamental necessity of industry, the general rule that the easiest way is the least effective, and the importance of using time to the best advantage. Hence, the volume will have no appeal whatsoever to priests who are lazy, whether mentally or physically.

The rector of the Church of St. Michael and All Angels, Baltimore, Md., has here made readily available the content of courses on parish management which he has given in clergy conferences in various parts of the country. The atmosphere of the lecture remains, and there is no pretense of literary style. Unfortunately, the work is marred throughout by the author's fondness for the unhappy construction of beginning sentences with the word "however."

The author holds a high conception of a rector's position, and never weakens in holding it. He feels that when a new rector is called to a parish he should insist that the resignation of the entire staff be placed in his hands. A curate is the rector's assistant, and not the parish assistant, while the choirmaster "is simply the 'musical hand and mind' of the rector." Similarly in regard to religious instruction: "What is to be taught in the parish rests squarely with the rector and not with the laity. . . . What parishes need is leadership and not a rector who follows the lead of laymen."

This welcome volume has distinct value in three directions. First of all, it will serve the seminaries, for it will probably become required reading in all Church theological schools. Secondly, it will be of great service to the vicar of one or more missions who is suddenly elected rector of a parish. Thirdly, it could prove a fine tonic to any mature rector who is open to new techniques of administration.

A cordial foreword is provided by the Bishop of Colorado, and there is an adequate index. C. RANKIN BARNES.

A Remarkable Book on Latin Christianity

THE MIND OF LATIN CHRISTENDOM. By Edward M. Pickman. Oxford university press. Pp. 738. $5.00.

THIS is a remarkable book which no serious student of early or medieval Church history can afford to miss. It is a penetrating study of thought and life in the Western Roman empire for the century and a quarter from A.D. 375 to 500. This was the period of the great Latin fathers, Ambrose, Jerome, and Augustine, and of their lesser successors such as Cassian, Salvian, Leo, Faustus of Riez, Macrobius, and Martin of Tours; it was also the period of the barbarian invasions and the disintegration of the empire and the consequent challenge to the Church to take up the burden of inheritor and bulwark of civilization.

How the Church met this challenge and the ways in which Christian thought and Christian institutions changed under the pressure of the disruption of the empire and its attendant tribulations is the theme of the book.

After two introductory chapters, six others, each from 80 to 100 pages long, complete the volume. Three deal with developments of institutional life, three with changes of thought. The growth of the temporal power of the episcopate, the increasing respectability and influence of monasticism, and the centralization of authority in the papacy are the themes of the chapters on institutions. The changing attitude toward miracles and the saints, toward the possibility of divine justice in the world, and toward grace and free will are the subjects of the other three. And practically every other phase of fifth century Christianity comes in for some consideration.

The longer of the two introductory chapters is devoted to the thought of Augustine, and throughout the volume his views on the various matters discussed are presented. The extent to which later writers of the fifth century departed from him and why they did so are fully considered.

Augustine indeed is the author's hero. He was "the greatest theologian and possibly the greatest Roman of the empire" (p. 63); he inaugurated "an analysis of man's psychological constitution unparalleled in any previous age" (p. 76); he "marks the highest point which both Rome and Christianity reached" (p. 498); in him, "in a philosophical sense, antiquity ended and modern times began" (p. 102); "it is his thought, more than that of any other since the apostles, which has fertilized Latin Europe and so each of us" (p. 567). "Being a believer in the correctness of the Nicene Creed, he never advocated its revision . . . on the other hand he never alleged that merely because he or others thought it accorded with tradition that it was forever binding. For in this sense Augustine was enough of a biologist—being a scientist in psychology—to recognize that God's revelation had been gradual, that it came through a teaching which had been accumulating for many centuries, and that through grace, which included a wider human experience, future generations were likely to become susceptible to teaching more advanced than any that had been vouchsafed to him or to any other man of his generation. Therefore the Church must be left free . . . to grow in wisdom and understanding" (p. 565).

Those who do not share the author's admiration for Augustine may quarrel with some of his conclusions; but these conclusions are well documented, amply illustrated by quotations long and short from fifth century writers, and presented in an admirably reasonable and objective manner. JAMES A. MULLER.

A Novel Every Christian Should Read

THE GREAT AMERICAN NOVEL—. By Clyde Brion Davis. Farrar & Rinehart. $2.00.

THIS is one novel that every Christian should read, provided he wishes to understand the mentality of the average man in America. In it we have the life of Homer Zigler, third generation of a European immigrant, carefully Americanized product of Buffalo's public schools, taught all the shibboleths but not in the least trained in discrimination. He becomes a newspaper man, goes on believing whatever comes over a leased wire, marries drably, dreams of his glamor girl (an apotheosis of a boyhood sweetheart), hopes some day to write the great American novel, works on papers in Buffalo, Cleveland, Kansas City, San Francisco, and Denver, watches America "progress" for the last 30 years without any understanding of what is corrupting it (or indeed that it is being corrupted), and is flung on the dustheap in his mid-50's by ruthless money-seeking and amoral development of newspaper control and management.

This is one of the most tragic novels published for a long time —vastly more so than any of Mr. Dreiser's heroics. No moral is pointed. None is needed. America stands revealed in all its pathos, a nation with sentiment rather than morals, and with a religion, insofar as it has any religion, utterly irrelevant to its

life. The author is not bitter, nor smart, nor doctrinaire. He simply writes of what he knows, not merely about the world of journalists (and anyone who ever even temporarily has inhabited a newspaper office knows his accurate knowledge of *that*), but of the lives and thought-patterns of the people who depend upon our daily press for culture and opinion. Read this book and let the joke and the tragedy that is the "American mind" move you as it does Mr. Davis to tolerant laughter and a pitying compassion.

BERNARD IDDINGS BELL.

A Vivid and Illuminating Study of Milton

THE MILTONIC SETTING. By E. M. W. Tillyard. Cambridge press (Macmillan). Pp. 204. $2.75.

THE MORE technical essays in this further volume on Milton from the pen of Dr. Tillyard excel in those fields of which he is an admitted master. In discussing, for instance, the genesis of *L'Allegro* and *Il Penseroso,* the nature of Milton's style and visual imagination, or the place of *Paradise Lost* in the history of epic poetry, the author makes the findings of scholarship not only lucid but fascinating.

Dr. Tillyard also makes bold to put Milton in his religious setting. Here again he is stimulating and suggestive—but hardly so convincing. He tries to combat Mr. Middleton Murry's underestimate of Milton by claiming that the latter "reveals in *Lycidas* just that process of rebirth Mr. Murry attributes to Keats" and to Shakespeare. True, all three poets treat of death and of victory over death; but not in the same way. Milton is the apostle of reason who has thought his way through to an intellectual solution of the enigma of life, passionately held and so the stuff of great poetry. But neither in *Hamlet* nor the *Ode to a Nightingale* can one find any statement of an optimistic *Weltanschauung* which the poet has made his own. In them speaks rather the will-to-live —and with what power!

But Milton on the one hand, and Shakespeare and Keats on the other, represent two different kinds of rebirth, and they so wrote different kinds of poetry. This fundamental difference is not merely one of psychological types; it is our inheritance from a remote past. Dr. Tillyard thus rightly goes on to discuss Milton and Primitive Feeling. He makes a comparison with the *Oresteia;* but, as it seems to me, at the wrong points.

The greatness of Aeschylus' trilogy lies not in its primitivity but in the fact that, by utilizing Homeric saga instead of the myth of Dionysus for his story, Aeschylus produced not a ritual *dramaton,* appealing to *mana* and *tabu* complexes, but a human *drama* which still appeals to the will-to-live as informed by reason. The persons of Milton's Trinity have the essential virtues of the Olympians; they are intellectualized and anthropomorphic—as far removed as it is possible for rational theism to go from the *mysterium tremendum et fascinans.*

Finally, the author's interpretation of Milton as a Protestant is based on the assumption that the Puritans were "the most centrally Protestant men," that an orthodox Protestant would be at home in the "beautiful bareness of a Mohammedan mosque," that he would allow no "hindering or mitigating medium between man and God." But surely classical Protestantism, the Protestantism of Luther and Calvin, though in revolt against contemporary interpretations of the priestly function, staked their all on the mediating Christ and the binding message of salvation revealed to fallen man in the Bible. In so far as the Puritans, or Milton, lessened this emphasis, they forfeited the title of Protestant.

These misconceptions detract from the value of Dr. Tillyard's judgments on Milton's place in the history of religious poetry. They in no way affect the book as a whole, which is a vivid and illuminating study of Milton's style and artistic achievement.

T. S. K. SCOTT-CRAIG.

Essays on the Spiritual Life

THE WAY OF PRAISE. By Ælfrida Tillyard. SPCK. Imported by Macmillan. Pp. ix-178. $1.40.

THE AUTHOR has conceived a somewhat original plan for her little essays on the spiritual life, a method which she no doubt adopted in order to justify her colloquial manner of writing. She imagines herself addressing letters to a friend who, religious by temperament, has become skeptical in belief. The first part of the book is devoted to an appeal for the apprehension of God by a soul that is alienated from Him. It includes chapters on the approach to God by way of love and desire, the necessary stages of penitence, the practice of faith, and the discipline of surrender to the guidance of the Holy Spirit. The second part is given to counsels concerning the devout life and contains an excellent chapter on prayer, under the headings of reparation, adoration, and communion. The author only occasionally quotes or names authorities, but her teaching is evidently grounded on the best classical doctrine of the ascetic and mystical life. The book should be useful to persons who have a desire for the devout life, without much knowledge of its ways. MOTHER MARY MAUDE, CSM.

The 1938 Yale Lectures on Preaching

WE PROPHESY IN PART. By Willard L. Sperry. Harpers. Pp. i-ix-200. $2.00.

DEAN SPERRY of the Harvard Divinity school gives us in this brilliant volume the 1938 Lyman Beecher lectures on preaching, delivered at Yale. Spacious in conception, gracious in style, and generous in spirit, they will surely take a prominent place on the long shelf of books on the art of preaching, given originally as lectures at Yale by such masters as Brooks, van Dyke, Gordon, Brown, Jowett, Coffin, Fosdick, Jacks, and Bowie —to name only a few from the dozens of famous lecturers on the Beecher foundation. For dignity of presentation and felicity of speech, none in the series (so far as the reviewer has read) can surpass Dean Sperry's.

Admittedly speaking as a Protestant and yet speaking really for all who know the dreadful but blessed ordeal of preaching God's word to a troubled world, Dr. Sperry discusses several problems which face the contemporary "prophet." Among them are: How far may he assert his individual opinions, rather than those of his Church? What is his attitude on social questions, in the light of Christian faith, prophetic insight, and our unquestionably relative world-order? How far is unconventionality of method an asset or a handicap? These may sound like stilted topics, but when touched by Dr. Sperry they take on new life; and his thinking aloud upon them is the result of a deep acquaintance with the wisdom of the past and a living contact with present conditions.

He says he speaks as a Protestant; and unquestionably he does. But the spirit of traditional Christianity moves through these pages, and those of us who are equally clear in maintaining our Catholicism may be pardoned if we say that much in this grand book convinces us that Dr. Sperry is very Catholic (as well as catholic) in outlook, perhaps *malgré lui.* This short notice has been enthusiastic; but everybody who reads the book will see why, and will share the enthusiasm.

W. NORMAN PITTENGER.

How Much Shall I Give to the Church?

(Continued from page 258)

$3,000 extra was raised in our parish. The parish also increased diocesan and missionary giving the following year.

Since this plan was instituted many clergymen have used it in their regular fall Every Member Canvass. Naturally it can be modified to suit the size of parish or other local circumstances.

In conclusion I would give several suggestions about this plan if it is tried by our churches in the future: (1) The priest and clergy must subscribe to it literally no matter what their other obligations are. (2) A majority of the vestry must agree to the plan and it then can be whole-heartedly recommended to the parish. (3) It should be tried for a period of three months rather than a year. (4) Strict secrecy should be kept about the "returns." (5) Hold up the obligations to missions and general Church. (6) It should be emphasized that these percentages are minimum standards of giving.

Should the Church member give in proportion to his income? Our experience indicates that he should. And for this day and age our parish feels that a sliding scale of from 1 to 5% of one's income is a minimum amount at which to aim.

Reprints of this article in attractive leaflet form may be secured at 5 cts. a copy, or $2.50 a hundred, from THE LIVING CHURCH, 744 North Fourth street, Milwaukee, Wis.

NEWS OF THE CHURCH

Ohio Coadjutor-Elect Honored by Negroes

3,000 Persons of Two Races Attend Mass Meeting Held in Richmond in Tribute to Dr. Tucker

RICHMOND, VA.—A spontaneous outpouring on September 11th of citizens both White and Negro to take part in a Negro mass meeting as tribute to the Rev. Dr. Beverley D. Tucker, Bishop Coadjutor-elect of the diocese of Ohio, made one of the most impressive services ever held in Richmond. Dr. Tucker has been rector of St. Paul's church here since 1923.

The meeting, suggested and planned by the Negroes of Richmond, irrespective of religious affiliation, was held in the city auditorium with an attendance of 3,000, two-thirds of whom were White.

Intended primarily as an appreciation of Dr. Tucker's work on the Virginia interracial commission and his influence and leadership in bringing the two races into closer bonds of mutual friendliness and understanding, it developed into a still wider field of appreciation of his work and influence in the religious life of the city as a whole.

The meeting lasted for two hours while short addresses of affection and good wishes were made by nearly 30 speakers, Negro and White, including civic and educational leaders—and the pastors of both Negro and White congregations.

MANY SPEAK OF GRATITUDE

The pastors of two Roman Catholic parishes, of the oldest Jewish synagogue, and of leading congregations of every Protestant denomination in the city expressed, each in his own way, a feeling of gratitude for Dr. Tucker's life and influence in Richmond and a prayer for God's blessing upon him in his new work.

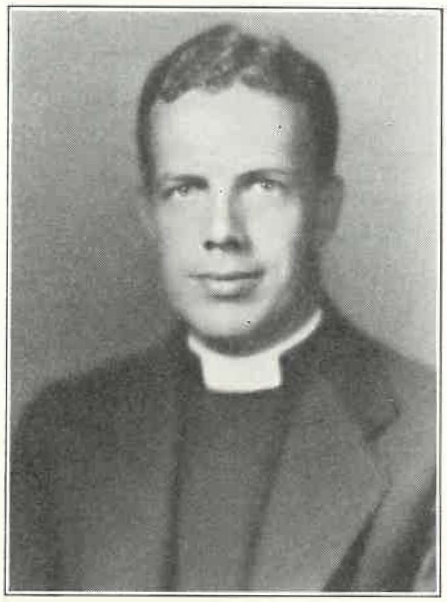
Music was furnished by a vested Negro choir of 300, who sang their own Negro spirituals and led in the singing of familiar hymns.

The Rev. Dr. Churchill J. Gibson, rector of St. James' church, presided and introduced the speakers, and at the close Dr. Tucker made a brief address and pronounced the benediction.

Bishop Fiske Ill

OGUNQUIT, ME.—Bishop Fiske, retired, will be unable to attend the consecration of the Rev. Malcolm Peabody, Coadjutor-elect of Central New York. Suffering from low blood pressure, he was recently confined to bed at his summer home here.

His condition, he said, is "not serious," and he expected to be allowed to be up on September 18th. However, he has been forbidden to work or travel for six weeks.



NEW KENYON CHAPLAIN

One of the youngest men ever to occupy the post of chaplain of Kenyon college, the Rev. Thomas V. Barrett comes to Kenyon in the 100th anniversary year of the founding of Bexley hall, the theological seminary of the college. Enrolment this year is 300, the full capacity.
(Gilbert J. Vincent Photo.)

Book on Northwest Province Deaf Work Being Assembled by Miss Margaret Densmore

RED WING, MINN.—A book on the work for the deaf being done in the province of the Northwest is being assembled by Miss Margaret Densmore, educational secretary of the Woman's Auxiliary of the province. The Rev. Homer E. Grace of Denver, Colo., missioner for the Sixth province, is providing material.

Mrs. Clinton B. Schoppe of Omaha has done a unique work in connection with deaf mission work. Not a mute herself, she has succeeded in making herself indispensable to the deaf people of All Souls' mission in that city. Her work is receiving national recognition.

A few years ago she inaugurated a method by which the members of the deaf mission could have a part in the regular services of our great feast days. At Trinity cathedral, Omaha, on such days as Christmas and Easter, she, together with an interpreter, conveys the services being held at the cathedral, step by step, to the members of the deaf mission, segregated in one part of the cathedral.

Prayers for Peace Continue Three Days at Westminster

LONDON—Westminster abbey was open for continuous prayer for peace from 8 A.M. September 15th to 8 A.M. September 18th, in view of the gravity of the European crisis.

Connecticut to Have Anglican Day School

St. John's, Bridgeport, Organizes First Episcopal Institution of the Kind in State

BRIDGEPORT, CONN.—The first Episcopal parochial school in Connecticut —St. John's day school—opens here late in September to "impart to children beginning their education, individual care and attention not possible in our city schools."

The aims of the school were announced by the Rev. Frederick Lehrle Barry, rector and sponsor of the school. He said:

"Careful training will be given in grade subjects which will enable the child to attain a high standard of proficiency. It has been found that the best progress in these subjects is made in a cheerful, friendly atmosphere free from the strain and crowded condition often prevalent in our public schools.

"St. John's is a project of St. John's church. There is positively no effort made to influence the children in the life of this particular church. We do emphasize the fundamental ethics of Christian living according to the child's capacity to receive it.

"Conditions now prevalent reveal the necessity of religious training education for children in addition to public school education," Mr. Barry said. "St. John's will attempt to supply that need."

Anglican Church Lent to Greeks for Orthodox Marriage Ceremony

EXCELSIOR SPRINGS, MO.—A marriage ceremony of the Greek Orthodox Church was performed in St. Luke's church here on September 4th. There is no Greek Orthodox church in Excelsior Springs, and so the Rev. John Vassiliades asked for permission to use St. Luke's. The Rev. Horton I. French, rector, readily granted it.

Fr. Vassiliades, a friend of Bishop Spencer and a strong advocate of the closest possible coöperation between the Greek Orthodox and the Episcopal Churches, is pastor of the Hellenic Orthodox church in Kansas City.

Dr. Sheerin Appears Before Staff

NEW YORK—The Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, on September 8th made his first formal appearance before the staff of the Church missions house at a meeting. The Presiding Bishop introduced the new second vice-president.

Dr. Sheerin, who has been at work in the Church missions house since his return from England in mid-summer, left here September 10th for clergy conferences in Connecticut, Rochester, and Michigan.

Hold BSA Conference Despite Difficulties

Camp Seisen Ryo, Tokyo, Carries on in Face of Storm and Flood; 103 Students Brought Together

By Paul Rusch

Tokyo—Few of the summer leadership training conferences ever held in any part of the Anglican communion have had to cope with so many momentous difficulties as have those of the Brotherhood of St. Andrew in Japan this summer. The leaders were prepared for many obstacles to be met in the face of the Far Eastern crisis, but they were totally unprepared to cope with weeks of storms and floods. However, with but one week's postponement, the new leadership training camp, Seisen Ryo, was opened July 23d in one of the loveliest mountain sections of all Japan.

Aside from the several hundred special guests for the formal dedication on July 24th, the young Japanese Brotherhood's seventh annual leadership conference for college and early business-age young men brought together 103 full and part-time members from every part of the empire including Formosa and Korea, as well as 15 men from the United States, England, and Ireland. Bishop Dallas of New Hampshire and George I. Reid, a student of Holderness school, Plymouth, N. H., traveled approximately 10,000 miles across America and the Pacific to attend the summer camp program.

In the three weeks the new camp has been functioning 1,000 persons have visited it, and the camp has been receiving much notice in the newspapers of the country since its dedication.

This account is being written in the final days of the Brotherhood's annual two weeks' camp for boys. Some 70 middle school boys are in camp from nine of the ten dioceses of the Japanese Church.

PHILOSOPHY OF LIFE COURSE

The Rev. Prof. William Enkichi Kan led a brilliant study course for the older conference based on building a personal Christian philosophy of life. The Rev. Shukichi Nobuoka, rector of St. Andrew's church, Matsuyama on Shokoku island, was conference chaplain. The Bishops of South Tokyo, North Kwanto, Kyoto, Kyushu, and New Hampshire, as well as many of the leading clergy and laity of the Church in Asia participated in various parts of the program. Dr. Shigeharu Kimura, formerly head of St. Paul's university, now professor of Japanese civilization at the University of Hawaii, returned to Japan in time to attend the camp.

Among the leaders for the boys' camp were the Rev. Kazuo Nishikawa, chaplain of St. Agnes' school, Kyoto; Tadao Kaneko, Seichi Takuma, and Shogo Sekiguchi, BSA secretaries; Noboru Watanabe, Ichiro Nakagawa, Reiichi Yamamoto, Junji Uematsu, Nobumoto Takuma, and Yoshio Kaneko, all college leaders of the Brotherhood movement; John Ogura, a prominent layman of Kyoto; and Bishop Dallas of New Hampshire. The ways and teachings of the Church in a boys' life was the central study and discussion course followed in the two weeks' camp for boys.

BISHOP DALLAS ADDRESSES BSA

Bishop Dallas is shown addressing the Brotherhood of St. Andrew's leadership training camp at Seisen Ryo, near Tokyo. Standing on the Bishop's right is Tadao Kaneko, acting as interpreter.

A feature of both conferences was the excellence of the sung services. Karl Branstad, assisted by Reiichi Yamamoto, a graduate of St. Paul's university, and Kazuo Yanagihara of Doshisha university, conducted daily Church music rehearsals.

BISHOP DALLAS INTERVIEWED

In an interview with Bishop Dallas, a veteran of numerous Church conferences in America, the writer was told:

"The conference which the Brotherhood of St. Andrew held for leaders of the chapters of the Brotherhood in various parts of Japan presented a program which ought to be studied carefully by all those who are interested in work among young people. . . .

"Young people's conferences and college student conferences in the United States have developed programs which have grown out of long experience on the part of the committees which conduct them. There may be fundamental differences in the background and traditions of the Church at home and abroad which will account for the differences in the programs."

The actual schedule for a day at the Japanese BSA leadership conference was:

6:30 A.M., rising bugle.
7:00 A.M., Holy Communion.
8:00 A.M., breakfast.
8:45 A.M., choir practice.
9:30 A.M., conference study course, Christian Philosophy of Life.
10:20 A.M., interval.
10:30 A.M., chapter discussion groups.
12:00 NOON, luncheon followed by 20 minutes' singing practice.
1:00 P.M., quiet hour.
2:00 P.M., assigned work and recreation.
5:00 P.M., bath hour.
5:40 P.M., Evensong.
6:00 P.M., supper.
8:30 P.M., campfire, ending with chaplain's meditations.

"It will be noted," said Bishop Dallas, "that as far as the skeleton program of getting up, the Holy Communion, recreation, and social life is concerned, there is no divergence from the timetable of an American conference. The two things which stand out in this Japanese scheme is that only one course of lectures was offered and discussed, and that by way of the musical services was the theology and teaching of the Church deepened in the lives of some and imparted to others."

Confident Advance Is Called for by Bishop

Vermont Diocesan Tells Churchmen Church Has Spiritual Resources to Meet Challenge of Future

Rock Point, Vt.—In a stirring call for a confident advance, Bishop Van Dyck assured Churchmen from all over the diocese of Vermont that the Church has spiritual resources great enough to meet the challenge of the tasks ahead. The audience had gathered here on September 4th at the Chapel of the Transfiguration for the annual diocesan rally.

Over-discouragement, the Bishop pointed out, has taken the place of the overconfidence which was so characteristic of the immediate past.

Music was furnished by the choir of St. Paul's. Following the luncheon, which was served by the girls of the Church mission house, the Rev. Charles F. Whiston spoke on the tragedy of China. He has recently returned from China.

Picturing the poverty and hardship which is the daily lot of the majority of the Chinese, Mr. Whiston noted that child labor is seen there in its worst form. Millions of mothers and children, he said, work under intolerable conditions in the factories of China, receiving almost nothing in wages, and the civilization of the Christian West is largely responsible for this condition.

COPY PROGRESSIVE CIVILIZATION

Chinese and Japanese alike, he explained, have endeavored to copy the progressive civilization of the great nations of the world and emulate their industrial greed and ruthless methods of competition. Western industries in China go tax free; only struggling Chinese industries stagger under a confiscatory tax.

The immigration problem, too, has worked to China's disadvantage, he noted. When the great nations of the world closed their doors to the Japanese immigration, Japan turned toward China as an outlet for its industrial produce. Japan copied the Christian nations in building a great army and navy to protect its industries, and now is using them to open markets.

The challenge to Christian nations today, Mr. Whiston asserted, is to adopt a Christian attitude toward the Yellow race. Exploitation must cease, and the sharing of advantages must begin.

In concluding, Mr. Whiston stated that Communists must not be the only ones concerned with the underprivileged. The greater and fuller gifts of the Church should be shared with China and Japan, not only for the sake of those nations, but also for the peace and security of the world.

Omaha Dean Addresses Methodists

Omaha, Nebr.—The Very Rev. Stephen E. McGinley, dean of Trinity cathedral here, delivered a 30-minute devotional talk at the opening meeting in this city on September 7th of the Methodist ministerial union. Four hundred ministers attended.

Seek Surplus Wheat for Spain's Children

Appeal for Aid in Feeding Refugees on Both Sides of Civil War Made by American Friends Committee

PHILADELPHIA (RNS)—The American Friends service committee and the Church of the Brethren are issuing an appeal to farmers to give part of their surplus wheat crop for child-feeding on both sides in the Spanish civil war. The appeal points out that some refugees in Spain are rationed to a poor slice of bread a day.

"It is a sad reflection on world conditions that millions of people should be starving for bread in a year of bumper wheat crops," the appeal states. "Here in America, we are embarrassed with an over-production of wheat that forces our farmers to take low prices while in other parts of the world wheat cannot be bought at any price. Worth about 75 cts. a bushel here, wheat has been costing us $1.47 in London and $2.25 by the time it is delivered in Spain.

"In these days of reduced incomes it is good to be able to ask for something of which there is a super-abundance. Appeals are being made through the Churches but many individuals miss the message."

Any farmer who can offer wheat or other non-perishable food products should send a postcard to the American Friends service committee, 20 South 12th street, Philadelphia, the appeal adds. The quantity available should be stated. The committee will make arrangements to collect it or give instructions for shipping it.

Four Conferences Held by Newark During September

NEWARK, N. J.—Four conferences were held this month by the diocese of Newark. The young people's conference met September 9th to 11th, followed by the clergy conference September 12th to 14th. On the 14th and 15th there was a city missions conference, and the 17th and 18th were reserved for the laymen's conference.

The largest of these conferences was that of the clergy. Bishop Washburn and Suffragan Bishop Ludlow found more than 100 of the clergy gathered at the center. The Presiding Bishop addressed the group on The Missionary Motive.

The city missions conference drew together those clergymen who spend most of their time as chaplains in institutions such as hospitals, jails, asylums, and alms houses. Among other subjects, they considered Visitation of the Sick, which was presented by the Rev. Paul R. Fish; and Planned Visitation, presented by Canon Dawson.

To Address Chicago W. A.

CHICAGO—Miss Elizabeth Matthews, member of the National Council representing the Woman's Auxiliary, will address the women of the diocese of Chicago on October 6th.

Barroom Becomes Church Through Efforts of YPSL

VADE MECUM, N. C.—Not far from this semi-mountainous conference center there was an old barroom, with a rotten floor, 20 years' accumulation of dirt, and a netty array of cobwebs. Now, no longer a dispensary of spirits, it has been transformed into a house of worship of the Holy Spirit.

A new floor has been laid and a chancel and sanctuary built where once sawdust and a brass rail were the most conspicuous items. The work was done by Vade Mecum's newly organized young people's service league, with Christ church, Cleveland, donating the altar and lectern.

Since this is the only church within a five-mile radius, it is expected that 200 persons can be drawn to the chapel. August 24th the first service was held, and 24 worshipers were present. The Rev. Stratton Lawrence is adviser.

Pence Plan Brings 11 Million Pennies to Chicago Diocese During First 5 Years of Use

CHICAGO—Eleven million pennies—that has been the result of the Bishop's Pence program which on September 18th had its fifth birthday in the diocese of Chicago. In that time, $112,000 has been turned in from the thousands of pence cans in Church homes of the diocese.

"The idea of reviving the practice of saying grace and thanksgiving at mealtimes and at the same time giving very much needed financial assistance to our churches, clergy, and social service institutions, was born in the mind of Bishop Stewart when he was returning from a meeting of the National Council in New York," says a statement by Sylvester A. Lyman, executive secretary of the pence.

"In the five years the plan has proved a great success not only in this diocese but in hundreds of churches and institutions throughout the country where it has been adopted. Over 25,000 persons in this diocese have taken part in the plan. Through this medium many families have been enabled to bring the Church into their homes and to teach their children in a practical and simple manner to be thoughtful of others less fortunate."

The fifth anniversary was celebrated by collecting of pence containers in churches throughout the diocese and the issuance of a leaflet, Prayers Plus Pence, by the Order of Episcopal Pencemen, an organization composed of those working on the program.

Accepts Call to Bruton Parish

WILLIAMSBURG, VA.—The Rev. Francis H. Craighill, Jr., assistant rector of St. Bartholomew's church, New York, has just accepted the call to rectorship of Bruton parish church here, according to an announcement by the vestry of that church. Mr. Craighill, who plans to take up his new work November 1st, will succeed Dr. W. A. R. Goodwin, who resigned earlier this year because of illness.

42 Dioceses Reveal Full Payment to Date

Dr. Franklin's Report Lists Total Expectations Received to Date as 2.7% Better Than Last Year

NEW YORK—One hundred per cent payments of the expectations of the general Church are shown as of September 1st by 42 of the 99 dioceses and districts according to a report made public September 6th by Dr. Lewis B. Franklin, national treasurer. In total amount paid the situation is 2.7% better than last year on the same day.

Total expectations for 1938, according to the report, are $1,506,404. The amount due on expectations to September 1st was $878,735, of which $780,712.83 had been paid.

Dr. Franklin said, in addressing the diocesan and district treasurers:

"I hope you all had vacations as happy and helpful as the one from which I have today returned. After a hot July spent mostly in the office the August weather in Connecticut was delightful.

". . . In spite of the usual slower collections during the summer months, 42 of our dioceses and districts out of 99 show 100% payments to date after allowing one month for collections and remittance. This compares with 44 dioceses in the 100% class last year.

"In total amount paid, we are ahead of last year as the records shows 88.8% paid to date as compared with 86.1% paid on the corresponding 1937 date.

"The four months between now and the first of the year are always busy ones. Perhaps some confusion and last-minute difficulty can be avoided if a special effort is made now to bring collections up to date in every parish and mission. It would be a fine idea if this problem could be largely solved before the Every Member Canvass."

Methodist Young People Score Negro Segregation

BOULDER, COLO. (RNS)—Opposition to the segregation of Negroes in the united Methodist Church was expressed by the national conference of Methodist youth in a resolution adopted at its convention here.

While favoring the unification of the three branches of the Methodist Church, the conference said:

"We look with disfavor upon the segregation of the Negro members of the new united Methodist Church. We pledge ourselves to work for a more perfect application of the Christian principles of brotherhood in the new Church than is embodied in the plan of union."

When it was reported that some of the Negro delegates to the conference had been denied service in Boulder restaurants, a committee from the conference visited more than two dozen eating places. They presented the position of the national council, the guiding administrative body of the conference, calling for strict equality among the races. They asked what the restaurateurs proposed to do. Only four agreed that they would serve all delegates without discrimination.

ANOTHER MEMORIAL JUST COMPLETED

This lovely ornate Credence Table has recently been executed by us in our work rooms here, in memory of a faithful parish priest, departed. It is typical of many such lovely memorials which we can suggest and produce, and, incidentally, there is no better way for parish priests to procure necessary equipment than as memorials. Start planning now, and let our designer submit sketches.

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4 Chinese Anglicans Among Madras Group

Conference Delegates to Include First Oriental Diocesan Head and University President

NEW YORK—When the delegates gather at the Madras conference for the decennial meeting of the International missionary council four distinguished Chinese Anglicans will be present—the president of Fukien university, the first Chinese bishop to head a diocese, the examiner of the Hunan provincial civil examinations, and a professor of St. John's university.

Thumbnail biographies of these distinguished Chinese have just been released by the Foreign Missions conference office. They follow, in part:

C. J. LIN

If anyone questions the ability of the Oriental delegates to the Madras meeting to carry their share of the discussions, let him consider C. J. Lin, president of Fukien Christian university, Foochow, China. Dr. Lin has four degrees earned in study in Fukien Christian university, Oberlin college, and Harvard, Columbia, Drew, and Wesleyan universities.

He is the president of the China Christian educational association; chairman of the personnel division (Fukien) Provincial Commission on People's Economic Reconstruction; and a member of the standing committee (Fukien), Provincial Commission on Local Self-Government.

RT. REV. LINDEL TSEN

Bishop Tsen was the first Chinese to have a diocese entirely on his own. Endowed with a keen sense of humor, the ability to think rapidly on his feet, and the power to analyze and weigh issues, he makes a fine presiding officer. In his own diocese in Honan when the Episcopal Church holds sessions or in other assemblies, his presence adds charm to the proceedings.

Bishop Tsen has risen to his present position through efficient service as teacher, minister, and administrator in Chung Hua Sheng Kung Hui—St. James' middle school, Wuhu, where he was headmaster; dean of the cathedral, Anking; and general secretary of the board of missions.

MISS TSENG PAO-SWEN

Miss Tseng Pao-swen's 43 years might suggest that this decennial meeting of the International missionary council is her first. But she helped represent her Church and nation at Jerusalem in 1928. She is an Anglican. Her schooling has included study in the Chekiang normal school, Mary Vaughan high school, Hangchow Blackheath high school, London university, where she received the degree of Bachelor of Science with honors, and Westfield college.

Americans interested in family trees, ancestors who crossed on the *Mayflower* or fought in the Revolutionary war, might ponder Miss Tseng's ancestry. She can trace it back to the philosopher Tseng Tsi, who lived in the sixth century B. C. Her great-grandfather, Marquis Tseng Kuo-fan, was a scholar, statesman, and soldier. Her grandfather was a noted mathematician; and her father, an essayist and poet.

Miss Tseng, who is examiner of the Hunan provincial civil examinations and founder and principal of Fang girls' collegiate school at Changsha, is also the author of a novel, *The Crossway,* and of a volume entitled *Experiment in Personal Religion.* She is a member of the youth and religion team of China.

Y. Y. TSU

College professor, author, lecturer, director of student religious activities, secretary of an interdenominational Christian organization, promoter of Church union, master extraordinary of the English language and husband of "one of the Huey girls," this 51-year-old Oriental always looks as though he were a young chap of 30 who had just stepped out of a band box.

Columbia university conferred the degrees of Master of Arts and Doctor of Philosophy on Dr. Tsu. From 1933 to 1934 he was visiting lecturer at the Pacific school of religion in Berkeley, Calif. At present he is professor of sociology, chaplain, and secretary for alumni at St. John's university in Shanghai.

Japan Sends Three Anglicans

TOKYO—Bishop Sasaki of Mid-Japan, Bishop Mann of Kyushu, and the Rev. S. Murao of this city will represent the Nippon Seikokwai (the Holy Catholic Church in Japan) at the Madras conference. November 10th they plan to sail from Tokyo.

Kin of Daniel Boone Plans to Enter Anglican Ministry

CHICAGO—Seeing greater opportunities for service in the Church than in business, C. Daniel Boone, descendent of the famous early American frontiersman, is resigning a responsible position as a "trouble shooter" at the First National bank here to enter the ministry. He will enter Episcopal theological seminary at Cambridge late this month to begin a three-year course.

A graduate of the University of Chicago, Mr. Boone has met with marked success in the business world. He is a member of St. Paul's church, Kenwood, of which the Rev. F. C. Benson Belliss is rector.

Dallas Rector Marks 10th Year

DALLAS, TEX.—The Rev. L. Valentine Lee, rector of the Church of the Incarnation here, recently marked his 10th anniversary with his present church.

"It has been a grand decade," he said. "I feel I have been tried and tested many times over. I feel also that God Himself very definitely has had it in His plan for me to remain with you through these years. I have learned many things from you."

Opening Services Held in Repaired Omaha Cathedral

OMAHA, NEBR.—A $10,000 summer program of repairs having been completed, Trinity cathedral here held its opening services September 11th in the main body of the building. Summer services were held in a new chapel in the crypt. The Very Rev. Stephen E. McGinley, dean, preached the sermon.

In the Holy Communion service, he was assisted by the Rev. George St. G. Tyner, this being the first service of Mr. Tyner in the restored cathedral after a summer spent in Canada. The dean had spent a part of the summer in Connecticut.

Albert Sand, the newly appointed organist and choirmaster, played his first service on the cathedral organ. He replaced the late Ben Stanley, who died just before Easter.

Because of the renewed interest of the congregation in the beautified church building, a beautified church made possible by their generosity, Dean McGinley is looking forward to a greater year at Trinity cathedral.

Racial Prejudice Not Believed in by Italian-Americans, Leader Says

WEBSTER, MASS. (RNS)—Despite racial restrictions against Jews in Italy, Italian-American citizens "disbelieve in racial prejudice and racial priority rights," declared Stefano Miele, of New York, national supreme venerable of the Sons of Italy, at the 26th annual state convention of the organization here.

In a stirring address, Mr. Miele told the delegates and visitors that "we are all children of the same God, and we fervently desire to live and work side by side with men and women of all races in peace and friendship and spirit of brotherhood."

Enrolment Records Broken

GENEVA, N. Y.—The combined enrolment records at Hobart and William Smith colleges were broken September 12th, as registration of students neared completion. A total of 538 students had registered or were expected to register, the total being 11 more than the all-time high set last year.

Evanston Church Relieving Diocese of Parish's Debt

EVANSTON, ILL.—One of the first parishes in the diocese of Chicago to take definite steps to relieve the Bishop of the diocesan debt load is St. Matthew's, Evanston.

A campaign has been launched for raising $35,000, of which amount $25,000 is included in the diocesan debt. Preliminary work of the campaign resulted in raising $12,000 of the sum, and the campaign will be carried on vigorously for the next two weeks.

It is planned, according to the Rev. John Heuss, rector of St. Matthew's, to refinance the parish indebtedness, thus relieving the Bishop of the parish's portion of the diocesan debt.

Meeting of Democracy Group Presided Over by Priest Is Met by Organized Opposition

CINCINNATI—Pickets and other organized opposition prevented a meeting in Norwood of the American League for Peace and Democracy. The Rev. Howard Melish, who was in charge of the group meetings, made several futile attempts to secure a hall, and was forced at last to bring the gathering to a private home in another Cincinnati suburb.

Five clergymen of the Baptist, Christian, Presbyterian, Methodist, and Episcopal churches were originally on the list of sponsors. When opposition developed, the Baptist, Presbyterian, and Methodist ministers withdrew their support, leaving only Mr. Melish and the Rev. R. Jarman, of the Evanston Christian church.

It had been planned at first to hold the league meeting in the Eagles' hall. When the contract for the hall was cancelled, Mr. Melish spent half a day vainly trying to secure a place in the Norwood YMCA. Next, arrangements were made to meet in a Norwood hotel.

Converging pickets convinced the hotel proprietor that he should withdraw his consent. Then the Odd Fellows agreed to let the league meet in their hall. Those in attendance moved on, only to have the hall refused because "there were Communists in the crowd."

Finally, the leaders led the group to a private residence in Avondale, where the meeting was held.

Bishop Cross and Dr. Souder to Lead Southern Ohio Conference

CINCINNATI—Bishop Cross of Spokane and the Rev. Dr. E. L. Souder will lead the annual Southern Ohio clergy and laity conference, known as the Old Barn conference, which will be held September 21st to 25th near Lancaster. Bishop Goodwin, Coadjutor of Virginia, who was to address the conference, will be unable to attend.

Bishop Hobson of Southern Ohio is in charge of arrangements for the conference, which will be attended by representatives from every parish and mission in the diocese.

Nebraska Diocesan to Preach His Last Sermon in Omaha Cathedral

OMAHA, NEBR.—Bishop Shayler of Nebraska will preach his last sermon as diocesan at Trinity cathedral here on October 23d. He returned with Mrs. Shayler to Nebraska this month to make a farewell tour of the diocese.

The Bishop announced at the annual council in January that he intended to resign. The resignation will be acted upon by the House of Bishops this fall.

Japanese Missionaries Elect Head

TOKYO—When the fellowship of Christian missionaries in Japan held its second annual conference in Karuizawa, Bishop Mann of Kyushu was elected chairman for the new year.

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NECROLOGY

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FRANK DURANT, PRIEST

BILLINGS, MONT.—The Rev. Frank Durant, 76, who retired in 1932, died here September 7th after a three weeks' illness. September 6th he had suffered a stroke.

Mr. Durant had made his home in Billings since 1932. Retaining an interest in Church affairs after his retirement, he was chaplain of the local Elks' lodge at the time of his death.

Born at St. Johns, New Brunswick, on June 7, 1862, the son of George Durant, he lost his father when 15 years of age. The family then moved to Boston, where Frank Durant earned a living as a cabinet maker. Shortly after this he entered a theological school, under Bishop Brooks. Later he was graduated from Seabury divinity school, then in Faribault, Minn.

In 1893 he was made a deacon by Bishop Graves, and in 1895 Bishop Gilbert ordained him priest. For the next two years he served as field missionary at Chaldron and McCook, Nebr.

In 1897 he moved to Flandreau to take charge of the parish there. Three years later he married Nellie Roberts of Dell Rapids, S. D. In 1903 Mr. Durant removed to Hibbing, Minn.; and from 1909 till 1911 he was head of the Duluth deanery. In 1910 he was a delegate to General Convention.

In 1914 he came to Montana, his first charge being the church in Miles City. In 1917 he moved to Glendive, and in 1925 to Red Lodge.

Mr. Durant is survived by his widow, two sons, four daughters, a sister, and three grandchildren. Funeral services were conducted September 10th at St. Luke's church. Bishop Fox officiated, assisted by the Rev. Charles A. Wilson. Interment was in Mountview cemetery.

HENRY H. MARSDEN, PRIEST

LINCOLN, NEBR.—The Rev. Henry H. Marsden, rector of the Church of the Holy Trinity here, dropped dead in his automobile September 8th. He was found in the car when it did not proceed through traffic after a change of signal lights. Since his wife, two sons, and a daughter are at present in California, the setting of the time of burial has been held up pending their arrival.

Mr. Marsden was returning home alone from a conference of the National Guard 110th medical regiment staff when his death occurred. He was an overseas veteran, having been chaplain of the 148th field artillery, AEF. He had been chaplain of the regiment for several years and had served in that capacity at Camp Ashland, Nebr., this summer.

He was chaplain of American Legion post No. 3, and had been in charge of religious services at the veterans' hospital for a number of years. Lincoln people last saw him in khaki when he headed his post with other officers in the last Memorial day parade through the streets of Lincoln.

Mr. Marsden came to Lincoln in 1931. He was born in Lawrence, Mass., March 5, 1883. From 1910 to 1912 he was vicar of St. Peter's church, Albany, Ore.; rector of St. Bartholomew's parish, Montgomery, Md., from 1912 to 1917; then chaplain of the 148th field artillery from 1917 to 1919. Next he was rector of Trinity parish, Prince George, Md., from 1919 to 1920; curate of St. Paul's church, Baltimore, Md., from 1920 to 1921; then from 1921 to 1923 he was with St. Mary's church, St. Louis, Mo.; and from 1923 to 1931 he was archdeacon of Missouri.

SAMUEL McCOMB, PRIEST

NEW YORK—The Rev. Dr. Samuel McComb, rector of the American Episcopal church in Nice, France, died September 11th in a nursing home in Cheltenham, England. He was 74 years old.

Dr. McComb began his career as a Presbyterian. In 1905 Bishop Lawrence of Massachusetts ordained him deacon, and the next year Bishop McVickar of Rhode Island advanced him to the priesthood.

The Emmanuel movement, a plan for moral treatment of nervous disorders at Emmanuel church, Boston, held Dr. McComb's interest from 1906 to 1916. In this work he was associated with the Rev. Dr. Elwood Worcester. In 1916, however, he became canon of the Cathedral of the Incarnation in Baltimore, Md., where he remained until 1922. Following this, he was for several years professor of pastoral theology at Episcopal theological school, Cambridge, Mass.

Born in Londonderry, Ireland, on January 28, 1864, he studied at Londonderry assembly's college and at Oxford. He held pastorages in Ireland and England before coming to this country.

Religion and Medicine, The Making of the English Bible, Christianity and the Modern Mind, Prayer: What It Is and What It Does, and *The Power of Prayer* are some of the publications of which he was co-author.

His wife died four years ago.

WILLIAM C. PROUT, PRIEST

MIDDLEVILLE, N. Y.—The Rev. William Curtis Prout, oldest priest in years and in seniority of service in the diocese of Albany, died at the rectory of the Church of the Memorial, September 6th. The son of a priest, he was also the brother of a priest and the uncle of two priests and of a sister in St. Anne's order.

Mr. Prout was born at Watange, N. C., January 31, 1848, the son of the Rev. Henry Hedges Prout. He was graduated from the University of North Carolina, studied at Trinity college, and was a graduate of the General theological seminary. He was ordained deacon in 1870 and priest in 1872, by Bishop Doane, and served his entire ministry in the diocese of Albany, retiring on pension in 1934.

The churches he served during his long

ministry were Trinity, Claverack; All Saints', Hudson; St. Paul's free chapel, Troy; Trinity, Granville; Christ church, Schenectady; Herkimer; the Memorial, Middleville; and Trinity, Fairfield. He was for six years assistant secretary of the diocese, then for 54 years its secretary, having thus served at 60 diocesan conventions. He was also assistant secretary of the House of Deputies, General Convention, from 1889 to 1919.

In the absence of Bishop Oldham, the burial service was taken by the Ven. Guy H. Purdy, archdeacon of the diocese, assisted by the Rev. Gordon Lee Kidd, the Rev. F. L. Titus, the Rev. L. Curtis Denny, and the Rev. L. R. Benson. Archdeacon Purdy took the committal, the interment being at Middleville. Fourteen of the diocesan clergy formed a guard of honor from the Church of the Memorial, where the service was attended by a large congregation of townspeople.

WALTER C. WHITAKER, PRIEST

KNOXVILLE, TENN.—The Rev. Dr. Walter Claiborne Whitaker, rector emeritus of St. John's church in this city, died suddenly of a heart attack September 2d, in Hampton, Va., where he had been supplying St. John's church for the summer.

Born in Lenoir, N. C., in 1867, the son of Lucius Fletcher and Rowena Oates Whitaker, he was reared in Montgomery, Ala., where the family moved during his early childhood. He was graduated from Alabama polytechnic institute in 1884 and received the degree of Master of Arts from the same institution in 1891.

Before entering the ministry he was a newspaper reporter in Atlanta. Ordained deacon in 1888 and priest in 1891 by Bishop Wilmer of Alabama, he served successively Holy Innocents', Auburn; Holy Comforter, Montgomery; and Christ church, Tuscaloosa, in Alabama. He became rector of St. Andrew's, Jackson, Miss., in 1901.

In 1905 he went to Trinity church, Asheville, N. C., whence he came in 1907 to St. John's, which he served until 1930. He was rector of the Church of the Advent, Ocean View, Va., from 1930 to 1934; and of Christ church, Bowling Green, Ky., from 1934 to 1936.

Retiring in 1936, he returned to Knoxville to make his home and was elected rector emeritus of St. John's. The honorary degree of Doctor of Divinity was conferred on him in 1909 by the University of the South, of which he was for several years a member of the board of trustees and the board of regents.

Dr. Whitaker was three times a deputy to the General Convention from Alabama, and seven times from Tennessee. He had served on the standing committees of Alabama and Mississippi, on the board of examining chaplains of Mississippi, Tennessee, Southern Virginia, and Kentucky, and as president of the provincial board of examining chaplains in the province of Sewanee. He had also been dean of the convocation of Knoxville in Tennessee and of Tidewater in Southern Virginia.

Surviving Dr. Whitaker are his widow, Mrs. Dorothy French Whitaker, and four children of a former marriage, Dr. Arthur W. Whitaker, Walter C. Whitaker, Jr., Hilary Whitaker, and Mrs. Leland Whitaker.

The morning service in St. John's on September 4th was a memorial to Dr. Whitaker, and the burial office was said in the church that afternoon, with the Rev. Louis C. Melcher, rector, officiating, assisted by the Rev. Messrs. Eugene N. Hopper and Leonard E. Nelson of Knoxville, Lyle G. Kilvington of Cleveland, and Joseph L. Kellermann of Greeneville. Interment was in Woodlawn cemetery, Knoxville.

MRS. FRANCES E. KANAGA

HIGHLAND PARK, MICH.—Mrs. Frances Elaine Kanaga, wife of the Rev. Milton S. Kanaga, rector of St. Alban's church, Highland Park, died at her home on Sep-

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tember 4th, following an illness of long duration. The funeral service was read in St. Alban's church on September 6th by Bishop Creighton, Coadjutor of Michigan, assisted by the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's cathedral, Detroit. Interment was at Oakwood cemetery, Royal Oak.

Mrs. Kanaga was born in Northampton, Ohio. She married Mr. Kanaga in 1914 when he was Protestant chaplain to the public institutions of Cleveland. They had lived in Highland Park for 10 years, with the exception of the period when Mr. Kanaga had charge of Christ church, Flint, 1931 to 1933.

She is survived by her husband; a son, Robert H.; a daughter, Marjorie M.; a foster daughter, Jean Oves; two brothers, Bruce and I. W. Harrington; and two sisters, Mrs. Allen T. Smith and Mrs. James Van Nostrum.

EDWIN LOGAN

PITTSBURGH—Edwin Logan, president of the missionary league of the diocese of Pittsburgh, died August 17th at Shady Side hospital here. He was 83 years old.

Mr. Logan was born in Pittsburgh October 23, 1855, the son of James and Larepta Logan. He was educated in the public schools of this city. August 20, 1889, he was married to May Miller; and to this union were born three children. The children survive their father.

Consecrating his life to his religious convictions, he early became the superintendent of the Sunday school at St. Peter's church. He continued his interest in the religious education of the child throughout his life.

Mr. Logan served on the vestries of St. Peter's church and the Church of the Epiphany. For 61 years he held a layreader's license, and in 1888 he was one of the incorporators of the Laymen's Missionary league.

CHARLES C. WILSON

NEW YORK—Charles Carrol Wilson, for 52 years sexton of St. George's church, Flushing, L. I., died August 25th at Westfield. He was 70 years of age.

He is survived by his sister, Miss Ella Wilson.

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Died

FRENCH, Rev. SAMUEL J., died at Milledgeville, Ga., August 31, 1938. He was the eldest son of the late William Clark and Mary Cornelia Johnson French, and was in the 92d year of his age. Interment was in the churchyard of Christ church, St. Simons island, Brunswick, Ga.

Fr. French was born in Granville, Ohio, April 17, 1847. He was graduated from Kenyon college in 1867 and from the Philadelphia divinity school several years later.

LITTLE, GRACE TYLDEN, at the Hillcrest, 211 South Broad street, Elizabeth, N. J. She was the sister of the Rev. Edward Porter Little.

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ADVERTISERS have received as many as 30 answers to one classified advertisement inserted twice in the columns of THE LIVING CHURCH. You can reach the clergy and the active laymen of the Church most effectively by using the services of this largest and most influential of the Church weeklies.

FOR RENT

Real Estate

ENGLISH COTTAGE, 11 rooms, unusual woodwork, beautiful garden. Adjoins parish church. Belonged to retired priest. Address MISS LOTTIE HASKIN, Richfield Springs, N. Y.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

ALTAR LINENS AND SILK HANGINGS, either made complete or materials furnished. Write for information. Department A, CHURCH SUPPLIES AND EQUIPMENT CO., 2036 East 22d street, Cleveland, Ohio.

FINE IRISH LINEN imported direct from Ireland for vestment and Altar use. Samples free on request. Write MARY FAWCETT COMPANY, Box 146, Plainfield, N. J.

FORTY-EIGHT new black poplin, pleated choir gowns, academic style, $3.75 each. All or part. Write at once. LOUIS J. LINDER, 425-LJ Seventh avenue, New York.

ST. MARY'S EMBROIDERY ROOM. Plain and Embroidered Vestments. Ecclesiastical Embroidery. Address, ST. MARY'S HOSPITAL FOR CHILDREN, 407 West 34th Street, New York City.

POSITIONS WANTED

Organist-Choirmaster

ORGANIST-CHOIRMASTER, English training, fellow Royal College of Organists, desires full time position with adequate salary. Twenty years' experience. Successful with boy and mixed choirs. Excellent clerical references. Box A-314, THE LIVING CHURCH, Milwaukee, Wis.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

INGERSOLL, Rev. RUSSELL R., formerly chaplain of Shattuck School, Faribault, Minn.; to be dean of St. Paul's Pro-Cathedral, Mishawaka, Ind. (N.I.), effective October 1st. Address, 616 Lincoln Way East.

LASHER, Rev. NEWELL A., formerly assistant at St. Luke's Church, Minneapolis, Minn.; is in charge of Trinity Church, Fallon, Nev.

LEHN, Rev. JOHN HENRY, formerly rector of St. John's Church, Ashland, Pa. (Be.); is rector of the Church of the Holy Apostles, St. Clair, and of Christ Church, Frackville, Pa. (Be.). Address, 319 E. Hancock St., St. Clair, Pa.

ORLANDO, Rev. JOSEPH, of Hartford, Conn., is vicar of St. Mark's Church, Tonopah, Nev.

PERRY, Rev. J. DEWOLF, JR., formerly curate at Christ and St. Luke's Church, Norfolk, Va. (S.V.); is in charge of St. Mary of the Harbor, Provincetown, Mass. Address, 198 Bradford St.

ROLAND, Rev. EDWARD L., to be in charge of St. Thomas' Church, Plymouth, Ind. (N.I.), effective October 1st. Address, St. Thomas' Rectory.

SMITH, Rev. SHERRILL B., formerly rector of the Church of the Good Shepherd, East Dedham, Mass.; is rector of Christ Church, Swansea, and in charge of Our Saviour Mission, Somerset, Mass. Address, Box 92, Swansea, Mass.

TRASK, Rev. HOWARD S., deacon, is assistant at Rosebud Mission, with address at Okreek, S. Dak.

NEW ADDRESSES

BRADLEY, Rev. ERNEST P., Bolinas, Marin Co., Calif.

CURRAN, Rev. D. WELLINGTON, formerly 3318 N St., N.W.; Hamilton Courts, 2140 N St., N.W., Washington, D. C.

DIXON, Rev. H. CAMPBELL, formerly R. 2, Box 313B; 216 E. Ormsby Ave., Louisville, Ky.

JUNG, Rev. Dr. G. PHILIP, formerly Arden, N. C.; 3308 W. Garrison Ave., Baltimore, Maryland.

STREET, Rev. Dr. CHARLES L., formerly St. Alban's School, Sycamore, Ill.; 12 E. Scott St., Chicago, Ill.

STUDLEY, Rev. HOBART E., formerly 141 N. 12th St., Newark, N. J.; Philmont, N. Y., Effective September 30th.

DEGREE CONFERRED

INDIANA CENTRAL COLLEGE—The degree of Doctor of Divinity was recently conferred on the Rev. Archibald W. Sidders, of Christ Church, Puyallup, Wash., by Indiana Central college.

MARRIAGE

The Rev. WALTER MCDADE BENNETT, rector of St. Andrew's church, Big Rapids, Mich., was married August 30th to Miss Alline Shindler of Hempstead, Tex. The ceremony was solemnized by the Ven. Charles A. Sumners, archdeacon of Texas, in St. Bartholomew's church, Hempstead. Fr. Stalknecht, rector of the parish, assisted in the celebration of the nuptial Mass.

CHURCH CALENDAR

SEPTEMBER

21. St. Matthew. (Wednesday.)
21, 23, 24. Ember Days.
25. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels. (Thursday.)
30. (Friday.)

OCTOBER

1. (Saturday.)
2. Sixteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
18. St. Luke. (Tuesday.)
23. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude. (Friday.)
30. Twentieth Sunday after Trinity.
31. (Monday.)

CALENDAR OF COMING EVENTS

SEPTEMBER

21-25. Old Barn conference of Southern Ohio.
27. Consecration of Rev. Dr. Henry Disbrow Phillips as Bishop of Southwestern Virginia, Lynchburg.
27-28. Annual convocation of North Dakota, St. Paul's church, Grand Forks.
28. Consecration of the Rev. Dr. Beverley D. Tucker as Coadjutor of Ohio, Richmond, Va.
29. Consecration of the Rev. Dr. Karl Morgan Block as Coadjutor of California, San Francisco; consecration of the Rev. Malcolm E. Peabody as Coadjutor of Central New York, Syracuse.

OCTOBER

4-5. Northwest province synod, Sioux Falls, S. D.
11-13. National Council meeting, New York.
18-20. Midwest province synod, Flint, Mich.
20-21. Washington province synod, Richmond.
25-26. Sewanee province synod, Winston-Salem, N. C.
28. Southwest province synod, Houston, Tex.
31-Nov. 1. Forward Movement Commission, Memphis, Tenn.

NOVEMBER

1-3. House of Bishops, Memphis, Tenn.
6-11. International goodwill congress, San Francisco.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church
46 Que Street, N.W.
Washington, D. C.

REV. A. J. DUBOIS, S.T.B., Rector
Sunday Masses: 7 and 10 A.M.
Daily Masses: 7 A.M. Confessions, Saturday, 7:30 P.M.

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.
Weekday Masses: 7 A.M., Thursdays and Holy Days 7:00 and 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine
Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.
Organ recital, Saturday at 4:30.

The Church of the Ascension
Fifth Avenue at Tenth Street
New York City

REV. DONALD B. ALDRICH, D.D., Rector
SPECIAL SUMMER SERVICES
Sunday Evenings at 8 o'clock
The Rector will preach on
SEVEN STEPS TOWARD GOD
Sundays: 8 A.M., Holy Communion; 11 A.M., Morning Prayer and Sermon.
Daily: 8 A.M., Holy Communion.
THIS CHURCH IS NEVER CLOSED

St. Bartholomew's Church, New York
Park Avenue and 51st Street
REV. G. R. T. SARGENT, D.D., Rector
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. JOHN GASS, D.D., Rector
Sundays: 8. 10, and 11 A.M.
Holy Days: Holy Communion, 10 A.M.

NEW YORK—Continued

St. James' Church, New York
Madison Avenue at 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
Thursdays and Saints' Days
12:00 noon, Holy Communion

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
Sunday Masses, 7, 9, 11 (Sung Mass).
Weekday Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, and 8.

St. Thomas' Church, New York
Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services, 8 A.M. and 11 A.M.
Daily Services: 8:30 A.M. Holy Communion.
Thursdays: 11:00 A.M. Holy Communion.

Trinity Church
Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M. High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

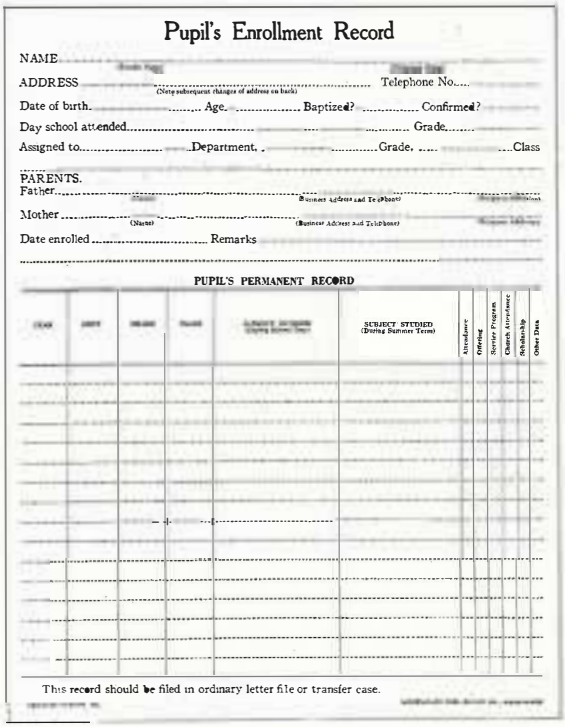
WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

"FIRST AIDS" FOR THE PARISH

Sewanee Record System

This system is the result of several years of study, investigation, and analysis of existing record systems by a special commission appointed by the Department of Religious Education of the Fourth Province. The endeavor was made: (1) To include all the essential facts, and these only. (2) To make the record forms as simple and clear as possible. (3) To make the system flexible, so as to be usable by schools of various sizes and with differing policies as to marking. (4) To reduce to a minimum the number of forms required.


Pupil's Enrollment Record

NAME

ADDRESS ... Telephone No.

(Give subsequent changes of address on back)

Date of birth ... Age ... Baptized? ... Confirmed?

Day school attended ... Grade

Assigned to ... Department ... Grade ... Class

PARENTS.

Father (Name) (Business Address and Telephone)

Mother (Name) (Business Address and Telephone)

Date enrolled ... Remarks

PUPIL'S PERMANENT RECORD

SUBJECT STUDIED (During Summer Term)

Attendance | Offering | Service Program | Church Attendance | Scholarship | Other Data

This record should be filed in ordinary letter file or transfer case.

Sewanee Record System, Form 2

PRICES:

Form

1—Explanatory Card, size 8 x 10 inches. Each, 5 cts.; per dozen, 50 cts.

2—Pupil's Enrollment Record and Permanent Record, on card, 8 x 10 inches. Each, 4 cts.; per dozen, 40 cts.; per hundred, $3.25.

3—Pupil's or Teacher's Annual Record, on card, 8 x 10 inches. Each, 4 cts.; per dozen, 40 cts.; per hundred, $3.25.

4—Pupil's Report Card, size 5½ x 8½ inches. Each, 3 cts.; per dozen, 30 cts.; per hundred, $2.25.

5—Secretary's Record Sheet, on paper, 8 x 10 inches. Each, 2 cts.; per dozen, 20 cts.

6—Class Report Sheet, on paper, 5½ x 7⅛ inches. Blocks of 25, 20 cts. per block.

7—Report of Absentee Officer, on paper, 5½ x 8½ inches. Each. 2 cts.; per dozen, 20 cts.; per hundred, $1.50.

CHURCH SERVICES AND NOTICES

Sunday

Sunday

Church Services and Notices

A blank having a space for each day of the week and the following Sundays, for Services and other notices, printed in red on white heavy paper, size 8¾ x 13½ inches. PRICE, block of 60, 50 cts.

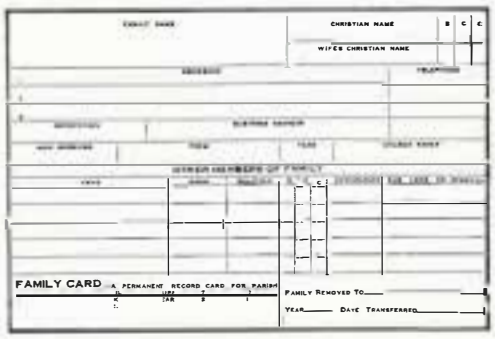
M-G Class Book

A very convenient class book for Church schools, providing for full information on the pupil. Half sheets (wire-stitched on the inside), one page for each Sunday throughout the year, provide space for keeping attendance in school, attendance at Church, Lesson, Conduct, Offering, and books withdrawn from the library, if any. Systematic suggestions are given on the inside back cover for grading the pupils. Heavy green board cover, price, 20 cts. ea.

Parish Record Cards

Cards 4 x 6

PRICE, $1.50 per 100; $6.25 per 500


CHRISTIAN NAME

WIFE'S CHRISTIAN NAME

FAMILY CARD A PERMANENT RECORD CARD FOR PARISH

FAMILY REMOVED TO

YEAR DATE TRANSFERRED

F 1—Family Card (White)

F1—Family Card (White)

Ruled for information relating to the families belonging to the congregation. Size of the card 4 x 6 inches. Uniform in size with cards F 2 and F 3.

F 2—Parishioner's Card (Buff)

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F 3—Church School Pupil (Salmon)

Church School Pupil's Card, ruled for information as to pupils in Church school and their families where the latter are not otherwise connected with the parish. Uniform in style and size with cards F 1 and F 2.

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