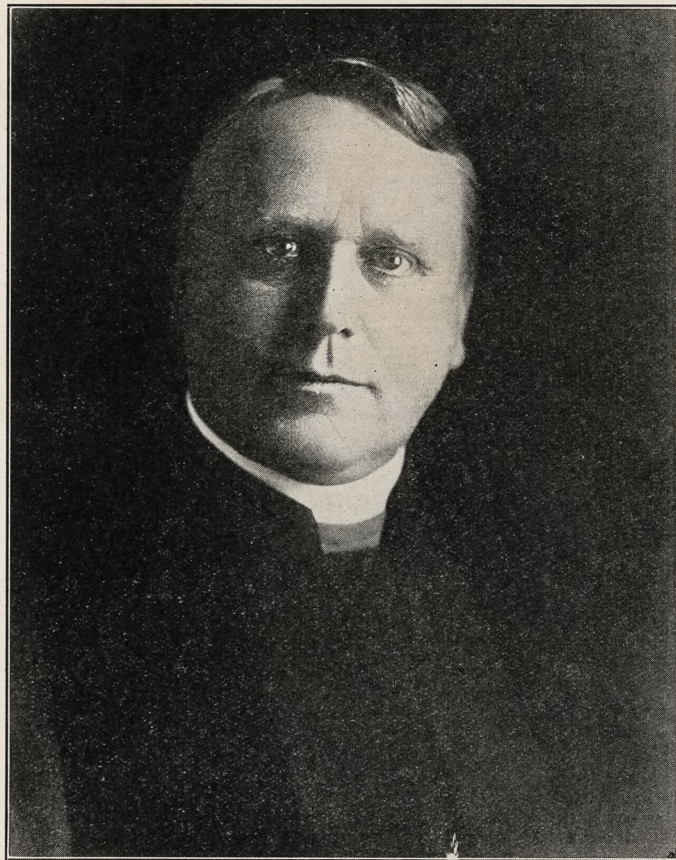


The **WITNESS**

CHICAGO, ILL., AUGUST 16, 1934



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THE WITNESS

A National Paper of the Episcopal Church

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INERTIA

An Editorial by
BISHOP JOHNSON

LIVING happily and joyously is an art and like all other arts it has its technique which one must learn and its preliminary practice which demands patience. If as Carlyle says, "inertia is man's most ignoble vice" then a very large proportion of the population is lacking in nobility. We can see the injurious effects of inertia in planting a garden. All you have to do is to let it alone and it will grow nothing but weeds. Man's soul is very much like the soil. It responds to cultivation but it deteriorates rapidly through neglect.

The prevalent idea that you can produce fruits of the spirit without self-discipline is erroneous. Love, joy and peace which are the fruits of the spirit come only as we labor diligently to cultivate them. It is true that there were no weeds in buffalo grass with which our western plains were carpeted. But as soon as the wagon wheel and the plow broke up this sod then the buffalo grass disappeared and weeds were the penalty of man's inertia. The primitive savage may have been a noble animal but not after he had contacted the white man, whose vices he absorbed and whose virtues he despised.

It is only with great effort that the natural man has received the culture of soul or spirit, for they have been foolishness unto him. So youth finds it hard to accept the discipline necessary to become an artist, a scholar and a saint and few there be who really profit much by an education in which they have not been heartily interested.

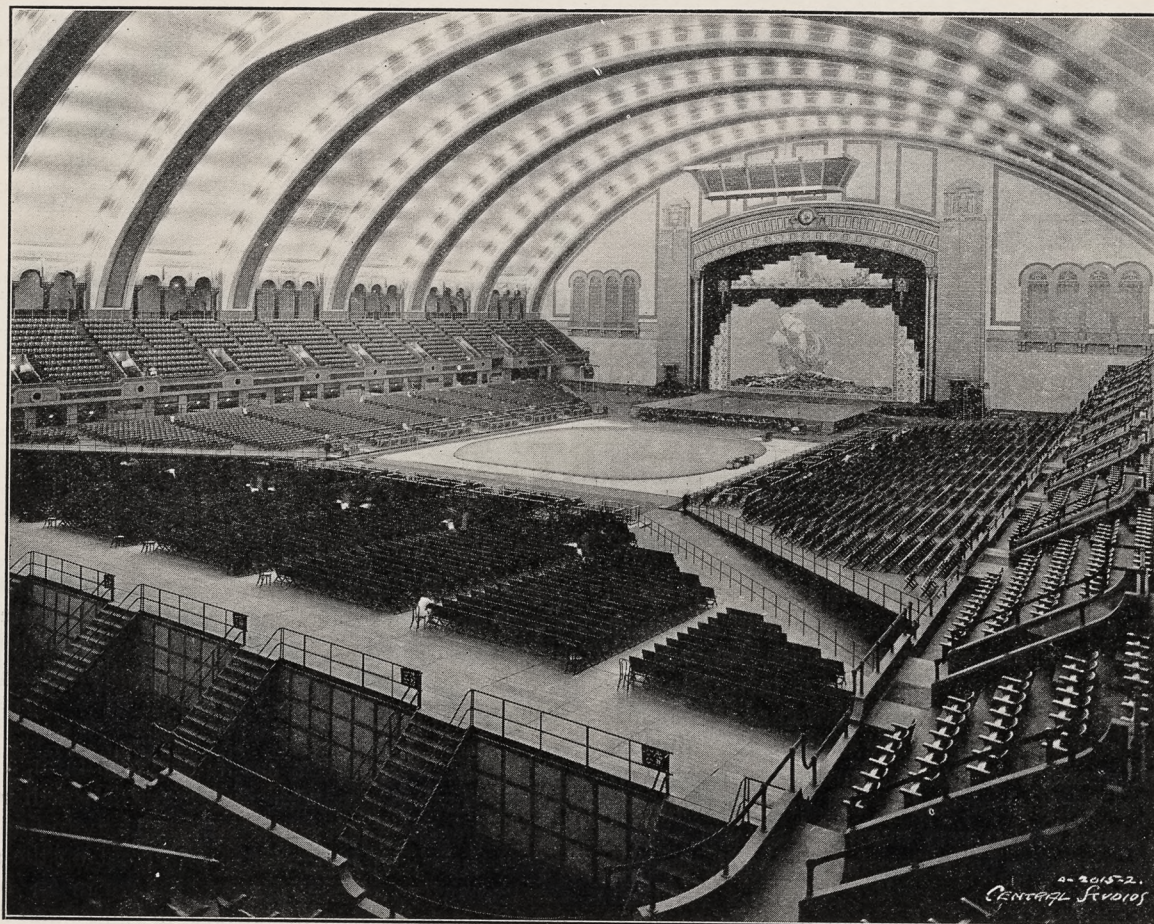
Truly "the Kingdom of God is within us," for in order to appreciate and appropriate the treasures hidden under the surface of things, we must first develop the capacity to seek them. I believe that the Master hit at the root of human progress when He said, "seek and ye shall find." The truth contained in this assertion is basic. The most elemental quality in man is desire. The babe is a creature of desires. The urge for possession lies at the foundation of human effort. "I want this or that" is the motive behind growth. The seed of future qualities must be cultivated or it will bring no fruit to perfection. It is true that science

steps in. Mr. Burbank could not create a potato although he could perfect one. Man did not create those human desires which find their satisfaction only as we pursue them and develop the capacity to cultivate them.

I THINK all progress has its origin in faith, a belief that there is something in life that is worth seeking and a confidence that we have the capacity to find it. It would be foolish for example to set out on the search for knowledge if one did not believe in an orderly world and in an ultimate purpose in causes and effects. It is the same confidence in God's creation which induces us to seek the Kingdom of God and His righteousness. It is true that the results of such effort are not always visible, yet the feeling of security which follows the endeavor is, I believe, not a delusion but a confidence based upon the integrity of God and the purpose of creation.

It was this feeling of the fitness of things which caused Balaam wistfully to say, "may I die the death of the righteous, may my last end be like his." Surely there is no other final purpose which brings its sense of satisfaction than that which was voiced by St. Paul when he said, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

After all I wonder if the flare for discrediting this yearning for righteousness is not due to the tendency to inertia which seeks an excuse for refusing to make the effort necessary to attain the end. Man is prone to be intellectually and spiritually indolent and like all lazy men he sets up a defense mechanism for his failure to labor. It is our tendency to be satisfied with the dole, after we have lived on it for awhile, whether that dole is handed out by God or the state. "Stir up the gift that is in you" is the call to effort. "Take not thy Holy Spirit from me" should be the prayer of those who want to be righteous but find it hard to put forth the energy which is the price of finding truth and goodness, and we blame society, whoever that is, for our own inertia.



THE CONVENTION HALL AT ATLANTIC CITY

CONVENTION ISSUES

Reported by

WILLIAM B. SPOFFORD

IT IS encouraging, to me at least, occasionally to get a note from a Churchman who is aware of what is taking place in these United States. Thus a letter comes from Mr. C. I. Claflin of Buffalo reminding us of the fascist manifestations in various parts of the country, and particularly of the vigilante activities in California. "It is not an academic question whether this General Convention and its successors are to meet in a free or a fascist country. I am not suggesting that Convention itself should add this to its agenda, largely because I think it would be superfluous. Long before Convention our clergy and bishops and lay leaders should have made their position clear. But they have no time to waste. We cannot afford to have it said that we confine ourselves to generalities and ignore facts when they collide with our expressed principles."

Quite right, Mr. Claflin; now, as never before, the Church, expressing itself through General Convention, must decide whether it is to stand for the old order or for the new one that is surely emerging. What's more, if the issue is faced squarely and honestly there will be

a pretty battle at Atlantic City for in that Convention will be some of the most reactionary individuals in the United States and also some of the most progressive. Meanwhile there is comfort in the fact that there are Church leaders who refuse to pussyfoot. Bishop Parsons of California, for instance, is in the lead against the lawless activities of the vigilante organizations of his state; Bishop Freeman of Washington has spoken out on a number of occasions lately in a way that leaves room for no misunderstanding; Bishop McDowell of Alabama and other Church leaders are in the forefront of the fight against the lawlessness in the south—and so one could go on almost indefinitely listing Church men and women who are not only making their positions known on the great social issues of the day, but, what is more encouraging, are doing more than talking about it. Other Church bodies, notably the Methodists and the Congregationalists, have in recent weeks dug right down to the root evil and have announced that the profit system must go if the world is to be saved from chaos. Whether our Church, represented as it is in

General Convention for the most part by the rectors of prosperous parishes and by upper-crust laymen, will have the courage to follow their lead remains to be seen. My own guess is that the House of Bishops, always the more progressive, will act courageously. But if the two Houses run true to form the bishops will find any statement they care to make softened by the more conservative deputies. Whatever the result, certainly this Convention must face the fact that we are in a changing world and I for one hope that we may see beyond the suffering and misery of these present days to the beauty and glory of the new world ahead.

THE unemployed clergy is a matter that greatly concerns the Rev. Sidney H. Dixon of Elkton, Maryland. He reminds us that there are from 400 to 500 clergymen at the moment who have no opportunity to exercise their ministry, with the latest figures showing an additional 480 postulants and 517 candidates for orders. "Each year," he writes, "there are ordained approximately 180 men for whom apparently places can be found only by denying work to men already ordained, many of whom have served the Church faithfully for many years, although they have not yet reached the age of retirement."

He continues: "Every year there is a lot of pious twaddle about the placement of the clergy, but nothing is actually done. Our bishops claim authority to ordain, to appoint clergy to missions, and to nominate to rectorships. Should they not have the responsibility of seeing that all of the clergy have places, and not merely the favorites? Some of them have been preaching much lately about the duty of society and industry to the unemployed, but they seem quite unable or unwilling to solve the more immediate task of setting their own house in order. They enjoy comfortable and honorable positions and we are taught to consider them 'Fathers in God,' and I have a notion—perhaps a foolish one—that it is a father's duty to care and provide for all his children. Has not a bishop a responsibility for all his clergy? Some of our bishops are bragging that they are maintaining salaries (of the favored ones), even while some of their clergy go unemployed. One bishop at least I hear has been honest enough to decline to accept any more candidates, though others continue to ordain men even while telling them they have no places for them.

"There is a commission of the last General Convention 'respecting unemployed clergymen,' but I have never heard of them doing anything. Certainly a Church that is spending millions on cathedrals and whose membership embraces many men and women of wealth ought to be able to employ and provide for all its clergy. Otherwise it ought not to ordain them. The Roman Church does not seem to have any unemployed clergy. She somehow manages to give every priest a modest living and a place to exercise his ministry. The situation requires *action* by the General Convention, and not merely the reappointment of a commission to *consider* the matter year after year without any tangible result. Have our bishops any plan? Or are they

satisfied and pleased with the present unjust, unholy, unrighteous and iniquitous condition? Or merely indifferent? Are they in relation to their priests really *episcopoi*, overseers, chief shepherds, 'Fathers in God'? Or are they hypocrites and believers in and adherents of that system that even a semi-pagan society seems about ready to discard, of 'every man for himself and let the devil take the hindmost'? In the Church today the clergyman seems to be 'the forgotten man.' Let us hope that the General Convention will see that he does not continue to be such."

On this same subject of the placement and the retirement of the clergy, the Rev. George Holbrook of St. Barnabas House, Troy, N. Y., believes that the forced retirement of the clergy at a certain age would work a great hardship and an injustice upon many a clergyman. These clergy forced to retire "would step out from a fair salary and comfortable home, the result of years of work, to a homeless state and a pittance in comparison. The pity of it all and heart breaking would be that they would be denied an altar to exercise the highest office of their priesthood."

Thus we have two points of view on this important subject, with a third, you will perhaps recall, being set forth in last week's issue where the Rev. Irwin St. John Tucker stated that after all the purpose of the Church was not to provide livings for the clergy but to build the Kingdom of God on earth, and that it was about time for the clergy to earn their livings like other men at some honest trade, exercising their ministry in their spare moments. Incidentally Mr. Tucker is a gentleman who can say that, since he is doing precisely that himself.

A LETTER comes from the Rev. Harry Watts, canon of the cathedral in Denver, objecting to the contention of the Rev. Walter H. Stowe that there should be a merging of missionary districts for the sake of economy and efficiency. You possibly will recall that Mr. Stowe, in an article that appeared here in our July 19th number, listed a number of districts which he felt should be merged: Salina and Kansas; Western Nebraska and Nebraska; Quincy and Springfield; Dallas and North Texas; Oregon and Eastern Oregon; California and San Joaquin; Olympia and Spokane and others possibly. Mr. Watts now maintains that, contrary to the impression given by Mr. Stowe, these western regions are gaining in population and that the Church should take advantage of the great opportunities in these districts by expanding the work rather than curtailing it, which he feels would be the result if Mr. Stowe's proposals were followed.

As for Mr. Stowe's statement that the merging of the diocese of Colorado with the district of Western Colorado had saved the National Council \$10,000 a year, Mr. Watts says that it has merely shifted the burden to the diocese of Colorado, with her own missionary work suffering in consequence. Colorado has, it is true, now relinquished aid from the National Council but "the truth is that in doing so Colorado has had to reduce the amount it has promised to pay on its

quota by just exactly the amount it has been receiving from the National Council for missionary work in what was once the missionary district of Western Colorado." Hence Mr. Watts cannot see any particular gain.

But the chief objection that Mr. Watts has to the proposal made by Mr. Stowe is that these mergers and cuts in the interest of economy would be made "without regard for the human and spiritual considerations involved." He concludes: "I am very much afraid that under the pressure of the times Mr. Stowe's arguments may prevail, and I for one shall be very sorry, because they seem to indicate a serious lack of faith in the Divine character of the Church and her mission."

Mr. August Belmont of Philadelphia is for a bit of drastic action on the matter of missionary support. "If we are to admit failure in our ability to carry on the Master's work we might as well admit the Church in general a failure. We are falling back on our own selfish considerations of parochial and diocesan needs, sustaining them to the detriment of the mission work." He then proposes that the Convention take action to compel rectors to inform their parishioners of the mission work of the Church. He further proposes a canon which would compel parishes and dioceses to send 10% of all current receipts to the National Council.

All of which should be enough for you to mull over this week. We will return to a consideration of Convention Issues in subsequent issues.

Let's Know

By

BISHOP WILSON

THREE BISHOPS

THE following question comes from one of our readers: "I understand that ever since the controversial consecration of Bishop Parker of England it has been the custom in the Anglican rite of consecration of bishops for at least three bishops to lay their hands upon the candidate, in order that the certainty of continuity may be assured. In what way does this practice assure the continuity of the Apostolic Succession?"

Our correspondent has been misinformed. The custom of having at least three bishops participate in the consecration of a bishop does not date from the time of Archbishop Parker in the sixteenth century but goes back to the second or third century and maybe earlier. There is a provision in the "Apostolic Constitutions" dating from the latter part of the fourth century and based on a much earlier provision, that three bishops shall consecrate a new bishop. This was still further defined by the Council of Nicea in 325 A.D. Practically it does safeguard the consecration for the following reason. One bishop can validly consecrate a new bishop but with at least three participating any question about the propriety of the consecration is substantially

eliminated because one of the three is practically certain to be fully qualified.

But that is not the real reason for this provision. The consecration of a bishop is an act of the Church—not of any individual person. Therefore from early times the choice of a bishop rested with the bishops, priest, and laity—all must consent. The evidence of this was given in the consecration itself which ideally was performed by the Metropolitan of a Province actively assisted by all the bishops of the Province with full publicity before the people. Actually it was increasingly impossible for all the bishops to share in the consecration of a new bishop but at least their consent was required and at least two of them acted as co-consecrators to represent the whole body of bishops.

The consecration of Archbishop Parker was arranged to comply carefully with all of these ancient requirements. They were highly controversial days in the time of Queen Elizabeth and no chances were taken. Four bishops participated in that consecration, all of them severally reciting the sentences. Likewise when the historic episcopate was brought to this country, our first three bishops were consecrated by at least three bishops each in England and Scotland. In contrast, John Carroll, the first Roman Catholic bishop in this country, was consecrated by a single bishop in England and Carroll in his turn alone consecrated the next Roman bishop here. In fact Roman regulations provide for "the privilege of being consecrated by one bishop assisted by two or three priests, if it prove difficult for them to obtain three bishops."

In the Eastern Orthodox Church the requirements are still different. Usually several bishops participate but it may be done by two or even one. But there must be a priest present, the Metropolitan or Patriarch must participate either personally or thru a delegate, and the ceremony must take place in a church with open doors. Again it is following the old principle that at a consecration of a bishop the Church is acting—bishops and priests must both be present and free opportunity offered to the public, as evidenced by the open doors.

Casual Comment

By

BERNARD IDDIGS BELL

ONE hears the usual pre-convention talk about the advisability of revising the Prayer Book. No sooner do we get it made over than restless people wish it changed once more. The last time we revised it we spent the best part of a decade on the task. The chief result was to distract many minds from other things of importance; and the resultant Book merely upset those who were used to things, without satisfying the innovators. On the whole it was a good enough piece of work, except that what H. R. Mencken said about it is only too true. He regretted that the composers of the new prayers had had very little sense of the pos-

sible rhythm of English prose. Well, we took the new book and said we should make the best of it and that maybe, after awhile, it would not seem so bad. And now come on these everlasting revisers, or would-be revisers, eager to stir up the waters once more, and muddy the stream of our public praying. May they all go fishing at Atlantic City and thus cultivate the meditative life.

In the first place it should be recognized that the chief value of liturgical worship lies in the fact that it remains the same from year to year, and even from week to week and from day to day. Only in such unchanging worship can individuals lose consciousness of self—and until that happens worship has not much more than begun. The one place where novelty is most intolerable is in public devotion. The degree to which nervous parsons already disregard that psychological rule, and so empty their churches of those who have any sensitivity to mystical impulse, is bad enough. They need no encouragement from a further official tinkering with the formularies.

In the second place, we have had too much talk lately about our worship needing change because it is not that to which those about us are used in the other churches, and especially too many words about people in mission stations not "being educated up to our ways." That sort of talk is due either to an inability to teach on the part of the pastor, or else to a contempt for the ability of mission congregations. Would that the reverend clergy would stop underestimating the intelligence of their people. It reminds me of a remark once made by an intelligent Iowa farmer who had stopped going to hear his rector preach. "He says," remarked the yokel, who was a graduate agriculturalist and no fool, "that in our country church he is obliged to preach to simple people. The ones for whom he writes those sermons of his are so simple that they should be in the state home for the feeble-minded."

And last of all there would seem to be quite a few things facing the General Convention, in these days of social storm and human near-despair, more worth its attention than a further tinkering with the liturgical arrangements.

Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

Church Army

FOR three men—two fishermen and a carpenter—to meet, as it would appear, casually, and strike up a friendship and start out on a walk together, is so simple an incident as to be of little or no importance.

Yet when we recall that those three men were Simon and Andrew and Jesus, and that the carpenter said to the others "Come ye after me", then the incident assumes some importance, for it may be said that at that moment Jesus founded the Christian ministry.

The great High Priest, clad in worker's clothes, commissioned these laymen for the biggest job that life affords, that of catching men. "... I will make you fishers of men."

With no ceremony of ordination, the mightiest ministry of the ages came into being, the calling of laymen to be winners of men. Ordination, as now understood, came to these men later. At this time Jesus was starting a movement—a movement of persons towards persons. Its object was to win people, and that was made possible by two of them catching fire from the third.

In these "Hearts and Spades" scribblings we are given the privilege of calling to fellow-laymen to become seekers of sheep; fishers of men; (use which simile you wish).

Said a clergyman of our Church to this writer, "I know a dandy pool and it is full of fish, but hang it if I can get the proper fly on my hook to make those fish rise. If you've got a fly I don't know of, I can show you the pool, and you have my permission to fish as many men out for God as you can catch."

The layman has no different bait than has the priest, but he sometimes has a different method of approach. "Tomorrow" said a minister to his congregation, "Tomorrow, the funeral of Mr. X. will be held in this Church. I shall give an address, and the man himself will be there, the first time in twenty years."

During those twenty years laymen of the Church had been in almost daily contact with that man, in a way not possible to the clergy, but the laymen had not gone fishing for him.

The layman who goes not fishing is not a good Christian.

The layman who really knows the power of Jesus in his own life can never be content to sit and wait for neighbors to approach him. A fisherman wants fish, but he does not take it out in wanting. He goes where the fish are to be found, and with rod or net, takes them one at a time, or several at once. He goes to the fish in order that the fish may go to him.

Jesus our Master, reckons every converted man of us to be in this apostolic succession of men-catchers.

Some day we must again consider some methods of using our laity.

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By BISHOP JOHNSON

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Things are rapidly being put into shape for the General Convention at Atlantic City. In the Convention Hall an altar, 20 feet long, beneath a tall and stately baldachin, is to stand within a sanctuary that will be 60 feet wide and 40 feet deep. Within the sanctuary rail will be a throne for the Presiding Bishop and stalls for other officers, while to the right and left, outside the sanctuary, will be seats for the hundreds of bishops and clergy who will take part in the opening service. Forming a background will be a choir of 1,000 voices, assembled from parishes throughout the east.

In planning for the various services in which so many bishops and clergy will take part, there has been a formidable problem in quickly and easily handling the clerical procession while retaining its beauty and dignity. At the first service there will be close to 1,700 persons in the procession—more than 100 Bishops, 500 clergy, delegates and others from the diocese of New Jersey, the neighboring dioceses and elsewhere, and 1,000 members of the choir.

As obviously it would not be permissible to consume an hour in being seated, as might be the case if one long line entered the hall, present tentative arrangements call for the officiants, the bishops and some of the clergy to proceed down the center aisle, while at the same time the other clergy and most of the choir will pass into their places from entrances on either side near the sanctuary. Such a plan promises to make an altogether impressive and dignified spectacle.

* * *

Great Choir for Opening Service

Under the direction of Alger E. Weeden, organist and choirmaster of the Church of the Ascension, Atlantic City, and chairman of the music committee preparing for the General Convention, a choir of 1,000 voices will participate in the opening service, October 10. Several regional directors are at present rehearsing these choirs. They include John F. Crist, of Merchantville; Roy L. Scott, of Burlington; Raymond B. Rudy, of Princeton; George Huddleston, New Brunswick; Robert Hobbs, East Cranford; J. Stanley Farrar, of Rumson, and Frederick R. M. Coles, of Plainfield. Rehearsals of most of the massed choirs will be held by Mr. Weeden a few days prior to the Convention opening.

The size of the main auditorium of



GRACE LINDLEY
The Leader of the Auxiliary

the Atlantic City Convention Hall is making necessary special hearing arrangements. In this auditorium the human voice must be carried to five acres of people and, to preserve the beauty of the service, voices of the audience and choir must synchronize with the notes of the 38,000 pipe organ, the largest in the world. In order that both choir and audience may hear the organ notes simultaneously, microphones are to be installed which will connect each of the eight large organ chambers with six enormous loud speakers in the fly gallery above the choir.

Adequate amplification is also necessary for other parts of the service as well. Without this improvement in transmission, neither Presiding Bishop Perry who will preach the convention sermon, nor any other speaker would be able to send his voice even to the middle of the vast assemblage. In addition to the microphones in the organ and loud speakers on the stage, 20 other loud speaking units are to be placed at various acoustical points to carry the words and music of the service to persons seated under the balconies, in the last rows and farthest corners.

* * *

An Opportunity to Hear Missionaries

A woman who attended the 1931 triennial meeting in Denver recently made a list of the missionaries she heard on that occasion and found she had heard sixty. One among many missionary occasions is the business session on the afternoon of October 18, at which, under the topic, Contacts with the Mission Field, a number of missionaries will speak. Bishop Cook of Delaware has been asked to preside over this session;

as first vice-president of the National Council he has oversight of the departments of domestic and foreign missions, religious education, and social service. There will be a number of missionary luncheons; the Girls' Friendly Society and Woman's Auxiliary cooperate in arranging these.

* * *

Plans for Auxiliary Convention

The Woman's Auxiliary opens its triennial meeting on Wednesday afternoon, October 10, at 2:30. Miss Grace Lindley, executive secretary, calls the meeting to order and calls the roll. The delegates are assembled under standards showing the name of their diocese or district, so the visitor is at once impressed by the geographical sweep of the gathering, but this impression deepens as the roll call is answered by women from every part of the country, from mountain and hill and plain, prairie and desert, seacoast and Mississippi Valley, New Orleans on the Gulf of Mexico, Seattle on Puget Sound, women from cities and villages and ranches. A number of Negro branches are always represented. Delegates come from the foreign fields as well; one delegate is a Hawaiian, one is Mexican. Orientals and Brazilians and Liberians are eligible but the all too practical difficulty of distance and expense usually prevents their coming and they are represented by missionaries whose attendance is possible because of furlough or other circumstances. At the Denver triennial in 1931, 435 accredited delegates came from 110 dioceses and districts.

When the roll call is finished, the first business is the election of a presiding officer. Miss Lindley will present the name of Miss Elizabeth Matthews of Glendale, Ohio, as nominated for that office by the executive board. At this opening session Miss Rebekah Hibbard of Pasadena makes her report as chairman of the executive board, and Miss Lindley reports as executive secretary.

Resolutions are then called for. Any matters of business which any branch of the Auxiliary feels should come before the triennial meeting are presented in the form of resolutions and are referred to a special committee charged with bringing them in at the proper time during the ensuing sessions.

Thursday morning, October 11, is largely occupied by the corporate Communion of the women with the presentation of the United Thank Offering. In order not to prolong this great service unduly, the Presiding Bishop as celebrant is assisted by some twenty others, mostly foreign missionary bishops. The offering is gathered from the custodians by a

group of New Jersey members of the Girls' Friendly Society. It is received in the golden alms basin. This splendid receptacle was presented in 1852 "to the Church in America by members of the University of Oxford in connection with the Jubilee of the Society for the Propagation of the Gospel." In it has been placed each of the fifteen triennial offerings since the first, in 1889. Of course the actual money is not presented at this time. Most of it, especially the ingathering of 1932 and 1933, has been sent to headquarters and invested. The custodians present certificates stating the amount given by their diocese or district. The total is announced at the great missionary mass meeting that night.

* * *

College Work at General Convention

College work is to be represented at General Convention by various activities, particularly during the middle week, October 15-20. There will be an exhibit and also an institute in connection with the National Council Training Institute. The leaders are to be men who have lead in this field—Leslie Glenn, Brooke Stabler, Coleman Jennings, John Crocker and others. There is also to be a meeting of the college commission on October 20th, and a college rally dinner that evening, at which the Rev. Arthur B. Kinsolving of Trinity Church, Boston, will be toastmaster.

* * *

Successful Conference in Kentucky

The Bluegrass Conference, held at Versailles, Kentucky, this summer was most successful. The enrollment was larger than in previous years and the spirit was fine, with a registration of about fifty, and another one hundred and fifty coming for the Auxiliary day. The Rev. C. P. Sparling was the dean.

* * *

A Demonstration for Atlantic City

Now here is something that should add color and spice to the General Convention. A letter comes from Mr. Gary Prael of Germantown Apartments, Philadelphia, informing us that a layman, whose name is not revealed, is inviting all worthy unemployed clergy to be his guests at Atlantic City during the Convention. A committee of three, of which Mr. Prael is one, is now picking the worthy applicants. It is their plan, I gather, to parade the brethren up and down the board walk, such a demonstration being designed, in the words of the man paying the bills, "to make the bishops hang their heads in shame and bury their faces in sack cloth and ashes on account

of the cruel treatment meted out to some of the destitute clergy." Rather hard on the bishops I think, but even so it is a matter that must be brought home to the Church and this may be a very effective way of doing it. If you have a clergyman on your list who qualifies you had better write Mr. Prael about him.

* * *

Death of Founder of St. Luke's Hospital

Dr. Rudolf B. Teusler, founder and director of St. Luke's Hospital, Tokyo, Japan, died of a heart attack at the hospital on August 10th. He was fifty-eight years old. Dr. Teusler went to Japan twenty-five years ago and established in a one room shanty the hospital which is today the medical center of the Far East, housed in a five million dollar building that was dedicated but a year ago. The hospital is divided into two main units, the central unit for 275 in-patients, and the college of nursing, accommodating 200 nurses.

* * *

Quota Figures Are Released

The treasurer of the National Council, Mr. Lewis B. Franklin, has released the tentative quota figures for the various dioceses and missionary districts for 1935. The figures are based on the current expenses of the parishes and missions of each diocese for the years 1928-1933. The total of \$2,070,000 is based on the action of the National Council in recommending to General Convention a budget for 1935 of \$2,700,000, allowing \$630,000 for income from trust funds, United Thank Offering and miscellaneous sources. The budget of \$2,700,000 contains no items for the repayment of debt. If such an item is added by General Convention the total figures would of course be increased. In sending out the figures Mr. Franklin states: "General Convention must pass not only on the budget but on the method of determining quotas and the figures now sent you are therefore tentative both as to total and as to the quotas of the several dioceses."

The diocese of New York has the largest quota, \$194,000 as against \$312,000 this year. Pennsylvania is second with a 1935 quota of \$155,000, as against \$254,000 this year. Massachusetts with \$129,000, Long Island with \$101,000 and Newark with \$102,000 are the only other dioceses with quotas over \$100,000.

* * *

Hospital Chaplain Retires

The Rev. Herbert C. Dana has resigned as chaplain of the Metropolitan Hospital, Welfare Island, New York City, and retired from the active ministry.

An Art Society in China

A Church Art Society has been started in China, Bishop Hall of Hongkong being the chief instigator. The immeasurable power and influence of Christian art, still in its infancy in China, must, the members feel, be strengthened and its great resources brought to the assistance of the Chinese Church. The new organization is a cooperative, starting with about forty members, Bishop Shen, president, Mr. Archie Ts'en of Nanking treasurer. Non-members may make donations. The first project planned is a Chinese edition of William Hole's *Jesus of Nazareth*. The Oriental aspect of Christianity as well as its universality is noticeable in the way the costumes and scenes from the Holy Land portrayed in Mr. Hole's fine paintings are easily at home in China.

* * *

Death of Wife of Bishop Roots

Eliza McCook Roots, wife of Bishop Roots of Hankow, died at Kuling, China, on August 4th. She was the daughter of the Rev. John McCook, professor for many years at Trinity College, Hartford, and was one of fifty women sent to the mission field under the United Thank Offering of 1898. After her marriage to Bishop Roots in 1902 she continued to give most of her time to evangelistic work and was a great help to the Bishop in meeting the many administrative problems constantly coming before him. Funeral services were held on August 9th upon the arrival of Bishop Roots who had been in this country and England when called home by the gravity of Mrs. Roots' illness.

* * *

The Wage Earners of Japan

This is something of the sort of thing people mean when they talk about "poverty." This instance comes from Japan. A widow, who has five children, works in a Kyoto factory, learning to weave ribbon for wrist watches. She walks three miles each way between home and factory. After a full year on a learner's basis she begins to work and receives forty sen a day, seven days a week, or about 91 cents a week.

Three of her children are working for their food and clothing; one lives with a grandmother in the country. The youngest is cared for in one of the Church's day nurseries. Out of that 91 cents the mother must feed the youngest child (she herself gets some food at the factory), pay rent for herself and the four children, contribute toward the one in the country, keep herself in the wooden sandals which are worn out by the

long daily walk, and pay admission to the public bath house when she and the youngest child want a bath.

The Kyoto Day Nursery, above mentioned, one of Bishop Nichols' diocesan institutions, is run by a Mrs. Sonobe who has a dream of expanding its work to include a home for the neediest mothers with children. Using part of a legacy recently received from her mother's family, she has rented two small houses of three rooms each, to install one family in each room at the lowest possible rent, each family to provide its own furniture and food. This is only a beginning, not yet fully provided for.

There are forty or fifty children in the Day Nursery.

* * *

The Story of the Death of Bishop Faber

Bishop Cook of Delaware received a letter from Bishop Fox of Montana, explaining the tragic death of Bishop Faber. The letter was written from the Glacier Park Hotel just a few hours after Bishop Faber's body was found, and it is given to you since it gives a graphic account of just what happened. "The last three days have been the most harrowing in my experience. I feel tired out, not from the physical exertion of searching the woods for my beloved diocesan, but from the mental strain and the feeling of utter helplessness. Bishop Faber unfortunately, in spite of his great love for the mountains and his many hikes into them and climbing their peaks, was almost devoid of a sense of direction. For this reason he never went alone and we were always careful to have one of the clergy with him on his vacations here in Glacier. Rev. Leigh Young was with him this year until Friday morning when he had to leave for his Sunday work. However arrangements had been made with Rev. R. R. Price to join him on Friday, but unfortunately Bishop Faber had written for him to meet him here at Glacier Park Hotel where I am writing this letter. Bishop Faber forgot that he was to meet him here and waited all day at Two Medicine Chalets. Mr. Price of course did not appear. He, Bishop Faber, spent the morning writing letters. The after-

noon he spent in his cabin and slept most of the afternoon. At five o'clock, an hour before dinner, he appeared in the lobby of the Chalets and told Mrs. Evans, the manager, 'Well, I am on my way.' He had his hiking staff but not his hiking clothes so they took him to mean that he was going to take a short walk before dinner. He started off along a wide, well-travelled trail that goes around the lake, not near enough to the shore to see the lake, but through the thick woods. He had travelled it many, many times and it should have been perfectly familiar to him. He was seen by the young son of the man who runs the launch on the lake, going along this trail. This was the last seen of him.

"What happened of course is conjecture. We surmise he must have left the trail in pursuit of some flower or for some other reason and perhaps got out of sight of the trail and when he started to find it became confused, went in the wrong direction and soon became lost. One of the arts of woodcraft is that when you are lost and come to a stream of water to follow it down. This he remembered and when he came to Paradise Creek, which he must have crossed many times on the trail, he started to follow it down. Mountain streams are not always easy to follow because of the brush and sometimes you have to wade them. This he did and ultimately came to two logs that had fallen across the stream. Whether he tried to cross the stream at that point or was climbing over the logs at that point we don't know. Evidently he

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was exhausted and somehow he slipped and his legs dropped between the logs and his arms prevented his body from going through. His weakened condition made it impossible for him to get out and he was found there with his body in the water up to his waist and his head and chest and arms above the logs and water.

"As soon as he was missed Rangers were sent out, but after going along every trail and searching each side for a considerable distance, they knew he had wandered off. Then it was a case of combing the forest. A hundred C. C. C. boys were pressed into service and I offered a reward of \$100 to the one finding him. This of course is a slow process. Stretching out in lines fifteen feet apart they went back and forth from the mountains to the lake. Saturday and Sunday this was done. The Rangers who are more experienced started in in their own way. Well, Monday at about eleven they found him about two and a half miles from the Chalets, way off the trail. That is the story."

* * *

Developing Education in Africa

Our missionaries at Cape Mount, Liberia, hope to limit St. John's School in that town to high school work, and to this end they are assisting the government in a new primary school which has long been needed. The government provides building and five teachers. Miss Pearl Keller of our mission staff supervises it along with her other schools.

* * *

Death of Mother of Bishop Sumner

Mrs. Rintha T. Sumner, mother of Bishop Sumner of Oregon, died at her home in Manchester, N. H., on July 22, in her 85th year.

* * *

Figures on the Chinese Church

Chinese Church statistics for last year show that there are in the eleven dioceses 31,803 communicants, 26,862 additional baptized members, 7,051 preparing for baptism; 24,820

children and young people in Sunday schools, with 1,596 teachers; 554 foreign missionaries, and 2,777 Chinese workers.

* * *

A College in a Parish House

It may not be exactly a college, but in any case the freshman year is provided. At St. Paul's, Fairfield, Conn., a first year college course is provided, the sessions being held in their fine parish house. The purpose of it all is to provide this opportunity for those high school graduates whose entrance to college has been

delayed for one reason or another. There is a top-notch faculty with not a few of them being clergymen of our Church. The rector of the parish, the Rev. Delmar Markle, is the chairman of the faculty.

* * *

Fine Conference in Northwest

There were about 150 at the Church conference held this summer at Point McDonald on Lake Coeur d'Alene, sponsored by the district of Spokane. The chaplain was Bishop Cross, and one of the highlights was a course on the national work of the

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by

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Church given by the Rev. David Covell, general secretary, while another was a course by the secretary of social service of the National Council, the Rev. Rankin Barnes.

* * *

Special Convention for Georgia

The special convention of the diocese of Georgia for the purpose of electing a bishop coadjutor is to be held at Waycross on November 8th.

* * *

Conversations to Be Resumed

The conversations between a group of Episcopal and Congregational clergy which were undertaken last winter and which resulted in a "concordat" being issued this spring, will be resumed in the fall, according to the Rev. Frederick C. Grant of Seabury-Western Theological Seminary. When issued, the concordat attracted wide comment. The Congregational group acknowledged in the concordat

the value of the rite of Confirmation, the need for retaining the organized diocese, the validity of Episcopal orders. The Episcopal group admitted that the separation of the Congregationalists was due "in part from an unfortunate lack of charity and Christian patience on the part of the Church of England" and expressed a hope that the time would come when "clergy of both communions may be free canonically to exercise their prophetic ministries in the pulpits of either church."

Dean Grant is to speak before a conference of 200 Congregational ministers in Michigan during August on modern aspects of the Church.

* * *

Death of Philadelphia Clergyman

The Rev. Robert McFetridge, for the past nine years the rector of the Redemption, West Philadelphia, Pa., died on July 31st after a lingering illness, caused it is said, by being

gassed and wounded in the world war. Mr. McFetridge, in his 59th year, was active in military affairs and was one of the organizers of the American Legion.

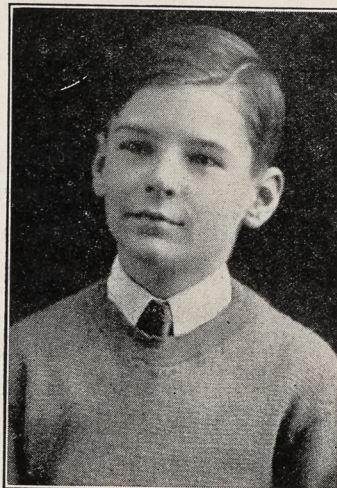
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Bishop Taft Visits Russia

Bishop Taft of Pennsylvania sailed on August first for a two

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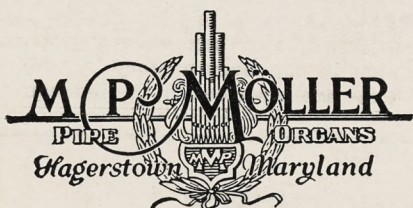
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months vacation which will include visits to Russia, the Crimea, Turkey and Greece. He plans to return to Philadelphia on October 3rd.

* * *

Bishop Comments on Movie Reforms

The League for Decency in the Movies is an excellent movement, but it is not enough, Bishop Stewart of Chicago says commenting on the plan. "The movies reflect the popular taste," says the Bishop. "They aim to give the people what they want. The present movement is excellent but it is not enough. The contemporary novel needs purging as well, and the contemporary press and the standards of morality in contemporary thought, in conversation and in every field of modern life. You cannot build a Stoic ethic on an Epicurean metaphysic. Decadence in the movies is only one of many symptoms of the laxity in social and personal morals which accompanies the loss of religious faith. Religion creates in men instinctive revolt from cheapness and vulgarity and coarseness and indecency. Irreligion relaxes all moral and ethical standards."

* * *

English Pacifists Issue Statement

The Christian pacifist groups of the British Isles, under the chairmanship of Canon Raven and Rev. Henry Carter, have issued a manifesto, which concludes: "We dare not go on pretending that the ways of war are the ways of the Father of all men. Nor dare we any longer tolerate the continuance of political systems that, leading inevitably to war, frustrate the will of God. A world that in its governments flouts God is blindly preparing for itself disaster. . . . Each of us is bound in loyalty to say: 'Because war is against the character and purpose of God, I will not only take no part in it; I will strive to make it everywhere and always impossible.'"

* * *

Bishop's Pence Helps C. M. H.

The Bishop's Pence plan in the diocese of Chicago has come to the rescue of another Church organization—the Church Mission of Help. Badly in need of funds to carry on its work, the diocesan C. M. H. appealed to Bishop Stewart and the bishop has allotted \$1,000 from the Pence receipts for the work. Outstanding recognition of C. M. H. in Chicago has come recently. It has been selected by city relief officials to take charge of all of the relief work among delinquent girls in the city. This appointment resulted from the high standards which the C. M. H. maintains. Also Miss Genrose


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Correspondence Solicited

Gehri, executive secretary of C. M. H. in Chicago, has been appointed chairman of the Chicago Council of Social Agencies section on work with unmarried mothers. Miss Gehri further has been elected vice president of the Association of Church Social Workers, an inter-denominational group interested in raising the standards of Church Social work.

* * *

The Reason for Changing the Hours

Two women who come in from the country every week to attend a class in an English mission in East Africa asked recently if the class might begin and end one hour earlier. The reason they gave was that the lions along the way were getting troublesome and even before sunset were prowling the roads.

* * *

A Record for Ordinations

The Bishop of London, who has been celebrating the fiftieth anniversary of his ordination, has ordained 2,205 men since he became bishop in 1897. Of these, 25 have become bishops; 919 are parish clergy, 267 are serving overseas; over 200 are chaplains, archdeacons, educators, or in other non-parochial work. Restored to health and vigor after a recent

serious illness, Arthur Foley Winnington-Ingram, 108th Bishop of London, had a beautiful time at the celebration attended by hundreds of his spiritual sons. His continued joy and zest in his work were expressed in his saying, "I have been preaching the Gospel for fifty years, and even now I never go up into the pulpit without a thrilling eagerness to preach the good news."

* * *

Converted by a Consecration

A Chinese boy who graduated this year from St. John's Middle School, Shanghai, and enters St. John's University this fall had been having many doubts about whether he wanted to be confirmed, until he was present at Bishop Shen's consecration. That service, all in Chinese, ordaining a Chinese bishop, decided him. The Church no longer appeared a foreign thing and he wanted to be in it.

* * *

Ordinations in Jerusalem

Bishop Graham-Brown in Jerusalem recently ordained two men to the diaconate, one of whom is a Palestinian Arab, who is to work in Galilee, and the other a Jew born in Bagdad, who will work among the

80,000 Jews of that city. The ordination service was in English and Arabic. Each of the candidates read the Gospel, one in Arabic, the other in Hebrew.

* * *

An Appeal for Missions

The Rev. Canon Charles Raven of Ely and Cambridge at a recent meeting for the Cambridge Mission to Delhi said: "Our appeal is based not only upon the enormous value and importance of building up the great Church of India, the great Commonwealth of India: it is based also upon the urgent need to break down the depression and sense of defeatism in our own home Church. We shall not do this unless we take deep into our own lives the knowledge of the great things that God is doing in the world at this time, doing in the mission field, doing in India. I can imagine nothing more worth giving one's life to than the missionary work at this stage, when it needs all the powers of mind, administrative ability and sympathy—all the powers which human beings can give to it. Today history is being shaped in the great churches of the mission field more rapidly than at any previous time in the human story. If we at home are conscious of the inadequacy

The Living Church General Convention Daily

To be published daily, except Sunday, during the General Convention of the Episcopal Church, at Atlantic City, N. J., October 10-24, 1934.

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* * *

Putting Money to Good Use

A Portuguese seaman has been a regular visitor at the bank of the New York Seamen's Church Institute in order to send a third of his wages home to his parents in Portugal. The money is used, he explained, to feed a retired donkey for whom the sailor has a lasting affection.

* * *

Commissioners Inspect Church School

Four Commissioners from the Chinese Ministry of Education at Nanking have been touring together through six provinces of China to inspect higher educational institutions. They spent a day at Hua Chung College, Wuchang, of which Boone is a unit. They attended lectures, inspected the library, laboratories and dormitories, investigated finance, bookkeeping and attendance records. They showed themselves most favorably impressed with the efficiency and economy of the college administration, which speaks well for its president, Dr. Francis C. M. Wei.

* * *

The Work of the Church Mission of Help

Three young women with whom the New York Church Mission of Help has been in touch for several years are mentioned, under fictitious names, in a recent CMH report:

"Jane is now a graduate nurse, and for the past four and a half years a regular communicant and constructive citizen. Six years ago she was earning her living by prostitution.

"Alice has become a charming and intelligent young office worker, an artist by avocation, supporting herself and her mother in a tiny but attractive apartment. Three years ago she was so ill mentally that the

psychiatrist predicted early commitment to a hospital for the insane for the rest of her life.

"Grace was recently elected president of the Young Mothers' Club in her church. Four years ago she was a terror-stricken hopeless young mother, unmarried."

"Not all cases are 'successful,'" the report continues, "but the problems of a surprising number of girls yield to the help given by skilled case workers, psychiatrists and clergymen."

The New York CMH had under its care last year 246 unmarried mothers, 50 girls who had been in conflict with the law, 150 girls with other problems, including nervous, mental, and physical consequences of unemployment. Of these 446 girls, 176 belonged to the Episcopal Church. Six girls and 33 babies were baptized; twelve girls were confirmed.

Mrs. John M. Glenn, national president of Church Mission of Help, speaking recently to the Woman's Auxiliary executive board of the society's twenty-fifth anniversary, said

that CMH has always sought a qualitative rather than a quantitative measure for its work, trying, as an instrument for the purposes of God, to apply only the best possible means available to that end.

* * *

We Were Once Protestant Catholics

More than the usual number of people are reading American Church history as the approaching General Convention draws attention to historical associations in eastern dioceses. Some one found this seventeenth century item the other day:

Near the site of the present city of Annapolis the Rev. Richard James used to minister to a group of Church people, settlers who had come from Virginia prior to 1634. Mr. James had come out with the first Lord Baltimore, before Lord Baltimore became a Roman Catholic. Some time later, when neighboring Romanists were annoying, Mr. James' Anglican flock defended their position by calling themselves "Protestant Catholics."

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