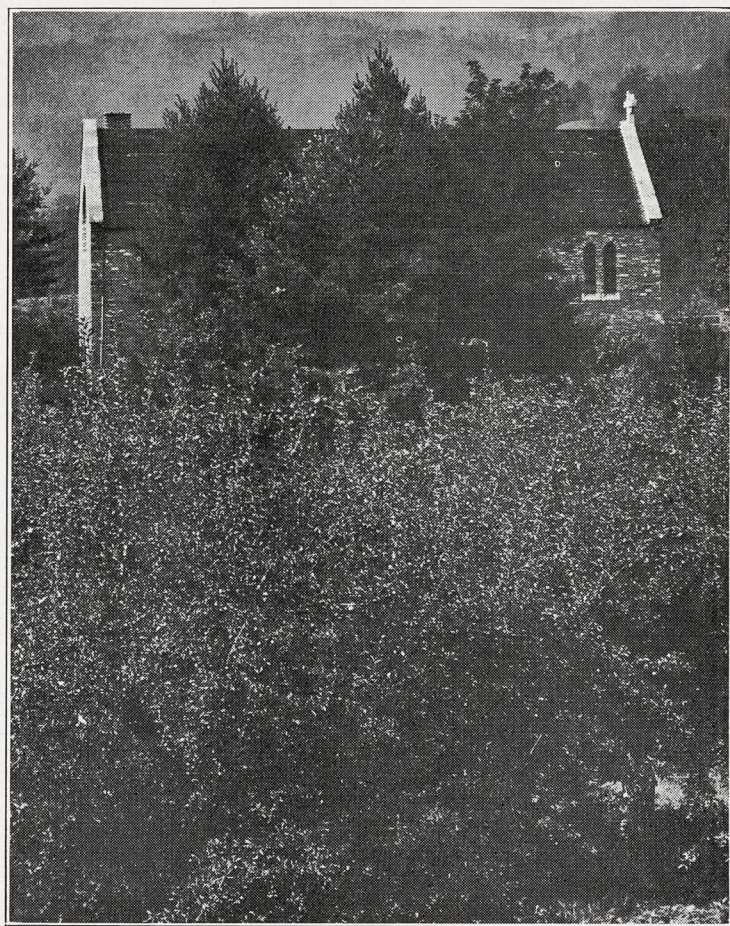


The **WITNESS**

CHICAGO, ILL., SEPTEMBER 13, 1934



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THE WITNESS

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CLERGY PLACEMENT

An Editorial by
BISHOP JOHNSON

I DID not choose to be a bishop. Few men secure their own election to this task. They are selected by their brethren. It is presumptuous to accept because you know your own limitations; it is presumptuous to decline because it may be the will of God that you are chosen. In any event you are confronted with a dilemma at the outset. Having accepted the task, you then discover what it involves.

You are supposed to be the head of a concern, in which you do not select those who are to be your liaison officers. You do not have the power (which both Roman Catholic and Methodist bishops possess) to appoint your clergy. In all of our parishes they are selected by the laity. You do not have control of any financial resources in administering your diocese. That is controlled by your influential clergy.

You do not have power to inhibit any of your own priests for any cause. That must be done by an ecclesiastical court if you have the courage to assemble it. You find that you have only a second mortgage on the affections of your people. Very properly the rector has the first mortgage so long as he is acceptable to his flock. When he ceases to be persona grata to them, then you are expected to get rid of him in some way not provided in the canons.

In the face of these facts you are told that it is your business to see that all the clergy have employment regardless of their ability to hold their cures.

Now if someone will tell me how to do this, it will lift a big load off my conscience.

Mr. "A," we will suppose, has reached the point in his pastoral life when his people refuse to support him. The bishop knows that he is incompetent and that he will probably throw the next place to which he is sent into the same financial mess as the last. Well in the first place you have no power to appoint him to a parish.

It might be a help if inefficient clergy could be assigned to heavily endowed parishes and then the dead could bury the dead. But a bishop can't do that.

Then give him a mission! Well, your funds for the support of missions are already insufficient. You are facing a deficit in your missionary treasury. If you

put in another man you will imperil the salaries of those already underpaid. Moreover you are confident that in a few months the mission to which he is assigned will fail to pay him their share of the salary. And you ask yourself anxiously which is my first concern: the shepherd or the sheep?

Now what other resources do bishops have? The bishop's discretionary fund is so inadequate that one has mighty little discretion in expending it.

IN the face of these facts, will somebody stop talking academic nonsense and tell me just what I am to do? In the most prosperous times there are many unemployed clergy who do not fit into the picture. For example, Mr. "B." was in charge of such and such a place. He left owing bills here and there although he received his salary regularly. Please tell me what I am to do? Shall I give him a letter of transfer to another diocese or shall I subject another mission in the diocese to a repetition of the process?

There have been bishops who threw their soiled clothes into some other bishop's locker for him to launder. Is this right?

Does the fact that the priest is unemployed justify the bishop in giving a vacation to his conscience?

Are we to appraise the unemployed clergy regardless of the fact that there is no way in which a conscientious bishop can impose them upon his neighbors or in his own sheepfolds?

And then comes Mr. "C." He is an adult who has never grown up,—a conscientious hard working priest who gives an excellent pail of milk and then kicks it over by his crude remarks and tactless actions. What shall we do with him? How shall we guarantee his support?

I confess that I feel badly about the whole mess and I am willing to be told what to do and how to do it, but I object to being called a hypocrite just because I am unable to make bricks without straw or to support men without resources or power of mission.

If this matter of replacement of the clergy is going to get out of the atmosphere of ballyhoo, and into the realm of practical common sense, we must put as much

emphasis upon the personnel of the clergy as we do upon their placement.

What kind of a place ought they be given? How are they going to be paid? What duty does the bishop have to the congregations upon which they are to be imposed?

I will grant you that there are numbers of unemployed clergy who are deserving of a cure and ought to have it, but again I must ask, how is the bishop going to provide for them on the resources which he can command? Of course, we might follow a common practice of taking the amount out of the National Quota and thus throw some distant missionary out of a job, whose distress would not embarrass us.

NOW there is also this question of ordination. How far is the bishop to blame in this matter of laying hands on incompetent and unworthy candidates? Theoretically a candidate has several hurdles to leap.

1st. He has a rector and vestry who know him or ought to know him better than anyone else.

2nd. He goes to a seminary where he is tried out and seldom found wanting.

3rd. He appears before the examining chaplains who ascertain what he knows about this and that.

4th. He is passed on by the standing committee who read his letters of commendation.

And then after many years of study, he comes up to the bishop for ordination. Of course, the bishop accepted him as a postulant and a candidate upon evidence that was as valuable as letters of recommendation ordinarily are. I have never met a candidate who failed to produce glowing ones. It reminds me of a note which Bishop Burleson passed to me after listening to the glowing speeches in support of those who had been nominated for the missionary episcopate. It read, "I move, the House of Deputies concurring, that the nominees for the Missionary Episcopate be substituted for the black letter saints in the Prayer Book." So much for eulogies!

There isn't a bishop who ordains candidates without wondering whether he is rendering the Church a service or a liability in this or that case, but it takes keen judgment, unbounded courage, and some egotism to refuse ordination to those who come so highly commended by their spiritual pastors and masters.

After they have been in service for a few years, the bishop may wonder why their rectors ever suggested them; why the seminaries ever graduated them; why the examining chaplains ever passed them; why the standing committee ever endorsed them, and why the bishop ever ordained them. But why load all the responsibility upon the bishop, the one person in the diocese who is the last person to hear that about which he ought to be the very first person to be told? But the bishop is the first person to be blamed for that which was carefully concealed from him until the mischief had been done.

And moreover how can we dare to keep promising candidates out of the ministry even though all we can offer them is board and lodging for themselves?

As I told a vestry sometime ago, when they were in a mess with their rector and desired to be rid of him, "If you want your bishop to exercise authority in times of war you must give him that authority in times of peace."

The truth of the matter is that this depression has put everybody on edge and if parish affairs get difficult, the rector is to blame and if parsons are unemployed, the bishops are to blame, and if men turn out to be unfit for the ministry they ought never to have been ordained.

All I can say is "who is sufficient for these days," which a bishop is expected to know and to do without power, without resources, and without supernatural wisdom?

Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

Church Army

A NEGRO, driving four mules, said, "Go along Baptist, Methodist, Presbyterian, Episcopalian." "Why do you so name your mules?" he was asked. "Cause they're just like them people. Take Baptist here; every time he gets to a river he wants to lay down in it; Methodist brays louder than any of the others; Presbyterian looks me back in the face and says, 'I've as good brain as you have'; *Episcopalian holds his head high, but never tightens the traces.*"

That cannot be said today of the laity of the Episcopal Church.

One of the oldest cities in Great Britain is St. Albans, and the Abbey Church stands as a link with fourth or fifth century Christianity.

In mid-June Bishop Furze led a service attended by nearly 1500 laymen, and having as its object more definite aggressive work *for men by men*. Among the men present were some from cities, others from rural parts of the diocese. The former group was called to the chancel steps and the following questions and answers were engaged in:—

"Bishop: What men are you?

Answer: We are the men of the towns in the diocese.

Bishop: What is in the minds of men regarding the work of Christ's Church and its witness to the people where you live?

Answer: People are looking to the Church to teach the truth about God and His love for all men and to call men to walk in the way of righteousness. And further they long that the Church may effectively raise its voice in the interests of the unemployed, for the clearing of the slums, and for the banishment of want in a world of plenty. Christ cared for men's bodies as well as their souls. His Church must do the same.

There are large districts springing up where there is no Church, no Church School, and no

living agent to lead the people to the service of God and in the way of fellowship.

Bishop: My brothers, hear what these men say. They tell us of a challenge which we as members of the Body of Christ are bound to answer and on our answer the future depends."

The "Men of the Towns" returned to their seats, and the representatives from the country parishes were also catechised.

Then the youth of the diocese went forward and they had this message for their seniors:—

"First we acknowledge with gratitude that we owe all that is best in our thought and religion to our elder brethren.

Youth calls for a lead and does not want to attempt immature leadership, but the lead must be bold and definite.

We want a real effort made to discover God's purpose in the political, economic and social problems which face us.

We want the clergy to instruct us more in the Christian faith and its relationship to our daily life, weekdays and Sundays.

We feel keenly the Church's weakness through her lack of unity and fellowship.

Finally we ask that we may be given more opportunities of learning to take our share in the councils and work of the Church."

One wishes that every clergyman in our Episcopal Church could read and act upon that final word:—"We ask that we may be given more opportunities of learning to take our share in the councils and work of the Church."

One of the first members of the board of directors of Church Army was the late Bishop Slattery and I close this present article by quoting some words of his in line with the plea of those youths.

"The Church too often plays safe, afraid of criticism or failure, and thus maintains a respectable dignity at the expense of the life of the spirit. Too often we hold for older men all the offices of responsibility, and persuade ourselves that the young enthusiast, ready for adventuring for Christ, is satisfied to be an usher at services, or a librarian of a Sunday School. We forget, if ever we thought about it, that our Lord was a young man when he exercised his earthly leadership. We forget that probably most of his disciples were younger than himself. *He dared to trust the fate of his Church to the leadership of young men.*"

MUSINGS FROM A MODERN MANSE

By

THE 1934 PARSON'S WIFE

THE manse spoke often in America in the last century, but recent years have given to us few glimpses of parsonages and their inhabitants. From fifteen years' experience in such homes in various sections of the country, they loom forward as busy, hospitable places,—hospitable as to food and hospitable as to new ideas. With parishes ranging from a membership of 300 to the present one of 800 souls, one can imagine the diverse occurrences which have taken place under their eaves.

First, let us look at the home-life in the average parsonage of a big city parish. From observation, I would say there is none,—at least, as far as the participation of the father is concerned. He leaves home at 8:15 A. M., and more often than not does not return till bed-time. If he does, the demands of social life tear him away to dinner at a parishioner's home; or visiting lights of his church,—guests in the home,—demand entertainment. For weeks in advance, we have five nights of the week engaged either separately or together. Saturday night, we never go out, because of the necessity of a few quiet hours of preparation for Sunday's task; and Sunday night,—the arduous tasks having been completed,—bed seems the only solace sought.

Attendance at church on Sunday brings news of newcomers, of the sick and of people in grief or trou-

ble, each item of which is jotted down in the excellent memory of the parson, as he shakes hands with the members of his departing flock at the church door. Before the following Sunday, he must make it a point to follow up all such leads as well as call weekly on the chronic invalids in the parish, remembering to take flowers or some fitting book or magazine to help the long hours hasten by.

Theoretically, mornings are meant to be spent in the Study, studying or preparing sermons, and afternoons calling, but seldom can this plan be adhered to, at least in the morning. The parish house being a buzzing center of activities, the leaders pounce upon the parson as soon as he arrives in the morning, and between them and appeals for help or guidance, the morning hours vanish. When a thoughtless friend asked me "What does your husband do to spend his time between Sundays, besides preparing a sermon?" is it any wonder I wanted to slay her with a glance?

Naturally, as one stays on in a city, one's contacts widen, and activities, other than churchly, claim time. The fifteen minute radio talk over the Boy Scout hour took several hours to prepare, as did that vocational talk before the university students; the invocations given at lodge and business conventions take time to reach and to return home; high school debates, at which the parson always acts as judge, take up two hours, at least. Every one of the 800 members expects the parson to be just as interested in his Rotary Club

The author of this article is a clergyman's wife whose name is withheld for an obvious reason.

or his troop of Boy Scouts as he is in the work of the church. On the other hand, the parson of a leading parish a few blocks from ours was asked to resign, because he did too much civic work. To find the happy medium is a "consummation devoutly to be wished for."

THE parson's wife, a graduate of an eastern college, finds herself also impinged on the horns of a dilemma. She had entered upon this career of a minister's wife in the hope of being able to lead a life of service, but if she accepts office, or takes too leading a part, she is accused of trying to run things; and, if she refuses, she is "lazy," "a mill-stone around her husband's neck," not interested in his work. I have tried both, and I know. I have compromised by joining one guild, working harder in it and contributing more, and then finding interests in the American Association of University Women, the P.T.A., the furtherance of better laws for women in The League of Women Voters, and in social doings which open up to me in between.

We live in that part of the country where a rational religion is looked upon askance. While I never mention church in my outside contacts, nevertheless, many of my friends so made have come to our church, where they have found that a liberal minister does not have horns,—that science and religion can be attuned,—and that a "formal" service is not going to lead them to the doors of Rome.

Gone are the days when the ministry was looked down upon as a poorly paid profession. The depression has changed all that. Instead, the ministry today is looked upon as safe and secure; and in many cases, the very same people, who in flush times, thought of the salary as despicable, now turn face about and strive to scale that "pittance" down. I use *their* 1929 word "pittance," not mine, for I have never felt critical of the salary we receive. By plain living and careful planning, we hope to be able to send our two children to the same schools which we attended. We have kept a competent maid and dressed reasonably well. Our parishioners expect this standard of living, I am sure.

The telephone is the bane and blessing of every parsonage today. Ringing at the most untoward hours, chiefly at meal-times, one often wishes it could be shut off as easily as the radio. Hysterical women, sometimes hypochondriacs, telephone at two in the morning and ask that the parson come at once. Does duty call or common sense? And what is duty, in such a case?

Some "sister" of uncertain years telephones in the early stages of the dinner-hour that she needs the parson's advice within the hour on some "delicate matter." Before he finishes a few bites, the telephone rings six times again.

Every little while, a slightly shrill voice appears over the phone. Usually it belongs to a religious fanatic who has decided she must live in the manse. Though I tell her we have no vacant room, she cajoles, then insists, and finally she threatens. Six months ago, one

became so violent in her words against me that I was greatly relieved when the doors of the State Insane Asylum closed upon her.

The requests which come over the telephone are often ludicrous and sometimes tragic. Last night, a poor widow phoned, asking if the parson would guarantee to the undertaker that the bill for her husband's funeral would be paid. The undertaker had refused to go ahead with any arrangements until a responsible party would so assure him . . . a new-born babe arrives prematurely in one of our poorer families, and there is nothing with which to clothe him. Can the parson hurry down with a layette? . . . Numerous calls for jobs come in. Sometimes, the parson wonders why the seminary never mentioned all these concatenations in the ministerial duties.

But unnecessary trips are often saved, and many details straightened out by telephonic means.

I fear that Cotton Mather's abode would be tomb-like to us. When we go visiting, the first change we note is that the telephone does not ring constantly.

CHILDREN in the parsonage might complicate matters if they aired church matters among their contemporaries, but ours have been trained in the arts of diplomacy, also, having met people of all ranks and stations of life, they have learned to be at home anywhere, and they make others feel at home with them.

Our twelve year old son has recently been perturbed by the pity of his little friends, who say:—"Isn't it too bad Mike is the son of a minister? He has to go to church every Sunday." His reply:—"Well, I can't help it, can I?" has left them answerless; and he is otherwise such an upstanding good scout, they accept him as one of them.

As for me, I cannot say the same, however. I naturally gravitate to a gayer set than a minister's wife should. My friends play golf and bridge for small stakes, and they all smoke. Doing none of these,—from choice rather than by constraint,—I notice that they desist when I am present, as far as bridge goes; but my husband and I have found ourselves marooned. He and I steal out occasionally for a game of golf together, and less occasionally play bridge, but, on the whole, I would say, we spend most time at work.

Yet, let me not leave the impression that we do not enjoy our life in the manse. Variety being the spice of life, we find every day thrilling, for who can tell what it will bring forth? A wedding, a funeral, a box of oranges from a parishioner wintering in Florida, a brace of quail from a hunter friend, an invitation to help solve a domestic difficulty, a course-ticket to hear Kreisler, an appeal from a minister in a nearby town to drive over and help him solve a difficulty in his parish.

Finally, let me not fail to mention our month's vacation with pay, when we can satisfy our yen for travel, and hie as far afield as our car can take us. With camping equipment, we are easily able to afford it. And we return eager-eyed, re-created and ready for anything,—which we get!

THE VALLE CRUCIS SCHOOL

By

I. HARDING HUGHES

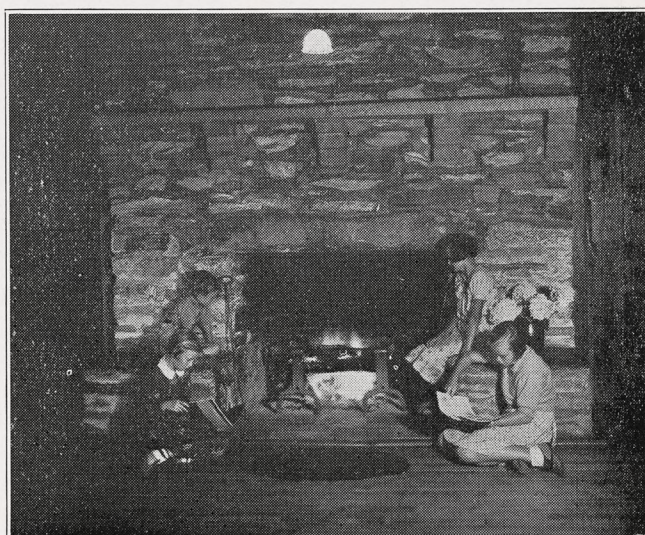
Rector at Concord, North Carolina

NESTLED on the side of the mountain overlooking a beautiful valley where two streams form a St. Andrew's Cross as they wend their way to the far-off Gulf of Mexico, Valle Crucis School seeks to inculcate inwardly all that outwardly charms the eye. In the early forties of the last century Bishop Ives, the second bishop of North Carolina, caught a vision of what the Church could do to awaken and enrich the lives of people whose daily existence under such favored climate and surroundings was drab in the extreme. At first it was a spot where men called to the ministry received their theological training while learning to know a people by serving them. Then for years young girls were taught domestic science as they received a liberal education under teachers whose personalities made a lasting impress. But with the advent of the excellent paved roads in North Carolina, the advanced development of the public schools with buses leading to splendid high schools, the real need for a mission school for girls beyond the immediate neighborhood seemed no longer essential.

With a plant equipped to meet every comfort and convenience; with orchards, gardens, and dairy; and farm to raise a variety of good things to eat; this school has launched forth with a new plan of usefulness. Under the able leadership of Mrs. Emily Toll Hopkins, whose training and experience warrant a great future for the school, the school will seek to serve girls throughout the country as Kent School and others along the Kent type have been so satisfactorily serving boys.

Simplicity. Because of the natural advantages furnished by its over 400 acres and the inexpensive living conditions of the vicinity, the tuition fees will be within the ability of people of moderate means. That which would ordinarily go into the high cost of living

will here be saved. On the other hand, feeling that nothing is more valuable than placing a young girl under the best sort of personal influence, every care will



A SCENE IN THE MAIN HALL

be taken to employ the highest type of Christian womanhood for the school faculty. Christian character building can not take place under teachers who have merely technical training in their particular subjects. Christian character building should find its lasting influences under an environment where naturalness, quietness, and simplicity are in daily evidence. It is felt by this school that there will be many parents who will be delighted to get their daughters away from the disconcerting, nerve-racking, money-requiring, modern life into an atmosphere of reality where genuine culture under wholesome daily habits will hold sway. There will be no sacrifice of, but an emphasis upon, essentials.

Activity. Aside from regular athletics, dramatics, music, and literary societies, the girls will be given special opportunity to develop their talents along many lines. Because of holding down the registration to 50 pupils, each girl will be given special oversight and direction on the part of teachers under informal relations that should inspire toward perfection. It will be the policy of the school to make as practical as possible all teaching; opportunity to put into immediate practice the knowledge gained in the class-room will incite the pupils to greater interest and effort in all their studying and reading. The arts and crafts of the mountain, the art of home-making, and all the things which will go to make up social graces increasing the charm of personality will have their rightful place in the building of Christian character at Valle Crucis School.

Social Usefulness. With so many splendid traditions to its credit in the community, and in a region



A CORNER BY THE SCHOOL ROOM DOOR

whose social life has been permeated with the best the Church has had to give, the Valle Crucis School girls will be encouraged to enter into the lives of the mountain people in a way that will bring reciprocal blessing. They will quickly see the genuineness of character of these people, their extraordinary resourcefulness and yet their keen sensitiveness to anything that smacks of patronage. Teaching in Sunday Schools, visiting the mothers in the homes and worshipping together in the lovely Church should give the girls a sense of values not to be gained in books.

So to train young women as Christian leaders in home, community, state, and Church, under a leadership the best possible, in a community that is wholesome in spirit and invigorating in climate, and under conditions of simplicity, activity, and social usefulness will be the aim of Valle Crucis School for girls. Religion will take its place as the central factor in the full life given each girl. Here the problems of the modern girls will be met with sympathy and constructive understanding.

Let's Know

By
BISHOP WILSON
FISH AND STATER

A CORRESPONDENT writes rather a long note asking the following question: "The fish that Peter caught—what kind of a fish did he catch? Did it have a coin in its mouth sufficient for the taxes of two wandering religious?"

The incident is found in St. Matthew 17:24-27. It refers to the annual Temple tax—not to the Roman government tax. This Temple tax was voluntary, that is, there was no force behind the collection of it except moral pressure and it could be refused. It amounted to one-half shekel (about thirty cents) for every Jew who was over twenty years of age. Knowing that our Lord had sharply criticized many of the religious regulations of the Jews, the collector was a bit uncertain as to what He might do about the customary tax. Hence the question to St. Peter as to whether his Master meant to pay it. St. Peter, knowing our Lord's approval of the public worship of the Temple, felt sure He would not evade His fair share in maintaining it and promptly answered "Of course." When he came to our Lord about it, Christ asked him a leading question—do the kings of the earth tax their own children or do they make their collections from strangers? St. Peter knows that the royal household is exempt from taxation and so replies. Our Lord leaves the implication that as the Son of the Heavenly Father, He might well claim exemption from taxes imposed for the upkeep of the Father's House but instead of doing so He would set an example by conforming to the usual custom. So he told St. Peter to cast in for a fish and use the coin (a stater) which he would find in the fish's mouth to pay the tax for both of them.

We have no possible way of knowing what kind of fish it was which St. Peter may have taken. Forty-three species of fish have been found in the inland waters of Palestine but in all the Bible there is no reference to any particular kind—they are all simply "fish." When taken with a hook, a hand-line was used. They seem to have known nothing of a rod. A "stater" was a coin worth one shekel and would therefore have been sufficient for payment of the Temple tax for two persons. Some have thought that St. Peter caught the fish, sold it for a "stater" and paid the tax. Perhaps—tho there is nothing in the incident, as recorded to necessitate such an explanation.

Laying aside incidental questions, the main point of the incident is quite plain. Christ would not use excuses for evading His just share of the cost of maintaining the Temple services. And if anything in the Scriptures is pertinent to the conditions of the present moment, this is decidedly so. Many followers of Christ today give out the impression that they must be much better than their Master. For some unknown reason they consider themselves justified in seizing upon any excuse for cancelling their pledges to the Church or refusing to make them. It may be that times are hard but it is also true that alibis are easy.

No one is expected to do the impossible but if every Churchman were really honest about his ability to contribute to God's work, there would be no mounting deficit in the treasury of the National Council and salaries of the clergy would not be running into appalling arrears. I have the greatest of sympathy for people who are in financial distress but I also know a vestryman who takes his wife to Florida in the winter and declines to make any pledge to his own parish. What kind of question would Christ ask of him—or of the many others who have never honestly tried to do their part?

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

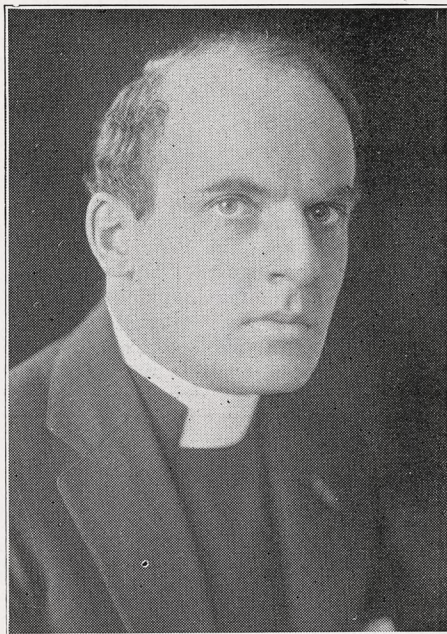
Edited by W. B. SPOFFORD

The Rev. Granville M. Williams, Cowley Father pastor of St. Mary the Virgin's, New York, has joined the rector of Trinity, the Rev. Fred-eric S. Fleming, in advocating the creation of an Archbishop in the Church in this country. Preaching last Sunday, he stated he was for it but that he thought there was little possibility of the General Convention acting favorably to the proposal. "The Episcopal Church is a conservative body. Changes of any kind are apt to meet a great deal of opposition." He thinks, however, that the opposition is based largely on prejudice. Dr. Williams also advocated communion by intinction since there is a growing prejudice against the common cup, with many remaining away from communion because of fear. He also said the Convention would doubtless avoid an open endorsement of the policies of the New Deal.

* * *

Matthew Woll at New York Cathedral

Matthew Woll, who is the vice-president of the ultra-conservative Civic Federation as well as a vice-president of the American Federation of Labor, was the speaker at the Cathedral of St. John the Divine last Sunday at a service which marked Labor Day. It was the usual "red menace" stuff for which he is noted, with practically all of his talk devoted to a denunciation of the Communist. I, for one, am delighted that Bishop Manning, as has been his custom on recent Labor Sundays, gave Mr. Woll an opportunity to express his opinions at a service at the Cathedral. At the same time I think Mr. Woll has more dreadful things to fear than the Communists, and things considerably closer to him. At the moment, for example, I am a bit mixed up in the efforts of a group of working men to get rid of their leaders. One of these has been found guilty of murder by a jury—the man he murdered having been a worker who was too active in the effort to unseat him. He is out on bail, meanwhile remaining head of the union. The second in command of this particular union has just returned to the city of New York after having served a term in prison for robbing the union treasury. As soon as he set foot in the city the union boss put him back on the old job. There is little doubt but that both these men would be thrown out of office by the union membership if an honest election



BISHOP STEWART
Goes After Buchmanism

could be held, but they rule with guns and the usual methods of gangsters. Several of these gentlemen, incidentally, called upon me but decided after a brief conversation that they were in the wrong place when they looked around and found the walls of my little office adorned with photographs of Bishop Manning, Bishop Stewart, Bishop Johnson and other Church notables. This whole situation has been brought to the attention of the topmen of the American Federation of Labor, of whom Mr. Woll is one, but none of them have expressed any interest. So, when Mr. Woll talks in the Cathedral of St. John the Divine about the menace to democracy of communism I merely chuckle a bit, utter an "Oh, Yea!" and turn to the sport pages to see how the Yankees made out. And the news there isn't so good either.

* * *

Dr. Bowie Endorses Labor Unionism

The Rev. W. Russell Bowie, preaching at Grace Church, New York, on Sunday last, called upon the Church to support labor "in every honest effort for a fairer lot." He declared that the central purpose of the Christian Church was to give the abundant life to people and that therefore our sympathies should be with laboring people in their effort to win larger opportunities for themselves and their children.

* * *

Roman Clergy Deal With Economics

A good deal of common sense, it seems to me, came out of the conference of Jesuits held recently in

Connecticut. In any case it showed that this famous order of the Roman Church has within its ranks many men who are thoroughly alive to social and economic trends of the day, and are quite aware of the relationship of the Church to them. Thus the Rev. Joseph Thorning of Georgetown University said that the NRA had failed to fulfill its guarantee of the right of collective bargaining to labor; that the machinery for enforcing the provisions were inadequate, and the consumer was getting gyped by high prices, with the whole business making for "greater monopoly control than ever before." The Rev. Joseph J. Ayd of Loyola University, Baltimore, went even further in his criticism by declaring flatly that the NRA was a failure and that unemployment had increased under it. The Rev. F. F. Murphy, dean of sociology at Fordham, said that "labor has been either deceived, beguiled or sold out under the provisions of section 7A of the National Industrial Recovery Act."

The Rev. E. A. Walsh of Georgetown University showed that he knew what it was all about by depreciating grafting and racketeering in labor unions managed by the American Federation of Labor. He also went after communism, largely because of its materialism. Catholicism, he said, has no quarrel with communism's attempt to better the conditions of the masses. "If the Communist program had confined itself to the righting of social wrongs and not invaded the fields of personal liberty and conscience, the Catholic Church would be its greatest ally," he declared.

This of course is a very inadequate report, but is enough perhaps to show that these leaders of the Catholic Church—perhaps the most powerful single force in that Church—are coming to grips with the vital economic questions of the day.

* * *

Bishop Stewart Hits at Buchmanites

Writing in the September "Diocese," official monthly of the diocese of Chicago, Bishop Stewart declares that the Oxford Group Movement bears marks of Pharisism and that the title adopted by the followers of Buchmanism is "misleading and confusing." The Bishop declares: "For years I have watched the development of this strange movement, read its literature, talked with its leaders, listened to its neophytes, analyzed its teachings, observed its influence, watched its results and stood amazed to find among its enthusiastic adherents men and women for whom I hold a genuine respect."

"That any churchman should be attracted by it fills me with a 'melancholy wonder'. One need not deny that it has helped many individuals to a life of greater religious reality. That may be equally said of many another queer and dangerous cult. But Buchmanism bears upon it those marks of Pharisaism which Dean Hodges once described as principally two: content and contempt; a megalomaniacal assurance and self-confidence, and a superior contempt for those who do not agree with its own peculiar and oracular theological terms. It's theology, reflecting that of its founder and leader, Dr. Buchman, is a naive fundamentalist Lutheranism; its technique of 'guidance' is trivial and childish; its toadyism to the rich and prominent is vulgar and silly; its spiritual exhibitionism is offensive and dangerous. And most certainly it is not entitled to the name which after several experiments it has designedly adopted—The Oxford Group Movement—a misleading and confusing title which neither its history nor tradition nor discipleship justifies."

* * *

Lectures on How to Grow Old

It is the opinion of the Rev. Alfred Newbery, rector of the Atone-ment, Chicago, that it is better to grow old gracefully than it is to attempt to preserve youth. He is delivering a series of four lectures on the subject at St. Ansgarius Church, Chicago, the Swedish parish of the city.

* * *

Boston Clergyman Leaves for Rome

The city, not the Church—and the man is the Rev. Samuel Tyler, who preached his last sermon as canon of the Cathedral in Boston on September 9th, leaving imme-

diately after to take charge of St. Paul's American Episcopal Church in Rome, Italy.

* * *

Confirmation Service at Anvik, Alaska

Among the twelve people confirmed recently at Christ Church, Anvik, Alaska, was a man who once saved the life of the Rev. Henry H. Chapman, the priest of the mission. It was when Mr. Chapman was a small boy; he was attacked by a team of dogs and saved from being torn to pieces by this fellow who

came to his rescue. The class was presented to Bishop Bentley, who visited the mission with a number of others who have been on a trip with him. It is expected that Bishop Rowe will also visit the mission when he returns from his trip to the Arctic.

* * *

Churches Unite in Relief Effort

In Linden, Mass., the four churches of the community, Methodist, Congregational, Catholic and our own, have united in a coopera-

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tive program of relief. The parish house of St. Luke's, where the Rev. W. Harold Deacon is rector, is used as the community clothing depot.

* * *

New York Rector Speaks on Europe

The Rev. Lyman P. Powell, rector of St. Margaret's, New York, just returned from a tour through Europe and Russia and spoke on his travels last Sunday, and is to talk again next Sunday on the religious situation in the countries he visited. He also presented his parish with an early portrait of St. Margaret, painted at Nuremberg in 1430, which he discovered in Munich.

* * *

Pacific Divinity School Opens

The Divinity School of the Pacific at Berkeley, California, opened with several addresses on the opening day by the Rev. Sturges L. Riddle, new student chaplain at the University of California. There are several new features at the school. First of all a tutorial system has been inaugurated. Then too there is to be a course which will train the theologs on the essentials of news, the reporting of Church events, preparing articles for publication, journalistic ethics, and how to make Church advertising pay. This course is given by the Rev. James M. Malloch, who before entering the ministry was a professional publicity man for one of the oil companies of the state. There are eleven students enrolled in the school.

* * *

Death of Roland Cotton Smith

The Rev. Roland Cotton Smith, rector emeritus of St. John's, Washington, D. C., and for many years an outstanding liberal of the Church, died at his summer home at Ipswich, Mass., on August 30th. Bishop Sherrill officiated at the services held at Ascension Church, Ipswich.

* * *

Unemployed Clergy at General Convention

One thing that should greatly add to the gaiety of General Convention is a parade of the unemployed clergy that has been arranged. It seems that some gentleman, having these men much on his conscience, has agreed to pay the expenses of all unemployed clergy to the Convention. Now word comes that a permit has been granted by the city authorities for a parade, which will be timed to take place with the opening of the show. On one side of the street the bishops in their grand vestments; on the other several hundred unemployed parsons

(three hundred have already been selected by a committee), dressed neatly, I presume, but not too well. The newspapers and movie people will make a good bit out of this or I miss my guess. I hope they carry signs and placards. Maybe we can teach them to sing, "Arise, ye prisoners of starvation."

* * *

Julian Hamlin Resigns as Rector in Boston

The Rev. Julian D. Hamlin, rector of the Advent, Boston, for the past five years, announced to his congregation Sunday morning that he had handed in his resignation to take effect on the 15th of October or when his successor had been chosen. He gave as his reasons for resigning the fact that he had never been able to get quite adjusted to the Boston climate and to the demands of so large a parish, and also that he had for some time felt a distinct call to a ministry of a different character from the parochial ministry. He expects to live in Europe for the com-

ing year, pursuing special studies in sociology both in England and in Russia and also doing some long postponed writing.

Dr. Hamlin is national chaplain and vice president of the Church Mission of Help. He has always taken a great interest in industrial and social problems and for the past year has been president of the New England branch of the Church League for Industrial Democracy. Before the war he was for two years rector of Trinity Church, Bethlehem, Penna. During the war he was acting division chaplain of the 18th Division of the 19th Infantry. He served for one year as diocesan missionary in Pennsylvania, and after that was for ten years rector of St. John's Church, Newport, R. I. From there he came to the Church of the Advent.

* * *

Presiding Bishop in Auto Accident

Presiding Bishop Perry was in an automobile accident on September

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4th. The car in which he was riding, with his wife, son and a friend, smashed into a bus and the car was wrecked. None of those in the car were hurt except Mrs. Perry, and she not seriously. They drove on to Providence in another car following the accident. They were on their way to Providence from their summer home at Princeton, Massachusetts.

* * *

Fall Conference in Lexington

The Rev. Arthur M. Sherman, representative of the National Council staff, is to lead a clergy and lay conference for the diocese of Lexington at Christ Church, Lexington, Kentucky, on September 26th. Bishop Abbott is to celebrate at the opening service and the sermon is to be preached by the Rev. Edward W. Baxter. Others on the program are Dean Sparling, the Rev. William G. Pendleton and the Rev. G. Ralph Madson.

* * *

Notable Leaders at English Conference

There were many distinguished leaders of the English Church on the program of the Modern Churchmen's conference, held at Birmingham, England, September 3-8. The general theme was "The Bible and the modern man," with Dean Inge leading off with a paper on "The use and misuse of the Bible." Others on the program were the Rev. C. E. Eaven, Professor Foakes-Jackson, Bishop Barnes of Birmingham, Canon Streeter and Professor F. C. Burkitt.

* * *

Dr. Phillips to Speak on General Convention

The Rev. ZeBarney Phillips, rector of the Epiphany, Washington, and the president of the House of Deputies at the Denver Convention, is to speak on the "Church of the Air" next Sunday at 9 o'clock, eastern time, on some aspects of General Convention. This address

opens the fourth yearly series of broadcasts under the auspices of the publicity department of the National Council. There will be a considerable volume of broadcasting from General Convention also.

* * *

Bishop Darst Dedicates Chapel

Bishop Darst of East Carolina dedicated a log cabin chapel recently, built on the site of Fort Raleigh at Roanoke Island. The baptism of Manteo, Indian chief who is thought to have been the first person baptized in the new world, and the baptism of Virginia Dare took place on the spot. The chapel is a replica of the original chapel built in 1578.

* * *

Bishop Manning Speaks in Montreal

Bishop Manning of New York is delivering two important addresses this week at Montreal, Canada. On Wednesday morning he is to preach



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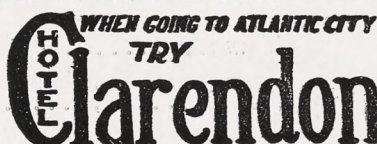
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at the service that opens the Triennial Synod of the Church of England in Canada, a body that corresponds to our General Convention. That evening he is to speak in the forum of the city before an audience of 12,000 people, on "The Witness of the Church to the problems of today." His address is to be broadcast throughout Canada.

* * *

Anglo-Catholic School of Sociology

The Autumn School of Sociology under the auspices of the Catholic Congress, is meeting this week at Adelynrood, South Byfield, Mass. The president of the conference is Bishop Brewster of Maine and the headline attraction is the Rev. W. G. Peck of Manchester, England, who was a visitor to these shores last fall. The general subject of the conference is "An Introduction to Catholic Sociology," with a lecture each day during the week by Dr. Peck on "The social implications of catholic religion." Discussion groups are meeting twice each day, and there are evening lectures by the Rev. Julian Hamlin of Boston, the Rev. Joseph Fletcher of Raleigh and the Rev. A. D. Kelly of Madison, Wisconsin.

* * *

Convocation in Arizona

A great convocation of the district of Arizona was held at the conference center at Prescott from August 30th through the 3rd of September, with the high spot of the affair the address by Bishop Mitchell. Speaking on the New Deal he said that much had been accomplished for which we should be thankful and that he felt sure that those in authority were well aware of what still needs to be done. In other words, he advised patience, at the same time pointing out that the government policy of destroying goods while people suffer for the want of them seemed to him wrong. Bishop Mitchell also urged the Church to arouse its membership to the danger of war, dealing with the subject at considerable length and in a learned way pointing out the danger spots today.

That women and young girls are in real danger of falling for the clever advertising of the liquor interests, just as they fell for the carefully planned advertising campaign to induce women to smoke, was also pointed out by the Bishop.

Education was the great need in the matter of marriage and divorce, rather than legislation. Yet Bishop Mitchell stated that he is all for requiring people to give three days notice before marriage as a safeguard against hasty marriages.

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Dealing with Church finances he said that covetousness was the root of the difficulty and reminded his hearers that all of the money contributed by all the churches in the country for missions for a year would not pay the nation's liquor bill for three days. He urged more education, pointing out that a new generation was coming on that lacked information, and that the educational process must go on endlessly. He did not hazard a guess as to what General Convention would do about the financial situation of the national Church but he said that he wished "they might underwrite the full budgets of the foreign districts, letting the continental domestic fields receive what is left and give us permission to go out into the home Church for the balance."

Another feature was a series of addresses, delivered by the Rev. Perry Austin, rector of St. Luke's, Long Beach, California.

* * *

Crop Failure on Church Farm

Bishop Bartlett of North Dakota sends word that the crop on the farm at the Turtle Mountain reservation, with which the district hoped to aid Indian Church families during the coming winter, is a total failure. These families he points out, face a winter of real distress unless public agencies come to their assistance.

* * *

New Dean at Fargo Cathedral

There are several clergy changes in North Dakota. The Rev. John Richardson of Bismarck became dean of Gethsemane Cathedral, Fargo, on September first. The Rev. Nelson E. Elsworth goes to Bismarck, having charge also of missions at Mandan and Linton. The Rev. Robert Clarke of Grafton is to become the rector at Jamestown on October first, and the Rev. John L. Stiffler, recent graduate of the Philadelphia Divinity School, is to be at Grafton, with charge of a missionary field of seven stations.

* * *

Called to New Haven Parish

The Rev. Robert Flockhart has resigned as rector of St. John's, Worthington Valley, Maryland, and has accepted the rectorship of St. Thomas', New Haven, Connecticut.

* * *

Religious Day at World's Fair

Religion and Welfare Recovery Day will be observed officially at the Century of Progress Exposition in Chicago on September 20. The national committee for religion and welfare recovery, which is composed of 300 leading church and welfare

officials from all sections of the United States, will direct a special program at the fair grounds on that day. Paralleling the exhibits of material progress which have attracted so much attention, this program will present in concrete form the advances made in religious and welfare work in this country during the past hundred years. Portions of the program, it is expected, will be broadcast.

The national committee, with its 43 bishops, 39 pastors, priests and rabbis, 22 college presidents, educators and editors, 100 or more national officers of church benevolent boards, and many prominent Catholics, Protestant and Jewish laymen, will convene in Chicago on September 20 to make plans for the com-

ing year. Emphasis will be placed upon the efficiency of existing church and welfare organizations. No new machinery or organization will be proposed. A report of religious progress will be presented, based on the records of the past century and figures now being compiled by a committee of statisticians and historians.

There is no suggestion of defeatism in connection with the religious and welfare work of the nation, says a statement issued by the national committee. The word "recovery" in the committee's name, it was further stated, refers only to the past five years of depression, and not to the notable progress which characterizes American religious development within the century.

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Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street

Rector

Rev. H. Percy Silver, S.T.D.

Sundays 8, 10 and 11 a. m.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.

9:30 A.M., Junior Congregation.

11 A.M., Morning Service and Sermon. Special Preacher Bishop Rogers of Ohio, "The Sermon on the Mount."

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.

Holy Communion Choral, 8:30 a. m.

Morning Service, 11:00 a. m.

Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services

8 A. M.—Holy Communion.

11 A. M.—Morning Prayer and Sermon.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11, and 8.

Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

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Bancroft Way and Ellsworth Street

Near the University of California

Sundays: 7:30, 11 a. m.; 6:30 p. m.

Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a. m.

Holy Communion.

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.

Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.

Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.

Weekdays: Masses, 7 and 8 a. m.

Thursdays and Holy Days, 9:30 a. m., also.

Confessions: Saturdays, 3-5 and 7-9 p. m.

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