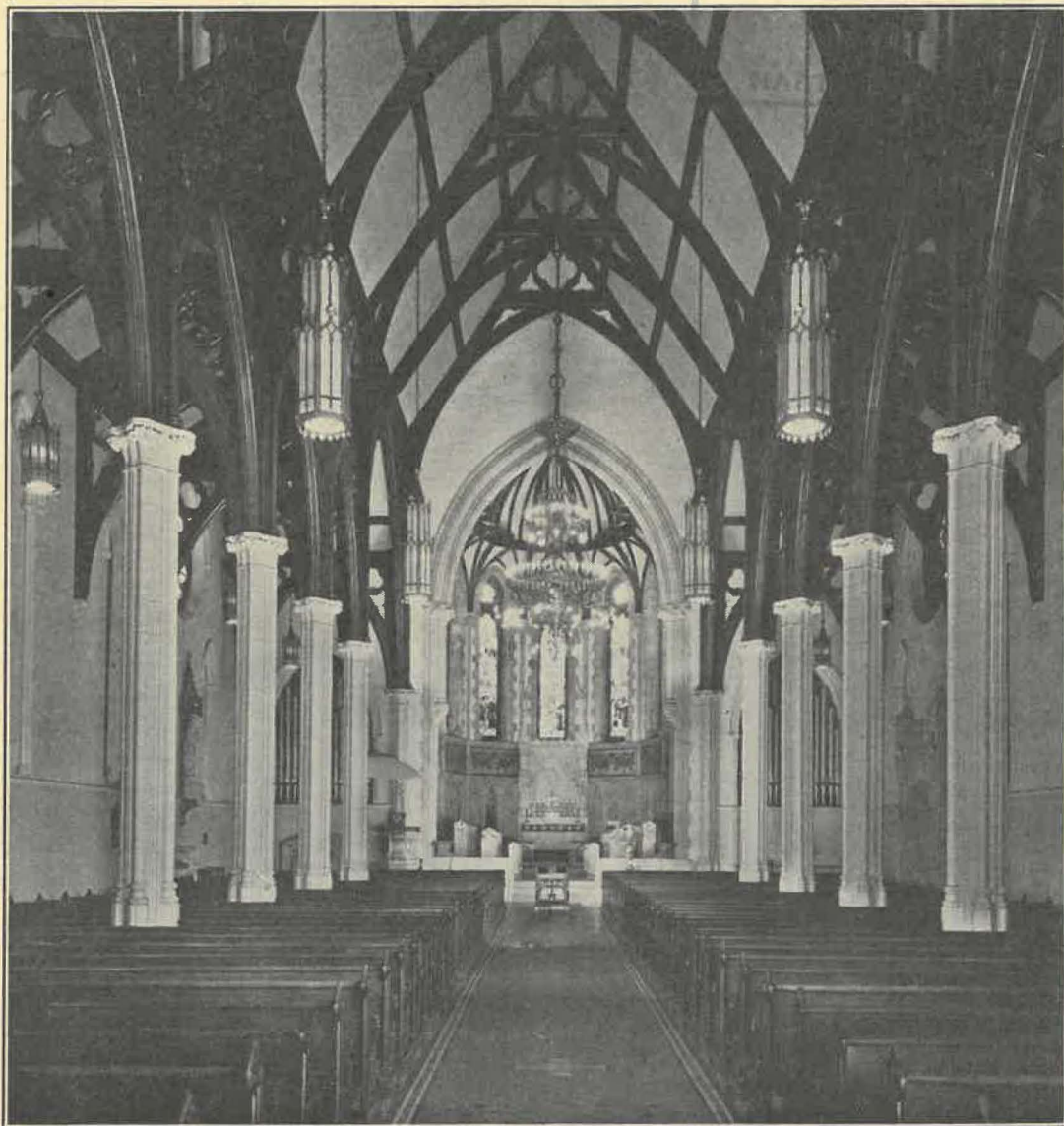


The
Living Church

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(See page 53)

The Living Church

Established 1878

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

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 ADA LOARING-CLARK.....Woman's Editor



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Church Calendar



JUNE

17. Third Sunday after Trinity.
24. Nativity St. John Baptist. Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

JULY

1. Fifth Sunday after Trinity.
4. Independence Day. (Wednesday.)
8. Sixth Sunday after Trinity.
15. Seventh Sunday after Trinity.
22. Eighth Sunday after Trinity.
25. St. James. (Wednesday.)
29. Ninth Sunday after Trinity.
31. (Tuesday.)

CALENDAR OF COMING EVENTS

JUNE

- 16-29. Y. P. S. L. Camp, Kanuga Lake, N. C.
- 18-23. New Jersey Clergy Summer School.
- 18-23. West Virginia Summer Conference.
- 20-30. Washington, D. C., Summer School of Religion.
- 24-29. Blue Grass Conference.
- 24-30. Western Michigan Summer Conference at Rochdale Inn, Montague.
- 21-July 27. Olympia Summer Conference.
- 25-July 6. Gambier Conference.
- 24-29. Howe Conference.
- 24-29. Missouri-West Missouri Conference.
- 24-29. Peninsula Summer Conference.
- 24-29. Erie-Pittsburgh Summer Conference.
- 24-30. New Jersey Summer School at Camp Nejecho.
- 24-30. Cranbrook Summer Conference.
- 24-30. Maine Young People's Conference.
- 25-July 6. Wellesley College Conference for Church Work.
- 25-July 6. "Racine" Conference at Kenosha, Wis.
- 25-29. Gambier Clergy Conference.
- 25 July 6. Rural Work Conference, Madison, Wis.
- 24-29. Blue Mountain Conference.
- 26-July 6. School of Christian Social Ethics, Wellesley.
28. Convocation of Vermont.
- 30-July 7. Provincial Graduate School, Bronxville, N. Y.
- 30-July 13. Kanuga Lake Junior Camp.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

25. St. Paul's, Norwalk, Conn.
26. St. Stephen's, Plainfield, N. J.
27. St. James', Hackensack, N. J.
28. Advent, San Francisco, Calif.
29. Calvary, Cairo, N. Y.
30. St. Mark's, Anaconda, Mont.

Clerical Changes

APPOINTMENTS ACCEPTED

BAPTISTA, REV. ORLANDO, formerly rector of the Church of the Saviour, Rio Grande; to be rector of the Church of the Mediator, Santa Maria, R. G. do Sul, Brazil. Effective July 1st.

DRAKE, REV. E. ADDIS, formerly non-parochial of the diocese of Springfield; to be rector of St. Paul's Church, Beloit, Wis. (Mil.). Address, 271 West Grand Ave., after July 1st.

HITCHCOCK, REV. MARCUS B., formerly minister in charge of St. George's Church, Dundalk, Baltimore, Maryland; to be in charge of St. Alban's Church, Glen Burnie, Maryland, where he will take charge on June 17th.

HULTS, REV. CHESTER L., formerly rector of St. Paul's Church, Monongahela, and priest in charge of Trinity Church, Monessen, Pa. (P.); to be rector of the Church of the Resurrection, Baltimore, Maryland. Effective June 18th. Address, 2900 East Fayette St.

HUTCHINS, REV. FRANK H., formerly assistant at St. Simeon's Church, New York City; is assistant at the Church of the Resurrection, New York City. Address, 464 Riverside Drive.

LEAO, REV. JOSÉ B., formerly rector of the Church of the Mediator, Santa Maria; to be rector of the Church of the Redemption, São Gabriel, R. G. do Sul, Brazil. Effective July 1st.

MADGE, REV. BRINLEY R., formerly in charge of St. Mark's Church, Highland, Maryland; to be minister in charge of St. George's Church, Dundalk, Baltimore, Maryland.

MORRELL, REV. ANSEL R., priest in charge of St. Paul's Church, Mayville, and the Chapel at Chautauqua, N. Y. (W.N.Y.), has been elected rector of Trinity Church, Fredonia, N. Y. The Rev. Mr. Morrell will remain in Mayville and will take the work at Fredonia in connection with his present position. The Rev. Charles Campbell of Fredonia will remain as assistant.

MUNDS, REV. WILLIAM C., resigns from the Church of the Incarnation, Cleveland, Ohio, August 1st; and has accepted a call to the Church of the Good Shepherd, Corpus Christi, Texas (W.T.).

STONE, REV. MORTON C., has accepted an appointment on the staff of the New York City Mission as chaplain of Wiltwyck, West Park, and of Walkkill State Prison, Walkkill, N. Y. Address, Wiltwyck, West Park, N. Y.

TAYLOR, REV. JOHN N., formerly in charge of St. Paul's Church, Ashippun, Wis. (Mil.); to be vicar at St. Stephen's Church, Milwaukee, Wis. (Mil.). Address, Apt. 6, 2531 W. Wisconsin Ave.

THOMPSON, REV. WILLIAM A., formerly priest in charge of the Baldwin County Mission Field, with headquarters at Fairhope, Ala.; to be priest in charge of Trinity Church, Florence, Ala., effective July 1st. Address, 410 Pine St.

NEW ADDRESSES

DEACON, REV. PERCY R., formerly 612 W. 112th St.; 487 Hudson St., St. Luke's Parish House, New York City.

MORRISON, REV. WILLIAM W. H., formerly 47 West 87th St.; 178 East 80th St., New York City.

SUMMER ADDRESS

PINE, REV. GEORGE S., 66 Benefit St., Providence, R. I.; MacMahan, Maine.

RESIGNATIONS

CASS, REV. J. R. MARLEY, as rector of Deer Creek Parish, Harford County, Maryland, June 1st.

CROSSON, REV. JAMES C., as rector of St. Mary's on-the-Hill, Buffalo, N. Y. (W.N.Y.).

DELBIDGE, REV. THOMAS, as rector of Grace Church, Randolph, N. Y. (W.N.Y.), and will soon take up work in England.

DEPOSITIONS

EVANS, SAMUEL, Presbyter, by the Bishop of Eau Claire, May 23, 1934. Released. Renunciation of the Ministry. For causes not affecting his moral character.

MORRIS, CRAIG, deacon, by the Bishop of Nebraska, May 23, 1934. Deposed. Renunciation of the Ministry. For causes which do not affect his moral character.

DEGREES CONFERRED

MORGAN COLLEGE, Baltimore, Md.—The degree of Doctor of Divinity was conferred June 7th upon the Rev. EDGAR CHARLES YOUNG, Th.D., vicar of Phillips Brooks Memorial Chapel (Holy Trinity parish), Philadelphia.

SEABURY-WESTERN THEOLOGICAL SEMINARY.—The degree of Doctor of Sacred Theology was conferred June 8th upon the Rev. DANIEL A. MCGREGOR, Ph.D., executive secretary of the Department of Religious Education, National Council, and upon Canon WILLIAM G. PECK, of Manchester, England.

The degree of Doctor of Divinity was presented to the Rev. HAROLD L. BOWEN, rector of St. Mark's Church, Evanston, Ill.; the Rev. GUY C. MENEFFEE, rector of Christ Church, Rochester, Minn.; and the Rev. VALENTINE HUNTER SESSIONS, rector of St. Mary's Church, Bolton, Miss.

ORDINATIONS

PRIESTS

EAST CAROLINA—The Rev. LAWRENCE M. FENWICK was advanced to the priesthood by Bishop Darst of East Carolina, in St. Philip's Church, Southport, N. C., June 5th. The candidate was presented by the Rev. Alexander Miller of St. Paul's Church, Wilmington, and the Rev. E. W. Halleck of St. John's Church, Wilmington, preached the sermon. Mr. Fenwick is to continue in charge of St. Philip's, Southport, and Grace Church, Whiteville, N. C.

INDIANAPOLIS—The Rev. IVOR G. HYNDMAN was advanced to the priesthood by Bishop Francis of Indianapolis in St. John's Church, Crawfordsville, Ind., May 23d. The Rev. W. T. Capers, Jr., presented the candidate and the Rev. E. A. Powell preached. The Rev. Mr. Hyndman is in charge of St. John's Church, Crawfordsville, and St. George's Church, Terre Haute, Ind.

NEWARK—Bishop Washburn, Coadjutor of Newark, ordained to the priesthood the Rev. RICHARD ASELFORD and the Rev. GEORGE D. HARDMAN in the Church of the Redeemer, Morristown, N. J., May 27th. The Rev. George A. Barton, D.D., preached the sermon.

The Rev. Mr. Aselford was presented by the Rev. Thomas W. Attridge and continues as assistant at the Church of the Redeemer, Morristown.

The Rev. Mr. Hardman was presented by the Rev. Frederick W. Cooper and continues as assistant at St. Ann's Church, Brooklyn, N. Y.

The Rev. EUGENE M. CHAPMAN was ordained to the priesthood by Bishop Creighton, Suffragan of Long Island, at the request of Bishop Stearly of Newark, May 11th, and will continue as assistant at Grace Church, Jamaica, L. I., with charge of St. John's Chapel, Duntun. The Rev. Mr. Chapman is a graduate from Harvard and the Cambridge Seminary.

RHODE ISLAND—The Rev. EDGAR H. YEOMAN, a graduate of the University of Toronto, and of the General Theological Seminary, was ordained to the priesthood by Bishop Perry of Rhode Island in St. Stephen's Church, Providence, May 24th. The Rev. Donald F. Forrester preached the sermon. The Rev. Mr. Yeoman is curate at St. Stephen's Church, Providence, R. I.

SOUTH DAKOTA—The Rev. BRUCE W. SWAIN was advanced to the priesthood by Bishop Roberts of South Dakota in St. Mark's Church, Aberdeen. The Rev. E. W. Todd presented the ordinand, and Bishop Bartlett of North Dakota preached the sermon. The Rev. Mr. Swain during his diaconate has served Christ Church, Milbank, where he remains as rector.

SOUTHWESTERN VIRGINIA—The Rev. MARSHALL NORBORNE BACOT was ordained to the priesthood in St. Peter's Church, Roanoke, Va., June 1st by Bishop Jett of Southwestern Virginia. The Rev. Richard S. Martin was the

presenter, and the Rev. Richard R. Beasley preached the sermon.

Since his graduation from Virginia Seminary in 1933 the Rev. Mr. Bacot has been serving as deacon in charge of St. Peter's Church, Roanoke, Va. He now becomes rector.

SPRINGFIELD—The Rev. JAMES HAYWARD TERRY was ordained priest by Bishop White of Springfield in St. Paul's Church, East St. Louis, Ill., May 27th. The Ven. R. M. Gunn, archdeacon, presented the candidate, and the Rev. H. G. Kappes preached the sermon. The Rev. Mr. Terry will continue as assistant at St. Paul's Church, East St. Louis, and will be in charge of St. Bartholomew's Church, Granite City, Ill. Address, 1324 St. Clair Ave., East St. Louis, Ill.

DEACONS

LONG ISLAND—In the Cathedral of the Incarnation, Garden City, on May 27th, Bishop Creighton, Suffragan of Long Island, ordained to the diaconate six young men—R. THOMAS BLOMQUIST, HAROLD G. F. COURTNEY, SAMUEL D. RUDDER, JOHN E. LARGE, ARDYS T. DEAN, and GEORGE W. PARSONS. The Rt. Rev. J. I. Blair Larned, Suffragan Bishop of Long Island, preached.

The Rev. Mr. Blomquist was presented by the Rev. Laureston Castleman. He is a graduate of St. Stephen's College and of the General Theological Seminary and will spend the summer abroad.

The Rev. Mr. Courtney, who was presented by the Rev. J. Henry Fitzgerald, is to take charge of St. Andrew's Church, Brooklyn. He took his collegiate and theological courses at Nashotah.

The Rev. Mr. Rudder, presented by the Rev. E. H. Hamilton, will work in St. Barnabas' and St. Cyprian's Missions, Brooklyn, under Bishop Larned. He is a graduate of the General Theological Seminary.

The Rev. Mr. Large, presented by the Rev. John E. Gerstenberg, will have charge of St. Simon's Church, Brooklyn. He received the Bachelor of Arts degree at Trinity College, and is a graduate of the Virginia Seminary at Alexandria.

The Rev. Mr. Dean, a graduate of the General Seminary, was presented by the Rev. Morton C. Stone, of the diocese of Springfield with which Mr. Dean was formerly connected, and will work at St. Lydia's Mission, Brooklyn, under Bishop Larned.

The Rev. Mr. Parsons, presented by the Rev. Edward D. Johnson, D.D., of Maryland, is a graduate of the General Seminary and will continue at St. James' Mission, Long Beach, where he has been working as lay reader, under the direction of Bishop Creighton.

ALLEN JEROME MILLER, formerly a Presbyterian minister, was ordained deacon by Bishop Larned, Suffragan of Long Island, June 3d, in St. Ann's Church, Bridgehampton, L. I. The candidate was presented by the Rev. Howard R. Dunbar; the litany was read by the Rev. William H. Cumpston; the epistle was read by the Ven. William Holden, D.D., former Archdeacon of Suffolk; and the sermon was preached by Bishop Larned. The Rev. Mr. Miller will be in charge of St. Ann's, Bridgehampton, where for several months past he has acted as lay reader.

LOUISIANA—DAVID ACKLEY JONES was ordained deacon by Bishop Morris of Louisiana in Christ Church Cathedral, New Orleans, June 1st. The candidate was presented by the Very Rev. William H. Nes, and the Rev. Donald H. Wattlely preached. The Rev. Mr. Jones is temporarily assistant to the rector of the Church of the Good Samaritan, Gunnison, Colo.

NEWARK—REVERE BEASLEY was ordained deacon by Bishop Stearly of the diocese of Newark in Christ Church, Glen Ridge, N. J., May 14th. The Rev. George P. Dougherty presented the candidate and also preached the sermon. The Ven. William O. Leslie, Jr., archdeacon, celebrated the Holy Eucharist, and the Rev. William J. White read the litany.

OREGON—RALPH HOLT WISECARVER was ordained to the diaconate by Bishop Manning of New York, acting for Bishop Sumner of Oregon, in the Cathedral of St. John the Divine, New York City, May 27th. The Rev. Thomas McCandless presented the candidate and the Rev. Edward Russell Bourne preached the sermon.

PENNSYLVANIA—On June 7th in St. Luke's Church, Germantown, five candidates were ordained to the diaconate by Bishop Tait of Pennsylvania. The Rev. Wallace E. Conkling preached the sermon. Those ordained were WALTER WIL-

LIAM GALE, presented by the Rev. Henry R. Gummy, D.D., to be curate at the Church of the Atonement, Morton, Pa.; WILLIAM NEALE LANIGAN, presented by the Rev. John Niblo, to be curate at St. John's Church, Norristown, Pa.; NELSON WAITE RIGHTMYER, presented by the Rev. Stanley Wilcox, to be curate at the Church of St. Luke and the Epiphany, Philadelphia; and LESLIE KNORR YOUNG and JOHN WILLIAM ZULCH were presented by the Rev. Wallace E. Conkling. The Rev. Mr. Young will be curate at St. Paul's Church, Minneapolis, Minn., and the Rev. Mr. Zulch will become a member of the Society of Mission Priests of St. John the Evangelist at Bricebridge, Ontario, Canada.

RHODE ISLAND—GEORGE WELLS PROVOST of Grace Church, Providence, HAROLD CONSTANT WHITMARSH of Trinity Church, Newport, and ERWIN FREDERIC UNDERWOOD of Emmanuel Church, Newport, all recent graduates of the General Theological Seminary, were ordained to the diaconate by Bishop Perry of Rhode Island in Emmanuel Church, Newport, R. I., May 30th. The Rev. Mr. Provost has been appointed curate at St. Mark's Church, San Antonio, Texas.

SOUTHERN OHIO—PHILIP FREDERICK MCNAIRY was ordained deacon in St. Andrew's Church, Columbus, by Bishop Hobson of Southern Ohio, May 28th. The candidate, presented by the Very Rev. Charles E. Byrer, D.D., is to be minister in charge of St. Andrew's Church, Columbus, Ohio, with address at 1025 Champion Ave. The Rev. Orville E. Watson, D.D., preached the sermon.

VERMONT—HARVEY DEAN BUTTERFIELD was ordained to the diaconate by Bishop Booth of Vermont in St. Paul's Church, Burlington, May 27th. The candidate was presented by the Rev. Vedder Van Dyck, and the Rev. Julian Bishop of Utica, N. Y., preached the sermon. The Rev. Mr. Butterfield will be deacon in charge of St. Mary's Chapel of the Church of the Advent, Westbury, L. I., N. Y. Address, Carle Place, L. I., N. Y.

WEST MISSOURI—Bishop McElwain of Minnesota, acting for Bishop Spencer of West Missouri, ordained to the diaconate CALVIN H. BAR-

LOW in the Chapel of the Seabury-Western Theological Seminary, Evanston, Ill., May 26th. The Rev. Mr. Barkow was presented by the Rev. Clarence B. Whitehead of Winona, Minn., and is to be curate at St. Andrew's Church, Kansas City, Mo. The Rev. Christoph Keller preached the sermon.

Anglican Theological Review

EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON
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Book Reviews

Notes on New Books

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The Legion of Decency

TO THE EDITOR: I have just been reading your editorial in the June 2d issue on the subject of The Legion of Decency.

It seems the most practical of the efforts that have been made to correct the evils of the motion pictures, and I am sending you some signatures to the pledge, but I would like to point out some practical difficulties.

Most people agree that the cinema is a delightful form of entertainment, that it might easily be a great force for good, and that we could not do without it; also that grown people may see pretty much what they please, but that children and young people should form clean habits of thought. *But*, when our children beg to go to the movies, how are we to know which picture is fit for them to see?

The remedy suggested is to look at the list published in the Roman Catholic periodicals. All very well, but not much help if the play shown today is not reviewed until a month later. Or even a week later. In large cities one might wait for the "second run theaters," but in thousands of small towns there is only one theater, and its manager prides himself on showing pictures the moment they are released. Moreover he changes his bill three times a week so that a parent has great difficulty being censor for his children.

I have been at considerable pains to get some intelligent criticism of the cinema. There are some good ones published. *The Parents' Magazine*, for instance, has an excellent page on the subject, *but it comes too late*, at least for the small town parent.

If good pictures could be endorsed immediately in the daily papers (to denounce bad ones is simply to advertise them) and if the critic himself could be both decent and intelligent, this campaign might soon work a transformation. CHARLOTTE N. ALSTON.
Baltimore, Md.

TO THE EDITOR: It gives me great pleasure to sign The Legion of Decency Pledge. I think it is the crying need of the age; I sincerely trust it will produce the required results.

I have consistently kept away from the movies for the last few years in order to maintain my self-respect, and if a sufficient number of people will *sign and live up to* the pledge, the producers at Hollywood will "sit up and take notice." I heartily endorse your efforts to bring about a change in the motion picture situation. REED A. MORGAN.
Philadelphia.

Placing the Clergy

TO THE EDITOR: The current discussion about placing and retiring the clergy seems to disregard a crucial fact.

That fact is that the clergy and the laity do not look at clerical office in the same way. This is the reason why the carefully devised plans—such as Bishop Capers presented at the Church Congress—always have and always will remain ineffective.

In all such discussion the minister is thought of as an *official*—a commissioned officer in a great organization, one under authority, one properly liable to be assigned here or there as the need of the organization may be best served. It assumes that everyone is by right of his commission

equally qualified. Provided the one assigned to the rectorship of a parish hold a valid commission, be selected for the post by a wise and competent authority—the Bishop or another—all just requirement is satisfied.

But, the laity do not look at the matter that way. When a parish is seeking a rector it is not seeking primarily an official. Of course it assumes that its choice must be from among properly commissioned persons but within that limitation it is looking for a pastor, a brother, a father, a friend, one with whom the laity will have intimate personal relations. Of course the selection, if left to the Bishop or a board, might be a wiser one. But it would not be *their* choice. They have always and will always demand the final say in the matter.

The two contrasted ideals are much like the Continental and the American methods of arranging marriages. By the one way it is primarily a *family* matter. The family looks for the groom or the bride. The arrangement is completed by a family council, while the young people must await the decision. By the American method the bride and groom seek each other and settle the matter themselves.

The former may well be the wiser way; personally I think it is. It may not yield such transient ecstasy but promises more contentment.

So of choosing a rector. It might be wiser to have him "placed." But I have a notion that the laity will go on as they always have, choosing their wives and their rectors forever—and taking the chances.

Easton, Md. (Rev.) S. D. McCONNELL.

"Oecumenica"

TO THE EDITOR: To the note published in THE LIVING CHURCH of May 12th on the new magazine *Oecumenica*, I would like to add a word on a point on which I feel I am qualified. It is the question of language; the French used in that review is so faultless, that I can scarcely believe that it was not written by the finest of French authors. The translations are elegant. As for the point of view of the magazine, it is so truly representative of the Anglican Church that I would like to advise everyone who is interested in the kingdom of God as a force-idea and who wants to keep up his French, to subscribe to *Oecumenica*.

Although the subscription price is not given in dollars, it is only 15 francs, or 4 shillings and so, I suppose that one dollar would be about right. (Rev.) JOHN A. F. MAYNARD.
New York City.

The President

TO THE EDITOR: It has occurred to me that we too seldom see anything in our Church papers in praise of our wonderful President, in thanks to God for raising him up at this time, when he is so needed.

I fear we do not think of what would happen should he be taken from us. Nor do we realize what it means to have a true Christian and a loyal Churchman in the high place of Mr. Franklin D. Roosevelt.

May God protect him from all who would injure him. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." MISS M. J. WARING.
Charleston, S. C.

Who's Who in General Convention

An unusual Convention project will be the publication of a *Who's Who in General Convention*. This little book, of convenient pocket size, will contain brief biographical sketches of more than two thousand bishops, clerical and lay deputies and alternates, and delegates and alternates to the Woman's Auxiliary Convention. Its value will extend far beyond the Convention, as it will be virtually a guide to the leadership of the Church.

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EDITORIALS & COMMENTS

The Church's Year

A Trinity-tide Editorial from the Church Times

TRINITY SUNDAY this year divides the Church's Kalendar into almost equal parts. There is a rhythm in the ecclesiastical year corresponding to the deepest needs of human nature. If the liturgical Kalendar had been man-made, the least compliment which could have been paid to it would have been to say that it bore the marks of genius. But no liturgiologist could have devised out of his own mind anything so satisfactory. The Kalendar arises naturally out of the great events in the earthly life of our Lord and the lives of His chief followers, and has grown into its present form in the course of many centuries, during which its value has been abundantly tested.

The first merit of the Kalendar is that it compels, or rather persuades, the mind of the Christian to review in turn, and in proper perspective, all the great verities of his faith. It is the scaffolding without which it would be difficult, if not impossible, for him to build a truly harmonious spiritual life.

But in nothing is the genius of the Church's Kalendar so truly seen as in its rhythmical nature. From the contraction and expansion of the heart to the ebb and flow of the tides and the return of the seasons, Nature is rhythmical through and through. It is becoming more and more appreciated that all life is a compound of subtle rhythms. In the Kalendar of the Church there is likewise a well-defined rhythm. A theme with variations, it is never quite the same from year to year, but presents the same general features—a period of expansion followed by contraction, of intake followed by outgiving. And this is the more vividly brought before the mind in a year such as the present, when the periods from Advent to Trinity and Trinity to Advent are very nearly equal.

From Advent to Ascension Day the Church draws her children's attention to the chief events in the life of her Lord—His birth, circumcision, and manifestation to the Gentiles, His appearance in the Temple, His presence at the marriage feast, His mighty works and no less mighty parables, His long fast, and, above all, the last fateful week before His crucifixion and triumphant resurrection from the dead.

After His ascension into heaven the sending of the promised Comforter is celebrated. The seal is set on this liturgical sequence by the feast of the Holy Trinity, which appropriately concentrates the worshipper's attention simultaneously on the Father, Son, and Holy Ghost, whose operations have hitherto been individually the objects of meditation and adoration.

AFTER this liturgical richness the weeks succeeding Trinity Sunday seem almost barren by comparison. A few great feasts, by their individual splendor or ancient fame, serve to prevent monotony without disturbing the essential purpose of these weeks—twenty-seven in number this year—between Trinity and Advent. For their purpose is to allow the Christian to consolidate the progress made in the earlier half of the Church's year, to assimilate the lessons learned between Advent and Trinity, and steadily to "grow in grace."

Shortly after his exhausting experience on the road to Damascus, St. Paul retired to Arabia. After sitting for an hour at the feet of some great teacher, many of us must similarly have felt a strong desire to retreat for a space. In the same way the flashes of insight gained in the cave on Christmas Day, or at the foot of the Cross on Good Friday, call for a long period afterwards of meditation and reflection.

This fundamental lesson may find its individual application in a multitude of ways. What could be better, for example, than to try, quietly and unostentatiously, in these weeks to make a serious attempt to cultivate the fruits of the Spirit whose descent we have just been celebrating? Against love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance, there is significantly no law; they are a fruit which never cloy. What an admirable time this is, again, for cultivation of that all too neglected habit, the reading of the Bible! . . .

Such are some of the ways in which the purpose of the weeks after Trinity can be fulfilled. That purpose will not be fulfilled by supposing that in these weeks the Church makes

no demand on her children. After the concentration of the earlier months, and especially the tenseness of Holy Week, there is rightly a relaxation, but the whole of the year is God's. Indeed, the Christian finds that living upon the mountain tops is easy; it is life in the valley which is difficult.

THE Archbishop of Canterbury's rebuke to France, and specifically to Foreign Minister Barthou for his peppy speech at Geneva against German rearmament, was in large measure justified. There is no doubt that the strongly nationalistic attitude of France throughout the Disarmament Conference has been one of the primary reasons for its failure, in the two years and more it has been in session, to accomplish anything worth while, and for the fact that disarmament is now virtually a dead issue.

The Archbishop's Rebuke to France

Yet the onus for the failure does not rest on the shoulders of one nation alone, but on the entire civilized world. The Archbishop's own country, with its firm determination to preserve Britain's historic rôle of mistress of the seas and its insistence on the right to reserve for use against obstinate colonial weapons of war that it would forbid for European use is a factor in that failure. Germany, with its rearmament, at first secret and later open, in utter disregard of treaty limitations, is a factor. Japan, with its defiance of world opinion in the conquest of Manchuria, is a very potent factor. Russia, despite her shrewd official approval of one hundred per cent disarmament when she knew that such a policy, while highly useful for publicity purposes, was a practical impossibility, is a factor. The United States of America, contributing to the virtual impotence of such machinery of international conciliation as the World Court by its refusal of membership, is a factor. No nation, unless it be little Latvia which pays its debts and goes its way without benefit of ballyhoo, or some of the other smaller countries whose inability to wage war is a practical reason for their desire for peace, can boast of clean hands in the shattering of the dream of a world freed from the burden of excessive armaments through international agreement.

No, it is not enough to blame another nation for the tragedy of Geneva, any more than for the tragedy of Serajevo. When the German armies overran Belgium in defiance of the "scrap of paper" guaranteeing her neutrality, it was easy enough to make the Kaiser and his allies the scapegoats on which to hang the entire blame. Not until years after the war did the publication of records from the official archives of France, Austria, Germany, Russia, and Serbia prove beyond question that all of these nations, and others as well, made the war inevitable by the machinations of their foreign offices, partly through design, partly through blundering. If in 1940, as Mr. Wells so confidently predicts (not without the result of attracting welcome publicity to himself), a new World War breaks out, it may be easy to blame France for it, or Germany, or some other country. But the post-war scholars, if any survive, delving back into the records of 1932, 1933, and 1934, will be able to show that the drift toward war, which might have been checked in its early stages, was augmented by the selfishness, the short-sightedness, and the super-nationalism of all of the world powers.

Is it too late to remedy that condition? The answer of Geneva seems to be in the affirmative and final. But the answer of Calvary to the message of Christ also seemed final—until the Resurrection reversed it.



The Sanctuary

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

-The God of All Grace

READ the Epistle for the Third Sunday after Trinity.

ST. PETER'S DESCRIPTION of God really goes back to Pentecost for its meaning, because grace is a spiritual gift. Our Lord had promised that He would send another Helper; grace is the loving help which He bestows through that Helper. The word "all" is also full of meaning. It conveys the idea not only of the fullness of grace, but of all kinds of grace.

This is a point that many people miss. One hears them sometimes talk of God's grace as though it were almost a physical thing like the water or the air. The air that one person breathes is just the same in quality and effect as the air that his neighbor breathes. The water that is drawn in my house through the tap comes from the town reservoir and is no different from the water that is drawn in every other house along the street. Grace is not like that, for it is God's loving personal help. This fact is brought out by the phrase in the Church Catechism where, introducing the teaching of the Lord's Prayer, the catechist says, "My good child, know this; that thou art not able to do these things of thyself nor to walk in the commandments of God and to serve Him without His special grace."

Special grace means grace specially meant for me. As a mother who is really intelligent and loving treats each of her children with a different method because each of them is different from all the others; or as a good teacher helps each of his pupils in a way that is suited to that pupil's particular needs and is calculated to bring out the best that is in him, so God gives His grace to each of us with an understanding of each one's individual needs. As you and I are different from other people, we need and God gives that understanding personal loving help which can make of us all we ought to be and can be. When the priest passes down the altar rail and gives the sacrament of Holy Communion to each one kneeling there, the gift that is bestowed is indeed the same for all, for it is the life of our Lord Himself, and yet it is different for each, because it comes to each one from the God of all grace.

Two great truths flow from this primary truth about God. The first is the doctrine of providence. Our Lord expresses it in the words "not a sparrow falls without your Father." The providence of God is as the word implies, God providing for His people. We believe that there are spiritual forces in the universe which are valuable for spiritual ends as truly as there are physical forces that can be utilized for material ends.

The second truth to which our meditation leads us is expressed in the Church's doctrine of sacraments. Sacraments are points of contact with the grace of God. They correspond to those methods in the material universe which we must use to turn to our ends the physical forces about us. The universe is filled with electricity, for example, but we cannot snatch it out of the air with our fingers or call it from the earth by a word. We must have some contrivance by which contact is made between the mighty energies of earth and air and our special need. Sacraments are like that; not exactly, because they are not mechanical, but personal. Yet there is a real analogy. The providence of God fills all life with all grace. But we avail ourselves of the grace for our special needs through simple means which God Himself has appointed for our help and benefit. The outward sign, which always includes prayer, is a very simple thing like water or bread and wine. But that outward sign is the channel and means by which we receive the inward spiritual grace. It is a wonderful thought, for behind it lies all the love of God.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

Clergy Placement

By the Rev. B. H. Reinheimer, D.D.

Executive Secretary of the Field Department, National Council

ANY ONE CALLED to engage in a program of general application in the life of our Church is early made to recognize that the placement of the clergy or the lack of the placement of the clergy is a major problem. Proposals affecting entrance into and retirement from the ministry are important as long range policies but at best can only be counted upon to operate slowly. Even though successful they will not materially change the situation during the present generation.

For the Church of the present generation, the major aspect of the problem is a better adjustment of the present personnel of the ministry. Two points of view are apparent in the discussion which has been going on during the past two years:

(1) One might be referred to as the institutional point of view—it is the point of view of the employers of the clergy, the bishops and the vestries. Its attention centers about the difficulties which these two sets of officials encounter in their endeavor to manipulate the clergy.

(2) These discussions largely overlook the fact that there is another point of view which is that of the clergy themselves whom we undertake to manipulate. There is a legitimate problem in the case of the clergyman who seeks from the Church an opportunity to exercise his ministry in a field where his peculiar combination of abilities will register most effectively and where the handicap of his limitations will be minimized. Obviously in the last analysis both points of view aim at the welfare of the Church as a whole.

Of our approximately 7,672 parishes and missions only 150 have 1,000 or more communicants. As far as these parishes and the men who become their rectors are concerned, there is no great placement problem. Put it another way, there is no placement problem for the clergy of superior gifts and ability.

But the lower we go through the tiers of parishes and missions classified as to membership strength, the more we encounter the placement problem. It is true in the next tier below the parishes of more than 1,000 members, among those having 350 to 1,000 members. There are not more than 1,000 such congregations.

The lowest of the three tiers into which the parishes are classified in this paper consists of those having not more than 350 members. There are more than 6,000 such and more than 4,000 of that number have not more than 100 members.

In considering these tiers of parishes it is significant to take into account the findings just made available in the four volume study of *The Education of American Ministers*, published by the Institute of Social and Religious Research (1934. Set, \$12.00).

This study points to a membership of 350 as the minimum needed to support a well trained minister—one having both a college degree and a certificate of graduation from a seminary. The report states that only between ten and thirteen per cent of the white congregations of the Protestant churches in the United States have a membership base this large.

For ourselves the figures for 1931 as published in *The Living Church Annual* of 1932 (p. 506) indicate that approximately fifteen per cent of the 7,672 parishes and missions reported at that time possess a membership base of as many as 350 communicants.

Even more striking data is supplied by this study which utilizes the figures of the 1926 Federal Religious Census. The census figures show that the average number of members served

A GRAPHIC PICTURE of the problem of clergy placement that shows the necessity for far-reaching action on the part of the Church is here presented by Dr. Reinheimer. ¶ The paper was read at the recent Church Congress.

in our parishes in urban areas by ministers of various qualifications is as follows: Where the rector is both a college and seminary graduate the average membership base is 564. Where the rector is the graduate of a college only the membership base is 393. Where

he is a graduate of a seminary only the base is 391. Where he is the graduate of neither a college nor a seminary, the membership base is 298.

The same census report for 1926 shows that 61.4 per cent of our clergy are graduates of both college and seminary. The report of the Commission on the Ministry made to the General Convention of 1931 showed a progressively higher percentage of men with these qualifications in the ranks of those admitted since 1926. It is fair to infer therefore that the percentage of men who are both college and seminary graduates must in 1934 be somewhat higher than 61.4 per cent.

IF THEREFORE only fifteen per cent of our congregations are numerically strong enough to maintain fully trained men and if on the other hand 61.4 per cent of our men have this training, it is fair to infer that the problem of clergy placement is not entirely a matter of controlling or raising the entrance standards. We have a situation which insures certainty of placement only to clergy of greatest ability, which provides unsatisfactory placement conditions for many of better than average ability, very little satisfactory placement for those of average ability, and a most discouraging outlook for all of less than average attainments.

The report referred to does suggest that the situation in our Church is somewhat removed from the average of its statistics. In the seven communions with the highest proportion of fully trained ministers the membership base required for their maintenance is 256. The Episcopal Church is not one of these seven communions. We are tenth from the top in the list. The required membership base for us is probably less than 300 but somewhat greater than 256. If this will permit us to make a generous estimate we may assume that 23 per cent of our parishes and missions have a membership base adequate to support a fully trained minister. Our revised figure when contrasted with the fact that 61.4 per cent of our ministers are so classified does not greatly change the picture.

Beyond that, the fact that we have fewer ministers than we have congregations does little to discount the situation. Twenty-five per cent of 7,672 congregations is approximately 1,918; 61.4 per cent of 4,767 active ministers is approximately 2,950. The most favorable estimate these facts permit is that the parochial make-up of the Church in 1931 permitted a satisfactory placement of 66 per cent of its fully trained clergy.

The facts that have been presented and analyzed here demonstrate that we are really not making the best use at the present time of knowledge that is already available bearing on the placement problem. There are several virgin fields of research connected with the subject. The work of the Field Department since the first of the year has not provided its secretary with the margin of time that should be given to this research. What is given here is little more than a few samplings. This paper has been written on the trains between New York, Chicago, Omaha, Portland, Fresno, and Dallas. Obviously it has been impossible to consult the records of the Church Pension Fund which contain important data both with respect to the clergy themselves

and also with respect to the parishes and missions. The one book that has been available has been Volume II of *The Education of American Ministers* from the report recently published by the Institute of Social and Religious Research.

The greatest defects in all efforts at placement that have been undertaken in the Church in the past, or which are operative at the present time is the fact that they have been piecemeal. The Cleric Service Bureau of the *Churchman* has been an heroic volunteer. For the most part the bishops have tackled the problem alone and if we are to believe what they say of themselves some placement transactions have been reminiscent of the horse trading ethics of another generation. Again each seminary in the Church has long been a petit placement bureau serving its own alumni.

THE inadequacy or futility of all this nibbling at the problem is disclosed when we consider the following underlying conditions:

(1) There does not exist in the Church today a complete and centralized knowledge of what its placement needs are. There is more information on this subject in the Federal Religious Census of 1926 than is to be found any place in the records of the Church.

(2) Of equal significance is the fact that there does not exist any complete centralized knowledge of the history and qualifications of the present clergy personnel. This information together with that just referred to covering the places themselves are the vital data that must be possessed by any agency undertaking clergy placement for the entire Church. The spade work referred to later in the paper as prerequisite to the setting up of a placement bureau would consist in searching out and recording this information.

(3) So far as one can see there is a complete absence at the present time of any correlation between the number and the specialized qualifications of the output of the seminaries in any year and the number and the kind of clergy needed at that particular moment. At a time when there is the greatest need for men equipped for rural work the seminaries may be turning out men whose training has prepared them only for urban parishes. At a time when there exists the greatest demand for replacements in the foreign mission field the seminaries may furnish no missionaries. This emphasizes the fact that the coöperation of the seminary deans is vital to any permanent scheme of clergy placement.

(4) An effort at Church-wide placement will encounter at the very beginning a serious obstacle arising from the fact that there is a grievous lack of uniformity of employment standards as between the various dioceses and missionary districts. It is not unusual for men doing similar work in contiguous missionary districts or dioceses to receive divergent salaries.

(5) An effort at placement will also confirm the suspicion that we already have that there exists in the Church not merely a group of unemployed clergy but a group of unemployable clergy. Their presence in the situation confuses and aggravates the problem. Systematic placement might point the way to the successful rehabilitation of some of them and to the elimination of others. The actual elimination of unemployable clergy could not be undertaken by the placement organization. This would continue to be the responsibility of the bishops. The placement agency, however, might be of great service both to the bishops and the clergy who are desirous of getting established in secular occupations.

CONCLUSION

(1) Whatever can be effected through the control of the requirements covering the entrance to the ministry and the control of the conditions covering retirement, is of a long range character. Even if entirely satisfactory it would be many years before the entire clergy personnel became renovated by it. The time would correspond to that required for the movement of the clergy into full eligibility in the Pension Fund.

Corresponding also to the accrued liability problem which entered into the establishment of the pension system is the problem of making the best possible placement provision for the clergy already ordained and serving the Church.

(2) The clergy-employe point of view with regard to placements is as important a factor as is the bishop-vestry-employer point of view. In response to the general appeal for more right men, the clergy are justified in a demand upon the bishop and vestries for more right places.

(3) There is little if any possibility for successful placement of clergy undertaken by the dioceses independently. Some measure of success might be realized if placement were undertaken on a provincial base but considerations of economy and effectiveness point to a unit national program.

(4) Unless we can anticipate an early revolution in the polity of the Church, such a revolution as would substitute a thoroughgoing and authoritative hierarchical organization of its ministry, substituting a system of mission for the present system of calls and elections, any plan for the permanent placement of the clergy must be developed on the basis of voluntary coöperation at each step in its operation.

While our Church is the only communion having the episcopal form of government that does not control the placement of its ministers, there is not sufficient sentiment in the Church today to warrant the expectation that we will move to such an effective hierarchy to meet the placement problem. Even if we did, much that is proposed here would still be required for its successful operation.

(5) It would probably not be wise for the General Convention to add to the work of the National Council the responsibility for setting up and administering an adequate placement agency or bureau. For one thing, it would be a very difficult matter to convince the clergy that its placement activities were not influenced by its interest in securing financial support for its work. We have some knowledge of the discontent that exists among the ministers of other communions where placement and financial administration are in the hands of the same body.

(6) These considerations point to a national bureau or agency to be created by the General Convention to function independently of the National Council as do the trustees of the Church Pension Fund. Also as in the case of that body there would be a period of several years of spade work to be encountered before the plan would come into full operation.

(7) The question of financing such a placement agency is a perplexing one to consider at the present time. The costs during the period of spade work when records would be assembled and the data covering the parishes and missions gathered would necessarily be heavier than they would be after the scheme had settled down to normal operation.

At the outset these costs might have to be provided by the General Convention. An alternative possibility would take the form of a campaign for an adequate endowment fund, similar to that which provided for the accrued liabilities in connection with the establishment of the pension system. A much smaller fund would however be adequate in this instance.

It should be recognized that a successful placement plan would be a very real economy. Some of the money that is now lost by bishops and vestries in the investigation and in experimenting with clergy would be saved. The clergy themselves would escape the waste now caused by experimental and frequent moves.

In conclusion I would like to stress the same point which was made at the beginning. If a real effort at the placement of the clergy is to come in the Episcopal Church it must proceed from a point of view that gives full recognition to the fact it is a problem of the clergy themselves as much as it is of the administrative officials of the Church, the bishops, and the vestries. An acceptable placement plan must serve the welfare of both if it is to minister to the welfare of the Church. It must rely not upon military or higher hierarchical authority but upon coöperation and confidence for its success.

Episcopal Church Homes for Children

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service, National Council

NO TYPE of social work is so widespread in the Episcopal Church as the care of dependent children. In 47 dioceses are homes for children who, by reason of death, separation, desertion, or divorce in their families, lack the parental care necessary for their upbringing. For over a century this has been one of the most popular types of "Church charity."

As soon as one digs into the background of Episcopal Church homes for children, he realizes that there is no one history to be written, but dozens of separate histories. Every one of these institutions has its own background, its own traditions, its own standards, its own atmosphere. These homes came into existence because of some particular local need or diocesan interest rather than through any conscious program of the Church as a whole. The Episcopal Children's Home in New Orleans, for instance, was founded in 1859 to care for children rendered orphaned or dependent by the yellow fever epidemic. There is no broad movement to chronicle. A detailed history of Episcopal Church homes for children would need to reach from 1799, with the founding of The Girls' School of St. Paul's Parish, Baltimore, until 1930, when the Children's Educational Foundation Church School was opened on Mercer Island, Washington.

At the present time there are 81 homes for children being operated under the auspices of the Episcopal Church in continental United States. These are found principally in the Central Atlantic states, the South, the Ohio River Valley, and on the Pacific Coast. Some are located on busy city thoroughfares, some on the quiet streets of small towns, and a few in the open country.

Only in a rural locality could there develop such a situation as that delightfully described in the last annual report of the Jackson-Feild Episcopal Home, near Jarratt, Va.:

"During the summer we put up 1,500 quart jars of vegetables and meats. The latter included pork, sausage, and veal. We have killed three 'fatted calves' and one cow, though it took some of us some time to get accustomed to the idea of eating 'Laura,' the kind old cow, on whom many of the girls had learned the art of milking. We corned three-fourths of Laura."

Then, there is great variation as to the type of service rendered. While the majority of the Church's institutions for children are designed to care for those who have lost one or both parents, many were founded to meet special needs. Several care only for crippled children, some only for convalescents; three are industrial schools; one, out in Arizona, serves only little Navajos; four are limited to Negro children. The Home of the Innocents, Louisville, cares only for babies. In one instance, The Episcopal Church Home, Pittsburgh, children and old ladies are cared for under the same roof, although the two groups occupy distinct quarters at opposite ends of a large building.

Similarly, there is no one type of home for children from the standpoint of Church status. Some homes are distinctly diocesan in character, aiming to cover the entire area of a diocese, such as The Children's Home of the Eastern Shore of Maryland or the Cathedral Home for Children in Laramie, Wyo. There are a few instances of joint diocesan institutions, such as the Church Home and Orphanage in York, S. C., maintained by the two dioceses in South Carolina; the Thompson Episcopal Home, Charlotte, N. C., maintained by the three dioceses in North Carolina; and Boys' Home, Covington, Va., maintained by the di-

THE VARIATIONS in our Church institutions caring for children, and the shortcomings of some, are here summarized and analyzed by Fr. Barnes. The author, through his work in the National Council, is especially familiar with this phase of the Church's work.

ceses of Southern Virginia and Southwestern Virginia. Then, there are institutions conducted by parishes, such as Christ Church Home for Girls, South Amboy, N. J.; St. John's Orphanage, Knoxville, Tenn., and the Burd School, operated by St. Stephen's Church, Philadelphia. Again, some institu-

tions represent the Episcopal Church of an entire community, such as the Episcopal Children's Home in St. Louis, which is related to all the parishes of that city.

The sisterhoods are also making a notable contribution to the Church's child-caring work, operating 15 institutions. These do not include their boarding schools or homes for problem girls. The orders engaged in caring for dependent children include All Saints' Sisters of the Poor, the Community of St. John the Baptist, the Community of St. Mary, the Community of St. Saviour, the Community of the Transfiguration, the Order of St. Anne, the Sisterhood of St. John the Divine, and the Sisterhood of St. Margaret. More than in previous years members of the orders who are engaged in child care are being sent to child welfare conferences. St. Mary's Home for Children, Chicago, now has a trained case worker on its staff.

The number of children under care in Episcopal Church institutions naturally varies considerably from month to month. Two years ago H. W. Hopkirk, Special Assistant for Institutional Needs of the Child Welfare League of America, reported the situation at that time. The Episcopal Church then had the largest number of child caring institutions among non-Roman, non-Jewish churches in the United States. In these 86 institutions it had under care 4,469 boys and girls, the second largest number of children cared for by any non-Roman, non-Jewish group. The ratio of children under care to the number of members of the Episcopal Church was 1 to 281, giving it second place; while the ratio of child caring institutions to church edifices was 1 to 90, giving it first place.

These figures indicate that the average size of Episcopal Church homes for children is 52. This is far below the usual figure for child caring institutions under religious auspices in this country and gives definite indication that the trend in Episcopal institutions is toward the small group in which a large degree of personal attention is possible. This commendable trend is also evident from an analysis of the present 81 institutions, arranged according to capacity:

12 to 25 children	—	20	institutions
26 to 50	"	—	27
51 to 75	"	—	16
76 to 100	"	—	6
101 to 150	"	—	6
151 to 190	"	—	4
Not included	—	—	2

JUST as there is great difference in size, function, location, and ecclesiastical status of these institutions, so there is marked variation in standard. This is highly regrettable. Some of these homes are located in aged plants which are far more suitable for historical museums than they are for homes for the care of dependent or neglected children. Many have never progressed from the formidable, ancient, barracks-like structure to the modern cottage type. Yet, there are fine examples of the cottage plan at The Church Home for Children, Los Angeles; Bonnie Brae Farm for Boys, Millington, N. J.; The Church

Farm School, Glenloch, Pa.; Thompson Episcopal Home, Charlotte, N. C.; and Boys' Home, Covington, Va. Mr. Hopkirk has publicly stated that his investigations of Protestant child caring institutions has shown that about 85 per cent of their plants are obsolete. In such sub-standard plants a modern educational program is impossible. He agrees with me that the situation in regard to our Church institutions is not quite as bad as that, due in part to their relatively small size.

With regard to personnel, one who is accustomed to visiting Episcopal Church institutions for children comes to feel that they are directed by fairly competent superintendents and matrons who are giving devoted service on very meager salaries. If salaries paid to these executives seem inadequate, the even lower stipends, sometimes \$30 per month, given to assistants and house mothers are more distressing. With a few notable exceptions salaries paid are uniformly too low.

Now poor buildings can be made effective with skilled personnel, but even excellent buildings and superior equipment can never be made to render fine service by an inferior staff. In last analysis the quality of work done for the children depends upon the character of the staff, which in turn will depend upon the institution's standard for its personnel. Workers should not only be paid adequate salaries, but each officer of the institution with rank as house mother or higher should be provided with individual room and bath. Furthermore, those who are constantly working with dynamic and restless children need weekly opportunities of getting completely away from their charges and from the scene of their work. Certainly each officer should have one and a half days off each week. The same argument holds in regard to annual vacations which should not be less than one full month on pay.

Perhaps the greatest variation in regard to standards concerns the presence or absence on the staff of an adequately trained case worker. Except in a very small institution the executive cannot be expected to serve in this capacity without neglecting administrative duties. Yet, case work, highly individualized and infinitely painstaking, is needed by the child at all three stages of his institutional experience, before his admission, during his stay, at the time of his departure.

THE MERE FACT that someone asks to have a certain child admitted to a Church home is no sufficient reason for such admission. In many cases it would be an absolutely unsocial act to admit the child. Instead of easy institutionalization the great need at that moment might be some thorough family case work to prevent the disintegration of a family cracked but not broken. The Church has no moral right, through the careless intake policies of some of its institutions for children, to encourage parents, able to support their children, to shirk that responsibility by placing them elsewhere. Case work is needed to ensure the thorough examination of an application, the investigation of the family background of the child, and the securing of his complete social history.

During all his life in the institution the child needs good case work. In most instances he is not a full orphan. Somewhere in the back of the picture is a parent or relative. Case work is needed to preserve the child's contact with that family, since in about three-fourths of all cases children are eventually returned to some relative. The importance of this fact was shown last year when one of our Church homes was closed. While four out of its 31 children were transferred to another institution, the remaining 27 were returned to parents or relatives.

When the time comes for a child to leave the institution, whether through "graduation" or placement in a foster home, he will need the case worker right at his side, preparing the way for an effective transition to his new situation, and guiding him through the critical period of adjustment to his changed environment. Follow-up service is extremely important.

One of the bases for effective case work is the keeping of complete records of every vital fact pertaining to each child

and his family. Only thus may subsequent treatment be differentiated to meet his specific needs. This painstaking keeping of personal data is not undertaken for the sake of good records in the office of the superintendent but for the sake of good results in the life of the child! Hence, to the trained visitor, a glimpse of the case records of an institution is all revealing. The contrast in present standards of case recording may be illustrated from the following examples. Geographically, these two institutions happen to be fairly close together. In visiting one, which cares for boys alone, I asked if I might see the personal record sheet of any one of the boys. Immediately the superintendent turned to a metal file, withdrew a folder, and laid before me a complete record of this boy's birth, baptism, family background, social history, mental test on admission, school record, weight record, dental record, and health record since coming to the home, together with full information as to his personal development as a member of the institution family.

In the other case, an institution for younger boys and girls, a similar request was met by the production of a single card which had upon it nothing more than the name of the child. When I asked the superintendent the location of the other information needed to enable her assistants or her successor adequately to know the child's situation, she replied blithely, "Oh, I carry all that information in my head!"

THERE is one organization in the field of American social work whose sole concern is the raising of standards of child care. I refer to the Child Welfare League of America. This is an association of institutions and agencies for children, and state and city welfare departments, which is constantly devoted to giving more adequate service to children under care.

It is not easy for an institution to become a member of the Child Welfare League of America. The filing of an application for membership is followed by a thorough investigation by a member of the League's staff, whose findings are then submitted to its executive committee before an institution may be voted in. In other words, membership in the Child Welfare League cannot be casually acquired; it may only be attained by the achievement of high and specific standards. It is a matter of deep concern to me that only five of the child caring institutions of the Episcopal Church are members of the Child Welfare League of America. These are: The Church Home Society, Boston; Coit House, Concord, N. H.; The Donald Whaley Home, Flint, Mich.; The House of the Holy Child for Colored Children, Spring House, Pa.; and St. Edmund's Home, Glendale, Ohio. Although only partially engaged in work with children, The Sheltering Arms, Philadelphia, is also a member of the Child Welfare League.

Two of these are worthy of special comment. The Church Home Society of Boston is not an institution at all, but an agency. Founded in 1858, it long ago gave up provision of institutional care and now uses the placing-out system entirely. It is the child caring agency for the diocese of Massachusetts and is also affiliated with the Boston Council of Social Agencies on the basis of offering service and care to all Episcopal Church children. The society maintains a department of advice and assistance which works out plans for any problem involving dependent or neglected Episcopal Church children; a department of placement and supervision, which keeps under supervision an average of 185 children in foster home care; and a preventive clinic, which gives complete medical care and supervision to all children coming to the society for help.

Another example of modernization of a program of child care is that of Coit House, Concord, once known as The Orphan's Home. It owed its origin to the Rev. Henry A. Coit, first rector of St. Paul's School, whose attention was drawn to the needs of certain children left destitute by the Civil War. The work was begun in a cottage not far from the school in 1866. A number of years ago its plan of operation was completely modified. It is not designed to give long term care but is a clinically

equipped study home for problem children, the only one of its kind in New Hampshire. In addition to an adequate resident staff the House employs the part time services of a pediatrician, a psychologist, and a psychiatrist. It serves about 100 children each year with an average stay of 80 days per child. A great deal of attention is given to out placement in foster homes.

In listing the five Episcopal Church members of the Child Welfare League of America, I am quite conscious that there are other Episcopal Church institutions for children, which, by their present standards of service, might be eligible to membership therein. It would, however, be of real assistance to any of these to associate themselves with the outstanding American group concerned with the maintenance and raising of standards of child care.

DURING the last three years, it has been my privilege personally to visit a large number of the Church's institutions for children. As a result of these visits, I am convinced that there is no typical Episcopal Church home for children. The only bonds of similarity are the fact that they all deal with children and that they all utilize the devotional life of the Church. In every other respect they represent 81 different pictures!

Yet, perhaps most of our Church homes for children face one or more of three insidious dangers. The first is that a large number of matrons and women superintendents have been selected on a basis of their obvious kindliness and previous "Church work" rather than on that of expert knowledge of child care. The result is that when a woman of this type is placed in charge of an institution she is likely to isolate it from the general field of child care in the community. Her institution becomes a small island far from the mainland in the sea of life, a little kingdom off all by itself. She ignores new trends of child care; she becomes jealous of her "rights"; she resents suggestions for improvements.

The second danger of the present situation is one which has to do, not with the executives, but with their boards. Many of these suffer from a positive obsession that conducting an institution for children under Church auspices involves some sort of magic by which these "auspices," sometimes very vague, may take the place of progressive standards of child care. This obsession sometimes takes the form of implying that the very printing of the word "Church" on a letterhead or placing the word "Episcopal" in gilt letters on an entrance sign may be substituted for adequacy of plant, high training of personnel, living wages to employes, a balanced dietary, attractiveness of rooms, or effectiveness of recreational program. As a matter of fact, the Church's contribution of religious atmosphere and moral training must be added to these tangible standards, not substituted for them.

The third danger is the "ancestral" board of managers! These are composed of men and women chosen, not because of their understanding of child care or of their willingness to serve conscientiously upon committees, but merely because father or grandfather, aunt, or uncle served upon the board before them. This breeds a conservatism, an aversion to change, an unwillingness to improve methods, and a stagnation of policy, which in some cases renders it absolutely impossible for any superintendent to do an adequate piece of work. Such a board is usually far more concerned with the prestige of the institution than with the welfare of its children.

I am very jealous for the good name of our Episcopal Church homes for children. At present some of them are no credit to the Church. Many are mediocre. Others are excellent. If the standards of our poorest and weakest could only be brought up to those of our finest and best, there would be no occasion to apologize for any child caring institution bearing the name "Episcopal" in this country. These are standards not of numbers nor of size, but of high quality of service rendered to the individual child. No goal less than this can satisfy the followers of Him who placed a little child in the midst of His disciples.



Churchwomen Today

Ada Loaring-Clark, Editor

THE SOCIETY for Home Study of Holy Scripture and Church History is an organization originally intended for Churchwomen and, during its fifty years' history, it has been functioning with the object and purpose of encouraging and promoting Bible study at home, under wise leadership. The "Correspondence Method" has special advantages and values of its own, and the work has been and is much appreciated by those associated with it as students.

Bible Study at Home

The establishment of the society in Washington, in connection with the Washington Cathedral, has a position of advantage for effectively carrying on its work such as it has never known before. The library is housed in the east cloister of the cathedral, in close association with the valuable collection belonging to the Cathedral Library and the College of Preachers. The aggregation of some seven thousand books is being augmented from time to time by the purchase of new books as funds are available. Readers are welcome at any time and, under certain conditions, these books may be taken out for use at home.

For the fall and winter of 1934-1935, choice is offered between three courses: (1) Some of the Chief Old Testament Prophets by Dr. William S. Bishop, twenty-four weeks; (2) Modern Values of the Old Testament by the Rev. Cornelius S. Abbott, twenty-four weeks; (3) Origin and Development of the Prayer Book, a course of studies in liturgical worship, by the Rev. Canon Arthur B. Rudd, twenty weeks. Courses 1 and 2 have the special purpose of showing the value and necessity of Old Testament teaching in this modern day, when that value is being challenged.

There are certain advantages in studying the Bible by the method of correspondence that can be realized in no other way. It is a personal method; the leader gets response and expression from the individual student in a manner that is not possible in a large Bible class. His instruction can be adapted to the individual. The method allows time for research and reflection on the part of the student. There is no restriction as to age or amount of previous training and study. Confidence on the part of the student is evoked and encouraged by this method. In the usual class method of instruction the individual sometimes hesitates to express himself freely in the presence of other students. In a word, a real need is met by the correspondence method, that can be met in no other way. A nominal fee of \$1.00 is charged for registration in each of the courses. Application should be made to the Rev. William D. Bishop, D.D., 1912 Belmont Road, Washington, D. C., and must be in his hands by September 22d. The weekly studies will be issued beginning with September 29th.

WE ARE GRATEFUL to Miss Edith Brent for telling us that May 28th was a Red Letter Day in the history of the Colorado branch of the Woman's Auxiliary for on that day the organization celebrated its fiftieth birthday, having first seen the

Jubilee in Colorado

light May 28, 1884.

Many prominent Churchwomen of the Denver of half a century ago were associated with its early history; among them Mrs. J. F. Spalding, wife of the then Bishop of Colorado, Mrs. F. J. Bancroft, Mrs. Milo A. Smith, and Mrs. N. C. Burnham. Mrs. Spalding was the first president and continued in office upward of twenty years. It was she who originated the plan of holding united missionary meetings each month in each one of the Denver parishes in turn. This plan is still being carried on successfully and does much to promote fellowship, sociability, and mutual understanding among the members of the various parishes. Under her régime the altar department was made a unit of the Auxiliary, with its diocesan secretary as a member of the Woman's Auxiliary board. Mrs. Clarence C. Moore is the present president.

HOLD
EVERYMAN'S OFFERING
THE
EPISCOPAL CHURCH
LINE

THE PAST MONTH has seen a stirring of laymen all over the Church. They are working at two objectives which lie in the same direct line:

First, by means of the "Everyman's Offering" to clear away by special gifts the \$500,000 deficit for 1934.

Second, to achieve a higher standard for laymen in the Church through information, coöperation, giving, and worship.

Everyman's Offering headquarters at 223 West Seventh street, Cincinnati, Ohio, is beginning to register heightened cheer and hopefulness as shown by letters from bishops. Fifty-two dioceses are already in line.

Our Church cherishes as members scores of thousands of men of small means. For such to give a dollar bill or even a bit of silver through the Everyman's Offering means genuine sacrifice. These men are already giving systematically through the red side of the duplex envelope. Their gifts are precious in the sight of God. The tragedy of the Church may be that men, whose proportion is a hundred- or even a thousand-times more, might be letting themselves off with a few dollars.

For a poor man to give a dollar is generosity.

For a man of means to give a dollar is—well, supply your own epithet!

We have thousands of men in the Church who would give in the \$100 to \$1,000 bracket, if they saw the point. The point is that sizable bank accounts must not let the little purses down. Our poorer men do not quarrel with fellow-members who have cars, good clothes, country homes, and who can take vacations. All they ask is giving in proportion.

Think for instance of the men of the mission of St. Simon of Cyrene near Cincinnati. These are Negro brothers of ours, and living in real poverty. They love the Church. They are bringing in their Hold the Line envelopes. I take them up reverently. Here evidently five or six dimes. Here a dollar bill. I say to their rector, "Father Wilson, have you men that can give a dollar bill?" He says, "Yes, but they suffer for it."

Saints Down Clerics

(Special from our Sports Editor)

PROVIDENCE, R. I.—The Presiding Bishop's baseball team, made up of Rhode Island clergymen and an occasional divinity student, went down to defeat 11 to 5 at the hands of St. Andrew's School, Barrington, in its opening game of the season. A second game, with a Nonconformist Nine, was scheduled for Monday of this week.

According to some of its critics, the Presiding Bishop's team, ranging in age from 66 to the early 20s, has acquired Church-wide fame without winning it. This is a subject that requires delicate handling. Otherwise a Church weekly might be flooded with protesting "letters to the editor." However, this much can be said in support of its high reputation among clerical baseball teams. Four years ago when it organized it won its first game, defeating the Episcopal Theological School of Cambridge. It won other games the same year.

But since then it has wandered over three New England states in search of a victory. Last year it did not succeed—until the final game. That triumph has encouraged the team to take the field again this spring.

Books of the Day

Rev. William H. Dunphy
Editor



BEYOND FUNDAMENTALISM AND MODERNISM, THE GOSPEL OF GOD. By George W. Richards. Scribner. Pp. vii-x, 1—329. 1934. \$2.00.

THE REVIEWER will have no occasion to exercise his shrewdness in detecting the theological origin and tendency of this book. The author himself settles the question in the Preface. "As one who has reached his present position," he says, "by way of Schleiermacher, Ritschl, Troeltsch, Barth, and Brunner, I cannot return to fundamentalism, however much I may be dissatisfied with liberalism." What we have, then, is what we should expect, a distinctly "Barthian" book. It has the usual emphases of its class: an insistence on the specific quality of the Gospel as a "word of God" from beyond and outside the world, and on the definitive "given-ness" of the message of salvation; an abhorrence of mysticism; an equal, but paradoxical, suspicion of the place of the human intellect in religion; a complete aversion from cult and from the Catholic view of the Church and Sacraments.

Although the book is derivative rather than original in its general point of view, this should not be regarded as a defect, since, when any powerful line of religious influence has begun to be fruitful in literature or preaching, one should welcome its derivatives. It is a definitely Christian book, with the right sort of insistence on the reality of God and the independence of His action. Dr. Richards shows himself to be a man of wide reading, and his quotations—though they are almost wholly limited to Protestant sources—are apt, voluminous, and interesting. Perhaps just because of this, his book seems to lack movement and a certain marching quality; it seems more like a collection of sermons than a closely integrated work. It therefore lacks the inexorable, driving, dialectical quality of the Barthian literature generally. But it exhibits, none the less, the penetrating insight and rich experience of a man who, with Christian eyes and a Christian soul, looks upon the contemporary world with a clear impression of its need for the authentic Gospel of Christ. The book is certainly worth reading. To a Catholic reader some things will seem both strange and significant. How, for instance, can a professor of Church History be so little influenced by the Catholic tradition? Unlike Barth himself, Dr. Richards seems to owe nothing to Aquinas, and unlike Luther he is entirely uninfluenced by the tradition of Catholic sainthood. The whole prospect is utterly and brutally limited to Protestantism, against the failures of which—some of us might think, the inevitable failures of which—his own book is itself a severe indictment. In the effort to stress divine initiative in the Gospel, the Gospel itself is so set apart from institutions and doctrines, so protected, as it were, from the experience of the mystic or the dogmatic intellect of the Church, as to be thought of as impact rather than content. Still, the world surely needs an impact in these days. Dr. Richards' book will do much to recall preaching to its primary function of declaring the word of God.

WILLIAM H. NES.

OUTLINES OF TEACHING SERMONS FOR A THIRD YEAR. Edited by C. E. Hudson. London: George Allen and Unwin, Ltd. 1934. 3/6 (cloth), 2s (paper).

SERMON OUTLINES are usually worth considerably less than the paper they are printed on. These are a conspicuous exception. Many strikingly suggestive thoughts and quotations serve to light up the subjects treated—in general, the nature of man, the Redeemer, the Church, and the sacraments, and the life of prayer. The social note is particularly emphasized, e.g., with reference to the sacraments. This little book should be a real help to many in the exercise of their prophetic ministry.

NEWS OF THE CHURCH

Clerical Pensions Almost Quadrupled

Average Age Allowance Increased to
Approximately \$1,000 by Church
Pension Fund

NEW YORK—The average age allowance for ministers of the Episcopal Church has increased to approximately \$1,000 annually, almost four times the average of \$262 in 1917 when the Church Pension Fund took over the problem of clerical pensions, according to the annual report of William Fellowes Morgan, president of the fund. "Our highest pension at present is \$1,500," says Mr. Morgan, "and the future will, I hope, see many pensions at a higher figure. Our annual pension roll has increased from \$470,000 ten years ago to the present annual total of over \$1,100,000. These figures show great progress, which is in sharp contrast with the experience of so many other pension systems and financial institutions in recent years."

ASSETS ABOVE ACTUAL COST

The actual market value of the assets of the fund has in the last six months advanced to a figure above the original cost, although on January 1st of this year it stood seven and three-quarters per cent below cost, according to Mr. Morgan's report. The total valuation of the assets of the fund, of which J. Pierpont Morgan is treasurer, is set at \$29,447,611.73.

The present scale of age pensions to clergymen is approximately 66 per cent higher than the original promises, according to the executive vice president, Bradford B. Locke, whose report accompanies that of the president. At no time in the history of the fund has any pension, once granted, been reduced. Over \$10,000,000 have been distributed in pensions since 1917. At the present time there are about 2,000 clergymen, clergymen's widows, and orphans on the rolls of the Church Pension Fund.

At the end of 1933, the annual pension roll stood at the highest figure in the history of the fund.

Three Bishops for Three Continents Consecrated In St. Paul's, London

LONDON—Three bishops for three continents were consecrated by the Archbishop of Canterbury in St. Paul's Cathedral May 1st. The Rt. Rev. John William Charles Wand leaves to be sixth Archbishop of Brisbane for the province of Queensland, Australia; the Rt. Rev. Geoffrey Hare Clayton is second Bishop of Johannesburg, South Africa; the Rt. Rev. Francis Whitfield Daukes is now Bishop Suffragan of Plymouth, England.



GRACE CHURCH, UTICA, N. Y.

Many improvements have been made at this church within the past few years. Only recently the spire was removed and rebuilt. The interior and roof of the church also were renovated recently. The Rev. H. E. Sawyer has been rector the past 10 years.

N. Y. Commission Hears Address, Elects Officers

NEW YORK—The social service commission of the diocese held its annual dinner meeting May 21st, at the home of the Rev. and Mrs. Henry Darlington. Bailey B. Burrill, general director of the New York Association for Improving the Condition of the Poor, was the guest speaker.

James A. Hamilton was reelected chairman for the coming year. W. W. Peake was reelected treasurer, and William Averell Brown, assistant treasurer. W. W. Peake and Frederic A. Burlingame were elected to fill the vacancies caused by the resignations of John M. Glenn and Frederick Atkins from the board. New members of the board are Mrs. Samuel Seabury, and the Rev. Messrs. Richard A. D. Beaty, Lewis H. Webster, and Samuel W. Briscoe. The executive secretary of the commission is the Rev. Floyd Van Keuren, D.D.

Valle Crucis, N. C., Church Consecrated by Bishop Gribbin

VALLE CRUCIS, N. C.—Bishop Gribbin of Western North Carolina May 27th consecrated Holy Cross Church here. The preacher was the Rev. James P. Burke, rector of St. James' Church, Hendersonville. The Rev. H. P. Scratchley is in charge.

Rev. V. E. Holley Readmitted

OMAHA, NEBR.—The Rev. V. E. Holley, who returned to Haiti recently, has been readmitted to this country, and was granted a permanent visa. He remains rector of St. Philip's, Omaha.

Throng at Maryland Anniversary Service

Three Bishops and Scores of Clergymen Participate in Tercentenary
Celebration of Founding

WASHINGTON, D. C.—Three bishops, scores of clergymen, and hundreds of Church people attended the tercentenary celebration of the founding of Maryland at an impressive ceremony at St. Mary's City June 6th. Bishop Freeman of Washington presided, Bishop Helfenstein of Maryland led the devotional exercises, and Bishop Davenport of Easton read the closing prayers and gave the benediction.

BISHOP FREEMAN, BLAIR LEE SPEAKERS

Addresses were made by Blair Lee and Bishop Freeman. The Bishop of Washington dedicated the gates at the entrance of Trinity church yard, gifts of the Society of the Ark and the Dove.

Extensive plans were made for a pilgrimage of Churchmen to Jamestown and Williamsburg, Va., June 16th and 17th, under the auspices of the Brotherhood of St. Andrew. B. W. Anspau, of St. Andrew's Church, College Park, Md., is chairman for the Washington group. This is the twelfth annual pilgrimage to the Robert Hunt Memorial Shrine at Jamestown Island, where corporate Communion will be held at 7:30 A.M. on June 17th.

5,000 Participate in Parade At Long Island Cathedral

GARDEN CITY, L. I., N. Y.—"Cathedral Day," the annual visit of the children of the diocese of Long Island to their cathedral church, was observed June 2d. Trains, omnibuses, and automobiles brought great numbers of people to Garden City. A parade was organized, and nearly 5,000 people took part. An open air service on the cathedral grounds was conducted with the aid of amplifiers. The children's missionary offerings for the year totaled \$11,772.76.

Associates Raise Funds To Send Nun From Chicago To District of Hankow

NEW YORK—An additional worker for the district of Hankow, not under National Council appointment, is Sister Eunice of the Order of St. Anne, who is transferred from the Chicago convent of that order to the convent at Wuchang, formerly at Shasi, in China. The money needed to send her has been given almost entirely by associates of the order who are China missionaries now in America on furlough or on leave. The Order of St. Anne has been in China since 1916.

Liverpool Cathedral Pulpit Use Restricted

Upper House of Convocation of
York Adopts Resolution; Bishop
Not Censured

YORK, ENGLAND—The preaching by Unitarian ministers in the pulpit of the Liverpool Cathedral, which Lord Hugh Cecil recently described as "a scandal in the face of Christendom" was debated in the upper house of the Convocation of York June 7th.

After Dr. Albert A. David, the Bishop of Liverpool, had characterized the charges as "excessive and even hysterical" the house by unanimous vote adopted a resolution trimmed of anything in the nature of a vote of censure of the Bishop.

RESOLUTION RESTRICTIVE

The resolution provides a formula restricting the episcopal discretion regarding invitations to non-Anglicans to preach at special services.

The Rev. Lawrence Redfern, Unitarian minister of Liverpool, had preached a sermon at the ordinary cathedral service last December, and the Rev. Dr. L. P. Jacks, a well known Unitarian writer and speaker, delivered addresses at three non-liturgical services.

Dr. David declared that the service at which the Rev. Mr. Redfern had preached was held without his sanction and that he had taken steps to prevent a recurrence, but that he had approved of the invitation to Dr. Jacks to preach at non-liturgical services.

The debate was initiated by the Archbishop of York, president of the house, who expressed gratitude and admiration for the way in which the house had "watched the whole conduct of affairs in connection with the use of the Liverpool Cathedral as a great center of spiritual life in Liverpool."

"I don't wish it to be supposed," he said, "that we are lacking in sympathy and admiration for the work that under the leadership of the Bishop of Liverpool has been undertaken there. If it should appear that the particular course which Dr. David took was inexpedient, there was not involved therein any suggestion whatever that he was guided by anything but the deepest desire to set forward the full Christian faith as widely and effectively as possible."

BISHOP DEFENDS ACTION

Dr. David in replying said:

"The exclusion of Unitarians from the Christian name would be unjust to them and to our own Church. As a body Unitarians make no denial of our Lord's divinity. Can we be sure that Christ would have us discriminate between Christian and non-Christian on the ground of creed alone?"

"That would be to say that, however Christian a man may be in life and character, he is not to be reckoned a Christian until he agrees to profess his belief in a formula which he regards as beyond human proof. I cannot think our Lord would approve such a judgment."

Dr. David abstained from voting when

Collections to June 1st

In Excess of Proportion

NEW YORK—The collections to June 1st were in excess of the proportion due on expectations after allowing one month for collection, according to Dr. Lewis B. Franklin, treasurer, National Council. This is the first time in a long while that such a report has been possible. Out of 99 dioceses and districts, 64 are on the honor roll. Total receipts to date are \$6,795 ahead of last year. These totals do not include any money that has been received on the "1934 Supplementary Offering."

"The vacation season," he said, "is at hand but there will be no stopping, even for a day, in the missionary work of the Church throughout the world. Expenses are as heavy in summer as in winter.

"Will you, the treasurers of dioceses and the treasurers of parishes, bear the need of this work in your minds and on your hearts and urge your people to make provision for prompt payment of their pledges in the coming months? Thanks for your help."

the resolution was put that invitations to preachers should not be sent "to any person who does not hold or who belongs to a denomination which does not hold common Christian faith in Jesus as the 'very God of very God who for us men and our salvation came down from heaven and was made man.'"

Three Churches Observe Their 75th Anniversaries

CONCORD, N. H.—The 75th anniversary of the laying of the cornerstone of St. Paul's Church here was observed May 20th. The Rev. Bernard N. Lovgren is rector.

New Jersey Church Observes 75th Year

JERSEY CITY, N. J.—The 75th anniversary of Holy Cross Church, Jersey City, was recently observed over a period of several days. The final services were May 27th. The Rev. Howard I. Johnson is rector.

Brooklyn Church Observes 75th Year

BROOKLYN—The Church of St. Matthew, Brooklyn, at a dinner May 23d commemorated its 75th anniversary. The Rev. John H. S. Putnam, rector, presided. Many prominent guests attended.

Special Service at Olney, Philadelphia

PHILADELPHIA—At St. Alban's Church, Olney, Philadelphia, Corpus Christi was observed, as has been the custom for many years, with a special evening service of Solemn Vespers, sermon, the Procession of the Blessed Sacrament, and Benediction. The clergy, acolytes, and members of the Confraternity of the Blessed Sacrament of a number of prominent parishes were invited. The congregation filled the church. The rector, the Rev. Archibald Campbell Knowles, officiated, with the Rev. Leicester C. Lewis as deacon and the Rev. Henry B. Gorgas as subdeacon.

Members of Fleet At N. Y. Cathedral

Bishop Manning Preacher at Service
Attended by 3,000 Officers and
Men of Navy

NEW YORK—Admiral David F. Sellers, Commander of the United States Fleet, and 3,000 other officers and men attended a special service in the Cathedral of St. John the Divine the morning of June 3d. Chief of Chaplains Sydney K. Evans read the lessons. Fourteen other chaplains were in the sanctuary.

Bishop Manning of New York, in a sermon entitled *The True Pacifism and the False*, declared that "no one is more earnestly opposed to war than the officers and men of our Navy and of our Army."

"We all desire most earnestly," he said, "to see war eliminated and its causes removed. We want to see the appeal to law substituted for the appeal to force in disputes between nations as it has been in disputes between individuals, and we are determined to do everything in our power to bring this about. In this sense I believe we are all pacifists; we all want peace and not war.

"The Christian Church in its very nature must be opposed to war. But this does not mean that the Church, or the Christian religion, condemns the use of force when this is necessary for the maintenance of right and peace and for the restraint of the wrongdoer.

"Our Lord Jesus Christ, the Master and Saviour of us all, stands not for peace at any price, but for righteousness at any cost. That is the Christian position, righteousness at any cost; and it is an immeasurably higher and nobler ideal than peace at any price."

Rev. G. M. Williams, S.S.J.E., Goes to Cambridge After Retreats

NEW YORK—The Rev. Granville M. Williams, D.D., S.S.J.E., rector of the Church of St. Mary the Virgin, after giving June retreats at the Convent of the Holy Nativity, Fond du Lac, Wis., will go to the Mother House of the Society of St. John the Evangelist in Cambridge, to remain until September 1st. Fr. Williams is Chaplain-General of the Sisters of the Holy Nativity.

Iowa Boys' Camp Opens June 17th

CLEAR LAKE, IOWA—The 14th annual Iowa diocesan camp for boys will open June 17th at Bishop Morrison Lodge here and will continue to July 1st. Registrations were closed with 100 boys registered. The Very Rev. Rowland F. Philbrook is director, assisted by the Rev. Thomas Horton, the Rev. Stanley M. Fullwood, the Rev. Charles F. Edwards, and the Rev. Louis H. Matheus.

Erie-Pittsburgh Conference

ERIE, PA.—Social service is to receive emphasis at the annual Erie-Pittsburgh Summer Conference at Saltsburg June 24th to 29th. Spencer Miller, Jr., of the National Council, is to be a member of the faculty.



LEADERS OF CHINESE CHURCH

Four of the leaders in the Chinese Church are pictured above. The photographs were made at the recent synod, at which the Rev. T. K. Shen, top row, right, was elected Bishop of Shensi. The Presiding Bishop, Dr. Norris of North China, is pictured above, at the left. Mrs. Woo of Hongkong, national president of the Woman's Service League, is pictured below, on the left. Archie Tsen, president of the Board of Missions, below, right, is the fourth leader.

Aiken, Md., Parish List Doubled in Three Years

AIKEN, MD.—During the past three years, the list of active communicants at St. Mark's Church here has increased from 48 to 103. In these three years the rector, the Rev. J. Warren Albinson, has prepared and presented for confirmation as many as were presented in the previous 18 years, in spite of the fact that the population of the community has considerably decreased during these years.

300 at Milwaukee Convocation Meeting

MILWAUKEE—More than 300 clergy and laity attended the annual meeting of the Milwaukee convocation at the Church of St. John the Divine, Burlington, May 20th. The Rev. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha, and dean of the convocation, presided. The Rev. Russell E. Harding, rector of St. Luke's Church, Milwaukee, was the guest preacher. Conference groups were conducted by the Ven. William Dawson, the Rev. Leonard C. Wolcott, and the Very Rev. A. I. Drake.

Church's Rate of Growth In Chicago is Highest

CHICAGO—The Chicago Federation of Churches recently announced that the Episcopal Church led in the Chicago area for the percentage gain of communicants in 1933, the Lutherans being a close second. In actual numbers, the Lutherans led, with the Episcopal Church second.

Two Philadelphia Churches Unite For Services During Summer

PHILADELPHIA—The congregations of St. James' Church, 22d and Walnut streets, and the Church of St. Luke and the Epiphany, 13th below Spruce Street, will worship together at the 11 A.M. Sunday services from June 11th to September 9th.

Part of the time services will be held in St. James' Church and the rest of the time in the Church of St. Luke and the Epiphany. There is no thought of a "merger" or "amalgamation" of the two churches.

Rochester Approves World Peace Program

Diocesan Convention Instructs Delegates to Support Movement at General Convention

BATH, N. Y.—Adopting resolutions which endorsed the nine point program of world peace placed before a pre-convention meeting by the Rev. Elmore McKee of Trinity Church, Buffalo, and instructing its delegates to support the same at the General Convention, the Rochester diocesan convention adjourned after a meeting in St. Thomas' Church, Bath.

Following its established custom the convention itself was preceded by a two-hour conference on social service conducted by the Rev. Elmore McKee of Buffalo and Mrs. John M. Glenn of the Church Mission of Help, New York City.

Changes in the diocesan organizations were effected by elections as follows: to be member of the executive council for two years, the Rev. Dwight W. Graham; member of the standing committee for two years, the Rev. George E. Norton, D.D.; dean of the Genesee Valley deanery for two years, the Rev. L. A. Peatross of Wellsville; lay representative on the executive council for the North-eastern deanery for one year, Paul R. Emerson, Newark, N. Y.

Clerical deputies to General Convention: the Rev. Messrs. C. C. W. Carver, Rochester; W. C. Compton, Rochester; F. C. Lee, Rochester; G. E. Norton, Rochester. Alternates: the Rev. Messrs. S. H. Edsall, Geneva; J. G. Spencer, Hornell; C. W. Walker, Newark; J. W. D. Cooper, Genesee.

Lay deputies: S. King Brown, Rochester; A. B. Houghton, Corning; R. E. Westbury, Rochester; F. Harper Sibley, Rochester. Alternates: J. M. Prophet, Sr., Mt. Morris; Daniel M. Beach, Rochester; Browning Crowell, Canandaigua; C. Schuyler Davis, Rochester.

Woman's Auxiliary delegates: Mrs. F. Harper Sibley, Rochester; Mrs. Edwin Allen Stebbins, Rochester; Mrs. R. A. S. Bloomer, Newark; Mrs. Frank G. Benedict, Rochester; Mrs. Walter B. Slifer, Rochester. Alternates: Mrs. P. Richard Jameson, Rochester; Mrs. Alfred J. Leggett, Rochester; Mrs. William C. Compton, Rochester; Mrs. A. E. Whelpley, Rochester; Mrs. Charles A. Bennett, Rochester.

More Clergy, Less Expense, in Minnesota

ROCHESTER, MINN.—More clergy are in the field and more places are being served at far less financial cost than ever before, the 77th annual council of the diocese of Minnesota was informed at its meeting here May 22d and 23d in Calvary Church.

New members of the standing committee are: the Very Rev. V. O. Ward of Fari-bault, succeeding the Rev. Dr. A. E. Knickerbocker, Minneapolis, and H. C. Cook, succeeding B. F. Beardsley.

Clerical deputies to General Convention: the Rev. Dr. Knickerbocker and the Rev. Messrs. G. C. Menefee, Rochester; Austin Pardue, Minneapolis, and Dean Ward. Alternates: the Rev. Dr. F. L. Palmer, St. Paul, and the Rev. Messrs. H. G. Wrinch,

St. Paul; Thomas Dewhurst, Stillwater; C. B. Whitehead, Winona.

Lay deputies: H. H. Lightner, St. Paul; J. R. Van Derlip, Minneapolis; H. C. Theobald, Faribault; E. H. Foot, Red Wing. Alternates: G. A. N. King, C. B. Lyon, and A. H. Crosby, Minneapolis; C. E. Elmquist, St. Paul.

Woman's Auxiliary delegates: Mrs. Margaret Densmore, Red Wing; Mrs. D. R. West, Minneapolis; Mrs. C. W. Stott, St. Paul; Mrs. H. Chard, St. Paul; Mrs. G. A. N. King, Minneapolis. Alternates: Mrs. W. H. D. Rees, and Mrs. J. O. Bach, Minneapolis; Mrs. I. M. Hudson, Benson; Mrs. Fred N. Furber, Minneapolis.

Bishop Remington Montana Speaker

HELENA, MONT.—Bishop Remington of Eastern Oregon and the Rev. David R. Covell of the National Council were among the speakers at the 31st annual convention of the diocese of Montana.

Clerical deputies to General Convention: the Rev. Messrs. Henry H. Daniels, Helena; W. F. Lewis, Bozeman; W. T. Renison, Billings; Thomas W. Bennett, Missoula. Alternates: the Rev. Messrs. Thomas Ashworth, Butte; C. A. Wilson, Kalispell; Arthur Goodger, Glendive; J. L. Craig, Miles City.

Lay deputies: Frank W. Haskins, Butte; Robert O. Kerr, Helena; Lyman H. Bennett, Virginia City; Dr. F. A. Thomson, Butte. Alternates: Fred Rixon, Billings; A. J. Halladay, Great Falls. The Bishop was authorized to fill other vacancies by appointment.

Woman's Auxiliary delegates: Mrs. Herbert H. H. Fox, Billings; Mrs. Frank W. Haskins, Butte; Mrs. Henry H. Daniels, Helena; Mrs. W. T. Renison, Billings; Mrs. J. E. Bower, Helena. Alternates: Mrs. A. J. Halladay, Great Falls; Mrs. A. M. Lukens, Deer Lodge; Miss Monica V. Howell, Helena; Mrs. W. F. Lewis, Bozeman; Mrs. Ben Ashworth, Glendive.

Chicago Brotherhood Elects

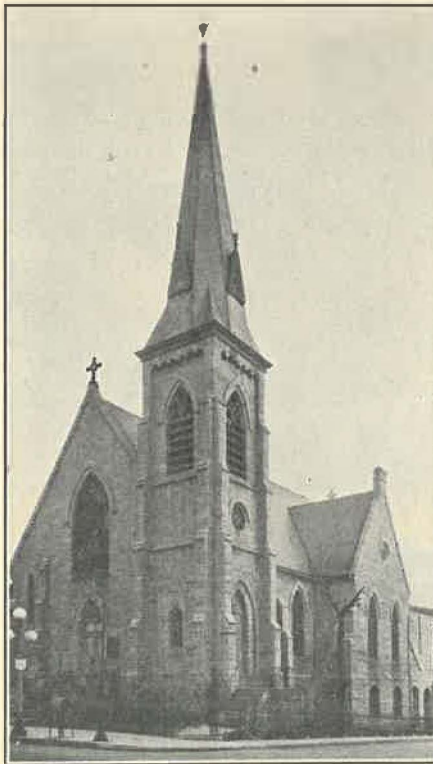
CHICAGO—Officers of the Senior and Junior Assemblies of the Brotherhood of St. Andrew in the diocese of Chicago were elected at the spring outing of the groups held at the Church of the Mediator, Morgan Park, May 26th. Paul T. Bruyere, Church of the Redeemer, Hyde Park, was named president of the Senior Assembly, succeeding R. W. McCandlish of St. Augustine's, Wilmette. William B. Baehr of St. Elisabeth's Church, Glencoe, was reelected president of the Junior Assembly.

Faith and Order Committee Meets

LONDON—The executive committee of the Faith and Order Conference met at Düsseldorf recently, under the presidency of the Archbishop of York. Among those taking part in the conference were the Bishop of Gloucester and Canon Hodgson of Winchester. Dr. Krummacher of Berlin was the representative of the "Foreign Office" of Reichsbishop Müller's church government. The discussions, which were not public, concerned questions of internal organization.

Bethlehem Summer Conference

BETHLEHEM, PA.—The Bethlehem summer conference will be at Moravian College and Seminary, Bethlehem, June 24th to 29th.



CHRIST CHURCH, SPRINGFIELD, OHIO

The parish observed the 100th anniversary of its founding May 5th and 6th. The Rev. Dr. Allan W. Cooke is rector.

St. Mary's Summer Hospital At Norwalk, Conn., to Reopen

NEW YORK—After having been closed for two summers, owing to the depression, St. Mary's Summer Hospital for Children at Norwalk, Conn., will re-open this summer for 10 weeks. Contributions have been made to an extent which makes this possible. But further funds are urgently needed. The children who will be taken to Norwalk are those from St. Mary's Hospital in New York City and its out-patient department who most need sea air.

225th Anniversary of Trinity School

NEW YORK—Trinity School recently concluded the celebration of its 225th birthday with a dinner at which a birthday cake with candles was cut by Bishop Manning of New York. The chief speakers were: Dean Hawkes of Columbia, John Erskine, Miss Emma G. Sebring, former headmistress of St. Agatha School for Girls, the Rev. Lawrence T. Cole, D.D., headmaster of Trinity School, the Rev. Frederic S. Fleming, D.D., rector of Trinity parish, and Bishop Manning.

Priest Observes 50th Anniversary

PORTLAND, ME.—In observance of the 50th anniversary of his ordination, the Rev. Canon Robert W. Plant celebrated the Holy Eucharist in Emmanuel Chapel of St. Luke's Cathedral on Ascension Day, assisted by Bishop Brewster of Maine and the Very Rev. J. Arthur Glasier and in the presence of many of the clergy, parishioners, and friends.

Portrait Dedicated At Seabury-Western

Late Dean William C. DeWitt, Former President, Honored at Commencement Exercises June 8th

EVANSTON, ILL.—Dedication of a portrait of the late Dean William C. DeWitt, former president of the seminary, and a memorial service for the late Dr. William Gold, first warden, were features of the commencement day exercises June 8th at Seabury-Western Theological Seminary.

Spencer Miller, Jr., of the National Council, gave the main address at the commencement dinner, at which Bishop Stewart of Chicago and Bishop Keeler, Coadjutor of Minnesota, also spoke. The commencement address was by Bishop McElwain of Minnesota.

The commencement marked the conclusion of the first year of the combined schools of Western and Seabury.

Class of More Than 100 Confirmed In Chicago by Bishop Stewart

CHICAGO—One of the largest confirmation classes presented in the 100 years of history of the Episcopal Church in Chicago was confirmed by Bishop Stewart June 4th at St. Edmund's Church, of which the Rev. Samuel J. Martin is rector. The class numbered more than 100. St. Edmund's has the record of being one of the fastest growing Episcopal churches in the city. Last year the Rev. Mr. Martin presented a confirmation class of 100 or more candidates.

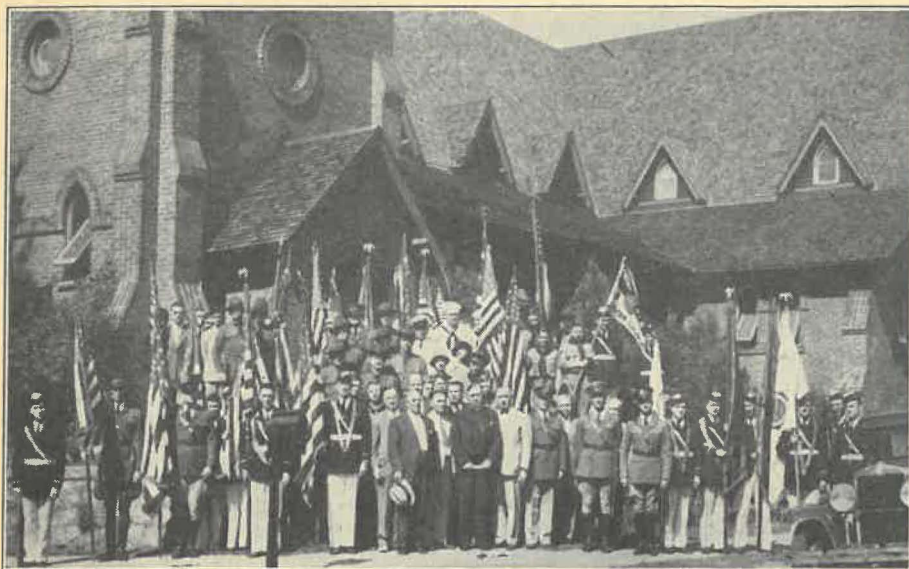
Two C. B. S. Festivals Held

CHICAGO—The Rt. Rev. Reginald H. Weller, D.D., retired Bishop of Fond du Lac, pontificated and preached at a Solemn High Mass in the Church of the Ascension, Chicago, in connection with the national annual meeting of the Confraternity of the Blessed Sacrament June 7th. The Rev. William B. Stoskopf, rector, was the celebrant.

NEW YORK—Many New York members of the Confraternity of the Blessed Sacrament went to Freehold, N. J., May 30th, to take part in the Corpus Christi festival in St. Peter's Church. There was a large delegation from the Church of St. Mary the Virgin and groups from St. Ignatius', the Church of the Transfiguration, and St. Luke's Chapel of Trinity parish.

Grand Rapids, Mich., Chapel Dedicated

GRAND RAPIDS, MICH.—Bishop McCormick of Western Michigan, assisted by the Rev. H. Ralph Higgins, rector of St. Mark's Church, at a special service recently dedicated the remodeled and decorated chapel at St. Mark's, which is the gift of Mrs. Samuel D. Young.



Arkansas Democrat Photo.

MASSING OF COLORS AT TRINITY CATHEDRAL, LITTLE ROCK, ARK.
A number of the persons participating in the service May 27th are pictured above.

Massing of Colors In Arkansas Cathedral

More Than 30 Organizations Participate in Memorial Service for War Dead

LITTLE ROCK, ARK.—More than 30 organizations participated at Trinity Cathedral May 27th in the first service here of the Massing of the Colors, a memorial service for the war dead.

Principal speakers were the Very Rev. John Williamson, dean of the cathedral, and Col. Elgan C. Robertson of Marianna, commanding officer of the 206th Coast Artillery, Arkansas National Guard.

Church Organizations Named In Mrs. Whitelaw Reid's Will

NEW YORK—The following bequests to Church organizations, given by the will of Mrs. Whitelaw Reid, who died April 29, 1931, were made public recently, when the appraisal of her estate was printed: Grace Cathedral, San Francisco, \$25,000; St. Luke's Hospital, San Francisco, \$20,000; House of the Holy Comforter, New York, \$5,000; Christ Church, Rye, N. Y., \$5,000; St. Matthew's Church, San Mateo, Calif., \$15,000.

Memorial Window Dedicated

BOSTON—St. Paul's Church, Newton Highlands, has received a stained glass memorial window in memory of Mrs. Grace Margaret Jones and given by her husband, J. Comer Jones. The dedication by the rector, the Rev. Charles O. Farrar, was at the morning service June 3d.

Dr. E. H. Eckel Retires After 45 Years of Service

Elected Rector Emeritus of St. Andrew's Church, Fort Worth, Texas

WARRENSBURG, MO.—The Rev. Edward Henry Eckel, D.D., for the past three years and a half rector of Christ Church, Warrensburg, and St. Peter's Church, Harrisonville, in the diocese of West Missouri, has resigned and retired upon the Church Pension Fund, as of May 1st.

Dr. Eckel is in his 72d year and has given 45 years of continuous active service in the ministry—two in Delaware, 14 in Central Pennsylvania (before division), and 16 in West Missouri in two periods separated by 13 years in the diocese of Dallas. In 1914-17 he was provincial (field) secretary of the Southwest, and he has been a clerical deputy to five General Conventions.

The vestry of St. Andrew's, Fort Worth, Texas, immediately following Dr. Eckel's retirement last month, and acting upon the suggestion of his successor, the Rev. Halsey Werlein, Ph.D., unanimously elected him rector emeritus of that parish in recognition of his "distinguished service for 13 years" as rector. This action was taken with the approval and concurrence of Bishop Moore of Dallas, and is said to be the first instance in the history of the diocese of the title of rector emeritus being conferred on anyone.

Blue Grass Conference Opens June 24th

VERSAILLES, KY.—The third annual Blue Grass Conference, under the auspices of the dioceses of Lexington and Kentucky, will be held at Margaret Hall, Versailles, June 24th to 29th. The Rev. C. P. Sparling, D.D., rector of Christ Church, Lexington, is dean of the conference.

20,307 Marriages During 11 Years as N. Y. Rector

NEW YORK—To mark his 11th anniversary at the Church of the Transfiguration, the rector, the Rev. J. H. Randolph Ray, D.D., compiled the following statistics for that period. Marriages performed, 20,307; persons at Church services, 386,000; persons at weddings, 215,000; persons interviewed, 85,000; sight-seers in church, 600,000. All this was in addition to the regular schedule of priestly and pastoral work.

Barrie, Ont., Church, Damaged By Recent Fire, to be Rebuilt

BARRIE, ONT.—Plans are already being formed to rebuild Trinity Church here, damaged by a recent fire that started in the 100-foot steeple from a lightning bolt. Twelve memorial windows, one of them valued at \$1,200, were ruined by the smoke and flames that caused \$30,000 damage, most of it covered by insurance.

Bishop Booth Conducts Mission

ST. ALBANS, VT.—A very successful mission was held at St. Luke's Church here from May 20th to 27th by Bishop Booth of Vermont. The most prominent feature of this exceptionally well attended mission was the many non-Churchmen in attendance. The Rev. C. S. Quimby is rector.

Massachusetts Cathedral Summer Preachers

BOSTON—The Rev. Edward T. Sullivan, D.D., will be in charge of the morning service in the Cathedral Church of St. Paul, Boston, from July 1st through September 9th. The Rev. Theodore Evans, rector of Christ Church, Tuscaloosa, Ala., will be the evening preacher in the Cathedral Church during July and August. He was formerly on the staff of the cathedral.

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<i>The Green Wall of Mystery</i>	Fr. Hughson50
<i>An American Cloister</i>	Fr. Hughson75
<i>Samuel Seabury</i>	Fr. Hughson10
<i>The Presence of God</i>	Fr. Whittemore50
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Archbishop Blames French Arms Stand

Primate of England Says Impasse at
Disarmament Conference Result
of Failure of Efforts

LONDON—Responsibility for the impasse at the World Disarmament Conference was placed largely on France in an address June 7th by the Most Rev. Cosmo G. Lang, Archbishop of Canterbury, before the upper house of the Convocation of Canterbury.

He declared the position of the conference was a lamentable and pathetic result of the failure of the sincere and earnest efforts of the last two years.

"With regard to France, making every allowance for the apprehension of a people who have been twice invaded, I cannot but deplore the attitude taken in Geneva by Foreign Minister Louis Barthou," said the Archbishop.

"I should have thought it elementary statesmanship to recognize the real risk to France of perpetuating an enmity with Germany. If France almost contemptuously rejects even the most reasonable proposals that Germany puts forward, then it is certain this element of risk must be deepened. I think the action of France has been largely responsible for the measure of failure at Geneva."

The house unanimously carried this resolution:

"In view of the critical state of the world today, the Church should use all its influence to support the League as the only effective means of protecting the principle of international justice against the tendencies of national aggression."

Commencement at Raleigh Schools

RALEIGH, N. C.—St. Mary's School and Junior College, and St. Augustine's College, both in Raleigh, held their commencement exercises May 26th to 29th. At St. Mary's the commencement sermon was preached by the Rev. Dr. Henry Phillips. The speaker at the commencement exercises was Dr. Walter Montgomery of the University of Virginia. At St. Augustine's the preacher was the Rev. John H. Johnson of St. Mark's Church, New York City. Bishop Gribbin of Western North Carolina spoke.

Priest Observes Anniversaries

ANN ARBOR, MICH.—His 86th birthday and 46th ordination anniversary were celebrated by the Rev. Henry Tatlock, D.D., in Ann Arbor on May 27th. He preached the sermon at the 11:00 A.M. service in St. Andrew's Church, of which he was rector for 32 years, and now is rector emeritus.

Vermont W. A. Convenes

ROCK POINT, VT.—The Vermont branch of the Woman's Auxiliary convened here May 28th and 29th. The speakers included Bishop Booth of Vermont and the Rev. Arthur Lee Kinsolving, D.D., of Boston. Mrs. J. E. McKee of Sunderland was re-elected president.

Philippines Churchwoman Completes by Correspondence Braille Instruction Course

MANILA—The unique distinction of being the first person in the Philippines (perhaps in the world) to complete a course of instruction in Braille transcribing given by correspondence, belongs to Mrs. H. H. Booker, whose husband is connected with the Antamok Mine, near Baguio.

Mrs. Booker belongs to the scattered congregation of the Rev. Benson Heale Harvey, canon missionary, who hearing of her wish to learn to transcribe Braille referred her to the volunteer section of the American Red Cross in Manila. Mrs. Verne Miller, in charge of the Braille classes, and a teacher of long experience, worked out an experimental correspondence course. Through her initiative and the perseverance of her student the course has been completed and final tests sent by Mrs. Booker to Washington for a certificate of proficiency.

Banff House Party After Group Movement Meeting in Seattle

SEATTLE, WASH.—Headed by the founder, the Rev. F. N. D. Buchman, a large international party of Group Movement members, including Bishop Roots of Hankow, addressed crowded meetings at the Hotel Olympic here May 31st and June 1st. The following week an international "house party" was held at Banff, Alta., Canada.

Georgia Camp Cottage Dedicated

SAVANNAH, GA.—The new cottage erected at Camp Reese, St. Simon's Island, Brunswick, by communicants and organizations of Christ Church, was recently dedicated by Bishop Reese of Georgia. It was named the Wright Cottage, in honor of the Rev. Dr. D. C. Wright, rector of the Church. The 10 rooms were named in honor of 10 persons who have been closely identified with Christ Church. They include Bishop Wing of Florida, former rector, and J. R. Anderson, senior warden.

Newark W. A. Delegates

NEWARK, N. J.—Woman's Auxiliary delegates from the diocese of Newark to the General Convention are: Mrs. Charles E. Hutchison, Mrs. Foster Debevoise, and Mrs. K. A. Southworth of East Orange; Mrs. Guy E. Shipler, Chatham, and Mrs. C. E. Griffith, Glen Ridge. Alternates: Mrs. H. M. Jefferson, Washington; Mrs. C. H. Van Buren, Englewood; Mrs. R. F. Parry, Hackensack; Mrs. J. G. Dolson, Orange, and Mrs. C. L. Colton, East Orange.

Michigan Church School Festival

DETROIT—The annual Festival and Presentation Service of the Church schools of the diocese of Michigan in and near Detroit was held in St. Paul's Cathedral the afternoon of May 6th. At this service the Lenten Mite Box Offering and the Birthday Thank Offering were presented. Approximately 40 parishes and missions were represented, and there was a children's choir of 700 voices.

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Liberal Evangelicals Elect New Officers

Second Annual Conference Attended
by 250; Dr. Howard C. Robbins
Chairman for 1934-35

PHILADELPHIA—New members of the executive committee were elected at the second annual conference of the Liberal Evangelicals which met here June 4th and 5th at the Philadelphia Divinity School. Two hundred and fifty clergymen and laymen and laywomen, coming from many dioceses all over the country, were present. The conference was an eminent success, revealing a fine spirit and a great increase in numbers as compared with the first conference held at the Virginia Theological Seminary in June, 1933.

COMMITTEE MEMBERS ELECTED

The newly elected members of the executive committee for 1934-35 are: the Rev. Howard C. Robbins, D.D., chairman; the Rev. J. Howard Melish, D.D., vice-chairman; the Rev. W. Brooke Stabler, secretary; William H. DuBarry, treasurer; and the Rev. Messrs. Harold Arrowsmith, W. Russell Bowie, Arthur B. Kinsolving, II, Phillips E. Osgood, Robert Rogers, and George A. Trowbridge.

Addresses of welcome were made by the Presiding Bishop, Bishop Taitt of Pennsylvania, and the Rev. George G. Bartlett, D.D., dean of the Philadelphia Divinity School.

Among the speakers and leaders of the discussions were the Rev. Henry B. Washburn, D.D., dean of the Episcopal Theological School, Cambridge; the Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn; the Rev. Charles W. Sheerin, editor of *The Southern Churchman* and rector of Grace and Holy Trinity Church, Richmond, Va.; the Rev. Alexander C. Zabriskie, of the Virginia Theological Seminary; the Rev. Howard C. Robbins, D.D., of General Theological Seminary; Bishop Gilbert, Suffragan of New York; Bishop Hobson of Southern Ohio; Bishop Parsons of California; and Bishop Washburn, Coadjutor of Newark.

In an address upon the Church's attitude toward war, Bishop Gilbert urged the Church to support a program for removing potential causes of conflict instead of confining its efforts for peace to the denunciation of war itself. He said that such a program has been set forth by the Federal Council of Churches.

Miss Heath Dudley Deaconess

NEW YORK—Miss Heath Dudley was set apart as a deaconess at the commencement exercises of the New York Training School for Deaconesses May 11th in the Chapel of St. Ansgarius of the Cathedral of St. John the Divine. Deaconess Dudley, who comes from Norfolk, Va., returns to the diocese of Southern Virginia to take up permanent work.

Four Separate Groups Hear Priest's Sermon

EAU CLAIRE, WIS.—By an unusual combination of circumstances, on a recent Sunday the Very Rev. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, preached to four separate groups at once. There was, first, the usual congregation in church, who could both see and hear the service. Second, this parish broadcasts the 11 A.M. service every Sunday, and by this means hundreds heard the service who did not see it. Third, the cathedral is unique in having ear phones wired in a dozen seats for persons hard of hearing. The broadcast of the service is simply received back in the church through a regular radio receiver in the sacristy, the ear phones being wired in place of the loud speaker. These deaf persons sitting in church actually hear all the sounds of the service after the vibrations have traveled over six miles. A fourth group was about 20 deaf mutes, who could hear nothing. These sat together, and an interpreter led them in the service in the sign language.

Bethlehem W. A. Delegates

BETHLEHEM, PA.—Bethlehem delegates of the Woman's Auxiliary to the General Convention are: Mrs. L. G. Barger, Scranton; Mrs. E. R. Clark, Kingston; Mrs. E. L. Herndon, Pottsville; Miss Anne Robinson, Waverly; Mrs. James L. Ware, Scranton. Alternates: Miss Margaret Maurice, Athens; Mrs. George Hallstead, Scranton; Mrs. E. G. N. Holmes, Bethlehem; Mrs. F. H. Steenstra, Mauch Chunk; Miss Louise Farrer, West Pittston.

Bishop Francis Howe Conference Head

HOWE, IND.—Bishop Francis of Indianapolis is president of the Howe Conference this year. The conference is to be held June 24th to 29th at Howe School here. It is a joint conference of the two Indiana dioceses of Indianapolis and Northern Indiana. Bishop Gray of Northern Indiana is chaplain. Co-chairmen are the Rev. E. Ainger Powell of Indianapolis and the Rev. Dr. E. R. Hart of Northern Indiana.

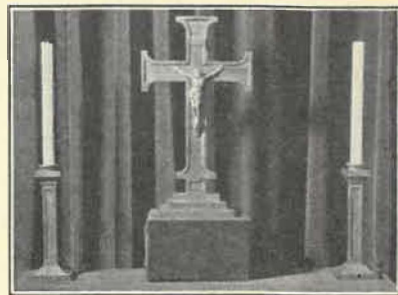
Minnesota Summer Conference June 17-23

NORTHFIELD, MINN.—The annual summer conference for Church workers in the diocese of Minnesota will convene in Carleton College here June 17th to 23d. The Rev. David R. Haupt, student chaplain at Carleton, is dean of the school and Bishop McElwain of Minnesota is chaplain.

Newark U. T. O. Totals \$29,832.28

ORANGE, N. J.—The triennial United Thank Offering of the diocese of Newark is \$29,832.28, of which \$8,546.32 was offered at the presentation service at Grace Church, Orange, May 18th.

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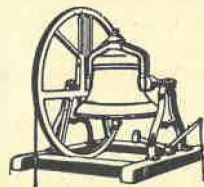
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Bishop Parsons Guest At C.L.I.D. Meeting

California Diocesan, National President, Comments on Changed Attitude; Committee Makes Report

NEW YORK—Bishop Parsons of California was the guest of honor at a luncheon meeting of the Church League for Industrial Democracy at the Henry Street Settlement June 7th. About 40 members were present, among them Bishop Gilbert, Suffragan of New York, and Bishop Paddock, retired Bishop of Eastern Oregon. Bishop Parsons, who is the national president of the C. L. I. D., made an informal address at the conclusion of the luncheon. He was introduced by the Rev. William B. Spofford, executive secretary of the C. L. I. D.

Bishop Parsons said that one of the most interesting things about the C. L. I. D. today is the fact that it does not frighten people. Fifteen or 20 years ago, Church people of the conservative type were scared to death of anything radical, especially within the Church.

COMMITTEE REPORTS

Following Bishop Parson's address, the Rev. J. Howard Melish of Brooklyn reported as chairman of a committee appointed to draw up plans as to the action on social problems the C. L. I. D. would like the General Convention to take in October. The recommendations follow:

1. *Be religious:* Assert that civilization is not played out; that, from the evolutionary point of view the race is still young and has a long future—a million years.

God lives: But too many of His people are governed by their fear complexes inherited from their barbaric past. Our task is to persuade them to follow the leadership of the Spirit.

2. *Be wise as serpents:* Recognize the value of industrialism—i.e., the system of production and distribution by methods requiring much fixed capital, masses of workers devoted to a common task, a body of scientific opinion in the possession of those who direct labor, and a sufficiently stable government.

Then show that the present form of industrialism and religion cannot walk together. The industrial population tends to atheism and materialism. One reason for this is that the wage-earner is more dependent upon human agency than the tiller of the soil and those who go down to the sea in ships. But religion must beware lest it is used by some to repress the rebelliousness of the wage-earners. The doctrine of class war is silly, the dictatorship of the Communist party is a form of credulity, the fomentation of class hatred is the work of Satan.

3. *Be harmless as doves:* Christianity is easily adapted to the needs of the poor, since it is only necessary to revert to the teachings of Christ.

Only by so reverting can Christianity prevent the growth of a wholly new religion such as Marxism adapted to the habits and aspirations of industrial communities.

The curse of industrialism is that it regards man as a tool for producing goods.

George W. Pepper Chairman Of Pennsylvania Campaign

PHILADELPHIA—Former Senator George Wharton Pepper of Pennsylvania has accepted the Everyman's Offering chairmanship for the diocese of Pennsylvania. A generation ago he headed the only previous national campaign to men of the Church.

Man's life does not consist in the business of filling his stomach and clothing his body, but in thought and love, in the creation of beauty and the understanding of the world.

The trouble with the religion of the Churches is the complete ignoring of economics. One of the adaptations of religion to the industrial community will be effected when we recognize that the bodily needs of all can be supplied by means of a few hours of daily labor on the part of every man.

4. *Have constructive suggestions for a perplexed generation:* Improvement does not come about by the mere realization that it is desirable, nor as a matter of sentiment.

(a) For thought: economic justice, fairer distribution of wealth, inadequacies of system. (b) For action: definite program of public work, shorter work day and week without reduction of wages, system of co-operative economic planning—applied to whole country and world relations.

5. *Get the present administration to:* Cooperate in all those legislative measures which will bring this social and industrial reconstruction to pass.

Mississippi Young People at Camp

JACKSON, MISS.—The annual Young People's Service League camp and diocesan convention is meeting on the Mississippi Gulf Coast at Bay St. Louis June 7th to 16th. The camp is under the direction of the Rev. Gordon M. Reese, diocesan chairman of religious education and young people's work.

New Jersey School Opens June 24th

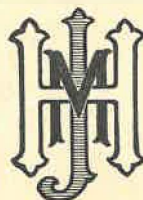
MANTOLOKING, N. J.—The diocese of New Jersey's summer school for men and boys at Camp Nejecho, near here, opens June 24th and continues through June 30th. The Rev. Morton A. Barnes of Long Branch is chaplain and manager. The Rev. John M. Hunter of Lakewood is dean.

RABAT VESTS

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Missouri-West Missouri Conference

KANSAS CITY, Mo.—Again a splendid faculty has been secured for the Missouri-West Missouri annual summer vacation conference at Stephens College, Columbia, Mo., June 24th to June 29th. The Rev. Richard M. Trelease of Kansas City will act as dean.

Albany Cathedral Anniversary

ALBANY, N. Y.—The Cathedral of All Saints observed the 50th anniversary of the laying of its cornerstone the week of June 3d to 9th. On the actual anniversary day, June 3d, Bishop Oldham of Albany preached at a commemoration service. Bishop Manning of New York was the preacher at a public service June 6th.

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Canon Bell to Write London Lenten Book

Only One Other American, Bishop Brent, Has Been Asked to Prepare Official Volume

LONDON—The Rev. Dr. Bernard Iddings Bell, canon of the Cathedral of St. John, Providence, R. I., has been asked by the Bishop of London to prepare the 1936 official Lenten book for spiritual reading, issued under his patronage. Canon Bell has accepted the invitation.

The book, annually issued for the past 25 years, has a circulation of some 30,000 copies in all parts of the English speaking world. The book for 1933 was by the Archbishop of York; that for 1934 was by Evelyn Underhill; that for 1935 will be by Dean Inge of St. Paul's Cathedral, London.

The only American hitherto asked to prepare one of these volumes was Bishop Brent. The subject of Canon Bell's book will be *The Paradoxes of the Christian Life*.

Gambier Conference Opens At Kenyon June 25th

GAMBIER, OHIO—The Gambier Conference for Church Workers meets at Kenyon College, June 25th to July 6th. Bishop Hobson of Southern Ohio is president, Bishop Rogers of Ohio is vice president, the Rev. William G. Studwell is executive chairman, the Rev. Elwood L. Haines is dean of the faculty, and the Rev. McVeigh Harrison, O.H.C., is chaplain.

The clergy conference is from June 25th to June 29th.

The faculty consists of the Rt. Rev. Paul Jones, D.D., the Very Rev. Chester B. Emerson, D.D., the Rev. John Gass, D.D., the Rev. Reginald J. Mallett, the Rev. James A. Muller, Ph.D., the Rev. George M. Rutter, Ph.D., the Rev. Eric Tasman, Sister Madeleine Mary, Mrs. J. H. George, Miss Emily Aldrich, and Miss Joy Higgins.

Long Island W. A. Delegates

BROOKLYN—Woman's Auxiliary delegates to the national convention from Long Island are Mrs. Henry D. Waller, Flushing; Mrs. Lewis W. Francis, Brooklyn; Miss Grace Hewlett, Smithtown Branch; Mrs. J. B. Pitman, Manhasset; Mrs. L. L. Riley, Douglaston. Alternates: Mrs. F. W. Creighton, Garden City, L. I.; Mrs. J. W. Goodwin, Richmond Hill; Miss Gertrude Gibson, Brooklyn; Miss Mary Hunter, Brooklyn; Mrs. J. F. Southmayd, New York City.

Observes 40th Year as Rector

PATERSON, N. Y.—The Rev. William Henry Meldrum observed his 40th anniversary as rector of Christ Church here June 1st.

Eight Persons, Representing Four Generations, Members Of Pawtucket, R. I., Class

PAWTUCKET, R. I.—Eight persons, representing four generations, were members of the Confirmation class presented May 27th to the Bishop of Rhode Island by the Rev. Arthur J. Watson at St. Luke's Church here.

West Virginia Summer Conference

CHARLESTON, W. VA.—The sixth summer conference of the diocese of West Virginia will be held at Jackson's Mill June 18th to 23d. Bishop Gravatt of West Virginia is president.

Maine Young People's Conference

PORTLAND, ME.—The fifth annual Maine young people's summer conference will be at Bowdoin College, Brunswick, from June 24th to 30th.

Chicago Pence Fund Now Totals \$18,000

Bishop Stewart's Plan Brings in Excellent Returns; Fourth Collection June 10th

CHICAGO—A total of \$18,000 has been raised in the diocese of Chicago through the Bishop's plan to date, it is announced by Bishop Stewart.

This amount will be materially increased when the returns from the Pence banks turned in on the fourth Pence Sunday, June 10th, are counted.

Pennsylvania Women Give \$10,718.56

PHILADELPHIA—The United Thank Offering of the Pennsylvania Woman's Auxiliary totaled \$10,718.56. It was presented in St. Clement's Church May 3d.

Church Services

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REV. WILLIAM BREWSTER STOSKOFF, Rector
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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

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Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

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

NEW YORK

Cathedral of St. John the Divine,

Cathedral Heights

New York City

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.

Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

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Week-day Masses, 7, 8 (Thurs., 7, 8; 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

NEW YORK—Continued

Church of the Incarnation, New York

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Sundays: 8, 10, and 11 A.M.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

St. Bartholomew's Church, New York

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.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Jeneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

+ Necrology +

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

HERBERT D. CRANDALL, PRIEST

BURLINGTON, VT.—The Rev. Herbert Daniel Crandall, one of the three General Theological Seminary graduates in the associate mission at Hays, Kans., died June 1st from injuries received in an automobile accident May 31st.

His fellow missionary, the Rev. George C. Wyatt, Jr., brought the body home for burial here. A number of men still in residence at the General Seminary held a Requiem early on the morning of June 5th.

The Rev. Mr. Crandall was born in Burlington August 30, 1905. He graduated in 1928 from the University of Vermont and in 1933 from the General Theological Seminary. He and the Rev. Mr. Wyatt were the first recruits to join the Rev. Robert Mize, Jr., in the rural mission field in the district of Salina.

W. H. A. HALL, PRIEST

EAST ORANGE, N. J.—The Rev. William Henry Ames Hall, one of the organizers of St. Alban's Church in Newark, died May 28th at his home here, 23 Colonial Terrace, after a short illness. He was in his 73d year.

The Rev. Mr. Hall was born in Princeton, Ind. His father, the late Samuel Hall, was a former Lieutenant Governor of Indiana and was also a former Supreme Court Justice of that state.

He attended St. Mary's College in Maryland and was ordained in 1892. Shortly afterward he helped to organize the Newark parish, of which he was rector for a number of years. His last rectorate was at the Church of the Annunciation in Glendale, Queens, from which he retired two years ago.

He wrote a number of hymns, having studied at the Conservatory of Music in Leipzig, Germany.

The Rev. Mr. Hall is survived by his widow, Mrs. Mary Bradt Hall, and two daughters, Miss Dorothy Hall and Miss Mary Bradt Hall, all of East Orange.

CASS GILBERT

NEW YORK—Leaders in public affairs and art assembled at the Church of the Heavenly Rest, June 2d as Bishop Manning of New York conducted the funeral service for Cass Gilbert, noted architect.

The Rev. Dr. Henry Darlington, rector, and the Rev. Dr. William B. Lusk, rector of St. Stephen's Church, Ridgefield, Conn., where burial took place in Fairlawn Cemetery, assisted in the service. Mr. Gilbert, designer of the Woolworth Building, the new Supreme Court of the United States building, and other famous edifices which revolutionized the application of Gothic design in this country, died at the age of 74 in Brockenhurst, England, May 17th.

JAMES ROLPH, JR.

SAN FRANCISCO—James Rolph, Jr., for 20 years Mayor of the city and county of San Francisco and for three years Governor of California, died at the ranch of a friend in Santa Clara county June 2d, at the age of 64.

His body lay in state under the great dome of the City Hall, built during his administration, until June 4th when public services were conducted by Archbishop Hanna, Rabbi Reichert, and, in the absence of Bishop Parsons of California, the Very Rev. J. W. Gresham of Grace Cathedral.

A quiet service was read June 4th by the Rev. Williston Ford, rector of Holy Innocents' parish, of which Governor Rolph was a member, at which only members of the family were present.

Governor Rolph leaves a widow, two daughters, and a son. His three surviving brothers and two sisters are active in various parishes of the city.

Rev. J. M. Hunter N. J. School Dean

MANTOLOKING, N. J.—The Rev. J. M. Hunter is dean of the New Jersey summer school for boys and men. The sessions will be at Camp Nejecho, on the Metedeconk River.

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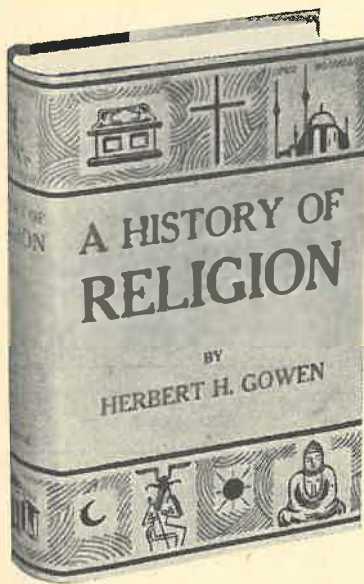
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