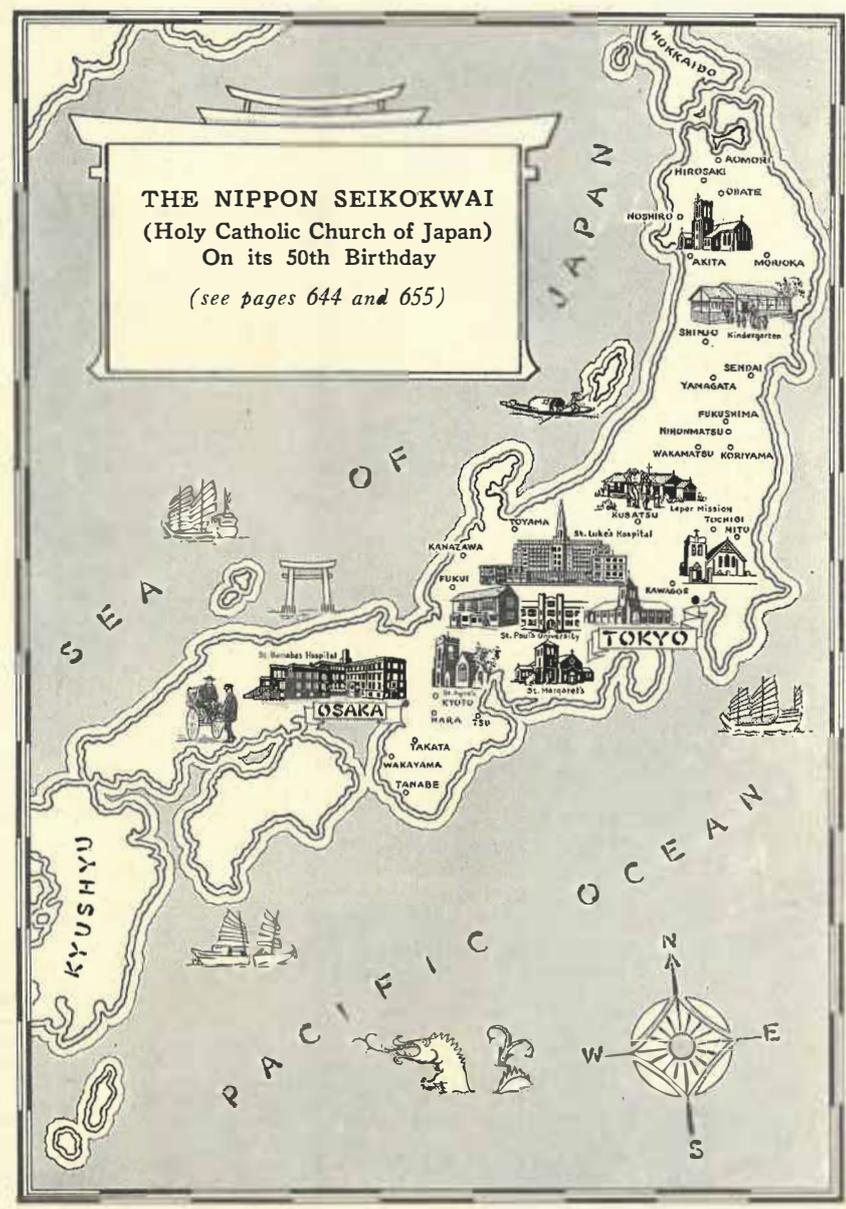
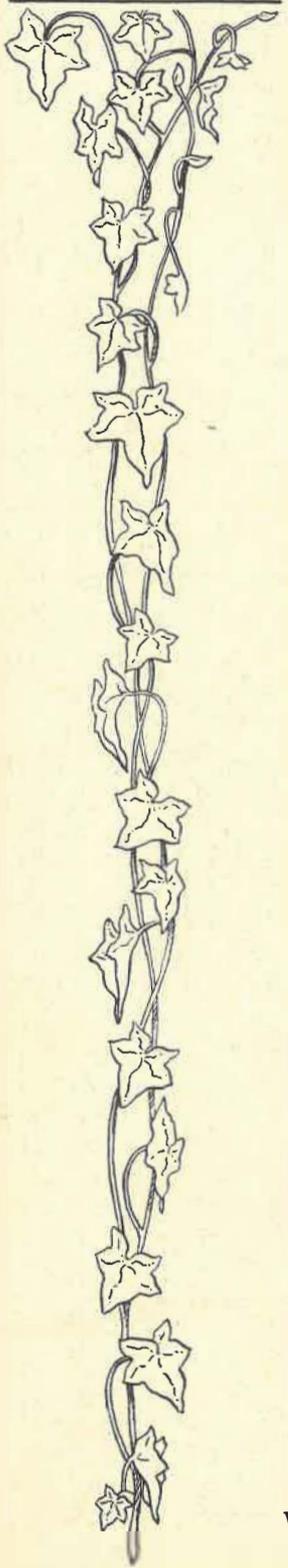


May 22, 1937

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The Living Church



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Merbecke and Tallis

TO THE EDITOR: The weight of opinion from the Reformation period to the present is certainly not in accordance with Fr. Maxted's views [L. C., May 15th]. Merbecke's fame rests almost entirely upon his *Booke of Common Praier*, noted. In this work he did not provide a setting for the Litany, as Cranmer had provided that when he translated the Litany in 1544. Tallis took this setting and put "solemn and grand" harmonies to it. Many small, volunteer choirs, which have the proper balance can sing some of the works of Tallis. The festal responses have the plainsong melody in the tenor, which should predominate when they are used. We misuse them if we consider the soprano to be the melodic figure of these responses. In the article referred to Tallis and Merbecke were considered as musicians and not with respect to their value to small choirs. As musicians Tallis ranks with such composers as Palestrina, while Merbecke is far below him in rank.

(Rev.) JOHN W. NORRIS,
Church Music Editor.

Philadelphia.

Remarriage After Divorce

TO THE EDITOR: May I, as one of the 15 signers of the statement about remarriage after divorce [L. C., April 24th], venture for myself alone an essay into the discussion the statement is producing?

So far as I am concerned the statement owes its putting forth to certain so-called "liberalizing" proposals for amending the present marriage canon at the forthcoming General Convention.

The canons of the Protestant Episcopal Church in the United States of America are, as such, manifestly applicable only to itself; but in the framing of them there is always in mind the fact that this Church is in communion with other Churches in a fellowship itself claiming to be part of the Holy Catholic Church. It appears to me that the "liberal" proposals, should they be adopted, may very well raise serious question in the minds of the other Churches as to whether or not the Protestant Episcopal Church is formally schismatic. It will be remembered that such questions were once raised about us—in the matter of the "proposed" Prayer Book of 1785.

Moreover for the Protestant Episcopal Church by itself to adopt such proposals would be, as I think, to jeopardize its Catholic claim and to come perilously near to declaring itself to be schismatical, heretical—perhaps both.

Although what I am saying has application wider than the special subject of marriage, or "remarriage," I believe it to be germane in this discussion.

The statement is pretty carefully worded. It invites, rather than repels, full study of the very grave situation now facing the Church as to a particular phase of Christian discipline. It asks that "concerning the solemnization of marriage after divorce, only such action be taken as will insure strict obedience, by all who share communion in our Church, to the standard laid down by Jesus Christ Himself." It is not a rigorist statement since "we admit that there may be legitimate question about the right of the Church to bless

remarriage in such cases, but in no others' ("such cases" being those covered in our present canon).

It is my own hope that the discussion may go very deep, so that out of it may come no cheap partisan triumph of "conservatives" over "liberals" or vice versa, but a serious scientific study of the large and vexing question of Christian discipline and this Church's administration of the same. The young men of the General Theological Seminary who, not free from jolly youthful impudence, have written to you about our statement apparently sense the wider reach of the subject. This they, their professors, and all of us, should be encouraged to study.

Meantime, is it too large a hope that those who by their "liberalizing" proposals seriously threaten the Church's peace, will quietly withdraw them, giving their energies and their fine abilities to the working out of a plan for such fundamental study as I have suggested? (Rev.) JOHN MOCKRIDGE.

Philadelphia.

TO THE EDITOR: It would be easy to dismiss as sophomoric the General Seminarists' recent letter on remarriage after divorce, but the writers' evident sincerity deserves a better answer.

Their argument by analogy with the Church's interpretation of other "Dominical absolutes" is neither so novel nor so valid as they seem to imagine. The point overlooked is that our Lord's treatment of divorce is not a command but a definition: He says not that divorce is forbidden, but that it is impossible. The relation between man and wife is not less natural and irrevocable than that between parent and child. Divorce, not marriage, is a legal fiction without reality in the realm of morals. His statement is thus seen to be thoroughly congruous with His general ethical position, which brings interior motive as well as outward act into the field of moral judgment. Hatred, greed, and lust

are not justified by the cowardice which halts their consummation. In the eyes of God they go for murder, theft, and impurity. (The seminarists seem not to know that this has always been the teaching of the Church.) By the same token the intent to commit adultery is no way changed by the choice of a legal fiction as a means to its accomplishment. Indeed there are sound arguments in some cases for preferring adultery outside the law to divorce and remarriage. How are we to allow the second and condemn the first without convicting ourselves of the hypocrisy of judging according to appearances?

We ought to realize that in the world in which we live this question has a larger side, and that is the future of monogamy itself, and of the family as the unit of human society. Christians in general, I presume, would acknowledge this as the divine ideal of human marriage, an ideal which mankind as a whole has never perfectly supported. Catholics at least believe that they know the reason for this failure in the doctrine of original sin; but they also believe that in the sacraments they have grace enough to fulfil the divine purpose, in this as in other matters, if they only will.

The seminarists are right in describing our present position as illogical, but they must be prepared for that. Compromise rather than consistency seems to be our peculiar genius, as it is certainly our besetting sin. (Rev.) ERNEST J. MASON.

Carthage, Mo.

Biography of Bishop Lloyd

TO THE EDITOR: The New York Churchman's Association wishes to secure information regarding letters or other documents which might be useful in the preparation of a biography of the late Bishop Lloyd, in the hope that it may be possible to arrange for the publication of such a volume. Considerable material has already been assembled, and as chairman of a committee appointed to cooperate with anyone who may be willing to lend such letters, diaries, or other documents or to send copies or photostats, if desired, the undersigned would welcome a correspondence with those who may be disposed to assist. Communications should be addressed to 44 Gramercy Park, New York City. (Rev.) JOHN W. CHAPMAN.

New York City.

Duxbury's 300th Anniversary

TO THE EDITOR: Many of your readers who have known the beauties of New England's south shore, and others who have that experience still before them, will be interested to know that the town of Duxbury observes its 300th birthday this year. In this community of John Alden and Miles Standish, the Church of St. John the Evangelist is comparatively young; but the building itself has stood for more than a century, and is of a fine Colonial type.

The special days to be celebrated by the town are July 3d, 4th, and 5th. I am writing to express the hope that many Church people will make a pilgrimage to Duxbury this summer. Apart from all historical associations, it has a simple charm and beauty of its own.

(Rev.) ALLEN JACOBS.

Duxbury, Mass.

The Living Church

Established 1878

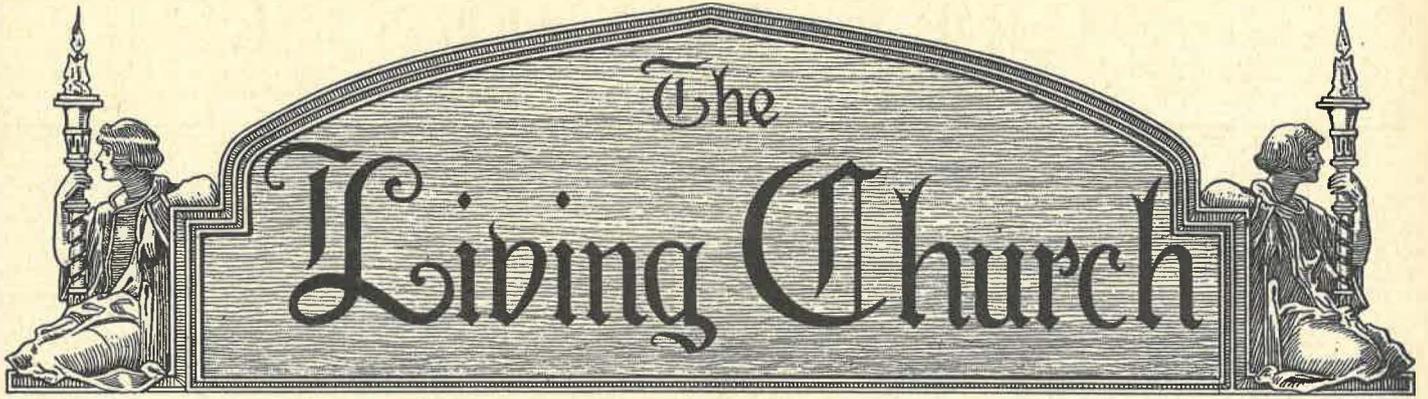
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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EDITORIALS AND COMMENTS

The Coronation

FROM TIME TO TIME for a good many months I have cherished angry, and even destructive, thoughts about the man who has the office directly above mine. I don't know what his business is. At times I've thought he must be training wild animals or prize-fighters.

I put up with his racket when he moved in—all the running around and scraping and bumping when they placed his desk and files and whatever his furniture is. Everyone has to move in or out sometime. You expect noise then.

But he keeps it up. Of course he can be quiet for a while, and sometimes he's away for days. And then he's back, dropping books on the floor, stamping his heels, dragging his chair around, and prancing up and down.

I have gazed up at the ceiling and looked for cracks in the plaster. I have tried to pierce him from below with the evil eye. I have searched my vocabulary for epithets to fit him. I have imagined what this unknown fellow must look like: a huge overfed beast, heavy-jowled, a hob-nailed lout who never learned any manners—the kind that knocks women and cripples right and left to get where he will.

Of course my Good Angel had whispered to me that I mustn't work myself up into such a rage; that I had better not complain to the landlord or even to the janitor; that it isn't really so bad as all that—and finally, that perhaps I sound almost as annoying to the girls in the office below.

Today he came in and introduced himself. I controlled my face and tongue when he said he had the office above mine. Really, he was quite decent looking—a rather refined face, closer shave than I trouble to get, and a better waist-line than mine.

Had I heard the coronation broadcast? He was beaming about it. Apologized for introducing himself so abruptly. But this coronation had got under his skin and he just had to talk to somebody about it. Heard I was an Episcopalian and thought I might be the right party.

Yes, I was an Episcopalian. Have a cigar. Take this chair.

THIS ARTICLE seems to us so excellent that we are giving it the position usually occupied by the leading editorial. It is written by the Everyday Religion editor of THE LIVING CHURCH, who prefers to remain anonymous.

(Scrape! Thump! The girls downstairs heard that, I'll bet!)

Well now about the coronation. Some of my family made fun of me—Holland Dutch from away back with a strain of Irish and German thrown in. None of

us have given two whoops for a king since the Northwest territory was settled. Just the same, I told them I was going to take the alarm clock and turn on the radio at 4:45 A.M. If they didn't want to be waked, I wouldn't wake 'em.

Here's the point. I was sitting there all alone in my pajamas with the radio damped down. After five minutes I had a funny feeling. I was in church. I got up and put on my best dressing gown, Christmas present last year. Too stylish to wear, I had thought before. That was better. Then I didn't want to sit down. Didn't seem right. Should I kneel like the Episcopalians? Compromised by standing with my head bowed.

WHY MAN, it was wonderful! I took it all back—that smart stuff I had talked about the unjustifiable expense and barbarous display. Why that old Archbishop! I felt like saying, well you certainly are one of God's good old men, talking as humble and noble as Abraham Lincoln. Did you notice that whenever the bishops mentioned themselves they said "although unworthy" or something like that?

It was too bad when they switched off in the middle of the service when the King and Queen were to get ready for the Communion. I wanted to hear it all. I was ready to go with them and even kneel down. It's too bad, the only time a fellow can be in on something like that is once in a lifetime when a king gets crowned 4,000 miles away.

* * *

I turned to my Guardian Angel and thanked him in an aside. I reached over to my desk and picked up the new Prayer Book I always have on hand. What you want is all here, I explained.

You don't say!

Yes, all here. And what's more there are 27 places in this city where this service is used. Some places, every morning.

Doesn't matter where you go, cathedral or some mission shack—America, Canada, England, Australia, South Africa, islands of the sea—everywhere the same.

He took the little red book carefully, reverently. How much? Nothing, I said. It cost me 40 cts. and if I couldn't get another I wouldn't part with it for a fortune.

I took it back and wrote in the fly-leaf: "To the Man Above Me. Wednesday in Ascensiontide, 1937. Come, for all things are now ready."

And we went out to lunch, arm in arm. And my Guardian Angel saw me tip the waitress half a dollar.

Episcopal Elections

THREE DIOCESES have been engaged in elections to the episcopate during the past fortnight. Kansas has chosen the Rev. Goodrich R. Fenner as its Bishop Coadjutor. Central New York, after 14 ballots, has been unable to agree upon a Coadjutor. Tennessee held its convention on Tuesday of this week, too late for editorial comment in this issue.

We felicitate the diocese of Kansas on its choice and hope that Fr. Fenner will accept his election. A sound Churchman and an able pastor, Fr. Fenner has proved his worth both in parish work and as secretary in charge of the rural church division of the National Council. If he accepts his election he will be a worthy addition to the House of Bishops.

It is difficult for an outsider to understand the Central New York situation. Bishop Fiske's resignation was accepted last year on the ground of advanced age and the diocese thereupon elected its Suffragan, Bishop Coley, who is seven years older than Bishop Fiske, as diocesan. Almost immediately Bishop Coley called for a Coadjutor on the ground of his own advanced age. Now the diocese is unable to agree as to a Coadjutor, the division apparently being largely on the ground of Churchmanship. The whole situation is confusing and discouraging.

We wish that General Convention would deal with the whole matter of retirement of bishops, setting a proper age for such retirement. The matter is brought to the fore not only by the situation in Central New York but by that in China, where Bishop Roots has submitted his resignation on the ground of age though he is the youngest of the American bishops exercising diocesan jurisdiction in China.

The Japanese Jubilee

THE VIGOROUS spiritual life of the Church in Japan is a cause for rejoicing. We are delighted to be able to publish in this issue a detailed account of the three-day celebration of the 50th anniversary of the existence of the Holy Catholic Church in Japan as an autonomous Church in the Anglican communion. Churchmen throughout the world unite with their Japanese brethren in the faith in hailing this significant commemoration.

As was fitting and proper, the climax of the Japanese observance was a great solemn Eucharist, at which more than 3,000 men and women received the Blessed Sacrament at the hands of the ten members of the Japanese House of Bishops and 30 priests assisting them. The presence of official representatives of other Churches of the Anglican communion, including our own beloved Bishop Tucker of Virginia, and messages from archbishops and bishops throughout the world, bore witness to the unity of the Anglican Churches in the common bond of the Catholic Faith.

Another significant feature of the celebration was the

presence of a native Chinese bishop who assured the Japanese clergy and laymen of the brotherly love of their fellow Christians in China. This visit recalls the exchange of messages of good-will between Chinese and Japanese Christians that took place during the unhappy Shanghai incident of a few years ago. Who knows what a power for good this friendship between Japanese and Chinese Christians may be, in the providence of God, as a means of preserving the peace and welfare of the Orient in some future dispute between these two great nations!

In 1940 a great World's Fair will be held at Tokyo. In connection with it the Brotherhood of St. Andrew plans to invite Churchmen from all over the world to participate in a great pilgrimage to Japan to observe at first hand the way in which the message of Christianity is being spread throughout the land of cherry blossoms. We hope that many laymen and women of the American Episcopal Church will find it possible to participate in that pilgrimage. It will be one of the finest possible ways of demonstrating the brotherhood between the Japanese and American Churches and should prove a powerful stimulus to the missionary cause. The invitation is being extended some three years in advance so that Churchmen may consider the matter carefully and begin now to plan for that great pilgrimage. We urge that all who read these lines will regard the invitation as a personal one and will consider whether it may not be possible to accept it.

Race Prejudice

HERE is a concrete example of race prejudice called to our attention by a Negro priest of the Church. He writes that in a certain city there is an Episcopal church and also a college for Negroes. "Some of the students are members of the Episcopal Church but the members of the church do not seem to want them to attend the services of the Church. They are not comfortable in any other church, not even in the Roman church which is very anxious to get them into its fold. The result is that most of them do not go to church at all and all of the good work that is done in their home parishes is lost because a few people do not understand that Negroes are as human as anyone else. The diocese is too poor to establish a separate church for these few communicants, especially in view of the fact that the number is constantly shifting."

In view of such incidents as this, is it any wonder that so few Negroes find their spiritual home in the Episcopal Church?

"Modernevalism"

ANGLO-CATHOLICS are sometimes sneered at as "medievalists." Perhaps the term should be regarded as a compliment rather than a reproach. Here is what *America*, able Jesuit weekly, has to say about a recent comparative study of the Middle Ages and the present day:

"Supercilious thousands who employ the term *medieval* as the fittest means of expressing contempt may have to evolve some new method of externalizing their scorn. A penetrating study of the social and cultural movements of the last 2,500 years by Harvard's Professor P. A. Sorokin, assisted by American and European scholars, makes it rather likely that future generations will substitute for medieval the expression *twentieth century* when in the mood for scornful epithets. The facts and conclusions of this study are anything but palatable reading for the boastful 'modern.' With respect to war, it is amazing to learn that the first quarter of the glorious twentieth century is far and away the bloodiest in all history. Its war index is just eight times greater than all preceding centuries. 'The av-

erage man of the thirteenth century,' the Professor goes on, 'had 6,500 more chances to die peacefully in bed than has his descendant in the twentieth.' No trifling disease afflicts civilization today, the survey shows. 'The organism of the Western society and culture seems to have not merely a number of local or superficial ailments, but to be undergoing one of the deepest crises of its life.' And the crisis is not purely economic or political in its origin. It is caused by a decay in the culture which ruled Western civilization for 500 years. The twentieth century is going backwards at a furious rate. The scholarly researchers do not, of course, give the root cause of the phenomenon. To Catholics that cause is evident. Centuries of veering away from Christ are at length producing the inevitable result."

Perhaps "medievalism" is not as bad as "modernevalism."

The Bishops and the Systems

THESE DAYS, convention charges are characterized nine times out of ten by episcopal denunciations of Communism and Fascism as contrary to the mind of Christ, destructive of liberty, and even unAmerican. We heartily agree, but wish that while the bishops are skinning the absent sinners they would say a few words on the subject of Capitalism.

A system so destructive of morality that young people are honestly bewildered when told that honor applies to matters like cheating on examinations; so destructive of Christian marriage that progressive polygamy is becoming a national habit; so destructive of justice that laborers have to form semi-armed gangs and flagrantly violate the law to secure their rights; so destructive of social responsibility that we admit dishonesty in the very roots of our political system; so destructive of clear thinking that our educational system is run along the soft-headed lines of pragmatic philosophy; so self-destructive that in the midst of the greatest abundance the world has ever known it staggers perilously from one crisis to the next, each time coming a little closer to utter breakdown—such a system certainly deserves the scrutiny of our Fathers in God. It is easy to attack the systems under which we do not live, but it would be more profitable to probe the cancerous sores of our own society.

Certainly, neither Communism nor Fascism is the answer; but it ought to be burned into the minds of Churchmen that are at least attempts to answer a question which cannot much longer be ignored.

The Future of Christendom

HERE is an arresting paragraph by the well-known Roman Catholic critic, Michael De La Bedovere, contained in a survey of Vatican policy in the April issue of the *Dublin Review*:

"The fact that the Vatican evidently detests Communism and the liberalism which she fears leads up to it, and yet scarcely makes more than negative efforts to preserve Europe from this plague, has led observers to conclude that Pius XI, so far from being a reactionary anxious to dominate Europe, rather despairs of Europe. Despite his conviction about the evil forces at work, he is content with fighting, for as long as possible, rear-guard actions to preserve his subjects from the ultimate consequence to them of the dominant philosophies of the day, all of which are characterized by an agnostic liberalism—working itself out into anarchy and from anarchy into a despotism either wholly evil, as in Russia, or mainly evil, as in Germany, or, by reaction, comparatively good, as in Italy and Portugal. So much so that it is said—and one has heard

it from sources in close touch with Rome—that Pius XI can only look to the future of the Church in the mission fields, which are in fact being made as autonomous and independent of Europe as possible. He can see little hope for Europe itself, at any rate on other than supernatural grounds."

Here is food for thought indeed. Certainly if anyone is in a position to be able to evaluate the gains and losses of Christendom it is the head of the world-wide Roman Catholic Church, for no other religious body is anywhere near so ubiquitous. If then the Pope can see little hope for the religious future of Europe but must look to the mission fields for the preservation of Christianity itself, how important the work of Christian missions becomes!

Modern War

A FORETASTE of the horrors of the next war—if there must be a next war—was given last month in the wholesale slaughter of innocent civilians, including women and children, in the airplane raid on Guernica. This lovely town in northwest Spain, the holy city of the Basques and the cradle of their independence, was virtually wiped out in a cold-blooded attack by rebel bombing planes, apparently with the objective of destroying the entire Basque nation—a nation which, though supporting the Loyalist cause, is devoted to the Catholic Faith which the Spanish rebels profess to hold in such high esteem.

Here is the description by a *New York Times* correspondent of the raid on Guernica, which was timed to coincide with fair day when the markets were filled with town and country people:

"First, small parties of airplanes threw heavy bombs and hand grenades all over the town, choosing area after area in orderly fashion. Next came the fighting machines, which swooped to machine-gun those who had run in panic from the dug-outs, some of which already had been penetrated by the 1,000-pound bombs, which make a hole 25 feet deep. Many of these people were killed as they ran. A large herd of sheep being brought to the market was also wiped out. The object of this move apparently was to drive the population underground again, for next as many as twelve bombers appeared at a time, dropping heavy and incendiary bombs upon the ruins. . . .

"The rhythm of this bombing of an open town was therefore logical—first, hand grenades and heavy bombs to stampede the population, then machine gunning to drive them below, next heavy incendiary bombs to wreck houses and burn them over the victims.

"The only counter-measures the Basques could employ—for they did not possess sufficient airplanes to face the insurgent fleet—were those provided by the heroism of the Basque clergy. The clergymen blessed and prayed for kneeling crowds—Socialists, Anarchists, and Communists, in addition to the declared faithful—in crumbling dugouts."

The sinister suggestion has been made that the Basques slaughtered in this raid were actually little more than guinea pigs to test certain theories of German Air Minister Herman Goering. It is reported by apparently reliable witnesses that the drive was led by German officers flying Junker planes, and it is suggested that the tactics employed were those that the German Air Ministry contemplates using in the next European war. Be that as it may, the murder of the innocent Basque noncombatants constitutes as heartless and barbarous a massacre as the destruction of the Armenians by the Turks which aroused the moral indignation of Christendom a dozen years ago.

Regardless of where one's sympathies may lie in the Spanish

war, this wholesale slaughter of the innocents must arouse the indignation and vigorous protest of Christian people and civilized government. A large-scale example of the cowardly manner in which the war is being carried on by both sides in Spain, it should reveal once and for all the essential barbarism of modern warfare.

This atrocious specimen of what modern warfare must mean, this reversion to a barbarism from which even an Attila or a Genghis Khan would have shrunk—is it nothing to us who pass by?

The German Church Situation

By the Rev. Henry Smith Leiper, D.D.
American Secretary, Universal Christian Council

NOT ENOUGH detail is given in the latest news from the German Church struggle to enable one to indicate what the real reason is for the postponement of the Church elections, first decreed for early April, until autumn. But at the moment it looks very much like a tactical, although temporary, gain for the Church.

Had the government felt sure of itself the plan would doubtless have been pushed through. The fact is that a surprising degree of unanimity developed among all Church parties excepting the radical "German Christians." But even they seem not to be anxious for the holding of the elections now, since there is no assurance that the results would be what they desire.

When the election was announced, the Confessional Church and the independent Lutheran regional Churches agreed to form a common front. In Bavaria, Wurtemberg, Hanover, and Saxony, only the Lutherans, and, in the whole of the Old Prussian United Church, only the Confessional group, would enter into competition with the German Christians.

The Confessional leaders drew up and presented a petition demanding freedom of speech and assembly to discuss the election issues; recognition by the State of the difference between themselves and the German Christians so that no plan of forcing coöperation between the two after the elections should be accepted; the preparation of parish lists showing just what persons were qualified to vote; reinstatement before the poll of pastors driven out previously or suspended from their pulpits; a general synod to be elected indirectly—*i.e.*, through the parish councils; a plan by which the actions of the general synod, when created, must be approved by the heads of the regional Churches.

The demands met with coolness. Therefore, the leaders even of the moderate Lutheran Council refused to recognize the authority of the State to set up a temporary government of the Church prior to the elections, and formed one of their own with Bishop Marahrens as its chief executive.

These things lend weight to the feeling that the postponement of the election has been forced by the evidence of deep unrest among devoted Church people. That the interval between now and autumn will be used to "educate" people into the view of Church matters which the State favors may be taken for granted.

The State is not willing to risk a real "religious war." By reverting to the tactics hitherto employed it hopes to divide, deceive, and conquer—even while preserving the outward semblance of a free election for a new Church government which will express the enthusiastic unity of which the party has been boasting for four years.

EVERYDAY RELIGION

The Brave That Are No More

HERE in my quiet attic at the end of beautiful Ascension Day I am sitting stupefied. The blow that hushed millions upon many continents has reached into our house over the radio. Just a break in a program with a rattle of horrible news: the *Hindenburg* destroyed.

By a twist of association I am back in school, a 10-year-old boy, kept in for some prank. The teacher has given me a strange punishment. No blows with the rattan this time. Just to sit still and read an old ballad in a pamphlet with blue paper covers.

We had not so many books in those days. So the right book had magic over me. Nor had we much inkling then of what they call psychology. And yet there was the teacher watching out of his canny eye a little blue book work its magic upon an imaginative boy.

He came out of his corner and said quietly: "No need to cry about it, lad. It was a long time ago. All the people of that time are dead. Run on home and behave next time. Here, take my handkerchief. Home now, and forget it."

But I couldn't forget it. The pica type of the little blue book photographed themselves on my brain. I can see it now:

THE LOSS OF THE ROYAL GEORGE

"Toll for the brave—
The brave that are no more,
All sunk beneath the wave
Fast by their native shore."

My mother must know of it. Had she heard? Admiral Kempenfelt and 800 British sailors died all at once when their ship turned over in Southampton Water?

Mercy, child! When? Today?

No, Mother. Long ago. And she took her apron to dry my eyes.

There is another memory. Of standing on a peak above the shrine of an Irish missionary in Canton St. Gall. You look down to Romans' horn on Lake Constance, and on a sunny afternoon you can catch the glitter of windows from Friederichshafen.

They will have been going to church there this morning, for it was a holy day of obligation: *Christi Himmelfahrt*, Christ's Journey to Heaven. And tonight they are dazed with grief. Their men rose up to heaven, and passed over land and sea. All dangers were braved and overcome. Only that in the last moment, a ship's length from landing there came that shriveling blast of fire.

People everywhere are dying every moment, one by one. But to die as these died on the *Hindenburg*—that sobers us like a blow.

This was a ship of peace. Even peace calls for bravery and readiness to die. To die just while earning the black bread for children at home. Our hearts go out to all the bereaved in many lands. Most of all we think of mothers, wives, and children there by the Boden See.

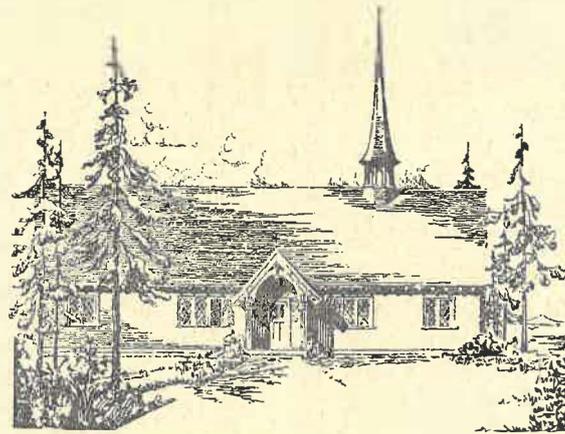
I wonder. Are there not certain haughty, planning minds that just now are sobered? Will these All-Powerfuls pause in their chancellories just to send a telegram of condolence, and then go on again plotting against the children of Bethlehem?

The Commission on Church Architecture

By the Very Rev. Milo Hudson Gates, D.D.

Dean of the Cathedral of St. John the Divine, New York, and Secretary of the Commission on Church Architecture and the Allied Arts

SOME TWENTY years ago, a clergyman of our Church, deeply interested in the cause of good Church architecture, wrote an article which was published in one of our Church papers. He stated that he had examined, with great care, about 5,000 pictures of Episcopal churches in the United States and that, in his opinion, only about 1% of this number could pass as being good. The matter, at the time, caused considerable discussion, and in the next General Convention a canon was passed founding the Joint Commission on Church Architecture and the Allied Arts.



SKETCH OF A SMALL CHURCH
Built by the Rt. Rev. Dr. Herman Page when he was Bishop of Spokane.

Already one or two of the dioceses had organized such commissions but following the inauguration of our Commission by the General Convention, the writer, who was elected secretary, set about doing some evangelistic work in the dioceses and, at the present time, practically every diocese in the Episcopal Church has a committee on Church architecture and the allied arts and most of the provinces have commissions also.

Our Commission sets forth its basic principles as follows:

"Religious art must be the best obtainable.

"Church architecture must be expressive of the historic continuity, the doctrinal succession, and the racial antecedents of *Ecclesia Anglicana*.

"Imitations, substitutes, and dishonesty of every kind, together with second-rate work or poor craftsmanship, are intolerable.

"Esthetic infallibility does not inhere in a bishop, a parish priest, the warden and vestrymen, a clerical or lay benefactor, or in any architect or other artist because of his vocation.

"An architect, just because he is a member of the A. I. A., need not necessarily know anything about church building or religious arts.

"A firm that advertises widely and employs many and plausible 'drummers' may very likely produce 'art goods' that are a scandal.

"Paying for a new church, an Altar, a window, or a rood-screen does not give the donor the right to impose his own taste on posterity, or justify the rector, warden, and vestrymen in accepting something that is bad.

"Nepotism in Church art is as bad as nepotism in Church preferment.

"A competition is the worst possible way of selecting, an architect, a memorial window, a statue, or anything that is linked with the Church.

"There are many architects in America who have proved they

can build a church right. There are several makers of stained glass as able as those in England. There are competent painters, sculptors, wood carvers, cabinet makers, metal workers, needle women, and embroiderers. Go to them direct. Never 'send for a catalogue.' If you do not know to whom to go for anything, find out. Until each diocese has its own committee, competent to give information, advice, and criticism, this Commission will undertake the task, sending lists of those who already have proved their capacity."

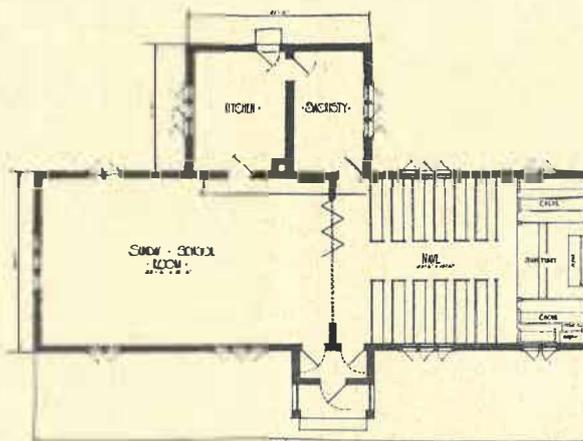
Our Commission, we are convinced, has been of very considerable service to the whole Church I find that it has given advice on

the building or rebuilding of 836 churches. I am not alleging that the advice has been taken in every instance but I think, in all these cases, if we have not accomplished all the good we expected to, we have, at least, accomplished some good.

I NOW speak of an interesting by-product of our efforts. In addition to the commissions of which I have already spoken in our own Church, it is a source of gratification to note that similar commissions have been organized and are functioning in 15 of the denominational Churches in the United States. Four years ago, these different commissions organized a central commission, called the Associated Department of Church Architecture and the Allied Arts. Each year, under the auspices of the Interdenominational Bureau of Church Architecture, conferences have been held, lasting from one to three days. For two years, the *Christian Herald* acted as host for these conferences, and generously paid all the expenses. For two years the conference has been held at the Cathedral of St. John the Divine and, next fall, it will again meet there.

One of the most valuable utterances in the matter of Church Architecture was made by Dr. Elbert M. Conover, who is the director of the Interdenominational Bureau of Architecture. Dr. Conover said:

"Will you imagine a great industrial establishment with an investment of millions of dollars in buildings and equipment undertaking to conduct its business with profit if its extensive physical structure is 95% obsolete? Suppose it continues yearly to invest millions in equipment so badly designed that it is obsolete the day it is placed in use. Imagine this concern investing other millions in raw materials only to have the product marred in the process of manufacture due to faulty equipment. How could such a concern



FLOOR PLAN OF ABOVE CHURCH
The curtains separating the Sunday school room from the nave may be pulled back, more than doubling the seating capacity.

succeed if its competitors study, by every possible means, to improve their methods and equipment? The establishment that insists on spending millions that plunge it farther behind all its competitors soon will sink in the sea of modern competition. Yet, unfortunately, the Church of God continues trying to carry on its most important work of Kingdom building with a physical equipment that is less than 5% efficient. Millions of dollars are spent to develop programs, curricula, and to train workers in institutes, colleges, and seminaries only to have this tremendous investment nullified by equipment wholly unsuited for its intended purpose. . . .

"The Church has just as real a responsibility to guide its architecture as it has to guard its religious educational literature from heretical teachings or its hymn books from jazzy ditties. The waste of consecrated money in badly designed and shoddily constructed buildings and the dedicating of these structures to the service of a God of truth is immoral.

"Protestant Churches have spent millions of dollars to develop *programs* in worship, religious, educational, and recreational activities without giving adequate attention to designing the rooms and the physical equipment required properly to shelter these activities to make them most effective."

Dr. Conover also makes this encouraging statement:

"More pleasing and significant progress has been made in American Church architecture in the past 15 years than in any former period in American history. Better Church architecture obtains in America today than in Europe where modernistic architects too often have ignored the finest achievements in architecture in human history and are designing church buildings with the same motifs that obtain in the construction of commercial and industrial buildings. Many architects in America would perpetuate similar atrocities on the House of God in America."

NOW, along these same lines, I quote Gerald Stanley Lee, a distinguished Congregational clergyman:

"It would be hard to deny," writes Gerald Stanley Lee, "that if the Christian Church exists for one thing rather than another, it exists for the purpose of making God eloquent. And if men are on the street, it must make God eloquent on the street. If the church building, that especially represents God on the streets of the city, is vulgar or hideous or shabby or insincere, or if it is a mere sitting-room, with colored windows, where people drop in pleasantly for a cozy, comfortable chat with Him before whom hell is naked, who stretcheth out the north over the empty space, and hangeth the earth upon nothing, why should one notice God? But I do believe that the main fact about the church of the future is that it is going to take the idea of the Incarnation seriously. It is going to act on the principle that, while the Bible has declared in a general way that God is a Spirit, as a matter of human history, it has always insisted upon having a body. It also seems to be a matter of history that the final test of the vitality and reality of a good spirit is that it can get a body. In other words, I believe that if the modern church rules the modern city, it is going to look impressive. If it rules, everybody is going to know it. The only church that shall ever rule them shall be a church with the cathedral spirit. It shall be a church of the strong men. And the spirit of the strong men shall build on all the great streets of the world, mighty homes for God. The church of the future shall not be one that can be looked down on by mere opera-houses, or great hotels, or by temples for feeding people. It shall be one that suggests centuries of love and sacrifice and patience, and it shall gather the great cities like children about its feet."

One of the things that obsess the so-called practical layman is the idea that art and good architecture are, in some ways, first cousins to dreams and visions, and other Cerulian vague-

nesses. Let us smite the so-called practical layman, and let us teach him that, on the contrary, one of the most practical, the most useful, and most valuable things in Church life is good architecture. Over and again, I have said that a well-built, rightly built, beautiful church will almost carry itself. It is the most practical thing financially there is in the parish life. It costs no more than an architectural monstrosity to which no one wants to go because, once inside, the ugliness therein gives one the horrors.

We are living in one of the greatest church-building ages the world has ever seen. Enormous sums, running up through the millions, are being spent in America alone on churches. The effort of the commissions in all the churches is to see that these sums are rightly spent, that the churches now being built shall be ornaments to their communities, shall elevate and not degrade the taste of our people.

We rejoice that the past 25 years, especially, have witnessed such upward progress. Is it realized that not for hundreds of years has there been such a cathedral-building age?—how splendid and how magnificent and how right are the cathedrals which are now being built?

Another good which the commission can serve is that of being a life-saver for harrassed rectors. For instance, some wealthy and important parishioner, with absolutely no taste and no consideration for others, proposes to bestow upon the unfortunate rector a stained-glass window of no beauty and no worth—glaringly ugly. The poor parson is in a vulnerable position. He realizes he can't refuse for fear of incurring the enmity of the rich and tasteless parishioner. Here the commission, diocesan, provincial, or general—can step in and save his life. All he has to do is to refer the whole matter to the commission and the commission can refuse the awful gift and peace in the parish will be preserved.

The question is constantly coming up—"What will the church of the future be like?" There are two things which the "church of the future" certainly will not be: (1) It will not be that outrageous thing called "modernistic." (2) It will not be that other outrageous thing, "an inserted church."

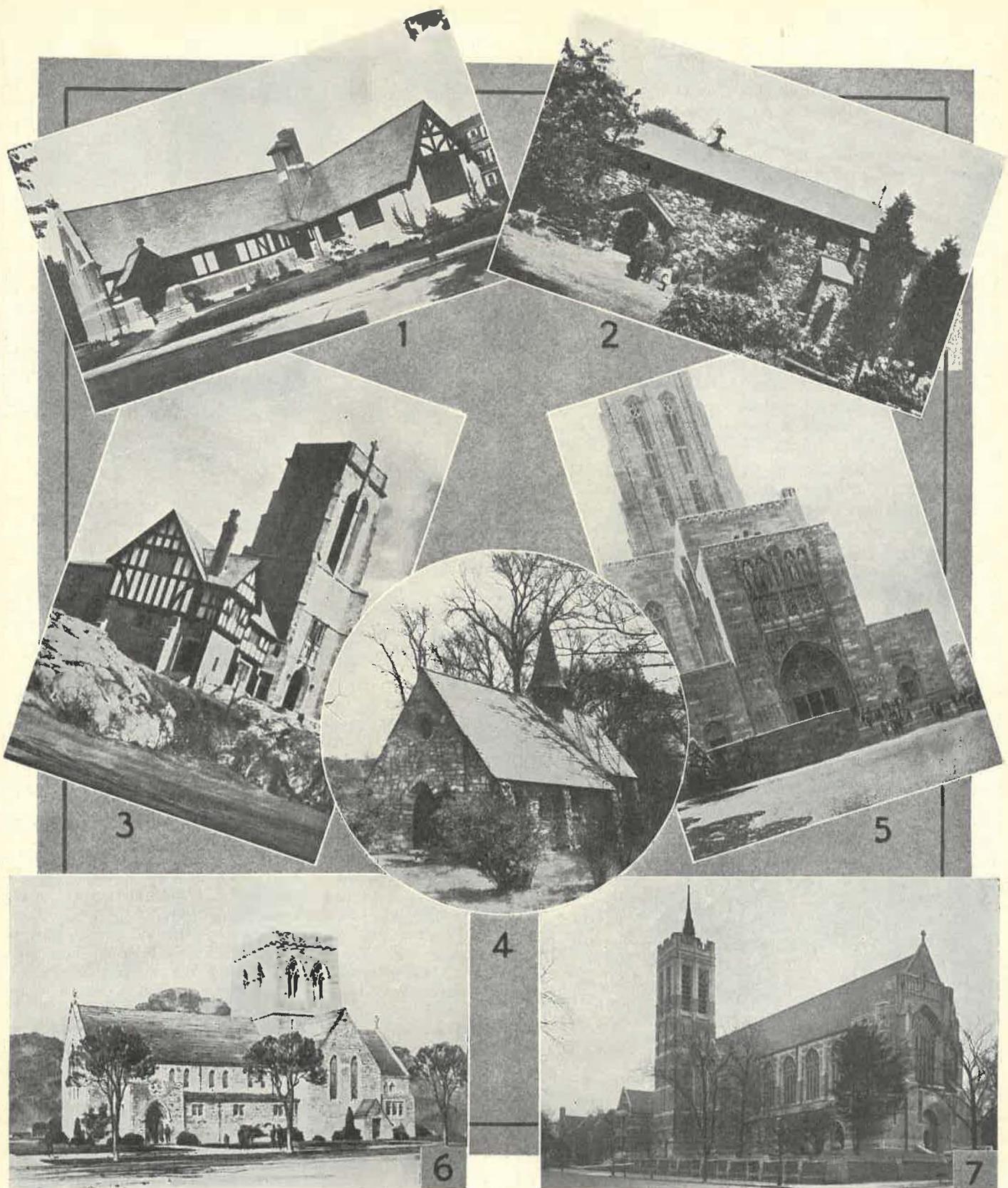
Ten or fifteen years ago, the "church of the future" was threatened by another danger, namely, the "institutional church."

THE CHURCH of the future will be a development from the church of the past. Above everything else, it will not be a copy of the church of the past, though this is a danger which, perhaps, threatens. In point of fact, the architect of America shows that copies and copyists are especially strong in the United States. Our country is dotted with imitative copies of Greek temples, Christopher Wrens, and English village churches, and even by some buildings which are horrible conglomerations of all these.

Above everything else, the church of the future will not be a fake church. If it is a stone church, it will be a stone church. If it is a steel church, it will be a steel church. In other words, it will be honest.

All great art, and to my mind architecture is the greatest of the arts, is a development. The Episcopal Church very well illustrates this. We have had, architecturally, in our Church, a sort of "apostolic succession" of sound architects—the Upjohns, Withers, Renwick—in the past. I do not speak of the present great firms, but the cathedral at Washington and the cathedral in New York certainly prove that we still have men deserving to be placed in what I have called the "apostolic succession."

Richardson, I name, though I fear he left no successors;



SEVEN FINE CHURCH BUILDINGS

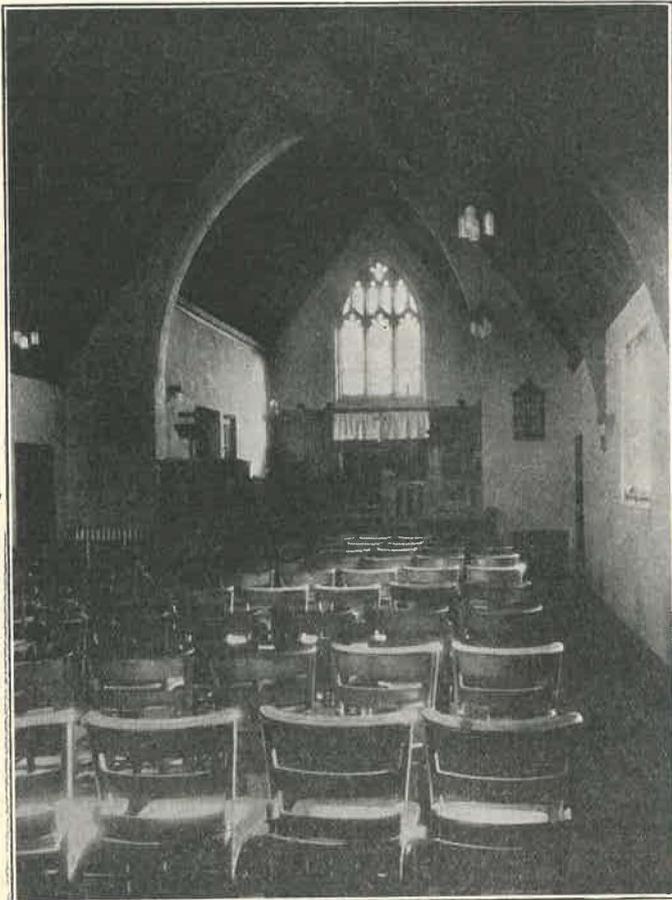
- (1) St. Andrew's, East Boston, Mass., Allen and Collens, architects.
- (2) St. Anne's Chapel, Arlington Heights, Mass., Cram and Ferguson, architects.
- (3) St. Stephen's, Cohasset, Mass., Cram, Goodhue, and Ferguson, architects.
- (4) Edward L. Bakewell Chapel, Kirkwood, Mo., Study and Farrar, architects.
- (5) Proposed design for the Cathedral Church of All Souls, Oklahoma City, Okla., Mayers, Murray, and Phillip, architects.
- (6) St. Mark's, Jackson Heights, L. I., N. Y., Robert Tappan, architect, Harold T. Carswell, associate.
- (7) Chapel of the Intercession, New York, Betram Grosvenor Goodhue, architect (photo © 1914 by Wurts Bros., New York).

he always seems to me like a great meteor which flashed across the architectural sky. Alas, he was cut off in his prime. His works do follow him, but, I fear, his disciples came far from following him. For, as a result of the Richardson influence—though, I think, he is not wholly to be blamed—architecture, even in the Episcopal Church, entered a period of tragic degeneration. Everywhere people were trying to imitate Richardson and to the copies and copyists of which I have spoken above was added a perfect flood of Richardson copies and copyists. At what might have happened to Church architecture, I shudder.

God, in His providence, raised up a man who not only saved the American Church architecture but reformed it and advanced it. The man He raised up was Ralph Adams Cram. To his influence, and that of his associate, Bertram Grosvenor Goodhue, I credit all the splendid things that have occurred in this field. In my judgment, Mr. Cram, especially, by his works and his words, has done as much for the sustenance and uplift and improvement of good architecture and its allied arts as any man who has ever lived. I am aware that he has had hundreds of copyists and I am also aware that copyists do not always produce the best but, somehow or other—it seems to be a miracle—Mr. Cram's influence, even over rather dull imitators, has been beneficent.

What all the Churches in the United States owe to him we are too near now to estimate but I prophesy that, in all the future, his vivid and inspiring figure will stand out forever. If ever anybody deserves a fine large halo, he does.

And finally, I cannot emphasize too strongly the need of good architecture in small churches. Here, again, the commissions have a great and beneficial influence. One reason for my feeling so strongly the importance of the architecture of



ST. ANDREW'S, ORIENT HEIGHTS, BOSTON

This church was designed by Allen and Collens, architects, of Boston.



CHAPEL IN CANAL CLUB, NEW YORK

Made out of an old card-room in the former Colony Club, by Wilfred E. Anthony, architect.

the small church is this: I have usually found that the men who are on the building committees of large churches have come from and have been brought up in small churches. If they have had the good fortune to worship in a beautiful small church like St. Stephen's, Cohasset, or St. Mark's, Mount Kisco—to name only two—they will have been well educated in good architecture and this will show when they have their share in building the larger church.

Excuses

WHY DO people try to excuse their shortcomings to the clergy? I mean the shortcomings of which they feel conscious.

When a man begins to say to me, "You see, I work hard all week, and have no time for exercise—," I know the rest of that speech by heart, and I try to change the subject, by asking suddenly, "Is that an airplane?"

When a man says, in order to cover up his mental laziness, "I am a liberal. To me one creed is as good as another, etc.—" I know the rest of that speech by heart, and I am tempted to add, "I wish we might say the same thing of eggs."

When a man about to retrench along the line of least resistance says, "You see, my expenses have been so heavy and I have a boy at school, etc.—" I know the rest of that speech by heart, and I am tempted to say, "I am sorry that you are obliged to resign from your superfluous clubs."

When a man says, "I find in Nature what people find in the Church," I know the rest of that speech by heart, and I suspect that many a man's knowledge of Nature is limited to his golf course, and the time elderberries are ripe.

The Catholic clergy hears confessions. The Protestant clergy listens to excuses.

All of which leads me to the conclusion that the religious folk of the last generation, who compelled children to go to church three times each Sunday, have something to account for.

The preacher who roasts his people over a slow fire for 50 minutes has something to account for.

The Church that bores its men by interminable services is not promoting religion.

Perhaps we can help them to forget their excuses if we respect their mental processes.

After all, the chief question is not whether the Church is to maintain a full quota of prolonged services, but whether we can compel men to heed the will of God, and the promises of Christ, in their lives.

—Rev. George Parkin Atwater.

The "Aryan" Christ

By the Rev. Burton Scott Easton, Ph.D., S.T.D.

Professor of New Testament, General Theological Seminary

THERE ARE CERTAIN tenets so peculiar that argument with those who hold them is useless; such beliefs cannot be undermined for they are totally devoid of foundation to begin with. When a man, for instance, is convinced that all future history can be deduced from the dimensions of the pyramids of Egypt, no amount of reasoning will avail anything. If a person is carried away by astrological speculations, there is no point in trying to show him the astronomical absurdity of the logic. If anyone goes through life proclaiming that the English are the Lost Ten Tribes of Israel, he may just as well be let alone. Such fantasies can be entertained only by those whose ignorance is complete; and where ignorance is complete, attempts at correction are idle.

Usually advocates of the merely preposterous are harmless enough; they are frequently highly amiable persons who can talk quite sensibly on any topic other than their hobby. It is only when that hobby impinges on political or social issues of real moment that its advocates become a problem, and such a hobby is the theory that Christ was not a Jew. Under ordinary conditions no reputable religious journal would think it worthy of notice, but it is at present being urged in certain quarters with such aggressiveness that people are asking for information. These are the facts:

No one with any technical knowledge of Judaism and of the New Testament could entertain so wild an hypothesis for a moment; its supporters are without exception persons with no historical qualifications for their task. For instance, the author of a recent pamphlet lists among his achievements that he has taught economics, that he has traveled around the world, that he has studied Spanish, and that he has contributed articles to the *National Geographic Magazine*; an excellent record, no doubt, but its relevancy toward fitting him to speak authoritatively on Gospel history seems vague. Specialists suffer often enough from closed minds due to academic aloofness; but it by no means follows that a lack of all specialistic equipment is an infallible guide to the truth. And the failure of specialists to reply to the outpourings of non-specialists does not invariably prove jealousy. Augustus De Morgan in his *Budget of Paradoxes* tells of an ardent soul who every year wrote to every member of the Royal Astronomical Society, informing them that it is untrue that the moon revolves around the earth—and went about complaining that he never received an answer.

The theory of the "Aryan" Christ was first propounded in a form to attract attention by Houston Stewart Chamberlain in his *Foundations of the Nineteenth Century* (1899). This was an amazingly interesting book but, unfortunately, one that displayed an average of something like two historical blunders on every page. For substance it was a gigantic tract, designed to prove the superiority of the Germanic races by claiming Germanic origin for all who have really contributed to human culture. Chamberlain did the job thoroughly; and as he did not hesitate to demonstrate that Dante was not an Italian but a Teuton, it was trivial in comparison to claim that Christ was not a Jew but a Nordic. And it is from Chamberlain's work, directly or indirectly, that most writers on the theme derive their material.

Historically the palmary argument is that the Galileans

were not Jews. This argument is supported chiefly by the evacuation recorded in II Kings 17-18 and by notices of Galilee's mixed population in later times. That such mixture really occurred is true; there were even cities, such as Tiberias, populated almost entirely by Gentiles or renegade Jews. It is also true, however, that the Gospels ignore these cities altogether; Christ never entered them. As a whole, Galilee in New Testament times was overwhelmingly Jewish; in the Gospel story, for instance, swine are never met with in the district and appear only on the other side of the lake (St. Mark 5: 11). Josephus is very emphatic; of all the Palestinians the Galileans were the most fanatical, the most ready to rebel against Gentile interference (*BJ.* III, iii, 2). The party of the Zealots was founded by a Galilean named Judas (*Antt.* XVIII, ii, 5; Acts 5: 37). Nor were the Galileans mere nationalists; what emboldened them to revolt against Rome was the fact that they were Jews and, as Jews, believed God would come to the aid of His chosen people. That Christ was a Galilean, consequently, proves the precise opposite of what the "Aryan" theorists uphold.

They reply, however, that while Christ mingled with Jewish Galileans, He was not of them; that when, for instance, He spoke in the synagogues He gave no countenance to Judaism as a religion but used the synagogues only as the local "town-halls." No evidence is adduced for so sweeping a statement, beyond the undoubted fact that the synagogues really did serve as "town-halls." But this fact is hardly sufficient. Jews had no conception of town meetings in which Israelites and non-Israelites could gather on a common footing. Nor could anyone who knows anything about Jews conceive of them in New Testament times as listening to religious instruction from a Gentile under any conditions—let alone in a synagogue and on the Sabbath day!

But, we are told, the Jewish elements in the Gospels have been inserted by Jewish forgers, who somehow got control of the primitive records and altered them to suit their own devices. We are even told the place—Pella—and the date—around A.D. 69. Such precision is imposing. But there is not the slightest evidence in the world that any of our Gospels ever had anything to do with Pella and all the evidence in their pages points entirely away from the place. The most Jewish Gospel of all, the First, speaks of Palestine as "that land" (9: 26, 31) and of the Palestinian towns as "their cities" (11: 1); phrases that indicate decisively a non-Palestinian origin. This, however, is a wholly minor matter.

The real points at issue are these:

(a) The assertion is simply an assertion made without any particle of evidence to support it. The Gospels are saturated with notices that tell of Christ's Davidic descent, His appeals to the Old Testament as the Word of God, His self-consciousness as Messiah, a term that has no meaning outside Judaism. These notices are fatal to the "Aryan" theory and so are swept aside as forgeries. Why? Because they are fatal to the Aryan theory; no other reason is assigned.

(b) St. Paul knows nothing about an "Aryan" Christ. The Apostle's whole career is a flaming advocacy of the abolition of all Jewish privilege, of the complete equality of all men before God: "Is God the God of Jews only? Is He not

the God of Gentiles also? Yea, of Gentiles also!" (Romans 3:29). Under the theory of forgeries, St. Paul lived and worked before they were perpetrated; and yet he knows nothing of any Jesus save the Jesus born under the Law, a Minister of circumcision, of the seed of David!

(c) By the year 69 the Gentile Christians outnumbered Jewish Christians very considerably. Now we are asked to believe that these Gentiles, who knew the facts, allowed a few Jewish scoundrels to alter their most precious records into a detestable form. And, if this is not a sufficient strain on our credulity, we are asked to believe further that these scoundrels succeeded in substituting their forgeries for the earlier records so completely that not a trace of the originals remains! Anyone who can believe that can believe anything.

How then, we are asked, can we explain Christ's denunciations of the Jews? Do these not prove that He could not have been a Jew Himself? The denunciations are, naturally, obvious. But so are similar denunciations in other writers whose Jewishness will scarcely be questioned, such as Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Habbakuk, Zephaniah, Haggai, Malachi, and, above all, St. Paul.

It is only in the Fourth Gospel that Christ attacks "the Jews" as such; in the Synoptic tradition His denunciations are only for the religious leaders while, we read, "the common people heard Him gladly." And if modern criticism has taught us anything at all, it has taught us to recognize in the Fourth Gospel a considerable interpretative element. The Evangelist was first and foremost a pastor, and he paraphrased the tradition into terms that his flock could understand immediately. The only Jews known to the Christians of Ephesus were the Jews of Ephesus; and it is the Christian attitude toward these Jews, not toward Palestinians two generations earlier, that St. John undertakes to present. The situation had changed out of recognition. In Ephesus Christians and Jews confronted each other as closed and hostile camps. From the worldly standpoint all the advantage was with the Jews. They belonged to a *religio licita* and enjoyed complete protection from the State; the Christians were members of a *religio illicita* and any individual Christian, simply because he was a Christian, was liable to condemnation. The officials, to be sure, did not usually trouble themselves about the Christians, but any individual could lodge a complaint which the officials were bound to follow up. And in the early second century such complaints were frequently lodged by Jews.

A typical example can be read in the *Martyrdom of Polycarp*, where the Jews led the persecution throughout, "as was their custom" (chapter 13). To understand the animus in the Fourth Gospel and the phrasing of such passages as St. John 8:44 this situation must be kept in mind; the polemic represents not Christ's attitude toward His countrymen as a whole, but the attitude of the Church toward certain Jews who had given themselves over completely to the principles of the Pharisees. The Evangelist writes with the bitter sorrow of a man who had seen members of the Christian community taken out to torture and death because of these Jews, who were indeed "murderers." To say that such a polemic represents God's judgment on all Jews of all time is to say something as utterly unChristian as anything can possibly be.

It is useless to carry analysis of the "Aryan" argument further, for at bottom there is no "Aryan" argument that can be analyzed. The case rests not on history but on prejudice. Divested of all its trappings it comes down to this: "I admire Christ but I hate Jews. If Christ is a Jew, I should be obliged to modify my hatred. But my hatred is impregnable. Therefore Christ is not a Jew."



CHURCH MUSIC

Rev. John W. Norris, Editor



THE THOUGHTLESSNESS of our clergy in selecting music for their church schools is in no small measure responsible for the lack of appreciation of good Church music on the part of the adult congregation when those same children have reached maturity. Unless the children are taught the hymns of the Church (and the good hymn tunes) it is not to be expected that future congregations will appreciate singing the finest hymn tunes. Fortunately our particular Church has never been the victim of the urge to substitute light and frivolous tunes for the solid nutriment of the Hymnal. Isolated parishes may have adopted the "jazz" type of hymn tune but the Church as a whole has never fallen from grace.

Yet here and there one will find a rector who evidently does not realize the value of proper musical nurture in his church school. A few days ago a letter came to our desk asking for the name of a hymn tune type of setting of the *Benedictus es* which appeared shortly after this canticle was admitted as an alternative for the *Te Deum*. Here is a portion of the letter which reveals this attitude:

"For some time I have been trying to find a particular chant or setting (it might possibly be an anthem) of the *Benedictus es* by either _____ or _____. I am not quite sure of the surname of the composer.

"This setting is not particularly good—in fact the rector who is inquiring about it thinks it rather cheap, but feels it would be fine for children in the Sunday school." (The italics are mine.)

Here then is a rector—I am glad that I do not know his name—who recognizes that a work is cheap, yet considers that it would be fine for his Sunday school. It makes one wonder whether he selects his church school lessons by the same method. Why should not our children have the best in music as well as in religious training? Children are not averse to good music. They can be trained to sing the finer types with just as much ease as to sing the cheaper kinds of music. It seems fair to assume that this rector would not use this particular setting of the canticle in his morning service, but he will give it to his children.

A church school nurtured on trash is going to develop a congregation which will be satisfied to make an unworthy musical offering to God.

This attitude is in a large degree responsible for much that is tawdry and unworthy in our Church music today. If it is desirable that they learn canticles, the organist of the church could, in a few Sundays, teach them to chant. It might not be the finished chanting of a well-trained choir, but they could learn the rudiments and through constant singing would come to an ability that would put them on the same basis as the choir. It is true that there is no unison setting of the *Benedictus es*, but there are three good chants in the back of the Hymnal which might be used.

The important point is to remember that material which is used in the church school should be in no way inferior to that which is employed in the Church service. It may be of a different construction, but it should never be "cheap." I refer those who consider that inferior things are good enough for the children to our Lord's teaching as it is found in St. Luke 11:11, *ff*, for guidance on this whole question.

The Albany Diocesan Choral Festival

By J. William Jones

Organist and Master of the Choristers, The Cathedral of All Saints, Albany, N. Y.

THE ALBANY diocesan choral festival was founded in 1931 when, after nearly a year of organization and planning, 18 choirs gathered at the cathedral for a two-day festival period.

The festival began on a Friday night with a rehearsal and devotional period. The delegates from the various parts of the diocese were housed in private homes of members of the cathedral choir and congregation.

The next day, Saturday, the festival opened with a corporate Communion, breakfast, and the final rehearsal of the entire ensemble. In the afternoon came the festival service of Evensong with the Rev. Frank Damrosch as speaker.

Thus began a movement for the awakening of more interest in better Church music in the diocese of Albany, fostered and encouraged by Bishop Oldham and leaders among the organists and interested laymen in the diocese. It has now grown into a diocesan institution after five festivals with a wide-awake organization functioning the year round at its head.

The peculiar geography of the diocese of Albany has been a great handicap to the festival and the problem has not yet been solved. The distance from Albany to our northern district is great and since Saturday is the only day of the week when choristers are available, it is next to impossible to get to Albany and back again in time for Sunday. It has been done, however, and we have had splendid delegations from such places as Ogdensburg, Plattsburg, Malone, and Potsdam; but the trip was so strenuous as not to warrant a yearly recurrence. Last year the north country had a festival of its own which we hope will continue if our northern members find that they cannot come the great distance to the cathedral.

Otherwise the festival has been truly diocesan with well over 20 choirs each year massed in the crossing of the cathedral. The choristers from large city parishes sang beside those from small country missions. The selection of the music to suit all groups has of course been difficult and there has been the constant danger that it would be either too difficult for the smaller choirs or too simple to interest the larger city choirs. In many cases, as lists below will show, we have been able to find a happy medium.

After the first two or three years when the task of planning, arranging, and executing the festival fell solely into the hands of the organist of the cathedral, who was also conductor, an organization of interested diocesan choirmasters and laymen was formed to assist him. This organization was patterned directly after the Chicago Choirmasters' Association which is so inspiringly successful under the leadership of such men as Roger Tuttle of St. Bartholomew's, Chicago, and others.

The Albany diocesan choirmasters' association, with its officers and committees now sponsors the festival each year and has helped to bring it to its present state of importance. The first president of the association was James C. Ackley of St. Stephen's, Elsmere. The second season it was headed by Dr. T. F. H. Candlyn, the noted organist and composer of Church music of St. Paul's, Albany. This year the organization is fortunate in having Miss Esther D. Keneston of Grace Church, Albany, as president.

The association has monthly meetings which are attended by organists, clergy, and laymen from various parts of the

diocese and at which are discussed plans for the festival and other pertinent subjects, with periodical demonstrations by various choirs of music suitable for small parish choirs. There is also an all-day conference on Church music in the cathedral early each fall, sponsored by the association.

In conjunction with the conductor of the festival, a deputy conductor in each section of the diocese is appointed, whose job it is to interest the choirs in his section, gather them together for rehearsals of the festival music, and finally present them to the festival conductor when he makes his annual visitation tour of the diocese preceding the service in the cathedral. This system has worked especially well in the Mohawk district where F. R. Bullock, organist of Emmanuel Church, Little Falls, has prepared and brought to the cathedral a large chorus each year.

THE CATHEDRAL is of course a magnificent setting for the festival chorus, which is seated on either side of the opening of the rood screen in the crossing. Nearly 500 choristers can be accommodated in this manner. For several years Dr. Candlyn has been an expert accompanist and four tympani, trumpets, trombones, and cymbals have been added to the ensemble. The festival service opens with a fanfare of trumpets outside the cathedral, followed by the solemn procession of the choristers and clergy. The chorus is so large that the procession lasts as long as 20 minutes. After the procession the service of Evensong is sung with one Lesson and a *Magnificat* and several appropriate anthems. One year a *Te Deum* was sung at the end of the service.

Naturally, the problem of singing the service has been a difficult one because practically every choir participating has a different setting and interpretation of the versicles and responses. This problem has been solved by the adapting and printing of these in simple unison which now has become the standard practice for all diocesan services in the cathedral and has been very successful.

It has been the ideal of the conductor and the association to present worthy Church music at the festivals and it is interesting to note what progress has been made. Last year, for instance, Tschaiakowski's *Hymn to the Trinity* was the unaccompanied anthem along with Martin Shaw's "With a voice of singing" with an introduction written especially for the occasion by Dr. Candlyn for trumpets, tympani, and cymbals.

Other works sung by the festival chorus have been Frank's *Psalms 150*, Purcell's "Thou knowest, Lord," Thiman's "O Strength and Stay," "Let us now praise famous men" by Vaughn-Williams, *Te Deum* for unison voices intended for congregational singing by C. Hylton-Stewart, "Lord for Thy tender mercy's sake" by Farrant, "Come let us worship" by Palestrina, "Hear my prayer" by Mendelssohn, "Hail gladdening light" by Martin, *Te Deum* in B Flat, Stanford, *Magnificats* by Noble in B Minor, and by Tallis and Giles with alternate verses in Faux-bourbon.

The program this year will include the Bach chorale, "Jesu, priceless treasure," *Magnificat* in D Minor by Walmisley, and two anthems by diocesan composers, Dr. Candlyn of Albany and Frank Butcher of the Hoosac School.

Your Hands

By Edith M. Almedingen

Author of *From Rome to Canterbury*

I AM fearfully and wonderfully made," said David a long time ago, and the more we learn about the bodies our spirits live in, the more we feel ready to endorse the truth of those words. We are made in a wonderful way. In old Judea they sang about the beautiful feet of those who bring the tidings of peace. Human lips, feet, hands, are so many miracles of perfect detail.

In an old library in Italy I once spent hours poring over several crayon and charcoal studies of hands, made by a great master. There were sheets of them. Each study was very much like a finished picture in itself. The face and the body were absent, yet a mere glance at those hands could tell you all you wished to know about the particular mood of the person the hands belonged to. Here was patience, eloquent in the folding of a pair of slim, long-fingered hands. Here were fury and blind anger, sketched in convulsively clenched fists. Here again you could read grief. There, on another sheet, a pair of upraised palms told you more clearly than any words could have done about sudden fear, if not actual panic. A woman, going the rounds of the library with me, dropped a casual remark:

"Goodness, I had an idea the man was a genius. But just fancy spending so much time on hands and nothing but hands. Now if he had done faces, I'd have understood it. But mere hands" and she turned away with an impatient yawn.

I did not argue with her, though I very much wanted to say that, in some cases, hands can tell much more than either lips or eyes.

They are such twin responsibilities, these hands of ours. It is not for nothing that we have grown so used to the expression "the Hand of God," and there is a wealth of meaning in the words of a hymn: "Take my hands and let them move at the impulse of Thy love." Our hands can do and undo more than knots in a piece of string, and our tribute to their worth should not be determined by a casually traced boundary of pink or red enamel brushed on the nails—a habit so prevalent among the younger generation.

There was an old man I used to know once. After his death one who knew him much better than I did wrote to me: "His hands were never known to make a single hurting gesture," and I think this was the clearest characteristic of the man.

That's just it. These hands of ours are not there merely to be kept clean in the physical sense. They are responsibilities in the fullest sense of the word. They can mar, hurt, destroy, they can wreak vengeance with a single brief gesture, they can bring grief, they can insult and mock—sometimes much more strongly than is done by laughing or shouting. A single gesture can do a lot. Think of the downturned thumb of the Roman emperor at the gladiatorial games. A single little gesture . . . something we would not even think of for more than a fleeting second. There are occasions when a friendship is broken to pieces by just one gesture. The other day I heard of a schoolboy who, after having quarreled with a pal, tried to make it up and was repulsed—"What on earth could I do? I was quite game on shaking hands, but he just clenched his fist."

I remember once stopping in an Austrian village, and while the car was being filled up a big yellow-coated dog of a breed unknown to me came out from behind the pumps. The man yelled at it and all but kicked it away, but my friend told him to be ashamed of himself. He looked sullen and muttered that the dog had never been friendly to anyone. For an answer my friend whistled to the dog, and when the beast came nearer she laid a hand on the big shaggy head and stroked it several times. Presently, the bushy tail began wagging. The man stared at it all in dull bewilderment. He said he had never known it to happen before. "*Wunderbar*," he kept repeating. "Not at all, retorted my friend, "there is nothing wonderful. Probably the poor dog had never before had its head stroked."

Some people are apt to look ironical when they hear about the existence of the magnetic touch. But it is a very obvious fact. There are some people whose slightest touch carries something inexpressible in it. You are aware of it as soon as their fingers are laid in your own. You experience something like a thrill as though some well of secret strength in the hand you are clasping had sprung inside yourself, increasing your confidence and hope to a hundredfold.

These hands of ours can bring us wealth. Painting, good writing, architecture, music, and many other things go under the grand old name of "handiwork"! . . . What a lot we owe to our hands and to the hands of those men and women who lived before us. Of course, it is always the intellect which is the driving force behind each gesture, but an active intellect can find so much more scope for expression when aided by a pair of active hands.

Let us thank God for them. Let us also remember so to use them as not to let down the Giver. The hands can mar and destroy if our forward free will should tell them to. Let us try to use them for building up and for perfecting, for healing and helping. They are meant for beautiful gestures, and there is no loveliness in a striking hand and in a furiously clenched fist.

They are responsibilities. And let us so use them through our lives that, when the bar is crossed and the last gesture is made, we can put them, unashamed of their past use, between the Hands of Him who made them the twin wonders that they are.

WALLS

A *WALL is barrier in any case,
But back of stone is there no higher one
Built by the man himself against the sun?
Shutting his neighbor out from any trace
Of this or that marked, "mine," enclosing space!
Whole floods of thought lie there with cobwebs spun;
And prairies of desires that wait unwon
And which if shared had brought to others grace.*

*Yet each keeps close behind his own stockade,
Nor ever walks abroad, the whole man free.
He keeps, it's true, inviolate from raid
(Perhaps to hide a torn integrity):
But we were better brothers if we laid
In ruins, part of self's high pallisade.*

LOIS CANFIL.

NEWS OF THE CHURCH

Bishop Matthews to Retire Next Autumn

New Jersey Diocesan Will Appoint Bishop Gardner as Ecclesiastical Authority in July

TRENTON, N. J.—The resignation of Bishop Matthews of New Jersey will be presented to the House of Bishops at the General Convention next October in Cincinnati, he announced at the annual diocesan convention at Trinity Cathedral, May 11th. The Bishop declared:

"From July 1st, Bishop Gardner will be appointed as ecclesiastical authority until October 1st, and when the House of Bishops accepts my resignation at its meeting in Cincinnati, October next, the Rt. Rev. Wallace J. Gardner will become *jure successionis* the Bishop of New Jersey."

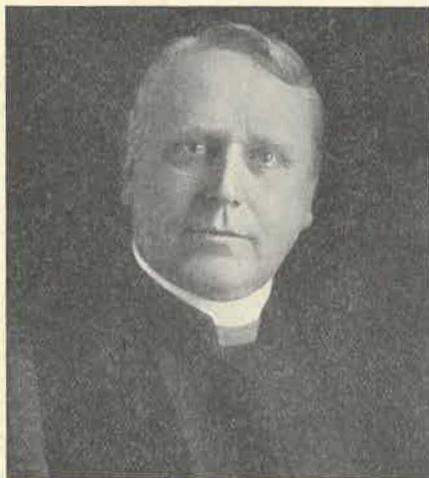
Because of the fact that he had not been in good health for some time, Bishop Matthews indicated in 1933 his desire to retire upon the completion of 20 years as head of the diocese. However, action was deferred until after the General Convention of 1934 and until after the laying of the cornerstone of the new Trinity Cathedral, a project close to his heart.

Before coming to New Jersey to succeed the late Bishop John Scarborough, Bishop Matthews was Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn.; from 1896 to 1904 he served as rector of St. Luke's, Cincinnati; from 1904 to 1913 as Dean of St. Paul's Cathedral, Cincinnati; and as Dean at Faribault from 1913 to 1914. He was consecrated January 25, 1915, in St. Mary's Church, Burlington, N. J.

Bishop Gardner was the former vicar of the Chapel of the Intercession in Trinity parish, New York. He studied at St. Stephen's College and the General Theological Seminary, and later held positions at the House of St. Giles the Cripple, Garden City, L. I.; on the staff of the Cathedral of the Incarnation, Garden City; and as rector of St. Paul's Church, Brooklyn.

High tribute was paid Bishop Gardner by Bishop Matthews in his address. The retiring Archdeacon, the Ven. R. Bowden Shepherd, who served 20 years as executive officer of missionary work, was also praised by Bishop Matthews. Archdeacon Shepherd has been elected Archdeacon emeritus, thus making it possible, the Bishop stated, "for the diocese to continue to have the benefit of his wise counsel and experience."

Deputies to General Convention are as follows: the Rev. Messrs. L. E. Hubard, W. H. Stowe, R. Williams, and John Crocker; Messrs. Bradford B. Locke, William F. Stroud, the Hon. F. M. P. Pearse, and C. McK. Whittemore. Alternates are the Rev. Messrs. Samuel Steinmetz, A. F. O'Donnell, T. A. Conover, and J. H. Schwacke; Messrs. J. N. S. Brewster, Jr., F. S. Chambers, C. R. Hoe, Jr., and Maj. C. M. Duncan.



BISHOP MATTHEWS

Washington Convention Aids Headquarters Move

Delegates "Entirely Sympathetic" to Suggested Change of Locus

WASHINGTON—At the annual convention of the diocese of Washington, held May 13th in Rock Creek Church, the following resolutions were adopted to aid in making possible the change of Church headquarters to the national capital:

"Whereas, the General Convention of 1934 requested the diocese of Washington to give sympathetic consideration to having the residence of the Presiding Bishop in Washington,

"(1) Therefore be it resolved that the convention of the diocese of Washington is entirely sympathetic with the resolution of the General Convention in 1934 looking to the residence of the Presiding Bishop in Washington.

"(2) Be it further resolved that the convention of this diocese directs the attention of the General Convention to the lack of legal relationship between the Protestant Episcopal Cathedral Foundation of the District of Columbia and the diocese of Washington (except through the Bishop of the diocese) and the possible necessity for adjustments by the General Convention with the Bishop and chapter of said cathedral.

"(3) Be it further resolved that the deputies from this diocese to the General Convention are instructed to present the foregoing resolution to the House of Deputies.

"(4) Resolved further that the Bishop of this diocese shall be authorized, if and when requested by the General Convention so to do, to appoint a committee of nine, including at least two trustees of the Cathedral Foundation, to confer with any committee or commission that may be appointed by the General Convention in respect to the relationship between the diocese of Washington and the General Convention and that the Bishop shall have power to fill vacancies on the committee representing this diocese."

This action constituted the climax of a two-day session of the diocesan conven-

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50th Year of Nippon Seikokwai Observed

Three-Day Celebration in Tokyo Attended by Representatives of Many National Churches

TOKYO—For the first time in its history, the Nippon Seikokwai (Holy Catholic Church in Japan), celebrating the 50th anniversary of its existence as an autonomous Church, gathered together all the workers in the various fields of its activities and representatives of all varieties of orders in the Church for three days of united conference, prayer, and praise.

The beauty and color of the celebration and the variety of ceremonial surrounding such events is familiar enough to the Churches of the West but to the Church in the Far East there has been scarcely any opportunity for such a gathering. To the thousands of Churchmen gathered from the remote and struggling outstations of a missionary church it was a new experience to rub shoulders with visiting dignitaries of the Church representing the great mother and sister Churches in other lands, and to observe strolling about the grounds where the temporary tented church was erected nuns, members of the Church Army, monks of the Cowley order, and other familiar sights that mark great congresses of the Church.

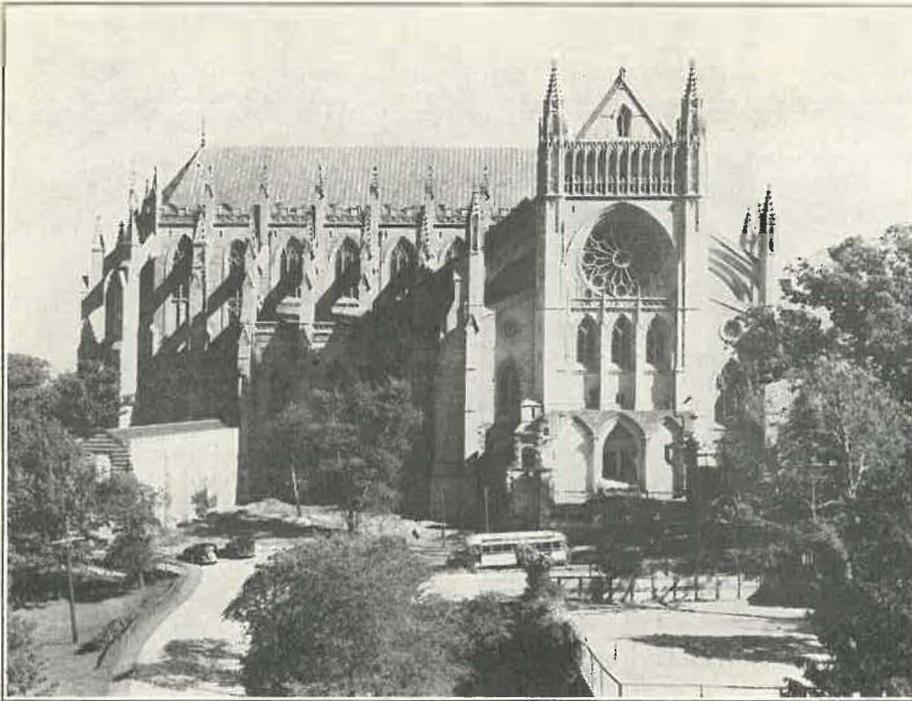
The confidence, strength, and fervor of the Nippon Seikokwai expressed in its thousands of delegates from all parts of the Japanese Empire reached a climax in the solemn Eucharist on the second day of the commemoration.

The three days of services and meetings marking the 50th anniversary of the first General Synod of the Nippon Seikokwai held in Osaka on February 11, 1887, at which the Japanese Church became an autonomous branch of the Anglican communion, were held in Tokyo, the nation's capital, on April 28th, 29th, and 30th. Services were conducted in a great tented church erected on the campus of the Central Theological College, and the sectional meetings and conferences were held in the buildings of St. Paul's University. The jubilee exhibits were shown in the classrooms of St. Paul's Middle School.

3,000 RECEIVE COMMUNION

More than 5,000 clergy and laity, representing the Church in every part of the Empire, and in countries bordering on the Pacific, attended all or part of the celebration. The solemn Eucharist began at 9 A.M. on the second day and ended shortly after noon. More than 3,000 men and women made their communions. The Primate of the Church in Japan, Bishop Heaslett of South Tokyo, officiated, assisted by the other nine members of the Japanese

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THE NATIONAL CATHEDRAL

The Very Rev. Dr. Noble C. Powell, Dean of the Washington Cathedral, announces that construction is being speeded up on the cathedral, shown above as it stands today. The Woman's Porch at the end of the north transept will shortly be under construction as the result of a gift of \$25,000 by Mrs. William Procter of Cincinnati. Work on the interior, including enlarged seating space, permanent choir stalls, and the completion of the great organ, is proceeding rapidly.

Washington Convention Aids Headquarters Move

Continued from page 655

tion and called forth a flow of interest and eloquence seldom equaled in the sessions of this body. A dramatic incident occurred when the chancellor emeritus of the diocese, A. S. Brown, enfeebled in body but clear and vigorous in mind, speaking from a chair, reviewed four alternatives which he felt might be considered in connection with a matter which has been under discussion throughout the Church for half a dozen or more years—the change of residence and the status of the Presiding Bishop and the possible removal of national Church offices from New York to Washington.

He suggested that the Bishop of Washington might be elected to the office of Presiding Bishop and hold the joint offices; or the District of Columbia might be separated from the Maryland counties (four in number) which now constitute an important part of the diocesan territory, and become a see for the Presiding Bishop. Again he indicated that a new diocese might be formed by another division of the present lines with, say, six parishes in the District of Columbia going into a new diocese, leaving the remainder of the territory to constitute the domain of the Presiding Bishop. The fourth suggestion, and the only one which the speaker himself favored, was to the effect that a new diocese might be constituted out of the cathedral close, leaving the diocese of Washington otherwise intact.

He cited the fact that there are 65 acres in this tract—"sufficient territory for the Presiding Bishop—since the Vatican City itself contains only 105 acres, satis-

fyng the requirements of the Pope himself." He suggested that this might be constituted into the "Diocese of Washington" and that the present diocese of Washington might be called the "Diocese of Columbia."

"This," he said, "would give the Presiding Bishop a definite jurisdiction," although it would require the consent of the Cathedral Foundation and possibly a slight change in the charter of the cathedral which now exists by an Act of Congress and is under the sole administration of the "Bishop of Washington." He felt that such action might require six years or even nine, according to the usual methods of procedure of General Convention.

However, Dr. Z. B. Phillips, several times president of the House of Deputies and chairman of the special diocesan committee reporting on this action, felt that, if necessary and if General Convention should act on the matter, it might possibly be effected within a year or two after the movement was put on foot. The Presiding Bishop could call a meeting of General Convention in a year, if necessary, after the initial steps were taken, he thought.

One speaker indicated that although the cathedral was designated by Act of Congress "a self-perpetuating institution," there was no "diocese of Washington" at the time of this action and a "simple amendment of the Act of Congress would be all that would be necessary to meet the demands that might arise."

Noonday Services Largely Attended

LOS ANGELES—Noonday services are conducted daily except Saturday and Sunday in St. Columba's Chapel of St. Paul's Cathedral. The services are read by lay readers and the meetings are being largely attended.

First Ballot Elects Rev. G. R. Fenner

Kansas Coadjutor-Elect Choice of Nominating Committee Majority; Three Others Nominated

CHANUTE, KANS.—The Rev. Goodrich R. Fenner, whose election as Bishop Coadjutor of Kansas was reported in THE LIVING CHURCH for May 15th, outstripped a field of four candidates to win the election on the first ballot at the diocesan convention held here May 9th and 10th.

He was the choice of the majority of a committee of six clergymen and 11 laymen elected by a special convention in September, 1935, to recommend names for the convention to vote upon. The Rev. Samuel E. West, rector of St. James' Church, Wichita, presented the majority report. The minority report of the committee, presented by the Very Rev. John Warren Day, Dean of Grace Cathedral, Topeka, nominated the Rev. Early W. Poindexter, rector of the Church of the Holy Apostles, St. Louis, Mo.

Dean Day and the Rev. Carl W. Nau, rector of St. Paul's, Kansas City, Kans., were nominated from the floor. Dean Day immediately requested that his name be withdrawn.

The votes were distributed as follows:

	Clerical	Lay
Goodrich R. Fenner	15	25
Early W. Poindexter	4	14
John Warren Day	3	5
Carl W. Nau	2	3

A motion was adopted making the election of the Rev. Goodrich R. Fenner unanimous.

The salary for the coadjutor fixed by the convention was \$4,800, with an expense account of \$600.

One of the high points of the convention was the provision by the delegates for a young people's field secretary. John B. Covey, diocesan president of the young people's societies, and a member of Grace Cathedral parish, Jay Rollman and Byron Price, also of Topeka, and James Hammond of St. James' Church, Wichita, appealed to the convention for funds to pay the salary of such a person. They definitely asked the convention for \$1,000, guaranteeing to raise the rest of the necessary amount themselves. On the floor of the convention, on Monday morning, \$1,025 was subscribed by the delegates from the parishes and missions.

The following were elected to General Convention: deputies, the Rev. Samuel E. West, the Very Rev. John Warren Day, the Rev. Messrs. Carl W. Nau and William Paul Barnds; Dr. Harry W. Horn, Messrs. Frank C. Gibbs, Heber Mize, and Guy T. Berry. Alternates, the Rev. Messrs. Carleton A. Clark, Charles R. Davies, W. A. Jonnard, James C. Hoffman; Dr. H. M. Glover, Messrs. Foss Farrar, Floyd Tilford, and Malcolm McNaughton. Diocesan officers were generally reelected.

GOODRICH ROBERT FENNER

KANSAS CITY, MO.—Goodrich Robert Fenner was born in Beeville, Tex., August 2, 1891. He was graduated from Texas Agricultural and Mechanical College with

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New York Objective Raised to \$210,000

"Pay as You Go" Policy Supported
by Bishop Manning and Delegates
to Diocesan Convention

BY ELIZABETH MCCrackEN

NEW YORK—Bishop Manning of New York aroused great enthusiasm, which expressed itself in prolonged applause, when he referred in his address before the 154th convention of the diocese of New York to the Budget to be adopted at General Convention for the next triennium and the part taken in raising the present Budget by this diocese. He said:

"Our efforts during the year past to reach our objective of \$200,000 for the work of the General Church and \$200,000 for the maintenance of our missionary work in this diocese did not meet with full success. The National Council, however, received from this diocese the sum of \$175,453.38 toward our objective and an additional \$7,644.30 for advance work. While this is less than we hoped for, it is not discouraging in the light of all the facts and after careful consideration by the committee on the Program of the Church and our committee on diocesan finances we have taken for our objective for the present year the sum of \$210,000 for the General Church and the same amount for our diocesan missionary work.

"In view of the improved financial situation we believe that we can reach this objective and I am confident that we can do it if we will all put our faith and our strength and our personal interest into it. If every parish or mission will do its best we shall accomplish this, and I hope that no parish or mission will be willing to do less than its best. . . .

"PAY AS YOU GO"

"We are all looking forward with great interest to the meeting of the General Convention and are thinking of the important matters which are coming before the Convention for consideration and action. One of these matters is the adoption of the Budget for the next triennium. There are reports that the Convention is to be urged to discontinue the 'pay as you go policy' which was established for the missionary and general work of the Church by the General Convention in 1925. I feel it right to say to this Convention that I am wholly opposed to any departure from that policy and principle.

"That policy was established as the result of serious and costly experience on the part of the Church. Under the other policy a debt of nearly one and a half million dollars had been incurred, upon which the National Council was paying interest, and it was agreed by all that such a situation must not arise again. We went to the General Convention in New Orleans with that great burden facing and depressing the Church and hampering its work. The question asked on all hands was what could be done to meet this grave situation and to relieve the Church from this load of accumulated debt.

RAISED BY SPECIAL DRIVE

"When the matter was presented for discussion I ventured to suggest that an immediate effort be made to raise the entire amount by special contributions, but that this should be done with the distinct understanding that hereafter no debt should be

"Living Church" Associate Commended by Convention

PHILADELPHIA—When the report of the commission on music of the diocese of Pennsylvania was read in the diocesan convention the Rev. John Shryock moved an expression of commendation for the quality of work done by the commission. The Rev. Albert Clattenburg moved an amendment to the former motion, an appreciation of the work of the Rev. John W. Norris through the department on Church music in THE LIVING CHURCH.

Bishop Taitt had previously praised THE LIVING CHURCH and Fr. Norris' work in his convention address.

The commission on music, of which the Rev. Mr. Norris is a member, maintains a department on music edited by Harold Gilbert in the *Church News* of the diocese of Pennsylvania.

incurred by the National Council and that those contributing toward the payment of the debt should be assured of this.

"On this definite understanding I offered to ask this diocese to make every effort to raise \$250,000, or nearly one-sixth of the whole indebtedness, if the other dioceses would undertake contributions sufficient to pay off the remainder. The dioceses pledged themselves and the debt was paid off. The full sum of \$250,000 was contributed by generous people in this diocese, although I may say that I found the raising of this sum one of the most difficult pieces of work I have ever undertaken, for many people felt that the debt should not have been incurred.

"This, in brief, is the history of the 'pay as you go policy.' That principle and policy should not be departed from. Any departure from it would, I am confident, have most serious consequences. If you should see fit in this convention to express your judgment on this question for the guidance of our deputies to the General Convention, it would in my judgment be entirely proper for you to do so. I have spoken of this matter not only because of its financial implications but because of its effects on the morale and spirit of the Church."

Judge Edward R. Finch offered a resolution that it is the sense of this convention that the "pay as you go policy" should not be changed. Bishop Manning inquired as to whether the judge wished to include in his resolution that definite instructions be given to deputies. Judge Finch replied that he would hesitate to instruct, pre-

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Mexico High Court Voids Chihuahua Religion Law

MEXICO CITY—The Roman Catholic Church, pleading before the Supreme Court of Mexico that the Chihuahua state law permitting only one priest to perform ecclesiastical functions is unconstitutional, won its case May 5th.

Deciding for the first time a case under Article 130 of the Mexican Constitution, the Court ruled that, while a state has the right to limit the number of priests who may officiate, it may not do so arbitrarily.

CNY Deadlocked on Vote for Coadjutor

Fourteen Ballots at Convention
Bring No Decision; to Reconvene
in September

SYRACUSE, N. Y.—A continued deadlock at the close of the 14th ballot in the election of a Bishop Coadjutor resulted in adjournment until September of the 69th annual convention of the diocese of Central New York, held at Trinity Church, Syracuse, May 11th and 12th.

In conformity with his statement made a year ago on his elevation as diocesan, that he would ask for a Coadjutor, Bishop Coley, in his convention address delivered at the opening of convention, made formal request on the ground of age. On approval by the convention nominations were received in an informal ballot. Thirty names were placed in nomination, six of which were immediately withdrawn by the nominees present, leaving 24 names for the official ballot.

The first two ballots revealed possible choice between the Rev. Harold E. Sawyer, rector of Grace Church, Utica, and the Rev. Dr. Wilson E. Tanner, rector of Trinity Church, Binghamton, the Rev. Mr. Sawyer having a majority of the clerical votes and Dr. Tanner that of the lay delegates.

Before the third ballot Dr. Tanner asked permission to withdraw his name but was refused by the convention. The 11th ballot showed a definite swing in the lay vote to Bishop Roberts of South Dakota, with the Rev. Mr. Sawyer retaining his clerical majority. A telephonic communication from Bishop Roberts that he was unwilling to consider election resulted in a widely scattered vote among other nominees which indicated the improbability of obtaining the concurrent majority vote necessary for an election. On the 14th ballot the Rev. Mr. Sawyer had 51 clerical and 28-1/3 lay votes; Dr. Tanner 14 clerical and 23-1/3 lay votes, with 12 clerical and 11-1/3 lay votes scattered among other nominees.

Acting upon a resolution offered, the convention decided to defer balloting on the election of a Bishop Coadjutor until delegates reconvene in September at a time and place to be determined by the Bishop. Meanwhile a committee of one clergyman and one layman from each of the five convocal districts of the diocese will be appointed to inquire into the qualifications of nominees.

EDUCATIONAL EXHIBITS

Two interesting features of the convention were exhibits in Trinity parish house by the diocesan department of religious education of church school educational posters, and by the diocesan department of publicity of samples of materials used by the parishes for publicity purposes.

Deputies elected to the General Convention are: the Rev. Messrs. Frederick T. Henstridge, Claude H. Leyfield, and William A. Braithwaite; and the Rev. Dr. Wilson E. Tanner; Frederick M. Boyer, Dr. Frank W. Moore, Dr. Paul M. Paine, and Charles L. Behm.

St. Matthew Passion Given in New York

Nave of Cathedral Crowded to Hear Oratorio Society's Presentation of Bach Masterpiece

NEW YORK—The great nave of the Cathedral of St. John the Divine was crowded on May 11th, when the Oratorio Society of New York gave the St. Matthew Passion of Bach.

A platform had been built at the east end of the nave, for the 300 members of the chorus and orchestra. The choir of the cathedral, who sang certain of the chorales, were stationed in the triforium at the west end, except at the opening and the close, when they too were on the platform. More than 3,000 chairs had been placed in the nave, and when these were taken 500 more hearers took standing positions. Among the members of the huge audience were Bishop and Mrs. Manning and the members of the diocesan convention, many musicians and musical critics of renown, and other lovers of music who came from far and near. The first part of the oratorio began at 5:30, shortly after the adjournment of the convention for the day. The second part began at 8, thus allowing for dinner.

Throughout, the audience listened with reverent intentness. The unanimous decision to refrain from applause, even at the end, was a convincing tribute to the rendering as well as to the work itself.

The chief characteristics of this performance of Bach's superb work was its simplicity and directness. The Passion narrative is, of course, drama of the most stirring kind. The addition of commentary in the form of arias, choruses, and chorales heightens the emotional appeal.

When all this is joined to Bach's music the temptation to be sentimental is very great. Bach surely had no such intention, and Mr. Stoessel, the director of the Oratorio Society, is too fine a student of Bach to overload his work with expression and emphasis which are neither expected nor needed. The whole work by chorus, soloists, and orchestra was performed with a consistent directness and evenness of expression which served to emphasize the true religion of the Cross.

The arias, "I would beside my Lord be watching," sung in fine, manly style, and "Only bleed, thou dearest heart," and "Ah, Golgotha," where the tendency of the words is certainly toward a weakening sentimentality were in this performance free from cloying effects. The straightforward and simple way in which the short chorus, "Truly this was the Son of God," was sung carried a conviction which more expression would not have heightened.

In the second part, the chorale, "O Sacred Head now wounded," was sung by the entire great assembly. It was a tribute to the clarity and appeal of Mr. Stoessel's conducting of the whole work that more than 4,000 persons, most of whom could not see his baton, had learned enough in the previous two hours to sing firmly together as though they had been rehearsed.

CMH McLean Conference to Meet at St. Mary's School, Peekskill, N. Y., June 21st

NEW YORK—The national council of the Church Mission of Help will call together the board members, executive secretaries, and staff workers of its diocesan societies for their biennial McLean conference at St. Mary's School, Peekskill, June 21st to 25th.

Mrs. Theodore W. Case, president of the national council CMH, will preside; the Rev. Shirley C. Hughson, OHC, will act as chaplain. Mrs. John M. Glenn will represent the executive committee. Board and staff members are expected from all branches of the society.

The conference will have as a background for its thinking a consideration of the Social Security Act and its influence upon private social work agencies. This will be presented by Miss Jane Hoey, director of the bureau of public assistance of the Social Security Board.

Following this, two full days will be given to consideration of the policies and program of CMH. In 1931 a first statement of policies was printed. It has served its purpose well but six years of experience make a restatement necessary. A committee of secretaries has been at work formulating a new statement and this material will form the basis of four sessions of the conference. The publicity committee will lead one period on Interpretation of the Church Mission of Help.

Leonard Mayo of the Welfare Council of New York City will lead a discussion of care for girls. Sisters in charge and directors of girls' institutions have been invited to this session and to another on The Spiritual Problems of Adolescents.

Beginning Wednesday evening and continuing until Thursday noon a quiet period will be kept with meditations by Fr. Hughson.

Quota System Advocated in Southwestern Virginia

ROANOKE, VA.—The return to the quota system of determining contributions from the various dioceses for the national Church's work was favored by the executive board of Southwestern Virginia at a recent conference with the Rev. Franklin J. Clark and William L. Richards, representing the National Council.

This was one of a series of conferences which representatives of the National Council have been holding in the various dioceses, meeting where possible the diocesan delegations to General Convention. In this diocese they met with the executive board, as deputies to the General Convention had not yet been elected.

In addition to the resolution favoring the return to mathematical quotas based on a sliding scale, the board expressed the feeling that General Convention will be justified in adopting a budget of \$2,900,000 as compared with the present operating budget of \$2,313,000, anticipating that contributions for missions will be increased as the position of the people themselves improves through the recovery of business.

College Pastors of 6th Province Meet

Need of Greater Emphasis on Faith and Worship Stressed at Meeting in Wyoming Cathedral

LARAMIE, WYO.—"It is no longer a case of persuading the prodigal to return to his father, but of persuading the orphan that he has a Father; students and others must be given the Gospel, the other-worldly message of hope and deliverance," observed the Very Rev. Eric Montizambert, Dean of St. Matthew's Cathedral, at the fifth annual pastors' conference of the Northwest province, held here May 4th to 6th.

In the informal discussions at the conference sessions it was apparent that the emphasis today is on Church attendance and worship rather than on organizations and social activities; that the student should not be treated as belonging to a special group, but should be encouraged to take his part naturally in the normal life of the parish; and that the real need of the students was the need of religious experience, knowing God rather than merely knowing about God. The greatest problem, it was agreed, was to overcome not secularism, modernism, nor apathy, but religious illiteracy.

The general subject of the conference, which was conducted by the Rev. Dr. Theodore O. Wedel of the National Council, was Christianity in the Modern World. In speaking of the problem of Christian apologetics in the present day, Dr. Wedel divided his subject into four lectures: The Enemy Without—Secularism; The Enemy Within—Christianity Without God; Christianity's Challenge Today; and The Opportunity of Anglicanism.

Dean Montizambert, in charge of one of the evening sessions, stressed the need for pre-adolescent and early adolescent Church teaching with special emphasis on the sacraments, under the heading of God, the Student, and the Church—An Approach to Ethics.

Dr. Ferdinand Stone, a guest speaker, presented A Modern Parable, poking fun at the frantic search for facts which ignores the profounder truths of the "weavers of tales." Dr. Stone is a professor in the school of law at the University of Wyoming.

There were six sessions in all, with an attendance throughout of 17, representing Montana, Colorado, Western Nebraska, Minnesota, South Dakota, and Wyoming. A number of visitors attended several of the sessions.

Largest Lenten Offering

ALBANY, N. Y.—St. Paul's church school this year for the 28th time presented the largest Lenten mite-box offering made in the diocese of Albany.

The amount of their 1937 offering is \$600, an increase of \$75 over the previous year; and the money was earned and given by the children without gifts or help from outside sources.

Quincy Indebtedness Completely Cleared

Bishop Essex's "Honor Fund" Pays Last Creditor, Retains Surplus of More Than \$1,000

QUINCY, ILL.—A check for \$3,995 to clear the diocesan indebtedness in full, given by Bishop Essex to John Potter of Rock Island, was only one of the stirring events of the annual synod of the diocese of Quincy, held at the Cathedral of St. John May 10 and 11th.

The meeting was one of anniversaries marking the 60th annual synod of the diocese; the 50th meeting of the Woman's Auxiliary; the 100th birthday of the cathedral parish; and the first synod of Dr. Essex as Bishop of Quincy. The prevailing spirit was one of optimism and cheer, and many tributes were paid to the leadership of the past which made this great meeting such a happy occasion in the life of the diocese.

Nearly 300 people filled to capacity the banquet hall of the Newcomb Hotel for the synod dinner, at which Bishop Essex presided. The Very Rev. C. A. G. Heiligstedt, Dean of the Cathedral of St. John, welcomed the delegates and other guests. A congratulatory letter from the Presiding Bishop was read.

Bishop Essex announced that the Bishop's Honor Fund had cleared the diocesan debt and that a surplus of more than \$1,000 remained. The news was received with cheers and applause. The synod later voted to add the surplus to the diocesan endowment fund. The synod also voted to increase the diocesan budget.

The sessions of the Woman's Auxiliary, presided over by Mrs. Katherine Arzinger, were held in the Newcomb Hotel. Miss Grace Lindley, executive secretary of the national auxiliary, described plans for the triennial meeting this fall.

Deputies to General Convention are: the Rev. Dr. John K. Putt, the Very Rev. C. A. G. Heiligstedt, the Rev. C. F. Savage, and the Rev. J. S. Neal; Messrs. Frank Brandt, George A. Lyon, Jr., Frank Whitney, and Alex Loughin. Alternates are: the Rev. Messrs. Charles Abele, John N. Taylor, George T. Lawton, the Rev. Dr. George DeH. Franklin; Messrs. Murray M. Baker, A. S. Griswold, Paul Porter, A. Ramsay Trotter.

Ramsay Trotter was elected to the standing committee, succeeding R. S. Blakeslee.

Mrs. William G. Russell was elected president of the diocesan Woman's Auxiliary for the coming year; Mrs. J. D. Cabeen, vice-president; Mrs. J. T. Pickard, treasurer; and Mrs. A. A. Furst, secretary. Delegates to the triennial were elected as follows: Mmes. Charles Fry, Fred Stone, R. Hardin McCoy, and W. L. Essex. Alternates are: Mmes. Charles W. Frye, Fred Stone, F. E. Brandt, James Battersby, Miss Elona Flessner.

Ivy Planted at Rogation Service

SCOTTSVILLE, N. Y.—A memorial to the late Charles S. Ellis, an ivy vine was planted by his son, Remington Ellis, in a Rogation Sunday service at Grace Church here, May 2d. The members of Genesee and Chili Granges and of Chili Juvenile Grange attended the service, which was conducted by the Rev. Charles B. Persell, Jr., rector.

Indianapolis Convention Makes Rebuilding Plans

INDIANAPOLIS, IND.—Detailed plans for the raising of a fund to rehabilitate Church property destroyed or damaged by the recent flood were made by the centennial convention of the diocese of Indianapolis, which met in Christ Church April 28th and 29th. The chairman of the committee responsible for flood rehabilitation is George B. Schley.

At the diocesan dinner, attended by nearly 300 from all parts of the diocese, the speaker was Bishop Clingman of Kentucky.

The date of the annual convention was changed from the fourth to the third Wednesday in April by vote of the delegates.

The Woman's Auxiliary met on the same dates in St. Paul's Church.

Reginald H. Sullivan was elected to the standing committee, succeeding C. E. Judson.

The following were elected deputies to General Convention: the Rev. Messrs. William Burrows, E. Ainger Powell, George Southworth, Joseph G. Moore; Messrs. R. Hartley Sherwood, William W. Hammond, U. H. Smith, Frank P. McNutt. Alternates are the Rev. Messrs. C. Russell Moodey, Reese F. Thornton, William T. Capers, Jr., Robert C. Alexander; Messrs. Albert L. Rabb, Anton Anderson, W. A. Jamieson, and John Talbot.

Delegates to the Woman's Auxiliary triennial were elected as follows: Mmes. R. H. Sherwood, J. F. Morrison, R. M. Drybrough, J. Frisby, J. E. Hollett; alternates are Miss Mary Fauntleroy, Mmes. C. F. Swick, Harry Garseau, and Everett Schofield.

Bishop Davenport Lauds Forward Movement Work

CENTREVILLE, MD.—In his address at the 69th annual convention of the diocese of Easton, held in Emmanuel Church, Chestertown, May 4th, Bishop Davenport commended the Forward Movement and urged all parishes to make full use of the opportunity offered through the literature and suggestions sent out by the Forward Movement Commission.

Other speakers were the Rev. Dr. G. Warfield Hobbs of the National Council and the Rev. Dr. Howard S. Wilkinson, rector of St. Thomas' Church, Washington.

The convention made a change of the composition of the executive council, increasing the number of lay members to six, two of whom shall be women. All diocesan officers were reelected.

Deputies to General Convention are as follows: the Rev. Messrs. William McClelland, Robert W. Lewis, Charles L. Atwater, and John White; Messrs. H. Lay Beaven, Dudley G. Roe, Levin C. Bailey, and P. Watson Webb. Alternates are the Rev. Dr. James W. Albinson; the Rev. Messrs. C. A. W. Brocklebank, Alward Chamberlaine, and Walter C. Eastburn; Messrs. Vivian Carroll, F. H. Brown, and E. H. Nostrand; and Dr. W. S. Seymour.

Dr. Throop Appointed Dean

SHANGHAI—The Rev. Dr. M. H. Throop has been appointed by Bishop Graves of Shanghai as Dean of the theological school of St. John's University here. Dr. Throop is a canon of St. John's Pro-Cathedral and chaplain of several stations.

Church's Mission is Theme of Conference

Frank Discussion Characterizes Sessions in Evanston Sponsored by Forward Movement

EVANSTON, ILL.—An unusually frank discussion as to the whole outlook of the missionary work of the Church featured a three-day conference on missionary motive, held at Seabury-Western Theological Seminary May 11th, 12th, and 13th, under the auspices of the Forward Movement. The session is one of a series arranged by the Forward Movement.

A predominant feeling of a need for reevaluation of the whole missionary work of the Church was evident. The sentiment of the conference will be crystallized in a report to Bishop Hobson, chairman of the Forward Movement Commission, and eventually submitted to the National Council for its consideration prior to General Convention.

Led by the Rev. Dr. Arthur Sherman of the Forward Movement Commission, the conference theme was: What is the Reason for Loss of Interest in Missions? Various approaches to the question were taken up, including the missionary message, educational phases, and finally an open discussion on What Can Be Done About the Situation?

Out of this conference, in the opinion of several present, will come a far-reaching new approach to the missionary work and the findings of the group are expected to occupy an important place in the deliberations of the General Convention.

Among those present were the Rev. Malcolm Peabody, chairman; Bishop Roberts of South Dakota, the Very Rev. Drs. Paul Roberts and F. C. Grant; the Rev. Messrs. E. J. Randall, C. L. Street, F. B. Atkinson, Lane Barton, C. P. Deems, Charles Sheerin, Hubert A. Woolfall, Marshall M. Day, F. J. Bloodgood, Anson P. Stokes and Holmes Whitmore; Messrs. Clifford P. Morehouse, Wirt Wright, and Austin J. Lindstrom; Mmes. Helen Lindley and Alice Borman, and Miss Frances Bussey.

Pennsylvania Boys' Camp

PHILADELPHIA—The Pennsylvania diocesan assembly of the Brotherhood of St. Andrew, through the chairman of its camp committee, Charles Cain, has announced that Camp Bonsall's 18th season for boys of the Church will be from June 26th to August 7th. The committee has secured as director of the camp Irving L. Keeler of Christ Church, Pottstown, the director of health and physical education in the Pottstown senior high school.

1,000 Nurses Attend Service

ALBANY, N. Y.—On May 9th, 1,000 uniformed nurses, representing 18 hospitals from seven counties, marched in long white lines into the Cathedral of All Saints for a service in commemoration of the 117th anniversary of Florence Nightingale's birth.

The service was under the direction of the Rev. Dr. R. W. Woodroffe, canon of the cathedral, who preached the sermon.

50th Year of Nippon Seikokwai Observed

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House of Bishops, while 30 priests selected from the ten dioceses of the Nippon Seikokwai administered the Blessed Sacrament to the people. In their approach to the Altar steps the huge congregation formed lines stretching the length of the campus.

At times the traffic in the street between the Theological College campus and the St. Paul's University campus was so jammed that the Ikebukuro police stationed three traffic officers to control the crowds. The throng was directed to the various sections of the grounds by a corps of 50 members of the Brotherhood of St. Andrew and two troops of Boy Scouts who

Huge Tent Church

All the principal meetings were held in the huge tent erected on the lawn of the Central Theological Seminary. It was skillfully arranged like a Gothic church, with a raised platform on which a natural wooden Altar stood, and where seats were provided for 250 clergymen as well as the massed choirs of all the Tokyo city churches. Amplifiers were provided for the speakers and also for the organ, so that the entire proceedings could be heard by everyone present.

served as guides throughout the three-day meeting. The Rev. Dr. J. G. Waller, veteran Canadian missionary of 47 years, and the Rev. Charles H. Evans, an American missionary for the past 44 years, said this was not only the largest Seikokwai gathering ever to be held in Japan but in their long experience the largest Christian service they had witnessed in Japan.

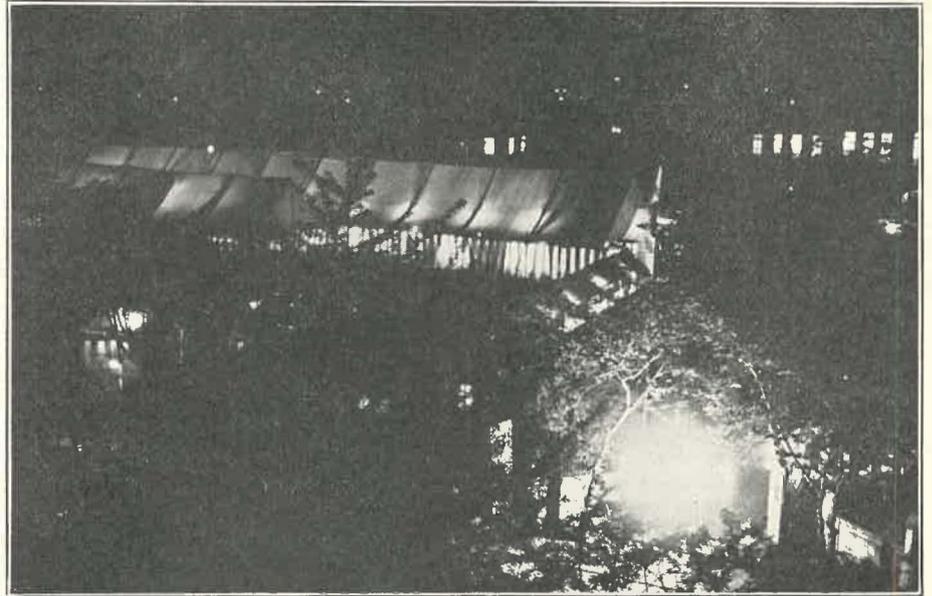
Bishop Heaslett commented that the services surpassed his hopes in organiza-

Relic From Persecution Is Exhibited at Jubilee

TKYO—A small steel engraving of a Roman picture of St. Augustine was framed and hung in one of the exhibition rooms, and beside it, an interesting story about it.

A certain Japanese man asked for Baptism. On the day before he was to be baptized, he came to his priest and said, "For 200 years, a sealed box has been handed down from generation to generation in my family, with the injunction never to open it. It was believed that if the box were opened, a terrible calamity would fall upon the house. But now that I am to become a Christian, I wish to prove that I am ready to give up my fear; but I want you, my priest, to be with me when I open this box."

The priest returned to the man's house, and together they opened the box, in which they found Christian relics which included this small picture, sealed during the two and a half centuries when Christianity was proscribed.



THE TENT CHURCH AT NIGHT

tion, spirit, and numbers. The great demonstration by so many participants in the solemn Eucharist on the second day "will bring new hope and life and encouragement into the hundreds of little scattered parishes and missions represented," he declared. Bishop Tucker of Virginia, former Bishop of Kyoto, stated it was one of the best-managed Church congresses he had experienced either in the Orient or North America.

At the opening Evensong on Wednesday the greetings of sister Churches in the

Bishop Tucker Speaks in Japanese

Bishop Tucker of Virginia, former Bishop of the diocese of Kyoto, delighted his Japanese friends by addressing them on the first night in their own language—a notable achievement after a lapse of 14 years. He was kept busy at all intervals between formal meetings greeting old friends.

United States and Korea were given. Bishop Tucker brought the greetings of the Church in the United States and Bishop Cooper of Korea represented this Church. The Rev. John M. Yamazaki, rector of St. Mary's Church, Los Angeles, spoke on behalf of the Japanese congregations in North America.

The greetings of the Archbishop of Canterbury as well as those of the Archbishops and Metropolitans of the Churches in Canada, Ireland, Scotland, the West Indies, Australia, New South Wales, New Zealand, South Africa and from the Bishops of Egypt and Sudan Labuan and Sarawak, Gold Coast Colony, Argentina and eastern South America, the Falkland Islands, Gibraltar, Iran, Jerusalem, South Australia, and the Philippine Islands were read. The Rt. Rev. Alexander Wood, Bishop of Nagpur, representing the Metropolitan of India, Burma, and Ceylon, was taken ill enroute to Japan and had to enter a Shanghai hospital.

On the closing day Bishop Tsen of Honan, representing China, brought

the warm greetings of the sister autonomous Church of the Orient. He was to have flown to Shanghai direct from the Chinese Church's General Synod in Foochow to board the Nagasaki maru which would have landed him in Japan in time to reach Tokyo for the opening service, but bad weather delayed the plane. He arrived in Tokyo early on the closing day.

All present felt the dramatic significance of a Chinese Bishop's speaking on behalf of an independent branch of the Anglican communion to another independent Oriental Church. Within the memory of many of those in the great gathering there was no independent Anglican Church in China, and no independent Anglican Church in Japan.

Very appropriately Bishop Tsen brought out the thought in his address that there is no Japanese Catholic Church nor Chinese Catholic Church but there is a Holy Catholic Church in China, there is a Holy Catholic Church in Japan, and that by their very nature they are simply parts of the Holy Catholic Church of the

First Convention Described

Bishop Naide of Osaka in his address on the opening night stated that he is one of five living clergymen who attended the first convention in Osaka in 1887, and the only one of the five in active service (he is now well over 70 years of age). Bishop Naide described with vivid words some of the activities of that first convention. He said that it took three days to agree upon a name for the infant Church. A ripple of laughter was heard when the Bishop added that in those days he himself was very much opposed to the name, "Holy Catholic Church."

world and it exists only to propagate the love which can make all races unite in the love of God.

"Remember," added Bishop Tsen, "that the Churches are only national in scope when people are organized in one locality. The Church is international—super-national—and

it may have to say things with which governments may not agree; but the Church of Christ is on earth not to seek agreement but to proclaim the truth of God."

After prefacing the official message of the Chinese Church to the Japanese Church with the above remarks, Bishop Tsen unfurled a beautiful Chinese scroll on which was painted in poetic Chinese the official message.

EXTRA SEATS NEEDED

In the processions for the opening Evensong and the solemn Eucharist some 600 clergy, seminarians, and officials participated. A mixed choir of 250 gathered from the 29 parish churches of Tokyo sang the choral parts of both services, and a new electric organ with several amplifiers carried the music to all parts of the campus. Provision had been made to seat 2,000 in the tented nave of the temporary structure. Provision had to be made on Thursday for an additional 2,000 seats in the open on either side.

At least 1,500 men and women representing small churches, missions, and outstations in all parts of Japan joined with Churchmen of Tokyo and the larger cities in the commemoration. The whole diocese of Tokyo rallied to provide housing for the out-of-town Church visitors.

MANY FOREIGNERS TAKE PART

About 500 foreigners were in attendance representing either the missionaries of the Church or the several English-speaking congregations of Tokyo and the port cities. The chaplain of the cruise liner *Franconia*, the Rev. W. C. Gilbert, a priest of the Church in Canada, was in the procession. Four native Korean priests from Korea also participated. The Rev. Granville M. Williams, SSJE, rector of the Church of St. Mary the Virgin, New York, attended the commemoration as did deaconess Massey of the Philippine Islands who came on a holiday trip to Japan to attend the jubilee. A number of the round-the-world passengers on the *Franconia*, in port at Yokohama, came up for part of the services. Forty ushers were required to collect the thank offering from the vast congregation at the Eucharist, the offering to be sent to the mother Churches of England, the United States, and Canada.

The afternoon of the second day was given over to five sectional meetings or conferences in the various buildings of St. Paul's University. Conferences and discussions were held on church schools, the culture of Churchmen and women, Church finance, the state of the Church, and evangelism of the future. On the closing day celebrations of the Holy Communion were held in 29 Tokyo parish churches. A jubilee lecture meeting was held during the morning hours with the Rev. Seiichi Miura of Kyushu and the Rev. Dr. P. O. Yamagata as speakers.

JUBILEE EXHIBITS

The jubilee exhibits were a revelation to all attending. From all parts of the nation early records and objects connected with the early days of the Church were brought together. So much of the early history of the Church was discovered through this well-arranged exhibit that a movement is now on foot to form a Nippon Seikokwai Historical Society.

Women of Chicago Parish Visit Church Institutions

WAUKEGAN, ILL.—An unusual missionary project undertaken in Christ Church, Waukegan, the Rev. Howard E. Ganster, rector, was a tour of diocesan social service institutions made May 13th by a group of women of the Woman's Auxiliary of the parish.

The group went by bus in the morning from Waukegan to Chicago, stopping at Lawrence Hall, having lunch at St. Mary's Home for Children, visiting Cathedral Shelter, Chase House, House of Happiness, and the Church Home for Aged.

Increase in Bethlehem Endowment Fund Sought

BETHLEHEM, PA.—Bishop Sterrett of Bethlehem recommended immediate steps to increase the endowment fund of the diocese to the 66th annual convention, which met May 11th and 12th in the Pro-Cathedral Church of the Nativity. The convention accepted the recommendation and authorized the appointment of a committee of laymen.

Reviewing the work of the past year, Bishop Sterrett noted "encouraging improvement in general conditions" throughout the diocese, and "no decline in support of the Church's Program for the first time in nearly a decade."

Officers of the diocese were reelected. Elections to General Convention resulted as follows: Deputies, the Rev. Drs. Howard W. Diller and Robert P. Kreidler; the Rev. Messrs. Robert F. Kline and Rodney Brace; Messrs. R. P. Hutchinson, Stanley V. Wood, P. Anthony Sweet, and Edward W. Warren. Alternates, the Rev. Gardiner M. Day, the Rev. Dr. F. A. MacMillen, the Very Rev. E. G. N. Holmes; the Rev. Merrill M. Moore; Messrs. William R. Troutman, Richard S. Ruddle, Alfred Dart, and N. H. Hiller.

Children's Offering Honors Won by Trinity Memorial, Erie, Pa.

NEW CASTLE, PA.—Church school offering services in the diocese of Erie were held on May 9th at Trinity, Erie; St. John's, Franklin; Trinity Memorial, Warren; Church of Our Saviour, Du Bois; and St. Laurence's, Osceola Mills.

Highest honors were won by Trinity Memorial Church School, Warren. Others to whom honors were awarded were Emmanuel, Emporium; Trinity, Fairview; St. Laurence's, Osceola Mills; and St. Agnes', at St. Mary's.

"Living Church" Editor Wins Journalistic Honor

MILWAUKEE—THE LIVING CHURCH was honored for "distinguished service in journalism" here May 16th when its editor, Clifford P. Morehouse, was admitted as an honorary member of Sigma Delta Chi, national journalistic fraternity. The initiation was conducted by the Marquette University chapter.

Rochester Supports Divorce Restriction

Memorial to General Convention Seeks to Retain Present Canon on Remarriage After Divorce

ROCHESTER, N. Y.—A memorial to General Convention requesting that no change be made in the Church's canon referring to the remarriage of divorced persons was passed by the sixth annual convention of the diocese of Rochester, meeting here May 11th and 12th. The deputies from Rochester to the General Convention were instructed to present the memorial to that body.

Pointing out that a growth of 200 baptized people in ten years and Confirmations largely drawn from children in the midst of a population where at a conservative estimate 400,000 unchurched members are to be found is not a record of which the Church can be proud, Bishop Reinheimer, Coadjutor of the diocese, urged the clergy in his annual address to greater efforts for evangelization in a region where a small percentage of foreign-born should not hamper the growth or present the problems found in other large urban centers. He complimented the diocese on the way in which it is recovering from the depression, and challenged it to be among the first to go forward.

The convention met simultaneously with the fifth annual meeting of the Woman's Auxiliary in St. Thomas' Church, Rochester, and had combined sessions at which an address was delivered by President William Alfred Eddy of Hobart College on Peace, and Deaconess Kate Shaw gave a vivid picture of her work in the Philippine Islands. Bishop Clingman of Kentucky was the preacher at the evening service on May 11th.

The convention adopted preliminary steps toward extensive revision of its constitution and canons whereby more parishes and missions will be admitted to representation despite any inability to meet canonical assessments and missionary apportionments.

The Hon. R. E. Westbury of Rochester was added to the standing committee.

Deputies to General Convention were elected as follows: the Rev. Messrs. C. C. W. Carver, H. H. Hassinger, F. C. Lee; the Rev. Dr. G. E. Norton; S. King Brown, Dr. W. A. Eddy, Paul E. Emerson, and the Hon. R. E. Westbury. Alternates are the Rev. Dr. W. C. Compton, the Rev. Messrs. F. R. Fisher, J. S. Williamson, Jerome Kates; Messrs. G. D. Whedon, G. H. Hawks, W. H. Hall, and D. M. Beach.

The following were elected delegates to the Woman's Auxiliary triennial: Mmes. W. B. Slifer, F. H. Sibley, E. A. Stebbins, S. H. Edsall, B. R. Hollands; alternates, Mmes. W. V. Whitmore, P. R. Jameson, Lee Newman, F. J. Tunmore, and E. C. Way.

Parish Takes Mission Project

COLUMBIA, S. C.—Trinity Church here, having pledges on hand to meet its quota for the diocese and the national Church, is undertaking to raise an additional \$1,000 for a project in the national Church's Budget. The money will go to the hospital at Fort Yukon, Alaska, which is under the direction of Dr. Grafton Burke.

Philippines Advance Toward Self-Support

1936 Contributions of Missionary District Over 50% Larger Than Appropriations From U. S.

MANILA—Steady increase in contributions by members of the missionary district of the Philippine Islands, more than offsetting steadily decreasing appropriations from the American Church, was reported by Bishop Mosher of the Philippines in his annual address to the convocation of the district, in Baguio, April 6th. Contributions, school fees, and medical fees in 1936 totaled \$156,131.50—over 50% more than the \$93,652.19 appropriation from the United States.

Philippine contributions in 1934 were \$115,654, with contributions from America of \$112,733.66. The 1935 figures were \$140,847 from the Philippines, and \$96,487.42 from the United States.

During the depression days, Bishop Mosher reported, the district took an additional voluntary cut besides the reduction in appropriations decided upon by the National Council, and Bishop Mosher repeatedly requested Council officers not to allow the mission staff to dwindle away, but to meet each retirement or withdrawal of a missionary with replacement. He also pledged the mission not to use for other purposes salaries already appropriated but not used. The missionaries were not appointed. In the Bishop's words:

"By failing to send out to us those whom we needed to fill these vacancies there was effected an additional saving to the Church at home—to this mission it was a further cut—of \$9,000 in 1936. If we had known they would refuse to take advantage of this provision we had so carefully made it would have been possible for us to use it for ourselves for the maintenance of our work. Eighteen thousand pesos, last year, would have saved a vast deal of wear and tear—and have kept some of those things we had to lose. However, we would rather have used it for salaries, and the present perilous condition that results in many places simply because there are not enough missionaries to hold the work together could and would have been avoided."

This policy of the National Council, together with other considerations, has led the Bishop to concentrate on plans for a native ministry. He reported that there were already three candidates and five postulants for holy orders, and 25 lay readers. Bishop Mosher stressed the need for an unordained as well as an ordained ministry. Steps taken toward preparation of candidates include the treatment of the Sagada school as a diocesan rather than a parochial school and the appointment of a committee to consider problems in connection with educational work.

THE EMERGENCY APPEAL

A passage in the Bishop's address of interest to many readers of THE LIVING CHURCH was the following:

"Convocation a year ago appointed a committee consisting of the Rev. Frs. Gowen



BLESSING THE FIELDS ON ROGATION SUNDAY
Bishop Ivins, the Rev. William Whittle, and members of St. Paul's, Ashippun, Wis.

and Nobes, and Deaconess Shaw, 'to prepare a statement to the Church in America of the urgent hazards confronting the future of this missionary district,' etc. It is my pleasure now to report what you already know, that a very able and accurate statement was drawn up and that I submitted it to the National Council.

"After making a few minor alterations they gave it to the Church papers: the *Spirit of Missions* printed it in December, and THE LIVING CHURCH in its issue of December 5th not only printed the statement but gave it such editorial endorsement as must be greatly and really helpful to the Church's missionary work.

"The editor saw clearly and commented on the fact that the condition exposed in the statement is not peculiar to the Philippines and that therefore the call is for renewal of help all along the line. This was what our committee desired, and what they stated to be their object. It is a disappointment that the National Council could not have made this use of the statement but a great satisfaction that so alert and popular a Church paper as THE LIVING CHURCH has given such support. I believe we have not yet heard the last of the work done by this committee."

More than \$2,000 directly traceable to the appeal in THE LIVING CHURCH has been received by the Philippines.

Pennsylvania Young People Elect

PHILADELPHIA—The Young People's Fellowship of the diocese of Pennsylvania elected Joseph Baxter of Calvary Church, Germantown, president for the coming year at their annual convention held in the Christian Association of the University of Pennsylvania on May 1st.

The other officers elected were: Lewis Worrall of St. Paul's, Chester, and Harvey Stephens of St. James', Kingsessing, vice-presidents; Margaret Young of the Chapel of the Holy Communion, secretary; and John Schwaring of St. Luke's, Bustleton, treasurer.

Ancient Rogation Customs Followed at Rural Church

ASHIPPUN, Wis.—A Rogation Sunday service reminiscent of the Church's customs 13 centuries ago was conducted May 2d for the second successive year by Bishop Ivins of Milwaukee and the members of St. Paul's Church here, of which the Rev. William Whittle is rector.

As St. Paul's is a rural parish, Bishop Ivins reserves Rogation Sunday for his annual visitation. After the Confirmation service, the Bishop and the people went out into the fields to ask God's blessing upon the fruits of the earth and upon man's efforts in their culture and distribution.

Prayers for all rural work and for the harvests of the world were said, and after each prayer the choir and congregation sang: "All good things around us are sent from heaven above; then thank the Lord, O thank the Lord, for all His love." The service was concluded with the Bishop's blessing.

Two Conferences Arranged by Church College Work Society

PHILADELPHIA—Aimed at promoting coöperation between schoolmasters and college clergy and recruiting more and better candidates for the ministry, two conferences have been arranged by the Church Society for College Work.

The first conference, accompanied by a retreat, will be for masters and college clergy at Marlboro, N. H., September 8th to 11th. The Rev. John Crocker, student chaplain at Princeton, will conduct the retreat.

The second conference, with a carefully selected membership drawn from college students and seniors or sixth formers in secondary schools, will be led by the Rev. A. L. Kinsolving, January 2d to 4th.

Second Youth Conference to Be Held at Silver Bay

ALBANY, N. Y.—Sponsored by the department of religious education, the Rev. Nelson M. Burroughs, chairman, a second summer conference for young people will be held at Silver Bay on Lake George, July 4th to 11th.

The Rev. Henry H. Hadley, rector of St. Andrew's, New Berlin, will be conference chaplain; deans of men and women will be, respectively, the Rev. William D. Orr, rector of St. Ann's, Amsterdam, and Mrs. Rollin S. Polk of Troy. The Rev. Dr. Robert W. Woodroffe, executive secretary of the diocese, is managing director.

Courses include one on the Life of Christ, by the Very Rev. Edward R. Welles, Dean of the Cathedral of All Saints, Albany; Individuality in Social Relationships and Marriage, by the Rev. A. Grant Noble, rector of St. John's Williamstown, Mass.; as well as a study of young people's work under Miss Frances Arnold of the Girls' Friendly Society and Mrs. John McCreary, member of the commission on Christian parenthood, diocese of Albany. The Rev. Nelson M. Burroughs will give an hour a day to Biblical biographies.

First Ballot Elects Rev. G. R. Fenner

Continued from page 656

the degree of Bachelor of Science in civil engineering, and from the General Theological Seminary in 1916. Later he received the degrees of Bachelor and Master of Sacred Theology from this seminary.

The Rev. Mr. Fenner was ordained deacon by Bishop Lloyd, suffragan of New York, in 1916, and advanced to the priesthood in the same year by Bishop Capers of West Texas.

His first parish was St. Philip's at Uvalde, Tex., where he served from 1916 to 1924. In 1924 he accepted a call as rector of Christ Church, Oak Cliff, Dallas, Tex., and served there until 1932, when he was called to the National Council as secretary for rural work in the United States. While in this work he reorganized the national summer school for rural workers at the University of Wisconsin, in Madison.

He continued in this work until 1935, then resigned to take a temporary position as acting Dean of St. Matthew's Cathedral in Laramie, Wyo. In April, 1935, he was called to St. Andrew's Church, Kansas City.

The Rev. Mr. Fenner was married to Miss Julia Hogan of Dallas, Tex., on December 29, 1930.

He was a member of the standing committee and of the executive council of the diocese of Dallas, and is a member of the executive council and chairman of the field department of the diocese of West Missouri. He was a deputy to General Convention in 1919, 1928, and 1931. He served in the United States Army in 1918 as a first lieutenant and chaplain. While in Dallas he was a member of the board of city welfare.

Fr. Fenner is the author of *The Episcopal Church in Town and Country*.

Utrecht Archbishop to Be Consecrated

Dr. Rinkel to Be Advanced to Old Catholic Primacy on June 15th; Led in Unity Movement

UTRECHT, HOLLAND—The Rev. Dr. Andreas Rinkel, principal of the Old Catholic Seminary of Amersfoort and Archbishop-elect of Utrecht, will be consecrated on June 15th.

Professor Rinkel was elected by the clergy of the archdiocese of Utrecht with two laymen as assessors in the Old Catholic Church of St. Gertrude here, April 6th, to succeed the late Most Rev. Franciscus Kenninck.

Dr. Rinkel, who is in his 49th year, was ordained priest in 1914 and, after serving the parish of Enkuizen until 1920, was appointed a professor in the Seminary of Amersfoort. He is the author of several books, including a textbook on Old Catholic doctrine.

His predecessor, Mgr. Kenninck, was also called from a professorship to the see of Utrecht, which is the primatial see of the nine Old Catholic dioceses in communion with the Anglican Church.

Dr. Rinkel has been prominent in the movement for intercommunion between Old Catholics and Anglicans. He was a delegate to the conference at Bonn in 1931 which recommended to the relevant authorities that full intercommunion between the two Churches be established, the findings of this conference being ratified in due course by the Old Catholic synods and the Anglican convocations. In 1932 Dr. Rinkel was a member of the Old Catholic delegation which received communion in St. Paul's Cathedral, London, as visible evidence of the unity between the two Churches.

Kansas W. A. Hears Miss Marston

CHANUTE, KANS.—Miss Margaret I. Marston, secretary of religious education of the National Council, was the principal speaker at the meeting of the Kansas diocesan Woman's Auxiliary, May 9th and 10th. Mrs. Charles B. Jennings of Grace Cathedral, Topeka, with a series of completed projects, presented the handwork done in Grace Cathedral church school.

Miss Myra Jevons was elected vice-president and Mrs. Don Ashmun, secretary. Mrs. Charles J. Baer was appointed United Thank Offering officer, to finish the unexpired term of Mrs. Conwell, who has resigned.

The following were elected delegates to the triennial: Mmes. C. A. Gafney, R. J. Paulette, S. E. West, C. A. Clark, and W. N. Nelson; alternates, Mmes. Begley Gardiner, George H. Falter, Harry W. Horn, H. S. Giere, and W. B. Buck.

Captain Lewis Gets New Post

HAYS, KANS.—Capt. Ray W. Lewis of Church Army, who for six months has been stationed with the General Theological Seminary Associate Mission at Hays, has been assigned to Elizabeth House, White Bluff, Tenn., starting May 3d.

Missouri Conference Theme is "Outreach of Christ in the Lostness of the World"

COLUMBIA, Mo.—The interdiocesan summer conference of the dioceses of Missouri and West Missouri will take as its theme for study this year: Outreach of Christ in the Lostness of the World.

The conference will be held at Stephen's College, Columbia, from June 20th to 25th, with the Rev. Robert O. Kevin of Kirkwood as dean and the Rev. Goodrich R. Fenner as associate dean.

Instructors will include Bishops Scarlett and Spencer and the Rev. Messrs. John L. Hady, Robert Fay, William A. Driver, J. Presley Pound, Leighton Nugent, Kenneth Heim, Charles Wilson, and Wilbur Ruggles. Also on the faculty will be Mrs. Harold A. Woodward, Miss Margaret Leonard, and the Rev. Mr. Fenner.

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205,000 Visit National Cathedral in One Year

WASHINGTON—At the annual meeting of the National Cathedral Association on May 6th, with members present from several states, Edwin N. Lewis, secretary, announced there were 205,000 visitors to the building in 1936, and that during the first four months of this year there have been 75,877 visitors—about 7,000 more than for the same period in 1936.

During the 11 years in which Christmas cards have been issued by the cathedral, this idea having been inspired by the Rev. Robert Lee Lewis, a total of 741,000 dozen cards has been issued, some of them going as far as Constantinople. A grand total of \$164,000 was received during 1936 for the annual budget.

Dr. Douglas Freeman, biographer of Robert E. Lee, and Dr. John R. Mott, two members of the cathedral council who belong to other communions, spoke at the meeting.

Another speaker was the Hon. W. R. Castle, former under-secretary of state. He said that liberalism is the basis of all progress, and referred to the Church as a "competent segment of society—with diversity—and 'liberalism within the law.'"

Conference on Church Music to Meet at Los Angeles Cathedral

LOS ANGELES—A conference on Church music will be held at St. Paul's Cathedral, this city, on June 5th.

Among the subjects to be discussed are: Church Music in England, Origin and Growth of Church Music, Hymn Festivals, Music in Smaller Congregations—the Parish Choir, the Mission Choir, the Junior Choir, and Improving Church Music. The speakers will be Bishop Stevens of Los Angeles; Bishop Gooden, suffragan of the diocese; Dean Bloy, P. Shaul Hallett, FAGO; William Ripley Dorr, choir-master of St. Luke's, Long Beach; Paul G. Hanft, choirmaster of St. Luke's, Monrovia; Ernest Douglas, choirmaster of St. Matthias', Los Angeles; Dudley Warner Fitch, choirmaster at the cathedral; the Rev. Messrs. A. G. H. Bode, Bertram A. Warren, Henry S. Rubel, and Stephen C. Clark, Jr., and Colin M. Gair.

Florida Plans for Celebration of Diocesan Centennial in 1938

JACKSONVILLE, FLA.—Florida is making plans for the celebration of its 100th anniversary as an organized diocese. This centennial celebration will take place on April 24, 1938, in St. John's parish, Tallahassee, the parish in which the first council of the diocese of Florida was held. The Rev. William Jeffery Alfriend is rector of St. John's.

The chairman of the committee on the centennial program is the Rev. John L. Oldham, rector of St. Mary's parish, Jacksonville. Bishop Oldham of Albany has been invited to be the preacher at this historic service. His acceptance has recently been received by Bishop Juhan.

Conference to View Convention Issues

Gambier Summer Conference to Lay Stress on Problems to Be Faced by General Convention

CINCINNATI—Issues facing General Convention in Cincinnati this fall will be studied at the Gambier Summer Conference, which will be in session June 21st to July 2d.

The evening forums will be conducted by the Rev. Drs. Royden K. Yerkes of Sewanee, C. Sturgis Ball of Virginia Seminary, and Fleming James of Berkeley.

Courses, with instructors, are: The Church: What and Why, by Dr. Yerkes; Proving Prayer, a Forward Movement course, by the Rev. Austin Pardue of Minneapolis; The Prayer Book—Its History and Use, by Dr. Ball; Beauty in Worship—Symbolism in Our Church Furnishings, by the Rev. Gilbert W. Laidlaw, Saginaw, Mich.; Church Music, a course in appreciation, by Wilford Layton of Flint, Mich.

Social Ethics of Jesus, a comparison of the many social philosophies today with the ethical teachings of our Lord, by Dr. James, The Moslem World, and The Woman's Auxiliary in Rural Work of the Church, by Mrs. E. V. Hughes, educational secretary of the Woman's Auxiliary in the diocese of Ohio.

Courses for special groups include: The Gospel in Our Generation, a course for college students, by the Rev. Arthur C. Lichtenberger, Brookline, Mass.; Jesus and the Youth of Today, a course for all of high-school age, by the Rev. Louis M. Hirshson, Sewickley, Pa.; Young People and the Church, a course in leadership and program building, by Miss Margaret Jefferson, national field secretary of the Girls' Friendly Society; Church School Supervision, advanced work in religious education, for clergy and church school officers and teachers, by Miss Hilda Shaul, adviser in religious education, diocese of Southern Ohio; Background for Our Younger Teachers, by the Rev. Paul R. Savanack of Cleveland.

Officers of the conference are the Rev. James E. Wolfe, Newark, Ohio, executive chairman; Miss Marie Michael, Cincinnati, secretary; the Rev. Alexander E. Hawke, Mt. Vernon, Ohio, treasurer; the Rev. Bernard W. Hummel, Cincinnati, registrar; the Rev. R. Malcolm Ward, Maumee, Ohio, dean of faculty; the Rev. Dr. Royden K. Yerkes, Sewanee, Tenn., chaplain.

Lay Reader Appointed to Mission

ELMHURST, ILL.—Appointment of Prof. Allen D. Albert, Jr., of Seabury-Western Theological Seminary, as lay reader in charge of Epiphany Mission, Lombard, is announced. For the past three-and-a-half years, Lombard has been served by the Rev. W. Ridley Parson, rector of the Church of Our Saviour, Elmhurst.

Dr. Paget, Retired Bishop, Dies at 84

Former Bishop of Ipswich, Stepney, and Chester Was Famous for His Work in East End of London

LONDON—One of the most lovable of the famous men who belong to the "second generation of Tractarians" died on April 26th in the person of the Rt. Rev. Dr. Henry Luke Paget, Bishop successively of Ipswich, Stepney, and Chester. He was 84 years of age.

The third son of a distinguished physician, and the brother of Francis Paget, who became a Bishop of Oxford, Luke Paget began his long and devoted work as a priest in a London curacy. Then, after a period at Leeds, he returned to be the head of a mission in the East End of London. In 1887 Paget was appointed vicar of the important London parish of St. Pancras where he was to remain for 19 years.

In 1906 he was consecrated Bishop Suffragan of Norwich, and three years later succeeded the present Archbishop of Canterbury as Bishop of Stepney.

His sympathy, his humor, and his courage during the Great War, in which he lost a son, endeared him to the people in London's East End. They loved his affectionate and generous character, his quiet, unaffected humility. He was translated to the see of Chester in 1919. There he shone, not so much in the official duties of his office as in his personal relations with his clergy and people. Whether in large towns or in country parishes he was received gladly as a Bishop who loved and was loved by his people.

The jubilee of his ordination as priest occurred in 1928, when a million shillings fund for Church purposes in the diocese was started in commemoration. In 1931 he resigned, believing that the work should pass into the hands of a younger man, and spent his last years in the heart of London.

English Public Schools to Be Visited by Canon Bell on Tour

PROVIDENCE, R. I.—The Rev. Canon Bernard Iddings Bell of the Providence Cathedral sailed for England on May 11th, to be gone until August. He will devote his time to a study of religion and sacred studies in the English "public school" (corresponding to the American "private boarding school").

He will make extended visits, by invitation of the headmasters, to the following typical schools: Marlborough, Radley, Wellington, Tonbridge, and Felsted. Canon Bell will also act as Sunday preacher at St. Martin's-in-the-Fields, Trafalgar Square, London, and at Oxford.

With Canon Bell will travel the Rev. James Duncan, rector of the Church of the Ascension, Providence, to be special preacher at St. Mary's, Graham street, London, St. Augustine's, Kilburn, London, and Christ Church, St. Leonard's.

Oppose "Liberalization" of Marriage Standards

SUMTER, S. C.—Any further "liberalization" of the Church's marriage canon was opposed in a memorial to General Convention adopted by the 147th annual convention of the diocese of South Carolina, meeting here April 27th and 28th.

An unusually large number of both clerical and lay delegates attended the convention, which was presided over by Bishop Thomas, the diocesan. Advancement in every field of the Church's work was reported, and the various institutions of the diocese were shown to be in excellent condition.

Bishop Finlay of Upper South Carolina preached the sermon at the evening service. The Rev. Moultrie Guerry, chaplain of Sewanee, and M. W. Seabrook also addressed the delegates.

An item of \$500 was incorporated in the budget for the support of the Harriott Pinckney Home for Seamen.

The Rev. R. H. Jackson and I. M. Bryan were added to the standing committee, the latter replacing N. B. Barnwell.

Deputies to General Convention were elected as follows: the Rev. Dr. William Way, the Rev. Messrs. Harry D. Bull, Harold Thomas, W. S. Poyner; Gen. C. P. Summerall, M. W. Seabrook, Col. W. M. Manning, B. Allston Moore. Alternates: the Rev. Messrs. R. H. Jackson, F. W. Ambler, Sumner Guerry, C. M. Hobart; E. E. Longnick, Dr. J. T. Taylor, Messrs. W. W. Ball, and S. J. Royall.

Delegates to the Triennial meeting of the Woman's Auxiliary are: Mmes. W. H. Grimbald, Frank A. McLeod, E. E. Rembert, Louis L. Overton; Miss Caroline C. Cain. Alternates are: Mmes. R. W. Sharkey, Leonard A. Prouty, A. W. Skarden, Julian Cain, Louis D. Simonds.

CBS to Meet in Los Angeles on June 2d and 3d This Year

LOS ANGELES—The Confraternity of the Blessed Sacrament, one of the oldest confraternities of the Anglican communion, will hold its annual meeting in this city on June 2d and 3d. Among the distinguished guests of honor will be Bishop Ivins of Milwaukee and the Rev. W. M. Mitcham.

Pontifical High Mass will be celebrated, probably in the famous Greek theater, and a series of events is being scheduled worthy of the significance of the occasion.

This is the first time the annual meeting of the Confraternity has been held on the Pacific coast. The Rev. M. K. P. Brannan, rector of St. Matthias' Church, is chairman of the committee on arrangements.

Group Meetings in Connecticut

Sponsored by Forward Committee

HARTFORD, CONN.—Reports of successful group meetings and study conferences in the diocese of Connecticut were made at the recent meeting of the diocesan Forward Movement committee in Hartford.

The Very Rev. Walter H. Gray, Dean of Christ Church Cathedral, and the Rev. Percy F. Rex, editor of the *Connecticut Churchman*, were added to the committee. The Rev. Dr. Fleming James is chairman.



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Pi Alpha House Opened; New Chapter Instituted

BLUE RIDGE SUMMIT, PA.—The Pi Alpha Fraternity House at Buena Vista Spring was officially opened on April 23d, when ten young men of Christ Church, Danville, with their rector, the Rev. Kenneth Gearhart, drove approximately 100 miles each way to be initiated into the fraternity.

The Rev. Rodney Brace, rector of St. Luke's Church, Lebanon, and one of his boy leaders were also admitted into the fraternity. The new chapter, seventh in the diocese of Harrisburg, was instituted by the Rev. Arthur G. W. Pfaffko, rector of the Church of the Transfiguration, Blue Ridge Summit, and founder of the fraternity, and the Rev. Harold V. O. Lounsbury of St. Mary's Church, Waynesboro, national chaplain, with members in attendance from the local chapters.

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Preaching Missions Planned in Brazil

Broad Forward Movement Program
of Missionary District Includes
Conferences, Lay Visitation

PORTO ALEGRE, BRAZIL—A series of preaching missions embracing the whole district including the small congregations and mission stations is planned by the Forward Movement committee of the missionary district of Southern Brazil, which was set up at the annual convocation early this year.

The committee, in response to a suggestion of Bishop Thomas of Southern Brazil, was formed to "study the meaning and aim of the Movement in relation to each parish and mission . . . to develop a new spirit of coöperation; it should interpret anew the duty of the Churchman, his opportunities and his privileges; it should promote renewed participation in the services and work of the Church."

Bishop Thomas added: "Even in the face of difficulties which may seem to be insurmountable, it should promote conferences upon the significance and aims of the Forward Movement, and the means of carrying out such aims."

PREPARATION STRESSED

In discussing plans for the preaching missions, Bishop Thomas stressed the two-fold necessity of extensive participation and intensive preparation. He declared:

"For this campaign there should be adequate preparation covering perhaps a whole year, such preparation to include not only those sent out, but the congregations as well. The clergy must see that their flocks await the speakers in a spirit of unanimous coöperation, enlisting for this the vestries, all Church societies, as well as Sunday and parochial schools.

"The speakers, for their part, must be so prepared that their mission may not suffer the consequences of inadequate preparation or an ill-comprehended opportunity."

An extensive program of Forward Movement activity is being initiated in the district, aiming at putting into effect the Seven Steps of the Disciple's Way—Turn, Follow, Learn, Pray, Serve, Worship, and Share—as a diocesan rule for active Churchmen and women.

Advance in religious education, with particular emphasis on developing "an attractive and educative literature" on the subject of the Bible, the Church, the Prayer Book, and Ethics and Morals, is planned.

LAY VISITATION

Lay visitation of all families of the Church in Brazil, to promote the Forward Movement program, develop family prayer, teach good methods of study and Bible reading, and recommend the acquisition of good literature, is part of the program. Regional conferences for the study of the Church's program are also planned, together with the promotion of summer conferences.



KENKO CLARA YOSHIMOTO

Miss Yoshimoto, private secretary of Toyohiko Kagawa, famous Japanese Christian and proponent of coöperatives, is to be the first woman to study at the Cincinnati summer school in social work for seminarians. The school opens on June 21st this year.

Dr. Woodward Announces Plans for Shrine Mont's Annual Seminar for Clergy

ORKNEY SPRINGS, VA.—The Rev. Edmund L. Woodward, director of Shrine Mont, has announced that the eighth seminar for the clergy at Orkney Springs will be held July 5th to 16th.

Bishop Wilson of Eau Claire will deliver a series of lectures on Some Episodes in Church History. The Church in Japan will be the subject of two lectures to be given by Bishop Tucker of Virginia.

The Rev. Nathaniel B. Groton, president, Blue Mountain Conference, has chosen Studies in the Prophets as the topic of his lectures, and Prof. Lewis M. Hammond, assistant professor of philosophy at the University of Virginia, will have as his subject Some Principles of Personal and Social Ethics.

A series of meditations on When Words Become Life will be given by Dr. William H. Jefferys of Philadelphia. The Rev. Edmund J. Lee, chaplain of the seminar, will give five meditations on Christian Fellowship.

Dates of the following conferences for the laity have also been announced by Dr. Woodward:

The Church workers' conference will be held from June 14th to 18th.

From June 21st to 26th the junior Woman's Auxiliary of the province of Washington will hold its conference, and June 28th to July 2d are the dates set for the senior Woman's Auxiliary.

From July 19th to 29th a youth conference for children between the ages of 12 and 16 has been planned.

S. Ohio Young People to Meet

CINCINNATI—Leaders and officers of young Churchmen of Southern Ohio will meet May 29th and 30th at Camp Indianola, near Lancaster. Miss Hilda M. Shaul, diocesan adviser in religious education, is in charge of arrangements.

Discussions will center around the problems of young people.

New York Objective Raised to \$210,000

Continued from page 657

ferring to suggest that the matter be given consideration. Whereupon Bishop Manning said that it required no consideration, being perfectly obvious that the "pay as you go policy" should be maintained. The resolution was adopted without specific instructions.

FORWARD MOVEMENT

Bishop Manning then went on to speak of the Forward Movement, arousing a fresh burst of enthusiastic applause. He said:

"Let me again commend to you most earnestly the stirring messages and the helpful literature which comes to you in the name of the Forward Movement of the Church. Very many of you are using this literature and I should like to see it used in every parish and mission of the diocese because of its real value and also because great spiritual help comes to us when we pray and act all together.

"God has blessed this movement for spiritual awakening and spiritual renewal and has made it a power for good in the Church, and it will be a still greater power if we will all share in it and take our part in it."

At another point in his convention address, Bishop Manning made again the earnest plea that he has made on other recent occasions that the people of the Church be foremost in upholding and maintaining the principles of democracy and constitutional government for which the United States stands. At the end of the address, Thomas J. Powers of St. Mary's Church, Mohegan Lake, offered a resolution supporting Bishop Manning's stand and providing that a telegram be sent to the President touching those paragraphs referring to the Supreme Court. The Bishop at once reminded the convention that he had not mentioned the Supreme Court in his address. Mr. Powers' resolution, referred to the committee on miscellaneous business, was subsequently laid on the table.

VOTE FOR WOMEN DEFEATED

Charles C. Burlingham offered an amendment to the diocesan canons, providing that women be allowed to vote at parish elections and to serve as vestrymen and wardens. Mr. Burlingham pointed out that the amendment was simply permissive; that no parish need elect women to the vestry unless it so desired. He also presented a petition signed by 428 women, asking that the amendment be adopted. Mr. Powers arose to remark that of the 74,000 women communicants of the diocese, only these 428 had signed this petition, less than one-half of one per cent. Other speakers repeated the time-worn arguments for and against such an amendment. Vote by orders was demanded. The result was: Clerical, Ayes, 51; Nays, 103. Lay, Ayes, 20½; Nays, 62½. The measure was declared defeated.

Bishop Manning announced that he would not at this time ask for a suffragan to take Bishop Lloyd's place. He mentioned with appreciation the help given during the past year by Bishop Campbell of Li-

beria, retired. With such assistance, Bishop Manning and Bishop Gilbert feel that they can carry the work.

BALLOT CHANGED

Judge Finch introduced a resolution that some other plan than the alphabetical be henceforth used in the printing of the ballot, his reason being that those candidates whose names begin with A, B, or C have an advantage. The resolution was

adopted, to take effect with the printing of next year's official ballot.

The following were elected deputies to General Convention: the Rev. Drs. W. Russell Bowie, Roelif H. Brooks, Frederic S. Fleming, and Howard C. Robbins; Rear Admiral Reginald R. Belknap, Messrs. Charles C. Burlingham, Robert W. B. Elliott, and Samuel Thorne. Alternates are the Rev. Drs. Charles B. Ackley, Donald B. Aldrich, and E. Clowes Chorley, and the Rev. Alan R. Chambers; Messrs. Rogers H. Bacon, G. Forrest Butterworth, Jr., George H. Corey, and Edward K. Warren.

For Church School Summer Sessions

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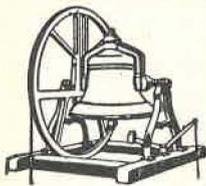
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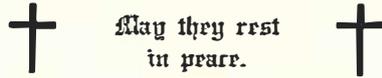
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NECROLOGY



BERTRAM E. BROWN, PRIEST

CHAPEL HILL, N. C.—Funeral services were held on May 10th for the Rev. Bertram Ervin Brown, rector emeritus of Calvary Church, Tarboro, who died on the 9th. Bishop Pennick officiated, assisted by the Rev. M. George Henry, rector of the parish.

The Rev. Mr. Brown was born in Sumter, S. C., October 21st, 1891, the son of Eugene L. Brown and Mary Serena Hoole Brown. His early years were spent in Alabama.

He was graduated from the University of Alabama in 1891, obtaining the degree of Bachelor of Arts. He attended the University of the South, and in 1894 received the degree of Bachelor of Divinity from the Virginia Theological Seminary. He was ordained deacon in that year and priest in 1896 by Bishop Jackson. His marriage to Miss Julia Bates took place in 1905.

He served as rector of St. Wilfred's Church, Marion, from 1894 to 1900; as rector of the Church of the Holy Cross, Uniontown, until 1905; and as rector of St. James' Church, Eufalia, until 1909. During that year he accepted the call to Calvary Church, Tarboro, where he remained until his death. In 1913 he was elected a deputy to General Convention, and in 1918 was the religious secretary of the Army YMCA at Camp Pike, Ark.

The Rev. Mr. Brown was recognized as an authority on rural Church work, and until his health failed a few years ago, was in constant demand as a speaker and missionary. He and the late Samuel Nash developed a group of mill and rural missions throughout Edgecombe county. He often conducted as many as eight services on one Sunday. In his rural work he made extensive use of lantern pictures, and more recently, of moving pictures.

Surviving him are his widow and two children, Bertram E. Brown, Jr., and Mrs. John G. Peacock; and his brother, Bishop Brown of Harrisburg.

WILLIS W. MEMMINGER, PRIEST

ATLANTA, GA.—The Rev. Dr. Willis Wilkinson Memminger, rector of All Saints' Church here for more than 25 years, died May 5th at the Emory University Hospital. He had been in ill health for some time.

Bishop Mikell of Atlanta, the Rev. D. C. Wright, and the Rev. Richard Orme Flinn, a Presbyterian minister, took part in the funeral services on May 6th. The clergy of the diocese of Atlanta were in the chancel. Members of the standing committee of the diocese acted as an honorary escort.

Born in Tampa, Fla., May 6, 1876, the son of the Rev. R. Withers Memminger and Susan Mazyck Memminger, he spent

much of his youth in Charleston, S. C. He was graduated from the American Academy of Dramatic Arts, New York City, in 1897, and attended the University of the South from 1893 to 1895 and from 1904 to 1906. Washington and Lee University conferred the degree of Doctor of Divinity upon him in 1927.

He was ordained deacon in 1906 by Bishop Capers, and advanced to the priesthood in the following year by Bishop Guerry. His first charge was St. Helena's Church, Beaufort, S. C., where he relinquished in 1906 to become minister in charge of St. Paul's, Charleston, S. C. He accepted a call to All Saints', Atlanta, in 1910, remaining here until his death.

Dr. Memminger was president of the standing committee of the diocese of Atlanta, and had been a deputy to General Convention since 1919. He was instrumental in the erection of Eggleston Memorial Hospital, and was a founder and past president of the Atlanta Civitan Club.

Dr. Memminger is survived by his wife, Ella Hastie Memminger, whom he married in 1901; a brother, Lucien Memminger; and three daughters, Mmes. Julia Reilly, Karl Gorham, and Hoke Smith Simpson.

Burial was in Flat Rock, N. C.

JUNIUS L. TAYLOR, PRIEST

RICHMOND, VA.—The Rev. Dr. Junius LaFayette Taylor, rector of St. Philip's Church in Richmond, died at his home on May 6th after several weeks of illness.

Dr. Taylor was born in Nottoway county, Va., November 6, 1870, and after graduation at St. Paul's Normal and Industrial School, Lawrenceville, entered the Bishop Payne Divinity School from which he was graduated in 1904. He was ordained to the diaconate by Bishop Randolph of Southern Virginia and advanced to the priesthood by the same Bishop in January, 1906.

He was rector of St. Stephen's Church, Petersburg, from 1904 to 1907; St. Cyprian's, New Bern, N. C., from 1907 to 1914; St. Stephen's Church, Savannah, Ga., from 1914 to 1921, and St. Philip's Church, Richmond, from 1921 until the time of his death.

Dr. Taylor received the degree of Doctor of Divinity from Livingston College in North Carolina in 1908 and while in Richmond took the law course at the Virginia Union University, graduating with the degree of Doctor of Laws in 1930.

He was twice married and is survived by his widow, a son, and a daughter.

Dr. Taylor was one of the leading Negro clergymen in Virginia. He has had a notable ministry, having erected the church buildings at St. Cyprian's in New Bern and St. Stephen's in Savannah. As a result of his work St. Philip's congregation is today the largest Negro congregation in the state of Virginia. In addition to his work at St. Philip's, Dr. Taylor founded St. Peter's Mission in Richmond, St. Augustine's Mission a few miles from the city, and at the time of his death was in charge of these two missions and Calvary Mission at Hanover, Va.

The funeral was held on May 9th at St. James' Church by Bishop Goodwin, Coadjutor of Virginia, assisted by the Rev.

Dr. G. MacLaren Brydon, the Rev. Dr. Aston Hamilton, and the Rev. Thomas D. Brown. The clergy of the other parishes in the city took part in the service.

DEAN EMERY

ORANGE, N. J.—Dean Emery, a deputy from the diocese of Newark to General Conventions at New Orleans in 1925, at Washington in 1928, and at Atlantic City in 1934, was struck by an auto and killed at New Canaan, Conn., April 20th.

He was a prominent lawyer who had much to do with ironing out the difficulties concerning oil production which many large companies had with Mexico in 1924, and was a member of the law firm of Kellogg, Emery, and Inness-Brown.

Mr. Emery lived at Short Hills and gave much of his time to the local parish and to the diocese. He was prominent several years ago in the Church Club of the diocese of Newark.

MISS MARY S. FRANCIS

NEW YORK—Miss Mary S. Francis died May 10th at the Home for Incurables, at the age of 90. Miss Francis was formerly a missionary of the Episcopal Church among the Indians of South Dakota.

She was sent out from New York, her native city, in August, 1880, as a teacher to the Indian girls at St. Mary's Boarding School at Santee Agency, Nebr., which then was included in the missionary district of South Dakota. This school was burned in 1884 and was rebuilt on the Rosebud Reservation, S. D., and reopened in 1885. Miss Francis moved to Rosebud with the school.

In August, 1890, she was sent by Bishop Hare to Standing Rock Reservation to take charge of St. Elizabeth's School, which had just been erected. She served there as a teacher for 17 years, retiring in 1907.

Funeral services were held in the Moravian Church at New Dorp, Staten

Island, on May 13th, this being the church of Miss Francis' family and ancestors.

When Miss Francis went out to the Dakota territory in 1880, she crossed the Missouri river in a rowboat. She worked in Bishop Hare's district through most of his episcopate. The future Bishop Burleson was a boy of 15 when Miss Francis went out to his future field.

She knew all the pioneers and the early workers whose names have become well known wherever the story of the Church among the Dakota Indians is told—the Peabodys, the Burts, the Ashleys, the older Delorias, the Aaron Clarks and their baby who is now dean of the Indian field.

She lived there before the Church's schools were built and before many of the post offices were named. She was sometimes postmistress, cashier, medicine dispenser, and letter writer all in one, besides teacher.

Once in zero weather she looked up to see the icicles dripping rapidly from the eaves and found the building on fire. It



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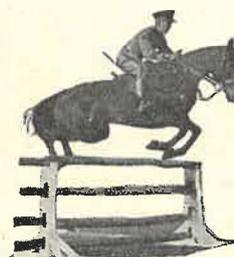
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WILLIAM ROBERT CLARK

NORWICH, CONN.—Christ Church, Norwich, has lost through death both wardens of the parish in less than a year. William Robert Clark died April 29th following an emergency operation.

At the time of his death he was not only a warden of Christ Church, having

served in this capacity since 1929, but also superintendent of the church school. For almost 20 years Mr. Clark devoted himself unsparingly to the training, guidance, and nurturing of the young in the Christian life. He attended the early Eucharist every Sunday morning of his life until confined recently to the hospital. Even there he regularly received the sacrament each week up to the day before his death.

Mr. Clark was born in Utica, N. Y., December 12, 1865, the son of John W. and Mary E. Sink Clark. He and Edith May Greene were married in St. George's Church, Utica, where he later served as treasurer and vestryman. In 1907 Mr. and Mrs. Clark moved to Westboro, Mass., and he became vestryman and treasurer of St. Stephen's parish.

Coming to Norwich in 1914, Mr. Clark served as credit manager of the Norwich Gas and Electric Company for 14 years.

The burial service was held May 1st. A requiem was celebrated at St. George's,

Utica, May 3d, and burial was at Forest Hills cemetery, Utica.

Mr. Clark is survived by his widow, Edith May Clark; two nephews, William R. Green and John W. Clark; and two nieces, Miss Emily M. Clark and Mrs. David P. Williams.

American Bible Society Reports Half-Million Increase in 1936

NEW YORK—An increase, over the previous year, in the distribution of the Scriptures, both at home and abroad, of more than a half million copies, was reported by the American Bible Society at its 121st annual meeting held May 13th at its headquarters in New York City.

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Miscellaneous

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RETREAT

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARRY, Rev. FREDERICK L., formerly rector of St. Gabriel's Church, Hollis, L. I., N. Y.; to be rector of St. John's Church, Bridgeport, Conn., effective June 1st. Address, 1067 Park Ave.

HALL, Rev. HARRIS T., formerly associate priest of Allegany County Mission, Belmont, N. Y. (Roch.); to be vicar of St. Mark's Church, Mendham, N. J. (N'k), effective June 15th.

HEILMAN, Rev. WILLIAM S., formerly in charge of St. John's Church, Erie, Pa. (Er.); is in charge of St. Paul's Church, Monongahela, Pa. (P.). Address, 625 4th St.

JOHNSON, Rev. ELMER E., formerly in charge of Christ Church, Crookston, Minn. (D.), and adjacent missions; is in charge of Trinity parish, Litchfield, and St. John's, Hutchinson, in the diocese of Minnesota, and of St. Stephen's Church, Paynesville, Minn., in the diocese of Duluth. Address, Litchfield, Minn.

NOCE, Rev. WILLIAM S., formerly in charge of Trinity Mission, Conneautville, Pa. (Er.); to be rector of St. Mark's Church, Erie, Pa. (Er.).

POMFRET, Rev. JOHN, formerly in charge of All Saints' Mission, Lynn, Mass.; is in charge of St. Andrew's Mission, New Kensington, Pa. (P.).

WALDRON, Rev. KENNETH R., formerly rector of Grace Church, North Girard, Pa., and in charge of the Lake Shore mission field in the diocese of Erie; to be rector of St. James' Church, Painesville, Ohio, effective June 1st.

WILLIAMS, Rev. FREDERICK RANDALL, formerly vicar of the Church of the Annunciation, Oradell, N. J. (N'k); to be rector of St. Andrew's Church, South Orange, N. J. (N'k). He will take up his new duties in August.

WILLIAMSON, Rev. HAROLD C., has accepted a call to be assistant at Christ Church, Lexington, Ky., beginning July 1st. He will have charge of the Church School and of the work among the Young People.

NEW ADDRESSES

DAWSON, Rev. JOHN, formerly 111 N. Graham St.; 4821 N. E. Rodney Ave., Portland, Ore.

DURANT, Rev. FRANK, formerly 308 33d St., N.; 3131 6th Ave., N., Billings, Mont.

GLAZEBROOK, Rev. DONALD, formerly W. 1832 Dean Ave., Spokane, Wash.; 743 Prospect St., La Jolla, Calif.

HADLEY, Rev. HARRY L., formerly 933 S. 17th St.; 385 Belmont Ave., Newark, N. J.

HOMANS, Rev. Canon ROCKLAND TYNG, formerly 301 West 107th St., New York City; 86 6th St., Garden City, L. I., N. Y.

STEDMAN, Rev. FRANK H., formerly 21 Boylston St.; 14 Oakview Terrace, Jamaica Plain, Boston, Mass., after June 1st.

RESIGNATION

SCOTT-SMITH, Rev. HERBERT, as rector of St. John's Church, Bainbridge, and in charge of Holy Trinity, Blakely, Ga.; to retire. Address, 132 Ashburnham Road, Hastings, Sussex, England.

ORDINATIONS

DEACONS

COLORADO—**WILLIAM GARDNER BERNDT** was ordained deacon by Bishop Gardner, Coadjutor of New Jersey, acting for Bishop Johnson of Colorado, in Trinity Cathedral, Trenton, N. J., May 1st. The candidate was presented by the Rev. George Boyd, and will be assistant at St. Peter's Church, Perth Amboy, N. J., with address at 175 Rector St. The Rev. Dr. Arthur V. Bennett preached the sermon.

EASTON—**GEORGE FRANKLIN NOSTRAND** was ordained to the diaconate by Bishop Davenport of Easton in Christ Church, Easton, Maryland, May 1st. The candidate was presented by the Rev. C. A. W. Brocklebank, and the Rev. Dr. W. Russell Bowie preached the sermon.

CHURCH CALENDAR

MAY

23. Trinity Sunday.
30. First Sunday after Trinity.
31. (Monday.)

JUNE

1. Tuesday.
6. Second Sunday after Trinity.
11. St. Barnabas. (Friday.)
13. Third Sunday after Trinity.
20. Fourth Sunday after Trinity.
24. Nativity of St. John Baptist. (Thursday.)
27. Fifth Sunday after Trinity.
29. St. Peter. (Tuesday.)
30. (Wednesday.)

CALENDAR OF COMING EVENTS

MAY

- 23-28. Episcopal Social Work Conference.
25. - Convention of Harrisburg.
25-26. Convention of Minnesota.

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Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10); 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Four Receive Bachelor's Degree at Pacific School Commencement

BERKELEY, CALIF.—The degree of Bachelor of Divinity was conferred upon four men at the commencement exercises of the Church Divinity School of the Pacific, held here May 5th. Two who received the degree, Henry M. Shires and Russell B. Stainer, were graduated this year. The others, the Rev. Messrs. Charles E. Fritz and Sidney A. Temple, Jr., were graduate students.

The Rev. Frank Scott, rector of All Saints' Church, Pasadena, declared in a speech at the exercises that the Church's ban on the remarriage of divorced persons was often "unjust."

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

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 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Mass, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

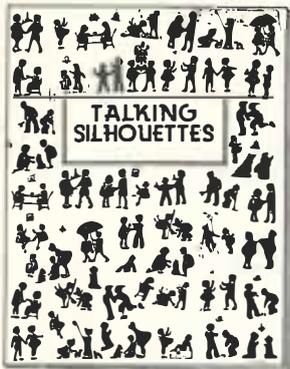
WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
Very Rev. HENRY W. ROTH, Dean
Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

SUGGESTIONS FOR CHURCH SCHOOL AWARDS

Talking Silhouettes



Two delightful gift books for children, ages 3 to 6, by Burnette Thompson and Lois Van Alstine. Each book has illustrations of children in silhouette drawn by Oletta Wold, with appropriate poems which the children will enjoy memorizing and reciting.

Book One. Religious Themes. Red Cover.

Book Two. General Themes. Blue Cover. Each, 10 cts.

Prayers for Children

This booklet contains short prayers for daily use and for special occasions especially adapted for children from 7 to 10 years of age. Attractively bound in heavy green paper with colored picture on front cover. 15 cts.



Prayers for Boys

By Herbert C. Alleman

A book of prayers for boys from 9 to 10 years onward. The language is dignified and scriptural without being stilted or old-fashioned. Directness and sincerity, and a real understanding of a boy's needs characterize these eighty-two prayers. Bound in buff boards trimmed with green and black. 25 cts.

Prayers for Girls

By Elisabeth Robinson Scovil

Eighty-nine prayers for girls at home, at school, at work, traveling, in sickness and health. Especially well adapted to girls from 14 to 15 years onward, and is likely to be treasured by the girl grown to womanhood. Bound in light blue boards trimmed with a darker shade. 25 cts.

The Little Ones' Picture Books



A set of delightful readings, colored pictures and other illustrations for children about 7 to 10 years of age. Colored picture cover.

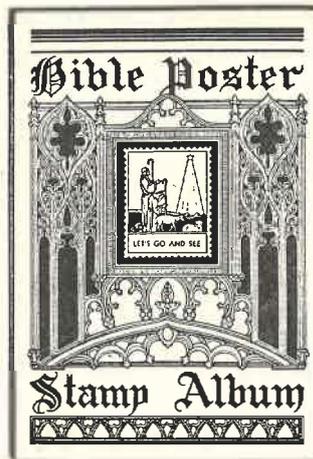
No. 1—*I Love to Hear the Story*

No. 2—*There's a Friend for Little Children*

No. 3—*Loving Shepherd of Thy Sheep*

No. 4—*O Little Town of Bethlehem*

Each booklet, 60 cts.



Bible Poster Stamp Album

Bible Poster Stamps enable boys and girls 8 to 10 years of age to pursue their hobby of collecting stamps into the field of religion. These stamps, 96 in the series, are beautiful colored pictures in miniature form of events in the life of our Lord. Album (separately), 16 pages, heavy brown Kraft cover with reproduction of a stamp in colors, with presentation envelope, 20 cts. each; \$2.00 a dozen. Packets, Nos. A1,

A2, A3, A4, each packet containing 24 Bible Poster Stamps, 15 cts. each; \$1.50 a dozen.

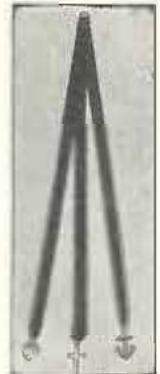
Faith-Hope-Charity Bookmarks

602R—Gold plated heart, cross, and anchor. Red, purple, white or green ribbons. Length 6-inch or 9-inch. 75 cts. each; \$7.20 a dozen.

602—Gold plated. *Without ribbons.* 40 cts. a set; \$4.20 a dozen sets.

602SR—Sterling silver. Red, purple, white or green ribbon. Length 6-inch or 9-inch. \$1.60 each.

602S—Sterling silver. *Without ribbons.* \$1.25 a set.



Prayer Book

No. 07304—Bound in black cloth, grained paper ends, round corners, red edges, hair line cross in gold on cover, page size 5½ x 3½ inches. \$1.00.

New Testament

No. 1—Black flexible leatherette, limp binding, square corners, cut flush, Opal Pronouncing type, page size 2¾ x 4½ inches. 15 cts.



Nos. 6 and 7

Buttonhole Cross

No. 6—Gold electroplated on sterling silver, screw fastener on back. 40 cts. each.

No. 7—10-karat gold filled, with screw fastener on back. 80 cts. each.

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