

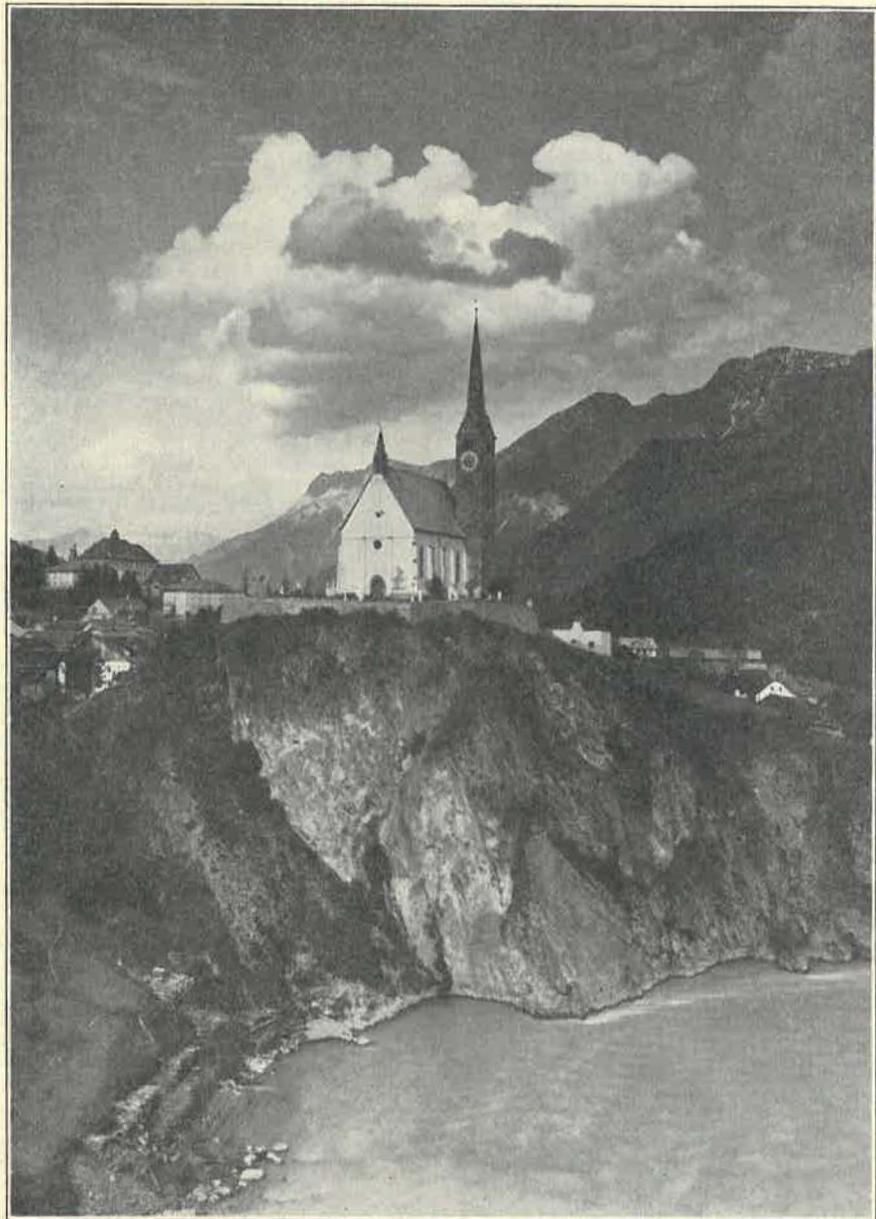
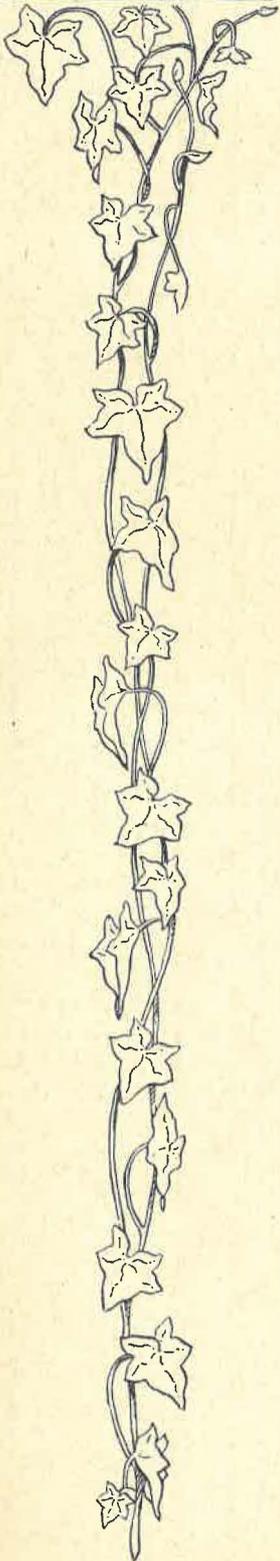
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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The Racial Episcopate

TO THE EDITOR: With such seasonal regularity appears the call of the Rev. Dr. Bragg for the "racial episcopate" that it is well nigh predictable at what juncture of the yearly cycle his plaints are to be poured out. . . . A recent output to that end appeared in THE LIVING CHURCH of March 27th, bolstering his contention with a quotation from the address of the conference of Church workers among Colored people, in the year 1916, and thus harking back to a period whereat was likely born many a babe now in serious contemplation of the exercise of the elective franchise.

Were Dr. Bragg properly gauging the temper of the times, he would well know the radical change in the men who gave utterance to the sentiments he now invokes to further the deteriorating policy still dear to his heart and apparently ineradicable from his soul; and, for this saying, I expect Dr. Bragg to turn upon me in all the vigor of his being, with the charge of inconsistency. In anticipation thereof, I shall say consistency, in the absolute, is not a virtue, for whether it be laudable or blamable is wholly dependent upon the end to which it may address itself; and a man may be consistently wrong as he may be consistently right.

The aim of every man in the ministry should be, in the prosecution of the work whereunto the Church is sent, the negation of all personal ambition and the subordination of all selfish aims to the enlightenment and edification of the souls of men, whom, through the presentation of the Gospel message, it may be his privilege to affect for good. Upon this proposition all men will doubtless agree, but the consideration of the particular line of conduct whereby that accomplishment may be realized may put them asunder; and Dr. Bragg is entitled to the nurture of his avowed program, though the procedure he proposes would be destructive of the integrity of the Church and of the best interest of the prospective recipients of her evangel. He is eternally talking as though the barrier to the Church's desirability to the Colored people of the land, and her adaptability for winning them to discipleship, would be completely annihilated, and the influx into the fold would be multitudinous and attended with extraordinary enthusiasm, were these people segregated into missionary jurisdictions or placed, in their diocesan life, under the supervision of a suffragan bishop of their own "race." The people *en masse* are not agitating for any such arrangement, nor have they the remotest conception of any such order of polity; and surely their segregation into a ghetto life with a leader of deep pigmentation, because he is of that pigmentation, would not serve as a magnetic lure for their absorption into the life of the Church.

If ills we suffer, surely segregation is no remedy therefor; for segregation only begets more segregation, and that, in turn, engenders indifference, estrangement, and finally antagonism and the mind of superciliousness on the part of the privileged group toward the other, and from any such contrivance the underprivileged are never the beneficiaries in any true sense of the word.

It was particularly refreshing to read, in Bishop Penick's report of a recent interracial conference of Church workers, at St. Augustine's College, Raleigh, an incisive comment

of one of the Colored clergy, deploring what he deemed the necessity of such a conference—"Such separate discussion groups as this," he said, "are really a form of racial discrimination. The Church is 'one.' A divided Church is unthinkable. And the one task to which the Church is pledged is to bring Christ to all peoples and nations and tongues." That was an exalted and courageous utterance in such an assemblage, and I should like to pay homage to the man who could rise to the majestic height of voicing forth those words of sobriety, freighted with beauty and truth. In this day and time when conditions are greatly ameliorated and a more wholesome spirit is pervading the life of the Church, it ill becomes us to be advocating segregation.

THE REAL NEEDS

The real needs to which the Church must respond, if it be her purpose to foster a work effective and enduring among the Colored people, are the expression of a comprehensive interest and a wide range of sympathy evidenced through humane treatment of all who might be brought within the scope of her influence; a hearty response in helpful cooperation in establishing and maintaining the work at strategic points—a helpfulness which would not conduce to pauperization, but be promotive of the self-respect of those who might become the recipients of her bounty; the maintenance of an educational qualification for the ministry conformable to the normal and general standard for priestly orders; and a personal treatment in full compliance with the spirit of the living Christ of whose mystical body we are very members—of the blessed company of all faithful people: these and all other features of relationship which, by their essential character, must be wrought into the category of Christian life. The application of these principles is the crying need for the rectification of the maladjustments of which complaint is so often made; and any scheme of operation failing to embrace these immortal certitudes would prove unavailing in the effort to accomplish anything approximating the ideals of Christian brotherhood.

A VOICE FROM WINNIPEG

And now there comes along, in reinforcement of Dr. Bragg's contention, a bit of counsel from Stanley Fryer of Winnipeg [L. C., April 24th]. His soul is bowed in racking grief over the unhappy plight of the Black man in his compulsion to endure discrimination in the American Church. He would alleviate this deplorable state of existence, would lift the Color bar which is a barrier in no other body of the Anglican communion, and confer upon the brother of darker hue the singular rights, privileges, dignities, prerogatives, and all the other marks of distinction vouchsafed in the *Magna Charta* of an American college diploma. At this point one might naturally forecast a rising to the sublimity of a Pauline pronouncement upon the heights of Areopagus: ". . . and hath made of one blood . . ." when, lo and behold, it is revealed that the resort whereby this liberty is to be bestowed is his shutting off into ecclesiastical compartments so hemmed about that the only outlet in evidence of, and giving effectiveness to, his Catholicity would be through his articulation with the Presiding Bishop: as though the Presiding Bishop were the Church of the living God!

Our gratefulness is herewith offered Mr. Fryer for what we accept as a sincere offering in the way of solution of a regrettable condition confronting us, but his remedy is immeasurably worse than the disease.

(Rev.) GEORGE FRAZIER MILLER,
Brooklyn, N. Y.

TO THE EDITOR: In THE LIVING CHURCH for May 1st you published the findings of A Forward Movement Conference for Negroes. According to the report of the conference "the most animated feature of the entire conference was the discussion of the racial episcopate." "All Negroes at present want a bishop."

One statement, perhaps more striking than the rest, was in substance as follows:

"The Church now maintains only the semblance of Catholicity. The Negro constituency is a sort of missionary appendix, not a vital part of a living organism. Closer episcopal supervision is necessary. Our White diocesans, for whom we have respect and affection, are compelled to judge our parishes by appearances only. If the congregation is good and the Confirmation class is large, the bishop commends us for our work and goes away in satisfied ignorance. We do not quibble about any particular form of racial episcopacy, but we do insist that a Negro bishop is necessary for the growth of our work. Our chief concern is not for segregation but for aggregation. Group recognition must result in some form of segregation. That cannot be helped. What we want is numbers, such impressive numbers that the Episcopal Church will challenge the attention of modern Negro youth. Our membership at present—merely a fraction of one per cent of the total Negro population—is so insignificant that we cannot claim the allegiance of prominent financiers, educators, and social service experts. They find it advantageous to be identified with the large congregations of other Christian bodies. The desire of the Negro for representation in the councils of the Church from General Convention right on down and for a bishop of his own race is not merely a matter of pride; it is a positive necessity for even a normal growth among the members of the Colored race."

I will agree the Church maintains only the semblance of Catholicity but the consecration of a Black bishop is certainly not going to restore it to full Catholicity. The problem is deeper than this. The Church's work among Colored people is not suffering because of lack of Colored bishops. If this is the case, how can you explain the phenomenal growth in the Roman Church among Colored people?

There can be no full Colored bishops in the Church until the hearts of the White people are changed. To be a Catholic bishop one must be the bishop of all, not a segregated, specialized group. A bishop for Colored is an insult to intelligence and the Catholic faith. If I am qualified and thoroughly prepared in every respect for the office of bishop, which should I not be elected the Bishop of Chicago, or New York, or any diocese in the Church? Why? Because White people have not grown in grace sufficiently to be pastored by a Colored bishop.

Many Colored people have not thus grown in grace. The bishop is the thing, not the race. The Church during the Civil War did not divide over the question of slavery but it does seem that a division will come over the question of a racial episcopate. I, for one, would not give my allegiance to any segregated jim-crowed racial episcopate. A full bishop or no bishop.

The late Bishops Ferguson of Liberia and

Holly of Haiti were of Negro blood but they were full Catholic bishops. They were the Bishop of all the people in their diocese.

These Churchmen, the signers of the resolution, seem to think that the inauguration of a racial episcopate would immediately speed up the work of the Church among Colored people. What they are really doing is proposing to form a "Church within a Church." All that they are asking for can be found in the African Methodist Episcopal Church. If it is simply a Colored bishop that they are after, there is no need to bring about this pernicious doctrine of segregation within the Church.

A strange thing how men work. The Colored clergy of the Methodist Episcopal Church are fighting the scheme to segregate the Colored people into a definite racial area and a certain number of our priests are not able to appreciate the fine and noble stand of our Church in refusing to look upon its children as foreigners. These men would welcome the idea of a racial episcopate. In most cases in order that some of them may be able to parade a title or to have a high seat.

I would remind these men that this was the cause of the break in the early Church, the Bishop of Rome forging a claim unjustly so, merely because he wanted more power, more authority, more prestige, and more prominence. The result of his arrogant claim divided the body of Christ and today we are helplessly groping with our large number of denominations. Would these men so rend the Church? I would remind them again that this is not the first time Colored clergy have had aspirations to the bishopric.

All will remember the late Fr. McGuire who could not bear any longer to be a humble priest, but pulled out and organized the African Orthodox Episcopal Church. Are we destined to have another schism? The African Methodist Episcopal Church solves the problem for the men who are anxious for title, position, and prominence.

The Church work among Colored people is not suffering from a lack of proper episcopal oversight. Why not put the blame where it actually belongs? The whole problem is we have too many shiftless, lazy, good-for-nothing clergy among both White and Colored. . . . (Rev.) SAMUEL J. MARTIN. Chicago.

Parochial Schools

TO THE EDITOR: Recently THE LIVING CHURCH has devoted much space to youth education. May I state my thought concerning this vital problem—namely, the establishment of parochial schools?

It is impossible to give children an adequate religious education, with all its vast import through life, in 40 or 50 hours a year, in the weekly sessions of church schools on Sundays.

Full well I know that excellent Church schools exist, but they are generally boarding schools or expensive day schools. I am speaking of mass education for all classes.

In cities, or in other communities, could not all or several churches combine, using the parish building of the most suitable one, and then establish a thoroughly up-to-date school affording both a standard secular curriculum and adequate religious instruction?

Our Roman brothers have dealt far more sagaciously with this matter than have we. During the most impressionable years of a child's life, they have made moral and doctrinal instruction matters of the daily school curriculum precisely as much as the teaching of writing or arithmetic. The Romans recognize the value of iteration in things spiritual as well as in things temporal.

Too often our own children get little or no instruction at home; the work of the weekly church school is neutralized by indif-

ferent home atmosphere. Our young people, who ought to know the "reason of the faith that is in them," have only vague, nebulous notions, or know just nothing at all. Such religious nebulousness cannot be expected to have much influence on their lives; it does not conduce to even lukewarm Churchmanship.

In the day-school establishment I suggest, tuition should be charged, but a scheme also should be devised whereby all could attend, paying according to their means. This, I know, would involve considerable expenditure of money, but would not such a system of combined religious and secular education prove a bulwark of great strength to our Church, both now and in the years to come? Is it not our responsibility to provide such a system? It is idle to hope that the Church's future will be prosperous if we devote our efforts chiefly to building with stones and mortar. We must build with mind and soul and body if, in coming centuries, we are truly to say that the "Church of living stones is builded." HENRY G. TAYLOR. Camden, N. J.

Clerical Unemployment

TO THE EDITOR: The interesting letters, The Forty Racket [L. C., May 1st], by the Rev. Percy R. Deacon, Clergy Placement [L. C., May 8th], by the Rev. Paul F. Williams, and the editorial, The Curate Seeks the Cure [L. C., May 1st], stimulate one to many reflections on these matters. To say the least, it is a deplorable and sad state of affairs in the Church, this present chaos. A Dean of a seminary warns against a shortage of clergy while one Bishop at least tells his unemployed priests to "go on relief." Clergy are on relief while bishops are ordaining men uninterruptedly! Vestries calling rectors from other dioceses while several able priests in their prime, within their own diocese, are without work! And what good will the Pension Fund do a man if he is thrown out of work at 40 and unable to pay the non-parochial assessment of \$90 per year for the next quarter-century?

Then we have no system of priority or advancement. Favoritism and wide acquaintanceship seem to be the necessary qualifications if one is to get any chance. Experience, loyalty in long periods of service in parish or diocese count for nothing. No—there is no shortage of clergy, nor

need anyone fear that there will be. If our seminaries are unable to get students and train a sufficient number, there is always an oversupply of Methodist ministers available, who will become Catholic priests without further training!

Bishop Mitchell's idea is right. "The ministry is not a profession, and its members and not running for office or hustling for jobs." But then bishops should not ordain new men while so many of the older ones are unemployed! It is that that makes them professionals and they must hustle for jobs. Under our system only bishops seem to be divinely called. They, in turn, need a large number of "professional" clergy from which to choose men for work.

Certainly something needs to be done. First of all to employ all employable, unemployed clergy. Then to put a stop to all ordinations until the present supply of clergy are placed.

I have two sons aspiring to the ministry. But how can I even encourage them to go into the ministry in the face of present conditions? One Bishop recently said that the Church simply cannot give work to all its ordained men, and that men should nevertheless be ordained, but do secular work of some kind, so as to be in readiness to serve when occasion arises! A man studying law expects to make the practice of law his work. A medical student expects to be a doctor. But a seminary student should aspire to work needing no special training, upon his graduation and ordination!

One priest now on relief at the suggestion of his Bishop, told me that he had to pass through six relief stations and be examined, before he obtained relief. But at each one he was asked, "Why does not the Episcopal Church take care of its clergy, like other Churches do?" They simply could not understand a clergyman's asking for relief!

(Rev.) PHILIP BROBURG.

Minneapolis, Minn.

Clergy Placement

TO THE EDITOR: Doubtless some of the clergy who must bear the brunt of Bishop Mitchell's most unjust and indiscriminating attack will desire to speak for themselves in reply, through your columns. But it may be that not many laymen will interest themselves and the present writer hopes that the views of one who has served for many years on vestries and who has played a part in the selection of several priests, will find space in your paper.

It is Bishop Mitchell's opinion that a clergyman who desires a change of parish and who dares to express that desire by definitely requesting that he be considered for a certain call is, by every virtue of his presumption, a suspicious character, a floater, a mere job seeker, and a ne'er-do-well. Such a man is a mercenary whose consecration and talents are undiscoverable. He might do a routine job but could never be acceptable in the important parish in Tucson which is now awaiting the God-called man.

We may not ask for space to answer every question raised by this fierce assault. But the Bishop should know that laymen, who think that the Church might gain by adopting business-like methods, cannot share with the Bishop in the opinion that there is anything essentially wrong in applying for a job. In the business world we do not regard a man as incompetent because he applies for a position. Neither do we regard a man with suspicion who has enough confidence in himself and in us to think that he will fit into our organization. In fact, we often advertise for applications. We solicit the interest of men whom we may not know and who may not know of us. This writer recently investigated about 20 applicants for an important

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position, with the result that an unusually well-qualified man was found. Some of the applicants would have been misfits, but what of it? Our protection was in the fact that we had our own standards. And we had faith in our competency to recognize the man we wanted.

It is to be noticed that Bishop Mitchell does not, in fact, give a single reason for his opinions. This to a layman seems strange. Certainly if the present writer were to broadcast a criticism which might publicly humiliate all who had ever applied for a position and all who in the future might do so, he should feel required to state the authority and reason for so doing. Any mere point of view or personal interpretation which damns the characters of men—or which seems to do so—should be supported by cogent reasoning. What law of God is violated when a clergyman writes to a Father in God, expressing the opinion that he could do a good job in a certain place? What spiritual principle is done violence when an honest and able man seeks change and promotion? The Bishop states his opinion that such men are unworthy, but suggests no course of logic by which thoughtful men may reach the same conclusion.

The practical consideration which prompts this letter rests in the experience of the writer. During a certain vacancy the vestry received about six nominations from the Bishop. As chairman of the committee, I discovered that all these men were of the same school of thought, two were warm personal friends of the Bishop, and one was a classmate. Nothing wrong in this but not one of these men happened to represent the vestry's mind in the matter. We received quite a number of direct and indirect applications. One application indicated that if the facts were as stated the applicant might be a logical candidate. This man was investigated and finally called. He exercised a most successful ministry until called to one of the larger parishes in Virginia, where he was recently described as one of the most useful men in the diocese.

Bishop Mitchell owes the clergy of our Church an apology. Doubtless he has had some disappointing experiences. If so, he just happened to pick them wrongly—and just whose fault is that? We have not the slightest doubt that in that great pile of applications the majority are from men who would not qualify for the particular vacancy. But the Bishop is wrong, terribly wrong, and almost brutally unjust in proclaiming an episcopal dictum which must seem to condemn many priests and, we doubt not, some of our bishops.

If THE LIVING CHURCH could publish a list of the names of bishops and priests who have received important advancements through direct or indirect application the list would be a long one and might require a special edition. And on the list would be some of the best of our clergy—and several missionary bishops—possibly.

A. C. RUTHERFORD.

Mobile, Ala.

Marriage

TO THE EDITOR: The six members (undergraduates?) of the General Seminary who signed the letter, Remarriage [L. C., May 8th] say that the statement issued by 15 priests (1) is doctrinaire, (2) forces the Church into a hypocritical position, and (3) is inconsistent with the enforcement of "other Dominical absolutes."

(1) They hold that it is doctrinaire because it rests upon the words of Christ. They say that the study of these texts is "a little irrelevant until the whole present-day problem of marriage and the family have been canvassed realistically." If that be true, none

of us will live to see the day when Christ's words can be thought relevant to Christ's religion.

(2) The position of the Church will be hypocritical because "there are some clergymen today who do not," etc. That is scarcely a peculiarity of the "present day." It does not make the Church hypocritical!

(3) There is, here, an attempt at *reductio ad absurdum* which breaks down at a number of points. I mention three. (a) It is a "little irrelevant" to the *Marriage Statement* which concerns itself with the blessing of adulterous unions and not with excommunication. The Church does not bless intended murders! (b) It relies heavily upon a largely private and forced interpretation of New Testament texts and seems to suggest that this interpretation should carry the same weight as the Catholic tradition. *Securus judicat orbis terrarum!* (c) So far as its analogies are good, it seems to have been made in ignorance of the fact that the Church does take precisely the stand to which, the seminarists say, the logic of the Marriage Statement would force it. See, e.g., the fourth and fifth of the rubrics following the Eucharistic blessing in the Prayer Book (pp. 84, 85).

Finally, "unreality" (if nothing worse) seems to be indicated by the claim that we should show as much reverence for "the facts in the case" as for the words of Christ. Taken together with the statement quoted in the second paragraph of this letter, this might be taken to mean that we must hold reverence for Christ's words in abeyance until the facts have been "canvassed realistically." (Rev.) JOHN COLE MCKIM.
Peekskill, N. Y.

The War Is Over

TO THE EDITOR: Congratulations to the office cat for discovering a choir that sank the Battle Hymn of the Republic! Just how that benighted battle cry ever crept into the Church's music is a mystery. It is more secular than anything ever perpetrated at a wedding and reeks of hatred. We unenlightened Confederates are reproached for not knowing the war is over, but how can we when we behold this literary gem in our hymnals? The secular historian might want to record the Battle Hymn of the Republicans that men might remember that the species once roamed the western plains before becoming as extinct as the bison. We are united as a Church, but no one has had little enough judgment to insert Dixie. Isn't it almost time to furl the bloody shirt? Or may we end up with the Internationale in the professionals?

(Rev.) C. G. HAMILTON.

Aberdeen, Miss.

A Correction

TO THE EDITOR: I notice with pleasure and appreciation your editorial on The Issues at Oxford in the May 15th issue. May I, without appearing to be too critical, call your attention to an error which has crept in there, which I hope may be corrected? You will note that the statement runs, "Only about 250 can go from America as representatives to the Conference, including only five or six from our own Church." Two sets of figures have been mixed there. The 250 is a generous statement of the total number of people going to Oxford in all categories, the actual number being 217, plus the wives of delegates, which will undoubtedly bring the number up over 250, therefore that figure can stand. The other one, however, is quite incorrect as the five or six are the official delegates of the Episcopal Church and at that there are seven, not five or six. In addition there are 19 others

who are representatives, either in the co-opted list, as youth representatives, or in the associate list. In addition to this, which makes the total 26, there will doubtless be a number of men who take their wives, and those who are delegates or co-opted delegates can get their wives in to the meetings, so that my guess is that there will be more than 30 persons of the Episcopal communion in the whole at the Oxford Conference, which is a very different story from five or six.

(Rev.) HENRY SMITH LEIPER,
Executive Secretary,
Universal Christian Council,
New York City.

"Capitalism"

TO THE EDITOR: Your editorial under the heading, The Bishops and the Systems [L. C., May 22d], is good, all but one word; but that is the most important one—"Capitalism." It is true that our bishops and priests and editors do not probe the sores of society. Perhaps it would be better if they said nothing than to offer such puerile remedies as they do. If they are ignorant, let them hold their peace; if they are too cowardly to point out the real trouble, again they would better remain silent.

The first step in the study of economics is to learn a few definitions. The favorite attacks are on "Capitalism" and "competition." As well try to destroy the force of gravity as either of these. What you mean by "Capitalism" is, probably, "monopoly." Capitalism, of itself, cannot injure labor or consumer; but, with the assistance of monopoly, Capitalism may seem to be an evil. A man is often a Capitalist and a monopolist, at the same time. All Capitalists may take advantage of the situation created by monopoly, and rob labor and consumer; but, of itself, Capitalism is a good and necessary thing.

If Churchmen would save the time and expense of attending conferences at Cincinnati, Oxford, and Edinburgh, and buy, for \$1.00, a copy of *Progress and Poverty*, they might learn something definite about the cause of our troubles and how to cure them.

ALEXANDER GREENE.

Chicago.

WHAT we meant by Capitalism was "concentrated capital as a power; a system favoring its concentration" (Funk & Wagnalls); "the concentration or massing of capital in the hands of a few" (Century).
—THE EDITOR.

Never Again!

TO THE EDITOR: You are absolutely right in the position you take in the No Foreign War Crusade.

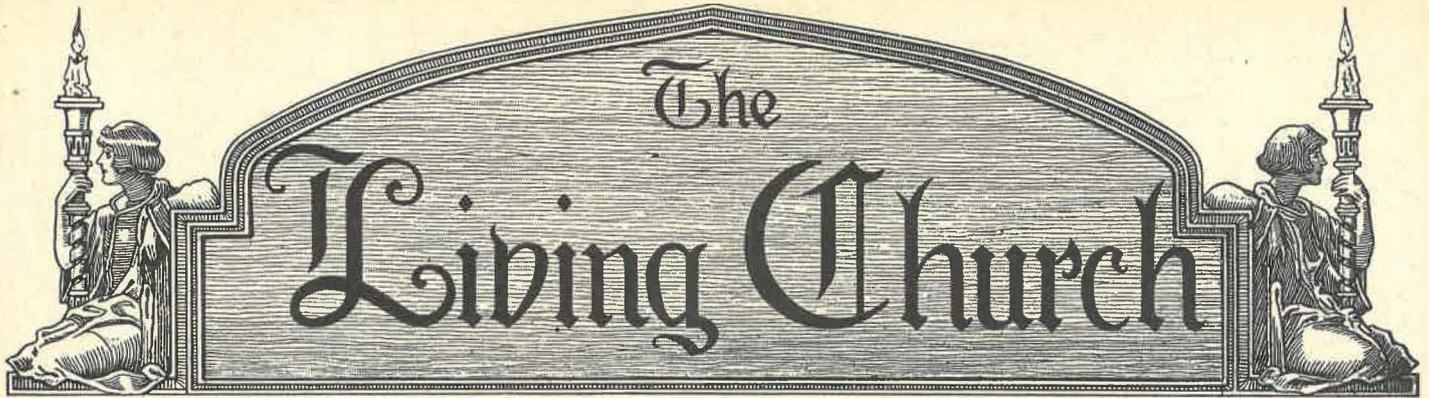
I have just now read your articles, and the writings of others on the subject, particularly that of Fr. Prince [L. C., Apr. 17th]. I have a high regard for Fr. Prince. He is a mighty fine man. And he presented me for ordination. But I cannot see eye to eye with him on this subject. Your reply to his letter in the same issue is to the point.

I feel strongly on the subject of no more foreign wars for us. And I thought I would let you know it.

We should never have entered that World War. And I say, *never again!*

(Rev.) THOMAS L. PARKER.
Waupun, Wis.

FAITH is the substance of things hoped for, the evidence of things not seen.—Heb. 11: 1.



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No. 22

EDITORIALS AND COMMENTS

Lay Administration of the Chalice

A LETTER from the Rev. Robert A. Magill, rector of St. John's Church, Lynchburg, Va., reminds us that the question of revision of Canon 26 to permit lay readers to administer the chalice in Holy Communion will come before General Convention this fall for action on the basis of recommendation supposed to be made by the various provincial synods. He writes:

"With the approach of another General Convention in mind, it is of interest to consider the actions of the provincial synods on the subject of the lay administration of the Chalice in Holy Communion, as General Convention referred this question to the provinces 'for careful study and consideration and report of their findings to the next General Convention.'

"A record of the response of the synods to this request of General Convention is quite illuminating; the action of each synod, if any, is here quoted tersely—the Roman numerals representing the numbers of the provinces:

- "I. 'Against change at this time.'
- "II. 'Referred to bishops to present to their diocesan conventions.'
- "III. 'Referred to the dioceses without synod action.'
- "IV. 'Disapproves proposal.'
- "V. 'No report. Committee continued.'
- "VI. 'No report.'
- "VII. 'Not brought up at synod.'
- "VIII. 'Approves proposal.'

"That line-up is enlightening for it seems legitimate to conclude that the synods for the most part side-stepped the whole issue, and declined to do what General Convention specifically asked them to do. Of the three synods which followed General Convention's direction, two acted unfavorably on the proposal and one acted favorably. The other five apparently felt themselves incompetent to deal with the issue."

The record outlined above is certainly not encouraging to those who feel that the provincial synods should take some active part in the life of the Church. For years the suggestion has been made that the Church utilize her provincial synods to relieve General Convention of some of the pressure to which it is always subjected owing to the fact that it is a large and unwieldy body meeting only once in three years for a period

of from two to three weeks to cope with the entire legislative and administrative program of the Church.

The General Convention of 1934 received two memorials recommending the amendment of Canon 26 in order to permit a lay reader to administer the chalice in Holy Communion. One of these was from the diocese of Southwestern Virginia and the other from the diocese of Michigan. Both of these memorials were referred to the committee on canons together with the recommendation of a special committee of the House of Bishops. This committee, consisting of the Bishops of Michigan, Alabama, and Los Angeles, had recommended an amendment to the canon on lay readers as follows: "At the request of a parish priest, acting with advice of his vestry, the Bishop may license a lay reader to pass the Chalice in the administration of Holy Communion."

The committee on canons felt that this subject presented an admirable opportunity to make use of the provincial synods as deliberative bodies and so to sound out the opinion of the Church in this important matter. The committee accordingly offered the following recommendation, which was adopted by General Convention:

"In the opinion of your committee, this subject should receive much more general consideration before action is taken by the General Convention, and therefore offers the following resolution:

Resolved, That the proposed amendment aforesaid be referred to the synods of the various provinces, with the request that they give this whole subject careful study and consideration and report their findings to the next General Convention."

Accordingly, the provincial synods have had an opportunity to prove their value as forums in which the public opinion of the Church could be registered. Each of the eight provincial synods has had two meetings since the last General Convention and so has had ample opportunity to discuss this subject and formulate its recommendations.

What is the result? Five of the eight synods have dodged the question entirely. We do not know how carefully the other three considered the matter but we suspect it was not given the thorough study and free discussion that was intended by General Convention. At any rate, of these three two have

reported unfavorably and one favorably on the proposal to license lay readers to administer the chalice.

This seems to prove that the provincial synods as constituted at present are incapable of accepting the responsibility for effective leadership in the Church. It has often been said that the provincial synods are little more than glorified debating societies. The way they have handled this matter officially committed to them by General Convention seems clearly to indicate that they are not even good debating societies.

BUT what of the merits of the case itself? Since the provincial synods have so conspicuously failed to perform the task assigned them by General Convention it behooves the members of the Church as a whole, and particularly the bishops and deputies to General Convention, to study this matter and be prepared to give it intelligent consideration at Cincinnati next October.

For our part we believe that it would be most unwise to authorize lay readers to administer the chalice. There is, it is true, no theological or doctrinal reason why the Church should not authorize laymen to perform this function if she wishes to do so, and we realize that the Convocation of Canterbury has given its approval to such licensing of lay readers under certain circumstances.

But the administration of the Blessed Sacrament, as well as the celebration of the Holy Communion, seems to us so distinctly the function of the ordained ministry of the Church that we should greatly deplore any relaxation of the rules whereby it is at present strictly confined to the clergy. The priesthood of the laity is a very real one but it differs from the priesthood of the clergy at exactly this point. To the laity belongs the royal priesthood of Christian discipleship and personal evangelism which is the heritage and responsibility of every Christian man and woman. That is responsibility enough for those who are not definitely set apart by the Church for her sacramental ministry.

Moreover, the giving of authorization to lay readers to assist in the administration of the Blessed Sacrament would not mean the extension of the privilege of the Sacrament to those who cannot now be reached. The priest would still have to be present to celebrate the Holy Communion and to administer the consecrated Body of our Lord. At best it would only speed up the service somewhat by relieving the celebrant of the administration of the chalice as well as the paten.

This same object could be accomplished much more effectively by authorizing the administration of Holy Communion in one kind only, with the further provision that the chalice should not be denied to any layman who requested it. Administration in one kind is entirely in accord with Catholic theology and far more acceptable, it seems to us, than either lay administration of the chalice or the practice of intinction.

If General Convention really wants to settle in the most satisfactory manner the problem of reverently expediting the administration of Holy Communion in large congregations served by one priest it could not do better than to authorize administration in one kind where the bishop gives his approval and where the right of any individual layman to receive in both kinds if he wishes to do so is protected.

Dr. Bishop

IN THE DEATH of the Rev. Dr. Hutchens C. Bishop the Church has lost one of its pioneer Colored priests. Dr. Bishop was the first man of his race to graduate from General Theological Seminary and his record in the ministry

is one of which the seminary and the whole Church may well be proud. For 47 years he served as rector of St. Philip's Church, New York—a parish that he built up from about 200 members to some 3,300 members with a church school of more than 1,200. It was also due to the wise leadership and splendid administration of Dr. Bishop that St. Philip's acquired the property that it now owns on West 134th street where as the largest Colored parish in the Episcopal Church it now continues its service to the Church under the rectorship of his son.

May he rest in peace and light perpetual shine upon him.

Practical Steps Toward Unity

PARIS has a vast foreign population, both permanent and floating. Before the depression there were about 30,000 Americans regularly resident in the city, besides the annual tourist population. For 50 years the Cathedral Church of the Holy Trinity has been the Church home of thousands in residence and the place of worship of many more who have retained their religion while enjoying the mundane pleasures that go with "seeing Paris."

Across the Champs Elysees from Holy Trinity, at Rue Daru, there is the Russian Orthodox Cathedral of St. Alexander Nevsky, built as the Imperial Russian chapel 75 years ago. A Russian priest from St. Alexander Nevsky took part in the ceremony of consecration of Holy Trinity. Thus was begun a long period of friendly relations between the two cathedrals, two homes for those away from home.

On Sunday, May 9th, another tie was made to bind the Russian Orthodox and the American Church communities together when, at the invitation of the Very Rev. F. W. Beekman, Dean of the Cathedral of the Holy Trinity, the Russian Archbishop Eulogius, Metropolitan Head of the Russian Churches in Western Europe, celebrated Orthodox Vespers in our cathedral. Accompanied by archpriests from St. Alexander Nevsky and from the Russian Theological Seminary, including the Rev. Sergius Bulgakov, also by the student choir of the seminary and, most happily, by a large number of Orthodox faithful, the Metropolitan could properly exclaim in his words after the Gospel reading that "this is a true ecumenical occasion." Orthodox and Anglicans united in worship and adoration of our Lord. The sermon was preached by the Rev. William H. Dunphy, who has spent the year in research study at the Orthodox Seminary in Paris. Dr. Dunphy said that the Orthodox and Anglicans could not only give and receive much from each other, but, as the service had shown, could share with each other in common adoration.

Holy Trinity is an important center for the ecumenic life of our Church, not only because of its peculiar situation in Paris, but because of the lead it has taken in practical work in this field. Ecumenism is not merely an attitude but an activity, as has been shown by the Dean, the vestry, and many in the parish. J. R. Carter, Clair G. Irish, Dr. D. A. Lowrie, Paul B. Anderson, share not only in the life of the American Cathedral but in many ways collaborate with the Russians in strengthening the life of the Orthodox Church. The Junior Guild for years supported a number of Russian refugee children in school, and on May 20th of this year the cathedral auxiliary gave a Pushkin centenary evening for the benefit of the summer camps for needy refugee children conducted by the Russian Student Christian Movement in Paris. Russian and American women are working together in this undertaking. The ecumenic work of Holy Trinity and of St. Alexander Nevsky is not limited to exchange

of visits but consists in sharing in mutual tasks for the welfare of the faithful of both Churches.

In the great cause of Christian unity such acts of mutual work and worship are quite as important as the more spectacular world conferences. In Paris Russian and American Churchmen are learning to know and to love each other better through the practical method of participating with one another in the exercise of the Catholic life. It is a hopeful and encouraging sign.

Events in Germany

EVENTS moved rapidly last week in the struggle between Church and State in Germany. Most important developments in the attempt of the Nazi government to bring both Roman Catholics and Protestants into line with the ideas of the totalitarian State were the following:

(1) A Roman Catholic priest, Fr. Bruno Schubert, arrested for printing and distributing the recent papal encyclical dealing with Nazi violations of the Concordat, was reported to have "committed suicide" in prison.

(2) It was reported that 18 Roman Catholic printing plants were closed in reprisal for the printing of the text of the encyclical.

(3) Sentences of members of religious orders on charges of immorality continued, 18 convictions being reported during the week.

(4) Passports of 14 leaders of the Protestant Confessional Front, delegates to the World Conference on Life and Work at Oxford in July, were canceled by the government.

(5) The official delegation to the Oxford Conference, appointed by Hanns Kerrl, head of the Reich Department of Church Affairs, canceled its acceptance.

(6) Protestant pastors announced from their pulpits that ten clergymen and one woman Church leader are now under arrest by the Nazi secret police, that 15 pastors have been expelled from their parishes, and 14 others forbidden to preach.

The alleged suicide of the priest arrested for printing and distributing the Palm Sunday encyclical recalls the similar "suicide" some weeks ago of a Protestant minister accused of like activities in connection with the manifesto issued by the leaders of the Confessional Front. One can easily understand the uneasiness and skepticism of Church people who question the sudden suicidal mania that seems to seize so many otherwise sane Christian leaders after their arrest by the dreaded Nazi secret police.

The seizure of the Roman Catholic presses that printed copies of the Pope's encyclical is in line with the total abrogation of the freedom of the press which is the first necessity of any dictatorship and which has been so marked a characteristic of Nazi Germany.

We have, of course, no way of knowing whether or not the charges of immorality made against so many members of Roman Catholic religious orders in Germany are justified. It is, however, inconceivable that German monasteries should be characterized by such widespread licentiousness and it is certainly a notable coincidence that the government has managed to uncover this alleged condition just at the time when it seems determined to destroy the last vestige of liberty on the part of the Church in Germany. It certainly looks as if Mr. Hitler is determined to profit by the example set by King Henry VIII.

The cancellation of the passports of Confessional Front delegates to the Oxford Conference and the simultaneous cancellation of the acceptance of the official delegation to that

conference means that German Protestantism will not be represented at that great gathering next July. Inasmuch as the subject of the Oxford Conference is Church and State it may be assumed that this double-barrelled action is tantamount to an official German answer to the question to be considered by the conference—the answer that the Church is entirely subordinate to the State and that therefore no further discussion of the subject on the part of Germans is in order.

In the light of these developments, can anyone doubt that there is actual persecution of Christians in the Third Reich? How long will the German people, descendants of men and women who were willing to die for their Faith in previous generations, continue to endure this persecution?

Cardinal Mundelein Speaks Out

CARDINAL MUNDELEIN is the latest American to incur the wrath of the Nazi government and press by speaking out in protest against the German anti-religious propaganda and Hitler's treatment of German Roman Catholics. We are glad to note that Bishop Stewart and Protestant leaders in Chicago promptly came to the support of the Cardinal in his vigorous protest.

Cardinal Mundelein's point was that the reason behind the Nazi attacks on Catholicism is the hold of the Church on two million children being educated in Roman Catholic schools. "The fight," he said, "is to take the children away from us. If we show no interest in this matter now, if we shrug our shoulders and mutter 'Well, maybe there is some truth in it,' or 'It is not our fight'; if we don't back up the Holy Father when we have a chance, then, when our turn comes we, too, will be fighting alone."

It is true that the Cardinal angered the German press and government more when he described Hitler as "an Austrian paper-hanger, and a poor one at that," than when he spoke in more dignified language. Having had some experience with poor paper-hangers we are personally inclined to favor a change of occupation on the part of such individuals, but it does not follow that the paper-hanging industry should be purged at the expense of the servitude of a great nation.

The German government has consistently and systematically violated virtually every right of life, liberty, and the pursuit of happiness to which our own country is dedicated, and has specifically violated its solemn concordat with the Roman Catholic Church whereby it agreed to protect the religious liberty of Roman Catholic citizens of Germany. It has equally violated and suppressed the religious freedom of German Protestants. Moreover, the German press, which is under official government control, regularly and consistently insults the United States of America without check or hindrance by Hitler or his minister of propaganda.

The German government hasn't a leg to stand on when it protests to our State Department against the strictures of Cardinal Mundelein.

The Tennessee Election

THE DIOCESE of Tennessee is one of the brightest spots in the American Church. Under the vigorous and able leadership of Bishop Maxon, the diocese is making real progress in the diverse fields of its ministry—among the city-folk of Memphis, Nashville, and Chattanooga, among the citizens of smaller centers, among the mountaineers of east Tennessee, among the thousands of workers on government projects in the Tennessee valley, and among the Negroes of

city and country. With such extensive and varied work to supervise one can readily appreciate the need of the Bishop of Tennessee for episcopal assistance. In the election of the Rev. Dr. Oliver J. Hart the diocese has chosen a man who, if he accepts, will be not only a great asset to the Church in Tennessee but a welcome addition to the House of Bishops. THE LIVING CHURCH congratulates both Dr. Hart and the diocese of Tennessee on the election and ventures to express the earnest hope that he will accept it.

Two Christian Rulers

THE STATEMENT by General Chiang Kai-shek, published in this issue, is one of the most remarkable documents in modern history. As one of our leading missionaries in China, the Rev. Edmund L. Souder, says: "I have never seen any statement by the head of any of the Christian nations of the West that could compare with this, not simply in expression of theistic belief, but in explicit recognition of discipleship of the Crucified Lord and of the place of the Cross in the Christian life." It is a fact of tremendous importance that the great leader of China's four hundred millions is not ashamed to confess Christ openly before all men—not only in such a statement as this but in his own personal life.

We have lately witnessed the hallowing of a great Christian King and Emperor whose sovereignty extends over nearly one quarter of the human race, including many millions in the Orient. Now in the East we see another great Christian ruler guiding the destiny of other millions of Orientals. In this unsettled world with the future so fraught with danger to Christianity and to civilization itself it is at least an encouraging sign that these leaders of the two largest empires of the world—George VI of the British Commonwealth of Nations, and Chiang Kai-shek of the Chinese Republic—are willing to confess Christ openly and permit themselves to be guided by His supreme leadership.

Who Are the Catholic Bishops of Britain?

THE UNIVERSE, a Roman Catholic magazine published in England, complains that the British Home Office has refused to submit to King George an address in which the Roman Catholic Archbishops and Bishops in Great Britain reaffirm the loyalty of British Roman Catholics to the Crown. Sir John Simon, the Home Minister, has declared that, like his predecessors, he would be "unable to submit to the King an address in which these archbishops and bishops were referred to as the Catholic archbishops and bishops and in the signatures to which use was made of territorial designations which cannot be recognized in official communications."

It seems to us that the Home Minister was entirely within his rights in refusing to present this address. Anglican Churchmen do not refuse the rights of Roman Catholics to full religious liberty but they do object to recognition of the members of their hierarchy as "the Catholic Archbishops and Bishops" of England. Catholic Archbishops and Bishops they are, but no more so than those of the Church of England; indeed, if anyone is to be described as the Catholic Archbishops and Bishops of Britain it is the members of the Anglican and not of the Roman hierarchy.

It is interesting to note in this connection that it has always been the Anglican Church and never the Roman Catholic that has been responsible for the coronation of British Kings. It is true that the Pope blessed William the Con-

queror when he undertook to invade Anglo-Saxon England, but it was the Archbishop of Canterbury then as now who crowned the King—and that not as a papal delegate but as head of *Ecclesia Anglicana*.

It is unfortunate that even so prominent a periodical as *Time* has fallen into the error of thinking that the monuments of the English Church were of foreign origin. In its issue of May 24th *Time* says:

"Of all the diplomats accredited to the coronation, only the delegate of the Church that built and consecrated Westminster Abbey set no foot inside the door. In his purple papal robes, Apostolic Delegate Most Reverend Giuseppe Pizzardo sat in a special grandstand opposite the Abbey entrance."

Westminster Abbey, like the other great cathedrals and abbey churches of England, was built by Englishmen with English money and English labor. We challenge *Time* or anyone else to prove that a single penny from Rome was applied to the building of Westminster Abbey.

Through the Editor's Window

DURING the past year America has become familiar with the phenomenon of the sitdown strike. Scarcely a day passes that the daily papers do not tell of the beginning, the progress, or the end of one of these disturbances in some factory or shop. But whoever heard of a sitdown strike in a cathedral?

DR. DON D. LESCOHIER, professor of economics in the University of Wisconsin, tells about a cathedral sitdown strike in the current issue of the *World Today*. The issue, as in the case of many another strike, was better wages and better working conditions. An additional cause of grievance was the threatened importation of foreign workers to take their jobs. The strike was successful, the workers gaining all of their objectives.

A MODERN incident? Not at all. The strike in question was the first sitdown strike in history and occurred during the construction of the Rouen Cathedral seven years before Columbus discovered America. Dr. Lescohier writes:

"In 1845 construction workers who belonged to a companionship (not to be confused with the guilds) went on strike for better wages and working conditions. They discovered that the corporation intended to import workers in case they left the job. Part of them thereupon sat on the scaffolding, others inside the finished section of the building, and the remainder formed picket lines. When plans were made for their forcible ejection they declared that they would destroy the frail, half-completed Gothic structure if the army was sent to eject them. The strike was won, and other cathedral builders followed their example in subsequent strikes between 1485 and 1507."

DAY OF REMEMBRANCE

THAT those who died shall not have died in vain"—
*A high resolve—the pledge we gave our dead,
 Who perished that war might not come again
 To flood the world with rivers running red
 With blood to feed the appetite of greed.
 Today we stand beside their graves and make
 Anew our solemn vow, with hearts that bleed;
 And God attests the holy oath we take:*

*No more shall Mars and Moloch rule the world,
 And grind our sons between their cruel jaws.
 War's banners nevermore shall be unfurled,
 Nor children torn by greedy fangs and claws;
 Else those who died have died, indeed, in vain,
 And we would wear again the mark of Cain.*

E. GUY TALBOTT.

The English Parson and His Income

By the Rev. William G. Peck, S.T.D.

THE CHURCH OF ENGLAND is a much-admired and also a much-criticized institution. The criticism is not seldom fierce; and I may say for the information of those who cast their objurgations upon it from without, that their words are light compared with some that are uttered from within. Much of the more drastic comment is concerned with Anglican administration and finance, and I was recently surprised to discover that an American newspaper had become interested in this subject. I propose therefore to offer to American Church people some considerations upon a situation which is very complex and difficult for the outside observer, however sympathetic, to appreciate. I cannot within the limits of an article expound the whole problem; but I may perhaps be able to indicate some of its salient features.

Possibly few American priests understand the questions which necessarily arise in the mind of an English priest when the offer of a "living" reaches him. In so far as he must think of material conditions, he has to ask, not only the amount of the stipend, but how it is derived. The amount may be anything from about £200 to more than £1,000 per annum, and the figure will bear no necessary relation to the size or importance of the parish. In some dioceses, an attempt has been made to secure a minimum—perhaps of £400 per annum; but there are still wide and absurd discrepancies due to the fact that the stipend is so often the property of that particular "living," the product of endowments left long ago to that particular church. But the stipend may be derived from one or several of a great variety of sources: investments of the original endowment; payment from the Ecclesiastical Commission or from Queen Anne's Bounty from funds entrusted to these bodies for this specific purpose; from tithe; or from several other quarters. It may be that part of the stipend is paid quarterly, part half-yearly, and part annually.

For the reasons appearing above, it must be obvious that the clergy as a whole, and specially the increasing proportion of those who possess no private incomes of their own, would welcome considerable changes in the financial administration of the Church as it affects their own position. But there is a growing restlessness among them, not only with reference to the anomalies and clumsiness of the methods of payment, but concerning the moral validity of some of the sources of their stipends. Within the past few months I have addressed hundreds of Anglican clergy upon the Church's relation to social issues, and in many instances one of the first questions they have raised in the subsequent discussion has been that of the moral rectitude of the Church in paying its clergy from funds of questionable origin. It is regarded as scandalous that we priests should take money which comes from mining royalties, while the miners are insufficiently paid. And one hears some searching questions about certain properties owned by the Ecclesiastical Commission. I do not say that the Commission has no answer to give upon this latter point, but many of the clergy are uneasy upon the subject.

It may cause some surprise, therefore, when I go on to say that the moral judgment of the clergy with regard to tithes is not nearly so disturbed. For I know that to the outsider, the tithe seems to be a gross injustice and a complete abomination. That a nonconformist or possibly an agnostic should be legally compelled to make payments for the upkeep of the Church of England seems irrational and absurd: a thing

that should be abolished at once. But the matter is really not so simple as all that.

How did the tithe payment come into existence? The answer will take us to the beginnings of English Christianity. The principle was obviously taken into Christianity from the Jewish model, and before long the obligation came to have the force of custom. Later on, it was sanctioned by ecclesiastical law; and it finally obtained embodiment in the jurisprudence of England and other countries. Tithes were paid on the continent, before St. Augustine landed in Kent, in 597 A.D., and the missionaries recommended the custom to their converts. In 785 A.D., it was enjoined by ecclesiastical legislation, and in 970 A.D., in the laws of King Edgar, it was recognized by civil authority.

The parochial system, by which the whole of England was covered by the ministrations of the Church, was practically completed by the year 1200 A.D., and by that time there had arisen a legal presumption that if there were no proof to the contrary, the tithes of all tithable produce in the parish belonged to the rector. And it must be understood that this tithe-payment was in kind—actual corn and vegetables and farm stock. It was in 1836 that the Tithe Commutation Act provided for the commutation of tithes in England and Wales into a money-payment or rent-charge. The value of the tithes thus commuted was, at par, £4,053,985. Of this sum, £962,289 was payable, not to the Church at all, but to lay improPRIATORS; and £3,091,695 went to ecclesiastical owners. If this latter amount, the Ecclesiastical Commission received £678,987, and £2,412,708 went to parochial incumbents.

THESE are large amounts; but the Church of England is a big thing with enormous responsibilities; and money-payment instead of payment in kind did not alter the fact that large numbers of the clergy were wretchedly paid, and often had to keep up large and expensive rectories and vicarages out of their insufficient stipends. But clearly, the legislation of 1836 did not touch the issue of the morality of the tithe itself. What can be said for it?

It must be remembered that the Church of England has grown up with the history of England. It was here before any nonconformity, in days when it could be assumed that the English people and the English Church were one body. The chief wealth of the nation was then derived from the land, and it seemed no injustice that the land should provide for the Church. The great landowners were admittedly members of the Church; and the tithe was an attempt to find resources for the Church from those of the Church's fellowship most able to provide them. Undoubtedly the changes of a thousand years and more have made the system obsolete. It must be understood that the tithe-payment operates chiefly in the rural areas, and with growing urbanization has come to assume relatively less importance in the life of the Church as a whole; nevertheless, it is a severe problem for the Church, for how is her commitment to minister in every small, sparsely inhabited parish of the entire land to be met, how are the country clergy to be paid, if she suddenly refuses to accept any money from this source?

But, on the other hand, the system has become increasingly unpopular in certain areas, and there have been regrettable scenes when, in some instances, farmers have submitted to the

forced sale of stock to provide the amount due from them. These events have taken place since the collection of the rent was undertaken by Queen Anne's Bounty, and the old personal relation between the farmers and the clergy was in this respect destroyed. It should be pointed out that the objectors are by no means invariably out of sympathy with the Church. They are not all nonconformists or mere worldlings. A good churchwarden may be a farmer. He may live in a district where a number of successful business people from London have rented houses. Some of these perhaps come to church and put a trifle in the collection bag; but his farm is taxed for the upkeep of the church in a measure out of all proportion to their gifts. Or he may well consider that rich parishes in prosperous cities ought to provide a central fund for the maintenance of poor parishes, without this undue burden falling upon him and his like.

Yet, even so, in many instances his position is not so bad as it is represented to be. For it is frequently the case that where a farmer rents his land, allowance for his tithe-payment is made in the amount of the rent, so that if he were to be delivered from the tithe his rent would be increased. But nobody pretends that the system ought to endure. In 1891 a Royal Commission was set up, to consider the redemption of tithe rent charges. The Commission favored the compulsory redemption of tithes up to the value of 40 shillings; the abolition of the existing *minimum* of 25 years' purchase; and the principle of allowing parties to make their own bargains, subject to the approval of the Board of Agriculture.

And now, quite recently, tithe-redemption has become part of English law. The Church is to receive a large amount, it is true, in return for some surrender of her legal right to collect tithe rents. This is held by some to be the capitalization of an injustice; but the Church will reply that the tithe was given to her by England in other days: that England is a corporation enduring through the centuries, and that the England of the moment cannot ruthlessly discard responsibility for the past, at the expense of thousands of poor clergy.

For the fact is that the redemption of tithe will mean that thousands of country livings will be poorer. It is so ridiculous to assert that the Church is piling up riches at the nation's expense. The Archbishop of York would be the last person in England to condone a glaring social injustice, but it was he who in the House of Lords recently uttered a solemn protest against the terms of the redemption of the tithe. The Church is giving up a very large sum of money, and the sufferers will be the country clergy of the future.

The English Church is attempting slowly but surely to extricate herself from the anomalies and injustices which have accumulated through vast historic changes. There is a growing social conscience in her clergy and people. There is a keen desire upon their part that she shall set her house in order, in preparation for her mission to England and the world.

But for this purpose, one great Anglican reform is necessary. The people of the Church of England must learn to *give*. At present they are the world's worst givers. They have not been educated in the spirit of the precept concerning alms. They have lived too largely on the benefactions of their ancestors. It is not that they are more niggardly than other Christians—they simply have not seen the need to subscribe to the point of sacrifice. The time will shortly come when they will be asked for this; and they will not refuse.

AH FRIENDS, we live not only for ourselves. Those whom we shall never see, will look to us as models, as counsellors.

—"Prue and I."



CHURCH MUSIC

Rev. John W. Norris, Editor



A MEMORIAL asking for a revision of the Church Hymnal will be presented to General Convention next October by the deputies from the diocese of Newark. A resolution calling for such action was adopted by the annual convention of that diocese in its meeting at Newark on May 11th. The resolution was passed without a dissenting vote. A second resolution inviting the Bishop to appoint a diocesan committee on Church music also was unanimously adopted by the convention.

The Rev. William L. Griffin, Jr., chairman of the committee on Hymnal revision, paid high tribute to the Hymnal Commission that had prepared the present book. He declared that it has been a body of forward-looking men, who had given us a Hymnal that had been instrumental in preparing the Church for something better. The time for the better Hymnal has now come, he added. The need for revision is evidenced by the fact that at least 200 of the present hymns in the Hymnal are not used. The average number of hymns employed by each parish is 135. There exists a need for more virile children's hymns; for the removal of hymns that are out of date, if not theologically unsound; for tunes in a lower register that will permit congregational singing; and for a new and better classification of the hymns than the present book employs. He contended that the present Hymnal seems to have been prepared for the parishes having well-equipped choirs, while a new book should be prepared with the small churches and parishes in mind. To this end the deputies were asked to urge upon General Convention the necessity of appointing a Commission that would be representative of the whole Church and would seek to learn the mind of all.

This latter request seems to us to be a large order. It will never be possible to publish a book that will be truly representative and usable at the same time. We do agree, however, that if a new book is to be prepared, the preponderance of selections should be made with the small parish in mind. Parishes with large and well-trained choirs are usually equipped to furnish the singers with supplementary books which may be needed.

Nor would we agree that, because the average parish employs 135 hymns in a year, some 200 of the present hymns and tunes should be dropped. Such a condition seems to us to indicate that the clergy fail to study their Hymnal or that they are paying scant attention to the selection of hymns. A knowledge of the Hymnal will lead to the use of many more hymns than are now employed. Let me mention Hymn No. 525, *St. Patrick's Breastplate*, as an example. It seems highly probable that the number of parishes using this great hymn is small. On the other hand, where it is known, any suggestion that it be dropped would be bitterly opposed. This hymn has a tune which might seem at first glance to be designed for a choir presentation, yet there are a number of parishes where it is frequently used as a congregational hymn and the congregation sings it.

The action of the diocese of Newark in creating a committee on Church music is a forward step. Coming as it does upon the action of the convention of the diocese of Pennsylvania in commending the work being done to better the music of the Church, it indicates a growing interest in this important feature of our public worship.

No More Parades

By Edna Ferber

THEY WON'T make me a daughter of the regiment after reading this; and I'll probably never be known as the little *cantonniere*. For I saw the Army Day parade marching down New York's Fifth avenue, and now I'm going to try to do my infinitesimal bit toward making it impossible to have another such exhibition in peace time.

The papers all spoke well of it, and I must admit it was a dazzling sight. All those beautiful uniforms and nice flat stomachs and broad shoulders (except some of the majors and colonels and so on—pardon my pointing); all those shining buttons and glittering helmets and gold braid and brilliant boots and mammoth searchlights and nice clean guns and fluttering flags and waving pennants. But in spite of all this, I missed a few items that ought, I should think, to be part of any 1937 Army Day parade.

Still, during the first hour or two it looked quite complete and mighty pretty. From 90th street to 63d, and from Lexington avenue to Fifth, there were uniforms and uniforms; olive drab and blue and white. They were worn by boys of 12 and men of 50; by girls of 16 and women of 40. If they hadn't all been speaking English, you might have thought you were in Mussolini's Italy or in Hitler's Germany.

Some of the 12-year-olds belonged to the junior naval reserve corps. Some of the faces hadn't lost their baby curves. Their hands were purplish with the April cold and their teeth chattered. They stood in very military attitudes, though, pretending not to mind and taking rather desperate bites of almond chocolate bar as they waited their turn to fall in line.

It was almost impossible to walk a block down Fifth avenue. The voices of the police made a monotonous chant. "Make a lane, will yuh! Don't block this passage. Get back!" So I found refuge in the hospitable vantage point of Mr. Alexander Thomas' taxi.

Mr. Alexander Thomas' taxi was backed up in 82d street at the curb, its rear fender facing Fifth avenue. Perched precariously on the rear fender, and hanging on with one hand, one could see the parade to fine advantage. We were five huddled there—a young naval reserve lad of about 20; a boy of 13 or thereabouts; a sharp-nosed man, fortyish, who had a little stock of small American flags and emblems that he was peddling; Mr. Alexander Thomas; myself.

Mr. Thomas was the Negro driver of the cab and our gracious host. His chocolate-colored face was turning a delicate mauve from the cold. He grew very excited as the Colored regiments clipped smartly by. "Ah was in the wah!" he announced. "Ah was in the wah!" The sleeves of his coat were ragged. He looked very unmilitary indeed.

The flag vendor was skeptical. "Yeh, you was in a regiment! What kind of a uniform did you wear? Tell me that? What kind of a uniform did you wear if you was in the army?" He wasn't very polite, considering that Mr. Thomas was his host. Mr. Alexander Thomas would make plaintive reply to these goadings. "Listen. Do yosef a favor, will you? Go on away out of here and sell them flags, will you?"

The 71st made a brilliant showing. Their uniforms were a rich blue, they were stiff with gold braid and epaulettes. My little group was well up on military local information. "That's the swell regiment, the 71st. They're rich guys. Lookit their uniforms."

Down the avenue they swept. There were vast camions,

olive drab, on which were mounted anti-aircraft batteries; huge searchlights, too, that would pierce the heavens; on other trucks were strange new things that resembled no war equipment I had ever seen. Sound locaters, they said these were. Soldiers mounted. Soldiers afoot. Soldiers in gun carriages and trucks, their white-gloved hands exquisitely and yet majestically crossed on their breasts, eyes forward, their stern young faces immobile. They might have been graven figures, they might have been posed for any one of a thousand war memorials to be seen as one motors through America, through France, through England.

The sidewalks were jammed with thousands of children who were watching this fine parade go by. Boys and girls from 4 to 16 who knew nothing of the meaning of war. Men and women by the thousands who knew it well. It was a curiously silent crowd. There was something almost ghostly about it.

"Would you like to be a soldier?" I asked the red-cheeked lad perched on the fender.

"Would I! Boy!"

The naval reserve chap spoke up, cynically. "Yeh, join the army. That's the way to cure 'em."

I'll bet if they dressed all soldiers in overalls there soon would be no more wars.

BANDS playing, flags flying, horses cavorting, helmets shining; stern male faces, gold braid, brisk feet tapping the pavement. Oh, it was a fine sight to see, and to thousands of boys and girls lining the street it was their first glimpse of this glorious thing called war. It was magnificent, it was awe inspiring; it was almost a complete panoply of war on parade.

But not quite. Not quite complete. Somewhere, tucked cozily into that Army Day parade, they should have had a regiment of, say, just a few thousands of men in wheel chairs and baskets and on crutches; the legless, the armless, the gassed, the men with their faces shot away. That's war, and it would have been effective to see—not pretty, but awfully effective.

Then, there might have been a few thousands of women whose sons and husbands had died in the war. Women in neat black—as neat as they could afford now. And then, a good big regiment of the jobless who have been down and out since the war. And, following the chic 71st, a regiment of mud-spattered, weary, lice-infested men with the muck of the fields on their clumping boots.

Why should they allow an Army Day parade in time of peace! War is a social disease like tuberculosis, like syphilis, like the plague. War is not shining uniforms and gold braid and white-gloved hands crossed on natty olive drab breasts. War is a stinking and barbaric thing. Because of the madness of a part of the continent of Europe, we, a peaceful nation, must maintain a vast and complicated war machine, a modern relic of a dying civilization overseas. But why should the streets of any civilized city make a display of this lurking horror? And who would dream of dressing up the fighters against tuberculosis, insanity, syphilis, and typhoid to make them charming, and then march them smartly down Fifth avenue on an April Saturday! The day is past when war was considered glorious. Let them have St. Patrick's Day parades and Fourth of July and Thanksgiving Day. But as for this glittering Army Day! Thumbs down. No more parades.

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Wide World Photo.

KIDNAPPER, KIDNAPPED, AND WIVES

Here are pictured the main characters in China's recent crisis: Marshall Chang Hsueh-liang, his wife, Mrs. Chiang Kai-shek, and her husband, Generalissimo Chiang Kai-shek.

Chiang Kai-shek

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

*"In front the sun climbs slow, how slowly,
But Westward look, the land is bright."*

PERHAPS Spengler was right. At the very moment when there might seem to be a decline in Western civilization, a new culture rises in the Orient. After all Hitler, Stalin, Mussolini, Ataturk, great dictators all, do not wield such individual and personal power over so large a number of persons as does Generalissimo Chiang Kai-shek. In three years he has done more to unify China than has been done in three thousand years. He is not only a strong, enlightened, wise, efficient leader of men, but he is also today the national hero wielding an amazing influence over a quarter of the human race, and holding the key to the future of the Orient, and thus perhaps to the destiny of the world.

It is very moving and very significant

to realize that this man in whom the hopes of a great people of the world are embodied was on his knees this very morning from 5 to 6 in prayers to God through Jesus Christ our Lord, and that this very morning he, with his wife, kept the quiet hour of Bible reading and prayer.

The article by the Generalissimo on What the Sufferings of Jesus Mean to Me is a simple, straightforward expression of Christian discipleship, and it comes from one of our great contemporary leaders. Here is a decisive answer to the mournful, despairing wails of those who think that Christianity is played out. All over China today there is a new spirit, and that spirit is not the spirit of Communism, but the spirit of vital Christianity flowing through China's leadership and conspicuously through the Generalissimo and Madame Chiang Kai-shek.

What the Sufferings of Jesus Mean to Me

An address delivered at Nanking, China, March 26, 1937

By Chiang Kai-shek

Generalissimo of the Chinese Armies

A MAN CANNOT live without religious faith. A revolutionary must have faith in his revolutionary principle, akin to religion, else he can accomplish nothing either great or small. Many persons on meeting trouble fall back and fail because they lack the self-confidence that is based on religious faith.

I have been a follower of Jesus for nearly ten years and make a daily practice of reading the Scriptures for the cultivation of the religious life. The crisis in Sian last winter arose suddenly. Imprisoned in solitude for a week by the rebelling regiment, I read the Bible aloud to my jailers, and found it much more meaningful and delightful than ever before. The greatness of Jesus' overwhelming love encouraged me so that in my conflict with evil I was finally victorious over the demon of hatred. I regained a right spirit; the prayers of many fellow-Christians strengthened me mightily. For this I thanked them on the 27th [General Chiang was released on December 25th] and in the presence of my companions gave glory to Jesus. Of His sacred character I cannot tell one part in ten thousand, but today being the anniversary of His death I sincerely relate to my fellow-believers what I have received.

Are not the seven sayings on the Cross the last will and testament of Jesus? The first saying is a prayer on behalf of His cruel murderers: "Father, forgive them, for they know not what they do."

I have thought much about the overwhelming love of Jesus. Let the facts in the Sian rebellion serve as illustration. Before I went the second time to Shensi, I had already learned of disaffection among the troops, and many strange rumors reached me saying that plots and revolts of unusual proportions were about to occur. Those around me tried to dissuade me from action and I would fain have followed their advice, but having committed myself to the task of reuniting the nation as my duty, and having the responsibility of personal leadership, I dared not hesitate; this body of mine being consecrated to the People's Party government, still less could I consider personal dangers or security.

Then in my religious faith I remembered how Jesus, going up to Jerusalem for the last time, knowing well that dangers lurked on all sides, majestically rode the colt straight into the city, without thought of escape. How great and strong, how courageous in His sense of right! Who was I to shrink back, with an example like that? Then too, my beloved battalions were like my beloved children: so without further calculation, I lightened equipment, reduced my following, and boldly went into Shensi. Revolt broke out. I had walked into danger. The crisis was upon us and men were terror-struck; but thanks to the earnest prayers of my fellow-believers—I say this fully conscious of my defects—my conscience became clearer, my love became deeper.

After my capture, some wanted to bind me with demands, others to win me over by flattery, others to frighten me with weapons, others to terrify me with threats of a "people's tribunal." Dangers beyond description surrounded me. But I firmly trusted Jesus Christ while in such a situation, thought of His being under temptation from the devil forty days in the wilderness, of His prayer in solitude in Gethsemane, and

of His unjust trial, as an example for myself. Moreover I remembered how my chieftain [Dr. Sun Yat-sen] when kidnapped in London was released through prayer. It all came back to me like a series of pictures, and greatly uplifted my spirits. So I vigorously resisted the rebels and prepared in the spirit of the Cross to be delivered to what they called a "people's tribunal," to make the final sacrifice, seeking not to falter in my life ideals. Then I felt the peace of God bringing me joy and comfort.

After the mutiny was quelled the rebels, realizing their stupid and destructive tactics, and finding that their acts had brought disgrace to their nation, were filled with shame. Then I remembered Jesus' command to forgive until seventy times seven. I gave them a chance to turn over a new leaf but, recognizing how incomplete was my faith, and how little therefore I was able to influence them spiritually, my heart was cast down. Yet I remember that ever since I have been leader I have always impressed two ideas upon my followers—first, that if in the slightest way I seek my own selfish advantage and not that of my country and people, then anyone is at liberty to regard me as a traitor and kill me; and second, that if any words or acts of mine are insincere, false, vain, or not planned to help the revolution and its principles, then any subordinate may look on me as an enemy and at any time kill me. I mean these two statements most sincerely; they are the product of my religious faith. They are in line with Jesus' spirit of universal love, and with my chieftain's—Sun Yat-sen's—teachings of magnanimous forgiveness. Though Jesus all His life was never freed from trouble, His magnificent patience and loving mercy to all never once failed from beginning to end. This is the greatest lesson of my life.

MY CHIEFTAIN was a follower of Jesus Christ, and out of what he got from Jesus came his plans for freeing weak peoples, for bringing happiness to the poor and oppressed. His splendid spirit remains with us, as the radiance of sun and moon. I am one who has given his life to the people's revolution in China, and although at the time I did not see the religious relevance of my chief's faith, yet my devotion was not different from religion, and was indeed a religious faith. This is why I from beginning to end could become a follower in my chieftain's program for saving his nation and people.

Now I have become a follower of Jesus in His plan for saving the world. So I have come to see yet more that what the revolutionists stand for is belief in human personality, and that whoever on meeting trouble or opposition is unwilling to preserve his life at the expense of injuring personality, is a product of faith. Our lives may be sacrificed, our bodies bound in chains, but faith and spirit can never be crushed; this conviction also is because of a self-confidence born of faith.

In observing Good Friday, the day of Jesus' suffering, I am the more moved to speak of the importance of religious faith as a factor in human life and in the revolution. Because of this, I have spoken as I have in regard to my own individual faith and these recent experiences, not in a boasting way, but as a testimony to the truth.

From the Christian Century

A New School of Sociology

By the Rev. Gordon C. Graham

Rector, Church of St. Mary Magdalene, Toronto, Ont.

THE TORONTO CHAPTER of the Canadian Church Union held a school of sociology during last Lent that was distinctly a new departure, and met with a success which would warrant the idea's being passed on to others for whatever they may think it to be worth.

But first, a word about the Canadian Church Union. It is the Anglo-Catholic society in Canada, affiliated with the Church Unions in England and elsewhere. It has two distinctive features—the first being that it is largely a lay society in the matter of officials and program, and second, that it is an affiliation of local branches rather than a centralized organization, spreading out more and more thinly toward the Pacific ocean. There is, of course, a central executive, which is elected by the various chapters, and which administers the common affairs of the society. Each chapter, having its peculiar problems, is left free to solve them in its own way, but with the aid of the central authorities. Consequently, the school held by the Toronto chapter was concerned only with Toronto, and other chapters may, or may not, hold similar affairs.

The Toronto school was planned without the handicap of a fixed tradition. The principle that was followed was somewhat pragmatic. It was realized what *not* to do, and so a minimum plan and organization were set up with the idea that after getting it started it should be allowed to develop freely and how it would turn out would remain to be seen. It was the first venture of its kind held in Canada, and whatever momentum it would derive from being new would largely be offset by the fact of its being strange. It was felt that, even if it should fail, to have attempted it on the lines which were laid down would make it almost as important as if it had succeeded. But it *did* succeed.

The general objective of the school was naturally part of the work of the Canadian Church Union, in brief, the advancement of the Kingdom. Its main drive was directed at Church people to arouse and stimulate them into realizing the social implications of their religion. But the purpose went further, because it was felt there existed many people, both Christian and non-Christian, whose sociology was ripe for having its religious implications brought into the light. For this reason it was simply called "a school of sociology," the adjective "Christian" or "Catholic" being understood from the fact that the sponsor was the Canadian Church Union. On the principle that sociology can have a direct action on the solution of the problem of the reunion of Christendom, the various chairmen and speakers were selected from different Christian and secular bodies.

Local need required definite education in the subject of Christian sociology, which Toronto was not in a position to supply. A teacher was required who was a priest and an expert sociologist, both in theory and practice, and the local committee was fortunate in securing the services of the Rev. Joseph F. Fletcher, director of the School of Applied Religion of Cincinnati and associate editor of *THE LIVING CHURCH*. Around him was built the general structure of the school.

The school began on a Sunday at one of the Catholic churches. Sermons were preached at High Mass and Evensong, which formed a definite preface to what was to follow. Three sessions of a semi-popular nature were held on the following evenings. The lecture hall of Trinity College was kindly

donated. The subjects were so arranged that people could attend all three sessions, or only one, and yet be able to get something definite and self-contained. The chief addresses, given by Fr. Fletcher, were on Sociology and the Christian Tradition, Freedom and Sociology, and Christianity and Social Change. These were preceded each night by an address from one of the special speakers.

On the first night a banker gave an apologetic for the position of enlightened Capitalism. On the second night, a professor of New Testament spoke on our Lord's teaching in relation to sociology, and on the third night, one of the leaders of the Canadian Socialist party gave an outline of the program for practical changes in the social order. The feature of each session was the question and discussion period, one of the most effective ways of getting the audience really interested in the subject by letting them share in the deliberations. Three different chairmen were chosen. In addition, there were three afternoon sessions handled exclusively by the director, followed also by questions and discussion of the subjects of Christian economics, politics, and doctrine.

The remarks of three of the other speakers were of special interest. Prof. John Lowe of the New Testament department of Trinity College gave a lucid and impartial account of the teaching of our Lord, and of the early Church, in its bearing upon social problems. From the Anglo-Catholic point of view, it was most pleasing to hear the kindly remarks of Prof. John Line of the United Church, who praised the sociological activities of many of the English clergy and expressed his admiration of the general character of the movement. Of special interest to Americans, even more so than to Canadians, were the amusing remarks of Morley Callaghan, the Canadian author, who said that as a pious Catholic he would be laughed at for believing in the infallibility of the Pope but that he considered anyone who believed in the infallibility of the Supreme Court and in the whole rule of the law was even more deserving of derision.

Who came? Many men (some of whom were workers, and even a few capitalists), many from the university, including some of the staff of Trinity College; the Primate of Canada and the Suffragan Bishop of the diocese, some United Church ministers, and even a few Roman priests. It must be admitted that, as a group, Anglican Church people did not attend as strongly as was hoped. The lamentable fact is that most of the rectors of the city of Toronto were continuously absent during all sessions. The audiences were predominantly Christian and sympathetic with the general thesis of Christian sociology, but they showed evidence of giving in, rather reluctantly, to some of the more advanced tenets of the position.

The results are best summed up in the fact that there have been many requests and inquiries regarding the next school. Already, two churches are beginning to hold meetings for those interested in carrying on the subject. Undoubtedly the Anglo-Catholic cause has been strengthened and the Anglican Church has risen in the opinion of those who never dreamed that the Church was at all interested in such a subject. Various contacts between secular social reformers and Church people have been made. The faith of many in the face of contemporary problems has been strengthened by the fearlessness of the school in facing the shortcomings of organized Christianity.

Electronic Organs

By the Rev. John W. Norris

Church Music Editor of THE LIVING CHURCH

THE CREATION of musical tones by electrical impulses is neither new nor revolutionary. It has long been recognized as a possibility by electrical engineers and physicists. The development of radio, and particularly the great improvements in the oscillating vacuum tube of the hot cathode type have made possible the marked development of instruments purporting to be the equivalent of the pipe organ and suitable for use in divine worship. Since 1931 five such instruments have made their appearance, three of which are definitely in the field for church business and are being used by churches. The chronological record of these instruments is:

1931: The Rangertone, a creation of Maj. Richard H. Ranger, a radio engineer and an organist. This instrument which, until the present, has not been put forward for church use, is now being recommended for such usage.

1934: The Polytone, invented by James H. Nuttall. Utilizes light waves to produce electrical impulses. As far as is known this instrument is not on the market.

1935: The Orgatron, designed by Frederick A. Hoschke and built by the Everett Piano Co. It utilizes free reeds, under air pressure, to create vibrations which are picked up by small condenser microphones placed over the reeds, thus creating electrical impulses which can be amplified.

1935: The Hammond Organ, developed by Laurens Hammond. Impulses are created by metal disks which revolve before a magnet and coil.

1935: The Photona, developed by Ivan P. Eremeeff, a Russian physicist and electro-mechanical expert. Creates the electrical impulses by an interrupted light beam and a photo-electric cell.

The most attention given to any of these instruments has been that awarded the Hammond Organ, due in a large measure to the claim made for it that it is a suitable substitute for the pipe organ. The builders make no claim that it is a pipe organ but state that it will produce tones similar in character to, but with far greater variety and volume than can be obtained from, a pipe organ costing many more times the price of the Hammond. Because of the widespread interest and the stress laid upon its value by its builders it is considered by many to be adequate for use as a church instrument. Before undertaking to explain the method by which its tones are produced, I think it advisable to say something about harmonics for the benefit of those readers who have no knowledge of acoustics and their employment in musical production.

In any vibrating instrument, such as a violin, a reed, a flute, a pipe of the pipe organ, or the human voice, there is a first tone that is dominant and is the only one noticed by the unskilled listener. This is called the fundamental tone. Mixed with the fundamental tone, however, are a whole series of higher and secondary tones called partials or harmonics which are not immediately noticeable because of the intensity of the fundamental. It is the harmonics that give timbre (or color) and life to the fundamental, whose quality otherwise would be flat and uninteresting. With every fundamental tone, then, there is an infinite series of associated tones. This can be demonstrated by the use of a violin string. If the string is drawn tight and vibrated with a bow, and the finger then placed lightly upon the exact middle, without depressing the string, instead of vibrating as one segment as it did when first vibrated,

it will now vibrate in two segments of equal length and will give a tone an octave above the tone of the open string. This octave cannot be immediately heard when the full string vibrates because of the intensity of the fundamental tone. These divisions, as stated above, may be made *ad infinitum*.

One of the problems of the builders of electronic instruments is to obtain these harmonics, which are related to the fundamental, so that the resultant tone is a natural one. In the Rangertone and the Orgatron, which both employ free reeds which vibrate so as to produce not only the fundamental but natural harmonics as well, it is claimed that this difficulty has been overcome. In the Hammond Organ and the Photona it is necessary to add upper tones in varying dynamic strengths to give the effect of natural harmonics. This must be done by the organist through the use of "draw-bars" or "stops" which permit the mixing of tones to produce the desired effect.

NOW a word about the construction of the Hammond Organ and its method of effecting harmonic mixtures. Within the Hammond console is a box containing the "tone wheel." This is a shaft, driven by a synchronized motor, upon which are fixed 91 metal disks about the size of a silver dollar. These disks are not true circles, but have a number of high spots around their edges, the number depending upon whether the disk is to produce a tone high or low in pitch. Adjacent to each disk is a permanent magnet, on one end of which is wrapped a coil. As the disk revolves the high spots approach but do not touch their magnets. This varies the magnet field and sets up a small electrical current in the coil. This current is then carried back to the "draw-bar," where it is mixed with other frequencies and then carried to the oscillating tube, from which it moves on to the amplifying system. This unit operates the loudspeaker where the tone actually is produced. When a key is depressed, therefore, a frequency of a fundamental tone is developed by the single disk. The impulse of that tone is carried to the draw-bar or harmonic controller. Each draw-bar controls a harmonic of the fundamental and it may be blended with either slight or great intensity. There are two sets of nine draw-bars for each manual and two bars for the pedal clavier. In the Hammond Organ these draw-bars are not stops in the sense that they add another quality of tone to the fundamental; they simply add the upper or lower tones normally associated with a given fundamental. In the Hammond Organ, then, we have 91 fundamental tones, created by 91 revolving disks. It is the judicious mixture of these fundamental tones that produces the various tonal effects.

What are the advantages of this type of instrument? The first is its low cost of installation. Prices for the electronics range from \$1,250 for the smaller type of Hammond to \$2,500 for a Rangertone set up to correspond to a three manual, 25-stop pipe organ. The amount of space required for them is small, requiring room for a console or keyboard, which in the Hammond is very small, and space for the power units or loudspeakers. The matter of installation is simple, consisting of placing the console, making necessary electrical connections, and running the cables from the console to the speakers, which may be one or more, at various positions throughout the building. These speakers work simultaneously. It is the claim of the manufacturers that their instrument will require but a

minimum of attention or servicing because it is virtually impossible for it to get out of tune. The potential volume of the instrument being tremendous, it is equally adaptable for large or small churches without a large increase in cost, the cost depending upon the number of speakers installed to meet the requirements of a given auditorium. All claim economy of operation.

DESPITE these advantages the electronics have not met with general favor on the part of church organists. Particularly are they severe in their criticism of it for use in the services of the church. Its tone has been called "synthetic," "artificial," "untrue," and therefore not suitable for use in the church. Although it is true that both Protestant and Roman Catholic churches in different localities are using this type of instrument, the protests have also come from Protestant and Roman Catholic organists.

From a mechanical standpoint the Hammond has been found inadequate because it has a single expression pedal, which controls the entire organ. This makes it impossible to play a solo on one manual and an accompaniment on the other, and vary the expression of either independently. When one attempts to use the crescendo pedal an increased volume of tone emanates from both manuals. Another mechanical feature that has been found objectionable is the shortness of the pedal clavier, which has but 25 notes as against 30 used by most pipe organs. These mechanical objections cannot be raised for the Orgatron, which has a standard pedal clavier and swell and crescendo expression pedals.

More serious, however, than mechanical defects, are the disadvantages cited for electronics which are dependent solely upon electrical impulses and where harmonics must be added. It is asserted that in these instruments the blending of tone colors has descended from an artistic to a mathematical basis. Synthetic tones are used extensively in the modern pipe organ by the use of stops which control several sets of pipes; but in the Hammond, it is pointed out, one does not mix several independent tones, but one quality of tone throughout the entire 91 notes. Consequently, while tones suggesting various instruments or organ pipes may be produced, it is still the one quality of tone with the dynamic strength of its harmonics varied.

Both the *American Organist* and the *Diapason*, magazines published in the interests of the organ and organists, have conducted extensive symposiums on the value of the electronics and it seems safe to say that the consensus of opinion among organists is that the electronic is not capable or suitable for use in church.

The *American Organist* questioned 12 leading organists of various parts of the country, who are nationally known, asking specifically about the value of the electronic for church use. Two questions and the summaries of the answers follow:

"Can the electrotone (electronic) satisfactorily support a congregation in hymn singing?" Seven replies were "No." Two qualified their answers by saying that it could as far as volume was concerned. One, a clergyman who is an organ architect, said he thought it could in a small church.

"Would the electrotone (electronic) satisfactorily accompany your choir in singing anthems or responses?" Eleven of the 12 said "No." The 12th replied that it might do for the responses, but would be cramped in any elaborate choral numbers.

Dr. William H. Barnes of Chicago, a noted organist and writer, observes that the best way to judge between the electronic and the pipe organ is to hear the two instruments

played, one immediately after the other. In this way, he points out, it would be possible to determine the relationship between tone quality and color in the two instruments. The portability of the electronics makes this possible.

Based on the statements of organists, therefore, our conclusion would be that the electronic instruments are not suitable in church work. Since it requires a skilled organist to bring out the best in either instrument, the charge cannot be made that the organists are prejudiced. Mr. Ranger, himself an organist, has withheld his instrument from church uses until he has felt that he has been able to produce an instrument that will not be a substitute for the organ, but one that will supplant it. He feels that his present instrument is a step ahead of the pipe organ.

It is, of course, conceivable that sometime something will be invented that will surpass the pipe organ for use in church. It has, however, held its place against all competitors and musicians who are competent to judge express the opinion that it will remain supreme in that field for many years to come.

Mission Questions and Answers

By Van Francis Garrett

Religious Education Director, St. Paul's Church, Flint, Mich.

THE 405 PERSONS who attended the 11 o'clock service at St. Paul's Church, Flint, Mich., on a recent Sunday were presented with questionnaires. Before the service, the rector, the Rev. Lane W. Barton, and the writer had discussed the matter of missions and missionary education. It was felt that the lack of missionary education is somewhat responsible for the general falling off in funds for the Church's program. It was therefore decided that a questionnaire be submitted in the hope that the mind of the congregation on this subject might be revealed and that with this information we might know better how to proceed with our missionary educational program. The following questionnaire was submitted. It was answered in whole or in part by 198 persons, representing almost 50% of those present at the service.

Only 10 persons felt that they knew enough about the Church's missionary program to entitle them to a true opinion about it. Eleven persons said that they read the *Spirit of Missions* regularly. There was almost a unanimity of opinion that good results had come from the Church's missionary program and that in spite of the rise of education in our own and foreign lands missions were still necessary. It is interesting to note that 100 persons said that they felt that one religion was as good as another. Here it should be said that this question was confusing. Many who answered "Yes" to this question thought that denominations were meant.

MISSIONS

	Yes	No
(1) Do you feel you know enough about the Church's missionary program to entitle you to a true opinion about it?	10	179
(2) Do you read the <i>Spirit of Missions</i> regularly?	11	177
(3) Do you know at least six fields where our Church is working outside the United States?	48	141
(4) Can you name six missionaries of our Church?	7	182
(5) Can you name at least two outstanding medical or educational institutions supported by the Church in foreign fields?	62	118
(6) Do you believe that the Church has really obtained any good results from her missionary program?	162	8
(7) Do you believe in medical missions?	188	3

(Continued on page 690)

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

Dr. Easton on the Book of Acts

THE PURPOSE OF ACTS. By Burton Scott Easton. SPCK. 2 shillings.

A BOOK from Dr. Easton's pen is always welcomed, and by an unusually wide circle of readers. Unlike so many scholars of his rank Dr. Easton writes with a terseness and a clarity which bring the discussion of the most difficult problems well within the grasp of the average intelligence. He has not merely a happy faculty but even a genius for presenting in a fascinating way the essential facts of a very complicated situation. When he writes, as in this case, about topics which, among students of the New Testament or Christian Origins, are perhaps the chief interest of the day, the book is doubly welcome. The reader will find in *The Purpose of Acts*, as was to be expected, a careful digest of all that is really new, together with a judicious evaluation of the same.

The Purpose of Acts is a small-paper-bound volume, the sixth in a series published by SPCK entitled *Theology: Occasional Papers*. There are seven sections with an appendix. The first of these is concerned with the structure of Acts. Here is told exactly what any studious reader wants to know: the purpose in the mind of the writer, the general plan of the work, its geographical perspective, its chronological scheme, and the methods adopted to suit the different capacities of the various readers. While St. Luke addressed his book to Theophilus, he had in view a much larger audience. It was to his mind of critical importance that those both within and without the Church should know what Christianity was and aimed to be. Reports of speeches, accounts of miracles, ecstatic phenomena, stories of successful missionary work, and extraordinary conversions are all drawn upon to provide a convincing apologetic and arranged in such successful fashion that Acts has remained the most fascinating historical work the world has ever had.

The second section contains for the general reader things new and surprising. Its title is *Religio Licita*. St. Luke, Dr. Easton tells us, wished to make indubitably clear that the Christian community was what the Roman world would call a sect of the Jews, therefore a religion to be tolerated under the imperial laws. In doing this he has made what in effect is a case-book for such Roman authorities as had to deal with the problems Christian activities brought to their attention and into their tribunals. When Dr. Easton describes this apologetic he is led to tell the reader many new and interesting things about the Judaism of that day, the attitude of its various sects to the Church and the reaction thereto provoked among the Christians themselves. Most interesting of all, there is described something of the internal machinery of the Church, the control exercised from Jerusalem over the various apostles and missionaries, the place given to and the demands made upon the Gentile communities they had founded. As Dr. Easton says, Theophilus was well assured that the popularity of Christianity among the non-Jews in no way interfered with the claim of the faith to be considered as Judaism, and so, a *religio licita*.

Section III has for its subject St. Paul. Attention is drawn to the differences between the portrait of the Apostle as St. Luke paints it and that which is given in St. Paul's own writings. Here again St. Luke was careful to stress St. Paul's willing subordination to the authorities of the Church in Jerusalem, all of them fully orthodox-Jewish in feeling and outlook, and their directions for and oversight of his missionary activities. He insists too upon the Apostle's own strict observance and defense of Pharisaic practice.

Section IV deals more precisely with the government of the Church, its basic laws, its organization and activities. Section V describes the faith of the Church. As St. Luke conceived it there was no carefully articulated system of doctrine; nevertheless a common acceptance of certain fundamental dogmas did hold all Christians together—monotheism, the Resurrection, judgment, and, in preparation therefor, repentance and conversion. In none of this was there any real departure from Jewish orthodoxy; a different accent only, to be accounted for by the person and work

of Jesus and the Church's experience of its Risen Lord. Christianity was, strictly speaking, still Judaism.

Section VI deals with the life of the Christian. The contribution here lies in Dr. Easton's proof of and insistence upon the importance of St. Luke, and so to the Church of his day, of the teaching of Jesus. The "Old" Law was, in its moral demands, still absolutely binding; but, alone, it was not sufficient for salvation. Its scheme of things had to be supplemented, broadened, deepened by the "New" Law, as it was delivered by Jesus, a new Moses. With this new moral ideal and the efforts it called for there was closely bound up the concept of the Spirit, the gift, its coming, and its effect. Here Dr. Easton has, in a small space, dealt most successfully with that difficult and critical problem, the general shift of emphasis in Christian interest and life from the apocalyptic to the Christological, the way undoubtedly opened by the doctrine of the Spirit.

Section VII, devoted to Jewish Christianity, completes the picture. Its fundamental position, its aims, its successes, the controversies it was responsible for, its ultimate failure and the reasons for it, are succinctly described and evaluated. Again the reader will find here much that is new and of vital importance. Jewish Christianity has waited long for justice to be done it and Dr. Easton's account, short as it is, delivers a weighty stroke toward its vindication. The appendix discusses St. Stephen's speech in Acts 7, its structure, its content, and its purpose.

This brief account must of itself reveal the importance of Dr. Easton's book, an importance far and away beyond what its size would suggest. Nowhere has Christian scholarship made greater progress in these later years than in its learning to appreciate anew the importance of the part played in Christian history by the Judaism within which the Church was born and nurtured. Much that was unknown, much that was only dimly suspected has recently been brought into light by the careful, systematic study and comparison of Jewish and Christian sources. The Epistles of St. Paul have been for many generations the glass through which the historian and theologian looked at the story of the early Church. It is now evident that such a view was out of true perspective and that by it the facts have been badly distorted. The organization of the Church, its theology, its ethics, and its worship were from the beginning and have remained in their essentials Jewish. The explanation of much that has been so enigmatic is cleared up when the approach is made from this presupposition. With the facts looked at from this perspective broken lines are restored and the crooked often made straight. There are few scholars in this country or in Europe who have made themselves so intimately acquainted with the Jewish background as Dr. Easton and fewer still who have so completely shaken off the fetters of an older day. No one would admit more readily than he that at various points our sources for the reconstruction of the Apostolic Church are not so full nor so clear as we might wish them to be. A decision between possibilities has at times to be made with only hints to point the way. In a work like *The Purpose of Acts* the description of the steps along which decision was reached in such cases naturally had to be omitted. At the same time, Dr. Easton's instinct for choosing the right way has so often proven sound that the reader may well place complete confidence in what is written here. *The Purpose of Acts* is a splendid contribution, a valuable addition to any library.

DONALD FRASER FORRESTER.

Dr. Graham Taylor and His Great Work

CHICAGO COMMONS THROUGH FORTY YEARS. By Graham Taylor. Chicago: Chicago Common Association. \$1.50.

DR. TAYLOR and Chicago Commons may truly be said to be convertible terms and together they constitute a Chicago institution of which any city might well be proud. They both represent service, Christian service, community service in the highest and best sense. As a neighborhood center, Chicago Commons is the focus for varied experiences and fellowships shared across the dividing lines of a cosmopolitan city. Beyond that however in the light of its 40 years, it stands out as a vantage point of observation and interpretation. The complex issues in the

quicken life of today—social, civic, industrial—are seen in their human significance through the experiences described in these pages.

It was Dr. Taylor's home, the home where he lived and where his family lived, literally, actually. While at Harvard seminary, he tells us, he was deeply impressed by the effort of the Rev. Samuel A. Barnett and his wife to reinforce their neighborly relations with the people surrounding their parish chapel in Whitechapel, East London's blighted area. By expanding their own rectory home life to give initiative and the home spirit to the household of Toynbee Hall, they founded in 1884 that pioneer social settlement. Its 50th anniversary was being commemorated "as we were observing our 40th," Dr. Taylor tells us. "I imagined that the Oxford University men who came there to live while seeking to understand and improve conditions in that dreary desert of London's most neglected life might themselves be lifted to a higher plane of social, civic, educational, and religious life and service. This example also opened to my view larger possibilities for inspiring civic spirit and enlisting personal resources across class lines, and for the upbuilding of the social democratic community. Therefore, on being offered by the Chicago Theological Seminary in 1892 the opportunity to pioneer the first department devoted to sociological teaching in any professional school, I made my acceptance conditional upon permission to conduct social-educational work on the field, such as the medical schools do in the clinic and the schools of science do in their laboratories. This direct contact with the home and work-life of the people I claimed to be essential to fit me to teach and my students to learn."

In Chicago Commons, born in 1894, Dr. Taylor lived with his family, and his larger family, the community. It was a great experiment and represents one of the important sociological contributions to American life. As Charles H. Dennis of the *Chicago Daily News*, for which he wrote a column of great significance and helpfulness, said, Dr. Taylor had been able to accomplish so much in his busy life not only because of his quick intelligence, his tireless energy, and his ability to read sympathetically and understanding the minds and hearts of men and women, but because his passion for service kept him working at high pressure all the time.

I count it one of the privileges of my life to have known Dr. Taylor and his son, Graham Romeyn Taylor, who after graduation from Harvard reentered residence to renew it as an experience "rather than cherish it as a memory." One of his books, *Satellite Cities*, I edited for the National Municipal League Series.

Space limits prevent me from touching on many points, though in fact I should like to quote the whole book, so replete is it with inspiration and information. Suffice it to say it is a fitting companion volume to his autobiography, *Pioneering on Social Frontiers*, which has appropriately been called the tale of a man who all his life has been trying to mediate between extremes and to interpret men.

CLINTON ROGERS WOODRUFF.

The Pastoral Epistles in the Moffatt Commentary

THE PASTORAL EPISTLES. By E. F. Scott. New York, Harpers. \$3.50.

DR. MOFFATT was well advised when he entrusted the volume on the Pastoral Epistles in his *New Testament Commentary* to the practised hands of Dr. Scott. For English commentaries on these Epistles in the past have been little short of deadly and have not been at all short of deadening. The letters have been treated as a collection of texts from which each expositor could defend his own system of Church polity, as a series of puzzles in the delicate discrimination of Greek synonyms, as mines from which the antiquarian could quarry superlatively uninteresting facts about the ancient world. In short, they have been treated as just about everything except what they are: vitally interesting records of the expanding life of the Church.

Part of the difficulty has been due to obstinate defenses of the Pauline authorship, which is as difficult to uphold as the Mosaic authorship of Genesis, and these attempts have resulted in filling commentaries with may-have-beens that convince no one but the writer. Nor can these Epistles be treated as a set of eternal rules for Church organization; there is no Christian denomination today that is organized in the way the Pastorals assume. They must be studied as records of the organization toward which the Church was moving through the irresistible pressure of circumstances. The Apostles had gone out into the highways and hedges

and had compelled men to come in—and the result was the situation with which these Epistles had to reckon. The times did not call for genius but for consecrated common-sense.

It is with these presuppositions that Dr. Scott's commentary has been written, and in his treatment the Pastorals come alive once more. He wastes no time over the obvious and the unimportant—the synonym problem, for instance, is just about ignored—and devotes his pages to making the reader understand the difficulties with which the Epistles are contending, the means adopted for their solution, and the permanent significance of these means today.

Not, of course, that the work has been done altogether flawlessly. The sense of motion in the Church's growth would have been better clarified if more time had been given to explaining the point of departure and the point of next arrival. The treatment of the Jewish background is inadequate, especially in defining the function of elders in Judaism; these were very far from being the "leading men of the synagogue" (p. 30); in point of fact they had little to do with the synagogue and everything to do with the community. And, while Dr. Scott is of course perfectly right in maintaining that the Pastorals do not teach the "one-man episcopate" in any modern sense of the word, none the less the position given to "Timothy" differs from that given by St. Ignatius to the "bishop" in little but the title. In I Timothy we have the evidence of the transition from local government by a presbytery of co-equal elders to the "one-man rule" which the Church was everywhere to accept before long.

There are other matters, likewise, on which exception may be taken to Dr. Scott's conclusions. But these are of no great consequence, especially when compared to the enormous advance which this commentary makes over all others in the English language.

BURTON SCOTT EASTON.

Mission Questions and Answers

(Continued from page 688)

(8) Do you think that, with the rise of education in our own and foreign lands, missions are still necessary?	170	13
(9) Do you believe that missionaries should go into all the world and carry the Christian religion wherever there is need?	173	15
(10) Do you believe that the work of the Church should be confined to the local parish?	18	168
(11) Do you believe that a Churchman should be interested in the work of the Church in the diocese?	185	4
(12) Do you believe that a Churchman should be interested in the work of the Church in our own country?	190	1
(13) Do you think too much of the money for missions goes for administration and too little to the actual work in the fields?	56	56
(14) Do you believe that one religion is as good as another?	100	82
(15) Do you disapprove of missions to unChristian people because you think we are forcing our religion on them?	31	143
(16) Should there be any distinction between foreign and domestic missions?	87	76
(17) Do you think all the Churches should unite in their missionary programs?	119	50
(18) Do you think our method of presenting our missionary program is responsible for our lack of enthusiasm?	92	36
(19) Must a real Christian believe in missions? ...	141	40
(20) Do you think the Church should spend more money on missionary education and bring outstanding missionaries to the parishes to tell of the needs in the fields?	131	36
(21) Do you think the Church's real value can largely be judged and determined by the "mission-mindedness" of her constituents?	82	81

This questionnaire was presented to the recent Forward Movement conference in Evanston, Ill. After making some changes, the conference sent it to Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, for more general use.

NEWS OF THE CHURCH

Announce Faculty of Philadelphia School

Two Associates of "Living Church" Members of Reorganized Staff; Details of New Program Given

PHILADELPHIA—Two associate editors of THE LIVING CHURCH are members of the reorganized faculty of the Philadelphia Divinity School, according to announcement by the Very Rev. Allen Evans, Jr., Dean of the school. They are the Rt. Rev. Dr. Charles Fiske and the Rev. John W. Norris. A third member of the faculty, the Rev. Dr. William H. Dunphy, was formerly literary editor of THE LIVING CHURCH and is still a frequent contributor to its columns.

Bishop Fiske is to teach homiletics when the school opens this October, Dr. Dunphy will teach dogmatic theology and New Testament exegesis, and Fr. Norris will teach Church music and voice culture.

The Rev. John M. Groton of Westerville, R. I., is to instruct the students in English Bible, and the Rev. Dr. Leicester C. Lewis will teach history and apologetics. Dean Evans will fill the field of pastoral care and clinical training.

Details of the extensive program of the school, stressing training under the actual conditions of pastoral life, have been announced by the seminary as follows:

"The students in the school will all be required to take the usual canonical studies over an eight-months' period and in addition will be required to take an equivalent of three months' clinical training each year. This will mean that each academic year will consist of 11 whole months, which will give the students nine additional months of technical clinical training in the three years they spend in the seminary.

"In doing this, the Dean and the members of the joint boards of the school feel that they are responding to a long felt need in the Church for training theological students as carefully and thoroughly for the pastoral ministry as they are trained in the academic studies. In effect the education of the theological student will be put abreast of the training which is given students of medicine and law. It will correspond to the period of internship which is required of the medical student before he can practice medicine. The clinical training of theological students has the endorsement and support of many outstanding doctors, lawyers, and prominent laymen.

"DAILY CONTACTS"

"The clinical training of the student of divinity will be built up around the daily experiences and contacts of the active priest of the Church with the people in his Church and his community. What are these daily experiences in the life of the Christian minister? He must know how to minister in a helpful and constructive way to the sick in body and mind, to those who have been forced into the emotionally maladjusted class,

(Continued on page 698)



Harris & Ewing Photo.

THE REV. OLIVER J. HART, D.D.

Honor Bishop Stevens, Retiring as University Conference Head

LOS ANGELES—Five hundred young people, members of the University Religious Conference of Southern California, gathered at the Ambassador Hotel, May 17th, to honor Bishop Stevens, retiring president, and to celebrate the ninth anniversary of the conference. Four college men, representing the Episcopal, the Roman Catholic, the Protestant, and the Jewish faiths, were featured speakers. Lionell van Deerlin of the University of Southern California represented the Episcopalian group. Rabbi Edgar Magnin presided and paid a glowing tribute to Bishop Stevens for his leadership during his incumbency.

Mgr. John J. Crawley is the newly elected president, while Rabbi Magnin is first vice-president. The Rev. Edward D. Gaylord, Baptist, and Bishop Stevens will serve as second and third vice-presidents, respectively.

Acceptance Announced by Rev. Goodrich R. Fenner

KANSAS CITY, Mo.—The Rev. Goodrich R. Fenner, rector of St. Andrew's parish, who was elected on the first ballot Bishop Coadjutor of Kansas at its diocesan convention in Chanute on May 10th, has accepted the election.

Under the present diocesan, Bishop Wise, he will have jurisdiction over all the mission congregations of the diocese and will be president of the Bishop Vail Foundation. He will also be in charge of all the departments of the executive council.

The new Bishop-elect probably will not be consecrated before the latter part of September. He will make his home in Topeka.

Dr. Hart Elected as Tennessee Coadjutor

Washington Clergyman Chosen on 23d Ballot in Adjourned Session of Diocesan Convention

NASHVILLE, TENN.—The Rev. Dr. Oliver James Hart, rector of St. John's Church, Washington, was elected Bishop Coadjutor of Tennessee by the 105th annual convention of the diocese, reassembled after recess, on May 18th.

Twenty-three ballots were required to secure the necessary concurrent two-thirds majority of clergy and laity, although the laity had elected on the eighth ballot and again on the 22d. The election was made unanimous, and a committee consisting of the Rev. Dr. E. P. Dandridge, the Rev. Dr. William J. Loaring-Clark, Messrs. Vernon S. Tupper, and J. Kennedy Craig was appointed to notify the Bishop-elect.

Bishop Maxon assigned as the duties of the Coadjutor:

"All ordinary jurisdiction within the convocation of Knoxville, as at present constituted; also, such assistance in the visitation and supervision of parishes and missions in the convocations of Nashville and Memphis as shall, from time to time, be needed." (The convocation of Knoxville is the eastern third of the diocese and includes Chattanooga and Knoxville.)

MANY RECEIVE VOTES

Other priests receiving considerable support at various stages of the balloting were the Rev. Dr. Charles W. Sheerin, rector of St. Paul's, Chattanooga; the Rev. Dr. Prentice A. Pugh, rector of the Church of the Advent, Nashville, and president of the standing committee; the Rev. Dr. E. P. Dandridge, rector of Christ Church, Nashville; the Very Rev. Claude W. Sprouse, Dean of the cathedral at Kansas City; the Rev. Louis C. Melcher, rector of St. John's, Knoxville, and dean of the convocation; and the Rev. Dr. Karl M. Block of St. Louis. Scattered votes were cast for 14 others, including Bishops Campbell and Colmore.

Dr. Hart was rector of St. Paul's, Chattanooga, from 1926 to 1934, during much of which period he was dean of the convocation and chairman of the diocesan department of religious education. He was a deputy from Tennessee to the General Convention in 1928 and 1931, and was elected in 1934 but removed to Washington prior to the session.

OLIVER J. HART

WASHINGTON, D. C.—The Rev. Dr. Oliver James Hart, elected Bishop Coadjutor to Bishop Maxon of Tennessee, last week, is rector of St. John's Church, known

(Continued on page 698)

Bishop Manning Aids Supporters of Court

Patriotic and Civic Organizations Opposing Judiciary Bill Receive Telegram of Sympathy

NEW YORK—A delegation from patriotic and civic organizations, the members of which have for more than a month been seeking personal access to President Roosevelt in order to voice protests against the President's Supreme Court proposal, has made public a telegram of sympathetic support received from Bishop Manning. The telegram reads:

"I have learned with deep interest that the great number of societies which your movement represents are exercising their right of petition to our government against the proposed changes in our Supreme Court, and I earnestly hope that your representations will receive the consideration to which they are entitled."

When asked for a statement on his telegram, Bishop Manning replied:

"I trust that the people all over our land will recognize the gravity of this crisis, that they will see clearly the full importance of these proposals, that, acting in the light of their conscience and their judgment, they will express themselves in overwhelming numbers to their Senators and representatives in Congress, and that the President will be fully and immediately apprised of the judgment of the people and of their loyalty to the Constitution of our country."

The organizations represented include the General Society of Mayflower Descendants, the Society of Colonial Wars in the State of New York, the St. Nicholas Society of New York, Founders and Patriots of America, the General Society of the War of 1812, the National Americanization League, and the Committee of 100,000 for the Preservation of America. The Rev. Thomas Hazzard of Millbrook will be the spokesman for the delegation, if and when its members are admitted to the President's presence. Fr. Hazzard said, in regard to the movement:

"We are waiting patiently for the interview. Now that the President is back at the White House, we feel sure that he will be glad to hear why a large number of patriotic Americans are alarmed by what they believe to be dire peril to the liberty of the nation."

Idaho Hospital's New Equipment is Memorial to Mrs. V. L. Eoff

BOISE, IDA.—St. Luke's Hospital, Boise, has just installed a deep therapy unit, to be known as "The Victoria Louise Eoff Memorial." Mrs. Eoff was for years a benefactress of St. Luke's, and at her death left it a bequest.

The hospital has a complete X-ray equipment, placing it in a position to render a wider service to the large area from which its patients are drawn. Rated as a 100-bed hospital, St. Luke's has had a daily average of more than 100 patients four months this year.

Manila Hospital Assists in Rescue Work in Fire

NEW YORK—St. Luke's Hospital, Manila, helped to meet an emergency last month when Manila had a bad fire that burned a square-mile area. St. Luke's was not threatened but another hospital was dangerously in the line of the fire and was only saved by a change of wind. Before the wind changed, they moved out their patients, and St. Luke's took in 15 babies. Space was found for them only by laying several in one bed with boards between.

Bayard Stewart, business manager of the hospital, who is now in New York on furlough, says that the fire and the threat of danger only emphasize the fire risk constantly assumed by St. Luke's in its worn and inadequate buildings.

Maine Convocation Plan Includes Clergy and Laity

PORTLAND, ME.—Following recommendation by Bishop Brewster in his address to the 118th annual diocesan convention, May 19th, the delegates voted favorably for the formation of convocations with the heads known as chairmen, and having both clerical and lay membership. At present, there are four clerical groups or clerici, with possibilities for a fifth. The convocations would consider missionary matters within their given areas.

The Bishop reported more confirmations last year than in any of the 21 years that he has had jurisdiction in Maine. The Rev. William E. Patterson, rector of St. Saviour's Church, Bar Harbor, was preacher at the convention service in the Cathedral Church of St. Luke, and stressed personal witness as a present-day need.

At the annual meeting of the Woman's Auxiliary, Mrs. Charles F. Flagg was elected president, following the resignation of Miss Marguerite Ogden, after seven years' service. It was voted to form a diocesan Altar guild with Mrs. Arthur Sewall, 2d, as director. A forum was conducted by Miss Eva D. Corey of Boston.

The standing committee was reelected.

Deputies elected to General Convention are as follows: the Very Rev. Howard D. Perkins, the Rev. Messrs. William E. Patterson, Tom G. Akeley, and William E. Berger; Robert H. Gardiner, Dr. Kenneth C. M. Sills, Dr. Clarence C. Little, and the Hon. Charles B. Clarke. Alternates are the Rev. Messrs. Andrew E. Scott, Percy G. Cotton, Herbert E. P. Pressey, and Joseph H. Bessom; Dr. Charles S. F. Lincoln, Messrs. William Sherman, Frederick E. Drake, and Irving A. Avery.

Delegates to the Woman's Auxiliary triennial are Mmes. Charles F. Flagg, Kenneth C. M. Sills, William E. Patterson, Frederick E. Drake, and Ernest A. Pressey. Alternates are Mmes. Arthur Sewall, 2d, James F. McElroy, Roger V. Snow, and Herbert Payson.

Church Gives Plate to Society

NEW HAVEN, CONN.—The Church of St. James the Apostle, Westville, is turning over to the newly formed Woodbridge Historical Society its rare old communion plate. This is the first relic to be received by the society.

Drive Launched for Fuller Church Life

Bishop Cook Proposes Five-Point Plan for Stimulating Interest in Religion

WILMINGTON, DEL.—Launching a drive to stimulate a more active interest in Church life, Bishop Cook, in his address at the 152d annual convention of the diocese of Delaware, held in the new \$60,000 parish house of Immanuel Church on May 11th and 12th, proposed five objectives:

First, conferences in every parish to study Church advance through missions, and stimulate interest of the congregation in this work; second, to increase the number of baptisms and confirmations, church school attendance, and communicants by 10% a year for each of the three years of the next triennium; third, to make definite efforts to set up the family altar and inculcate the practice of daily family prayer—enlisting the help of young people in this venture; fourth, to study social conditions about each parish; fifth, to seek out the lapsed and indifferent, to "bring them into active fellowship with Christ's religion."

The convention went on record as protesting "the lack of action for welfare needs on the part of the state of Delaware."

The trustees of the diocese were authorized to combine the invested funds into one or more "master funds" in order that smaller trusts as well as larger ones may have the advantage of diversification, and also be more economically administered.

The Very Rev. Hiram R. Bennett was appointed to represent the diocese in personally inviting the Archbishop of Upsala to visit the diocese at the approaching celebration of the landing of the Swedes in Delaware 300 years ago.

The Rev. Charles F. Penniman was added to the standing committee.

Deputies to General Convention are as follows: the Rev. Dr. Charles W. Clash, the Rev. Messrs. P. L. Donaghay, Charles A. Rantz, and Joseph C. Wood; Messrs. George A. Elliott, A. H. Lord, Howard L. Seaman, and Dr. Walter Hulihen. Alternates are the Rev. Messrs. Robert Bell, Robert Y. Barber, and Frederick M. Barton; Messrs. Robert J. Forman, E. S. Hellings, E. W. Maynard, and Daniel G. Collins.

Parish Marks 95th Anniversary

WEST PARK, N. Y.—Many members and friends gathered on May 6th to mark the 95th anniversary of Ascension Church with appropriate ceremony. One of the interesting features of the service was the reading of the following letter received by the rector, the Rev. Arthur McKay Ackerson, from President Roosevelt:

"I am delighted to know that the Church of the Ascension will mark its 95th anniversary on May 6th. I am glad, too, that your parish is a 'daughter parish' of St. James' at Hyde Park. May I as a neighbor and as a senior warden of St. James' send you and the members of the parish of the Ascension my congratulations and greetings."



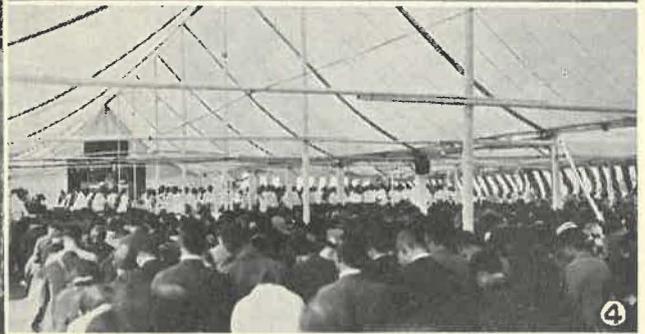
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AT THE GOLDEN JUBILEE OF THE NIPPON SEIKOKWAI

(1) The Japanese bishops and visiting bishops in procession; (2) The van of the procession of hundreds of clergymen and choristers; bishops, clergy, and members of the Holy Catholic Church in Japan, gathered together on the campus of Central Theological College; (4) The interior of the great tented church in which the services and general meetings were held; (5) Churchmen and visitors viewing the display of religious objects and documents from the early days of the Japanese Church; (6) Part of the overflow audience—1,000 more than were expected attended the three-day celebration in Tokyo; (7) A view from the rear of the tented church, giving some idea of its size. (See "The Living Church" of May 22d.)

"Office for Life" is Sought for Primate

Difficulties Created by the Present System Discussed by Eau Claire Diocesan at Council

EAU CLAIRE, WIS.—In his address to the annual council, held at Christ Church Cathedral May 11th and 12th, Bishop Wilson stressed the need for a Presiding Bishop who will hold his office for life, for a primatial see, and for Washington as the location of that see.

"In the first place," said Bishop Wilson, "under the present canons the Presiding Bishop is elected for a period of six years. Due to the great amount of traveling required and the heavy strain of the duties involved it is necessary that a relatively young man should be selected. At the end of his six years such a bishop returns to his own diocese having still a number of years of active service ahead of him. During his years as Presiding Bishop his own diocese must be cared for by someone else and must be ready to receive him back when his term as Presiding Bishop has expired. This has practically restricted the selection of a Presiding Bishop to the bishops of such dioceses as are able to provide a Coadjutor or Suffragan Bishop. Moreover the dignity of the office is curtailed by the temporary tenure. The Presiding Bishop stands on a parity with archbishops, metropolitans, and primates of other great Christian communions who hold life tenure of their respective offices. . . .

"The second consideration follows closely upon the first. Every active bishop must exercise some definite jurisdiction. Under the present system the Presiding Bishop must retain jurisdiction over his own diocese and at the same time occupy the office of Presiding Bishop. With all the assistance that can be given him, such a condition raises many complications. It means an unfortunate division of responsibilities. Further, it almost requires the selection of the bishop of a small diocese and one within easy reach of national headquarters. Also it means a shuffling of jurisdictions which is out of line with all Church traditions and is again far from being conducive to the dignity of the office. The answer is the creation of a primatial see, a Presiding Bishop's diocese of small extent in which every Presiding Bishop will reside and from which he will exercise his primatial functions. The newly elected Presiding Bishop would then resign his previous jurisdiction, allowing his old diocese to elect a new bishop of their own, and relieving all parties concerned of the embarrassments which cannot now be avoided.

"The third consideration follows directly upon the other two. It refers to the place of the primatial see or the Presiding Bishop's diocese. There is a very good prospect at the present time that an arrangement might be effected with the diocese of Washington to erect such a jurisdiction at the national capital of the country. The Presiding Bishop would have as his jurisdiction that portion of the city immediately surrounding Mt. St. Alban where the cathedral now stands. The remainder of the diocese of Washington would have a Coadjutor or Suffragan Bishop for its own administration. . . . The American Church operating from headquarters in the American capital would be in keeping with all of our traditions.

"These three things ought to be done and they ought to be done now. Such opportu-

Bishop Thomson Stresses Study of Social Changes

HAMPTON, VA.—In his address at the 45th annual council of the diocese of Southern Virginia at St. John's, May 11th and 12th, Bishop Thomson appealed to the clergy, exhorting them to endeavor to understand more clearly the politico-economic changes taking place in society today and to bring to bear upon these questions more definitely the Gospel of Jesus Christ.

The Bishop stated that on September 27th he will have completed 20 years of service to the diocese—two years as Suffragan, 11 years as Coadjutor, and since January, 1930, as diocesan, succeeding Bishop Tucker.

The council passed the second reading of a constitutional change fixing the second Tuesday in May as the date for meetings of council; also the second reading of a change restoring the franchise to churches which fail to pay their assessments for diocesan expenses, but providing that the franchise may be removed by canon if advisable.

The change of time of meeting from January to May enabled the diocesan field department to present the asking budget of the Church's program for the following year. In former years the program budgets have been adopted by the executive board and reported to council the following January. The proposed asking budget of \$40,100 was approved by council.

The Bishop announced the appointment of the Rev. Bravid Washington Harris, rector of Grace Church, Norfolk, Va., as Archdeacon for Colored work in Southern Virginia. Elected to the standing committee were the Rev. Charles H. Holmead and George B. Townsend.

Elected to General Convention are the following: deputies, the Rev. Drs. William A. Brown, W. A. R. Goodwin, E. R. Carter, and the Rev. Theodore S. Will; Messrs. C. W. Grandy, F. W. Darling, George B. Townsend, and Col. James Mann. Alternates are the Rev. Messrs. J. K. M. Lee, Taylor Willis, George P. Gunn, and the Rev. Dr. E. R. Jones; Messrs. Gaston S. Foote, B. B. Ferguson, Rutledge Clement, and Dr. Mason Romaine.

nities do not wait indefinitely. Developments in recent years have brought the Episcopal Church to a position in Christendom of world-wide significance. The Episcopal Church is no longer a relatively small body of admirable Christian people comfortably settled in American life. It has been drawn very close to the center of highly important world movements which are well in the way of changing the face of Christendom."

A committee was formed to investigate the subject of church schools, young people's programs, and the missionary program of the diocese.

Deputies to General Convention are as follows: the Rev. Messrs. R. D. Vinter, F. Victor Hoag, Guy L. Hill, and John G. Hilton; Messrs. O. W. Moehle, Jonathan Boothby, G. Van Steenwyk, and G. W. Spratt. Alternates are the Rev. Messrs. George B. Wood, Arthur D. Jones, Arthur P. Heyes, and Thomas O. Moehle; Messrs. J. S. Pitts, Fred Thompson, Willard Jackson, and E. S. Mellinger.

Auxiliary delegates are Mmes. J. Boothby, W. Aberg, J. C. Hilton, O. W. Moehle, and A. P. Heyes. Alternates are Mmes. G. B. Wood, F. E. Wilson, F. Victor Hoag, G. L. Hill, and H. C. Olson.

The Very Rev. F. Victor Hoag was elected to the standing committee, and A. R. Owen and Fred Thompson were elected as trustees of the diocese.

Position of Pacifist Clergymen Defined

Canon Sheppard Describes Stand of Group on Rearmament; Stress Ministry of Reconciliation

LONDON—Canon "Dick" Sheppard has handed to the Archbishop of Canterbury a statement of the position of himself and a number of other pacifist priests on the question of national rearmament. The following are the crucial passages:

"We realize that, as citizens of this country and as members of the Church of England, we are men under authority and are bound to our fellows by ties of common loyalty; that we cannot evade responsibility for the well-being of the society to which we belong nor for its guilt; and that, unless we have misunderstood the meaning of the Incarnation, it must be our duty to work out the implications of our faith within the fellowship of nation and of Church. We acknowledge and confess that our lives often belie our profession and are unworthy of our calling. Yet for us the obligation to renounce all participation in modern warfare has a constraining power which we believe to be of God. We believe that God is always and everywhere the Father, Almighty because All-loving, that the way of suffering love is the way of the Cross and the only means for the redemption of the world, and that the marks of the Cross must be borne by the Church as the Body of Christ.

"If this be true, then modern warfare, whose chief method of defense lies in the wholesale slaughter of non-combatants, is a deliberate rejection of the Christian method of redemption from sin. Thus the renunciation of all war appears to us as an inevitable consequence of our faith and a crucial issue for the Church. Our Christian pacifism necessarily commits us to a positive ministry of reconciliation, to the effort to develop friendship with men of other nations, to the study of the economic and political causes of war, and to the support of such action as may hasten their removal."

Visiting Preachers Take Part in Missionary Education Drive

CHICAGO—As part of the educational program of the diocese for the Every Member Canvass next fall, the Bishop and department of ways and means of the diocese of Chicago have arranged a series of missionary sermons by leading preachers this spring and early in October.

The first speakers were the Rev. Killian Stimpson of Milwaukee and the Rev. Harry S. Longley, Jr., of Corning, N. Y. On June 6th, the Very Rev. Rowland F. Philbrook of Davenport, Ia., will be at Christ Church, Waukegan; June 13th will bring several visiting preachers to the diocese, including the Rev. Frank B. Creamer of Detroit; the Rev. Don H. Copeland, Lima, Ohio; the Rev. Don Frank Fenn, Baltimore, Md.; the Rev. A. E. Knickerbocker, Minneapolis, Minn.; and the Very Rev. John Warren Day of Topeka, Kans.

Arrangements for the series have been made by the Rev. Gowan C. Williams, chairman of the department of ways and means, and Dr. Edwin J. Randall, diocesan secretary.

Bishop Jett Plans to Resign in 1938

Southwestern Virginia Diocesan to Retire; Convention Opposed to Presiding Bishopric Change

COVINGTON, VA.—At the annual council of the diocese of Southwestern Virginia, held at Emmanuel Church, Covington, May 17th to 19th, Bishop Jett, the diocesan, announced that at the coming General Convention he plans to offer his resignation to the House of Bishops, to be effective at the close of his address to the council in May, 1938.

Though in good health and very active, the Bishop gave his advancing years as the reason for his action.

A native of King George county, Va., and an alumnus of Virginia Seminary, he served his diaconate as assistant at Epiphany Church, Danville. His first charge as rector was Beckford parish in Shenandoah county. Following this he served for 20 years as the first rector of Emmanuel Church, Staunton.

FOUNDED BOYS' SCHOOL

In 1913 he resigned that charge to become the founder of the Virginia Episcopal School for boys at Lynchburg. After some three years of financing and building, he opened the school in 1916 and conducted it most successfully until, having been elected Bishop of the new diocese of Southwestern Virginia at its primary council in December, 1919, he was consecrated in Trinity Church, Staunton, on March 24, 1920.

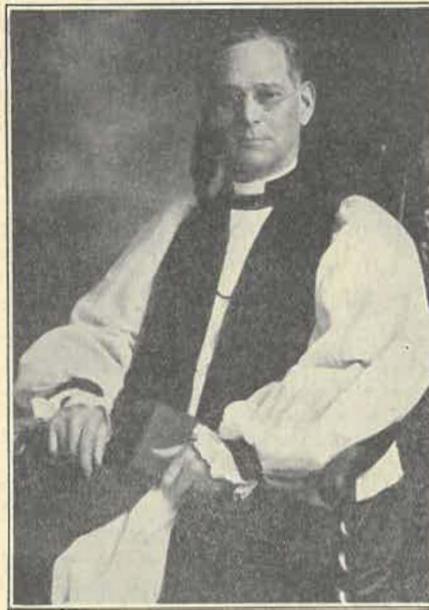
As Bishop of the diocese he has resided in Roanoke during the past 17 years. The announcement of his decision came as a distinct surprise to the members of the council. A resolution was adopted expressing to Bishop Jett the admiration and affection of his people and their deep regret at his retirement as their leader.

The Staunton and Roanoke papers carried editorials describing the Bishop's career and commenting on the esteem in which he is held by the people of these two cities in which he has lived during most of the years of his ministry.

The council passed a resolution expressing its belief that no change should be made in the status of the Presiding Bishop either as regards title, length of office, or method of election.

TWO DEACONESSES RESIGN

Another note of sadness was injected into the proceedings of the council by the Bishop's announcement of the resignations of Deaconess Maria P. Williams, missionary in charge at Dante, Russell county, and Miss Caryetta L. Davis, missionary in charge at St. Peter's-in-the-Mountains, near Callaway in Franklin county. These two women, who have been at their posts, respectively, since 1911 and 1917, are among the best known and best loved missionaries in the Church, and the value of their work in these many years past is beyond estimate. The council adopted resolutions expressing sincerest admiration for Deaconess Williams and Miss Davis and regret at their resignations. Deaconess



BISHOP JETT

Edith A. Booth, now the missionary at Splashdam in Dickenson county, will succeed Deaconess Williams and Miss Mary Louise Wood, for some time past assistant to Miss Davis, will be promoted to the position of missionary in charge of St. Peter's-in-the-Mountains.

An invitation was accepted to meet in 1938 at St. John's Church, Lynchburg, the Rev. Robert A. Magill, rector.

Elections for General Convention were: deputies, the Rev. Drs. Carleton Barnwell, Alfred R. Berkeley, and John J. Gravatt, the Rev. John A. Winslow; Messrs. Herbert McK. Smith, Charles P. Macgill, Robert L. Peirce, and Charles Francis Cocke. Alternates are the Rev. Messrs. Warren A. Seeger, Robert A. Magill, Roland Moncure, and the Rev. Dr. Devall L. Gwathmey; Messrs. C. S. Hutter, W. B. Dew, Baldwin G. Locher, and Kennon C. Whittle.

Delegates to the triennial meeting of the Woman's Auxiliary are as follows: Mmes. R. C. Jett, John L. Sneed; Miss Jane B. Pendleton (ex officio), Mrs. Holcombe C. Adams, UTO custodian (ex officio). Alternates are Mrs. B. B. Ramage, Miss Julia P. Leache, Mrs. Landon Lowry, Mrs. Gordon Baker (for the president); the alternate for the UTO custodian will be appointed later.

Many Languages Employed in Church Unity Service

PHILADELPHIA—A second Catholicity and unity service which brought together representatives of the Anglican, Old Catholic, Eastern Orthodox, and Armenian Apostolic Churches was held on May 16th at Calvary Church. The bestowal of the Gift of Tongues was commemorated by having parts of the service delivered in the Albanian, Polish, Russian, Rumanian, Greek, Chinese, German, Italian, and Coptic tongues.

In his sermon, the Rev. John Quincy Martin, rector, stressed the need for a reunion of Christendom. He voiced a strong denunciation of certain tendencies among Anglicans and others to believe that ultimately a union must be built around the so-called "Throne of Peter" in Rome. He declared that if such a locus is needed, the see of St. James would be the natural center.

Bishop Defends Aims of National Council

Newark Diocesan, in Convention Address, Stresses That Council Does "Our Work"

ORANGE, N. J.—In his address at the 63d annual convention of the diocese of Newark on May 11th at Trinity Cathedral, Bishop Washburn of Newark pointed out that disagreement with the National Council on matters of policy should not be a basis for withholding financial support of the Church's work. He continued:

"With more heat than justice, one of our Church papers has recently attacked the National Council on several counts. The members of the National Council have no doubt made mistakes in judgment. They have not chosen us, but we through our representative system of Church government have chosen them. They are not engaged in private enterprise. It is our work which they do, and they are doing it for us. To withhold financial support because as individuals we cannot approve their every act is to penalize the wife and children of a missionary in some lonely post, to withhold medicine from a sick child in a mission hospital, perhaps to lock the Church door against a congregation hungry for the Bread of Life."

A memorial to the General Convention requesting them to take steps to completely revise the Hymnal was unanimously adopted.

Bishop Ludlow, Suffragan of Newark, made his first formal address to the convention.

Deputies to General Convention are as follows: the Very Rev. Arthur Dumper, the Rev. Messrs. Charles L. Gomph, Robert W. Tranbath, and the Ven. William O. Leslie; Messrs. Arthur P. Green, Henry J. Russell; Cols. Leigh K. Lydecker and Allan B. Wallace. Alternates are the Rev. Messrs. Charles S. Armstrong, Peter R. Deckenbach, Walter O. Kinsolving, and Donald MacAdie; Messrs. Lewis R. Conklin, Henry T. Stetson, Warren Hires Turner, and Henry Young.

Delegates to the provincial synod (class of 1940) are as follows: the Rev. Messrs. Addison T. Dougherty and L. A. C. Pitcaithly; Messrs. Sargent Dumper and Warren Hires. Alternates are the Rev. Messrs. Harry Bruce and John A. Framp-ton; Messrs. Rolfe K. Hughes and Howard Weden. The Rev. A. Stewart Hogenauer was elected a member of the provincial commission on religious education.

Princeton to Publish 13,000

Photos of Rare Bible Pictures

PRINCETON, N. J. (NCJC)—Photographs of the 90% of the known illustrations in rare Biblical manuscripts are now in the possession of Princeton University, it was announced May 3d by Prof. Albert M. Friend of the department of art and archeology. The 13,000 photographs have been gathered since 1920 in preparation for a monumental publication of Old and New Testament pictures contained in Greek manuscripts.

The Princeton expedition to Mt. Athos, which returned last fall, added 2,500 photographs to the 2,200 it had obtained the previous year. All photographs were taken from material in Greek monasteries.

Western Massachusetts Emphasizes Rural Work

LENOX, MASS.—Rural work and social security for lay Church workers were emphasized by the 36th convention of the diocese of Western Massachusetts, meeting in Trinity Church here, May 18th and 19th. Bishop Lawrence, presiding over his first convention as diocesan, appointed a committee on rural work to develop a plan and program. A committee was also appointed to study and bring in a definite and full report on social security proposals to the next diocesan convention.

The resignation of the Ven. Marshall E. Mott, Archdeacon of the diocese since 1920, was accepted with regret. The Rt. Rev. William Lawrence, father of the present diocesan, addressed the delegates on the early history of the diocese.

A leadership training institute to be conducted at Bucksteep manor this summer with the cooperation of the Girls' Friendly Society, was announced. The Rev. and Mrs. John B. Fort of All Saints' Church, Worcester, will be in charge.

Holy Trinity Church, Southbridge, was admitted to union with convention as a parish.

The Rev. Alfred Snively succeeded Archdeacon Mott on the standing committee, and the Rev. John B. Whiteman was made an honorary canon of Christ Church Cathedral. Elections to General Convention resulted as follows: deputies, the Rev. Dr. A. Vincent Bennett, the Rev. Messrs. Ralph H. Hayden, Richard G. Preston, and Leigh R. Urban; Dr. W. Elmer Ekblaw, Messrs. William C. Hart, Howard C. Rudderham, and Matthew P. Whittall. Alternates are the Rev. Messrs. Arthur Murray, William Smith, John H. Noal, and Stanley C. S. Shirt; Messrs. Shaun Kelly, Philip W. Simons, Frank J. Pope, and John W. Emery.

The following were elected delegates to the triennial meeting of the Woman's Auxiliary: Mmes. H. R. Moulton, Miles Hapgood, Spaulding Bartlett, and C. V. Hatch; alternates are Mmes. S. S. Taft, Edgar Fisher, Charles Burt, Wallace V. Camp, and R. H. Seelye.

Rev. Calvert E. Buck Called as Rector by Chicago Church

CHICAGO—Election of the Rev. Calvert E. Buck of Washington, D. C., as rector of the Church of the Atonement, Edgewater, succeeding the Rev. Alfred Newbery, was announced last week by the vestry. Fr. Buck will assume his new duties late in the summer.

Fr. Buck is on the staff of St. Paul's Church, Washington, and superintendent of the Episcopal Eye, Ear, and Throat Hospital there. He is secretary of the diocesan standing committee; member of the executive council, and chairman of the department of city missions. He has for a number of years been active in various social service projects in Washington.

Flood Relief Donations Continue

NEW YORK—Gifts are still being received and transmitted by the president and treasurer of the National Council toward flood relief. Recent letters have come from Bishops Francis, White, and Clingman asking that the donors be assured of the assistance rendered by their gifts, not only in money value but in sympathy.

Bishop Stewart Hits Nazi Church Tactics

Chicago Diocesan Supports Roman Catholic Prelate in Denouncing Anti-Religious Drive

CHICAGO—A great stir was caused in Church circles in Chicago last week when George Cardinal Mundelein of the Roman Catholic archdiocese of Chicago openly attacked the Nazi efforts in Germany against religion. The Cardinal's declaration was made before an assembly of some 500 priests of the archdiocese.

Bishop Stewart was among the first to support the Cardinal's action in general terms. The Bishop said he gladly stands with Cardinal Mundelein in "protesting against any apparent persecution of Roman Catholics." He added, "I am equally opposed to any infringement of religious liberties of Evangelical and Confessional bodies."

The Bishop wired Samuel Untermyer, New York attorney, president of the Non-sectarian Anti-Nazi League, to the same effect in response to a telegram from Mr. Untermyer asking for confirmation of the newspaper reports of Bishop Stewart's comments.

In subsequent news messages from Berlin, the Berlin *Nacht Ausgabe* is quoted as "taking Bishop Stewart sorrowfully to task." The dispatch adds:

"This man (Bishop Stewart) who apparently feels himself obligated to lend his support to the Jewish-Communist agitation against Germany in the United States; has at least had the prudence to speak only of his feelings and sentiments and not as Cardinal Mundelein in distorting the facts."

Commenting upon the dispatch, Bishop Stewart said he has no intention of retracting his previous statements and that he will not be drawn into a controversy over specific charges made by the Cardinal.

Church leaders of all denominations generally voiced similar approval of Cardinal Mundelein's bitter attack upon the Nazi régime.

June 14th to August 9th Dates Set for Camp Weed Conferences

JACKSONVILLE, FLA.—Folders giving the dates of conferences, courses to be given, and the names of staff and instructors have announced the schedule for the summer camps for the diocese of Florida, to be held at Camp Weed.

The YPSL Camp, with Bishop Juhan as director, will be held from June 14th to 28th; the leaders' conference, with the Rev. William Jeffery Alfriend in charge, will open June 28th and close July 10th; the junior girls' camp, under the leadership of Mrs. Gladstone Rogers, will be held from July 13th to 25th, and the junior boys' camp, with Ben. A. Meginniss, Jr., director, will meet from July 26th to August 9th.

The registrar for all the conferences is Mrs. William P. Cornell, executive secretary of the diocese.

East Carolina Approves Forward-Looking Plan

GOLDSBORO, N. C.—A forward-looking program for the diocese of East Carolina, emphasizing the value of Laymen's Leagues and increasing the diocesan budget, was approved by the 54th annual convention of the diocese, meeting in St. Stephen's Church here, May 12th and 13th.

Bishop Darst, in his address, declared that he would strongly advocate doing away with the "emergency program" of the national Church at General Convention, substituting "a program big enough and daring enough to challenge the Church to rise from its pettiness and selfishness to realms of real sacrificial giving."

The convention finally passed an amendment to the constitution providing that each organized parish or mission shall have at least one and not more than four representatives in the diocesan convention. One representative may be a woman.

Special mention of the Laymen's Leagues was made in a resolution urging that a league be established in every parish and mission.

The three-day wait between application for a marriage license and issuance of the license was approved in the following resolution:

"Resolved (1) that our diocese, through its social service department, use its friendly influence in getting through the legislature of our state a law requiring persons desiring marriage license to apply for the license three days before procuring the same. (2) That we notify the other two dioceses of our state and the dioceses of Virginia and South Carolina of our action and respectfully urge them to work toward the same end, if they see fit."

The following were elected deputies to General Convention: the Rev. Messrs. Alexander Miller, Walter R. Noe, Stephen Gardner, George S. Gresham; Messrs. George C. Royall, John G. Bragaw, William V. Campbell, and H. E. Rodgers. Alternates are the Rev. Messrs. George F. Hill, Jack R. Rountree, Mortimer Glover, C. E. Williams; Messrs. E. R. Conger, Oscar Hardy, W. D. MacMillan, C. R. Wheatley. The standing committee members were reelected.

Eight Courses to Be Offered by South Dakota Conference

SIoux FALLS, S. D.—All Saints' School will be the headquarters for the South Dakota summer conference to be held from June 8th to 16th.

Courses in Personal Religion will be given by the Rev. Edgar F. Siegfried, chaplain; Church History and Christian Reunion, by the Rev. Dr. Percy V. Norwood of Seabury-Western Seminary; Creative Dramatics, by the Rev. Rex Wilkes of Chicago; the Prayer Book, by the Rev. Paul Barbour and Deaconess King; Teaching Procedures, by Miss Ann B. Mundelein, South Dakota secretary of religious education; Church Music, by L. Gilbert Piaggi; Program Building, by the Rev. J. T. Walker of Minneapolis; and Youth and the Bible, by the Rev. LeRoy S. Burroughs of Iowa State College.

The Rev. Don L. G. Henning of St. Paul is the recreational director; the Rev. W. P. Reid of Yankton, boys' counselor, and Miss Katherine Kingsbury, girls' counselor.

\$5,000 for Rural Work Voted by North Carolina

WINSTON-SALEM, N. C.—An item of \$5,000 was added to the budget of the diocese of North Carolina for extension of rural work in the diocese, by the 121st annual convention at its meeting here, May 11th and 12th in St. Paul's Church.

In response to a suggestion in Bishop Penick's annual address, the convention decided to erect a library at St. Mary's School as a memorial to the late Bishop Cheshire. Other matters discussed by the Bishop, including closer relations with the Kanuga conference and the study of the desirability of a Negro episcopate, were referred to committees.

St. Stephen's, Erwin, a new parish, was admitted to union with convention.

A canon was adopted forming the Francis J. Murdoch Memorial Society for the Increase of the Ministry. Funds left by the late Dr. Murdoch have been administered for 25 years by three trustees appointed for this purpose. Now care of the funds is turned over to the trustees of the diocese and a committee to administer the income is appointed by the convention. The diocesan trustees were also authorized to place a blanket insurance policy on all mission property.

Diocesan officers were generally reelected. The following were elected deputies to General Convention: the Rev. Dr. Milton A. Barber, the Rev. Messrs. John L. Jackson, R. Bruce Owens, David T. Eaton; Messrs. Alexander B. Andrews, Kemp D. Battle, John J. Parker, and Stephen E. Burroughs. Alternates are the Rev. Messrs. Willis G. Clark, James M. Dick, David W. Yates, and Alfred S. Lawrence; Messrs. Henry M. London, Hal A. London, H. T. Steele, and Richard H. Lewis.

Delegates to the Woman's Auxiliary triennial were elected as follows: Mmes. W. J. Gordon, E. A. Penick, Johnston King, J. P. Watters, Miss Emma J. Hall. Alternates are Mmes. Ross Signon, Watts Cary, H. P. Hutchinson, Baxter Moore, and Herman Hardison, Jr.

Lexington Auxiliary Meets

LXINGTON, KY.—Bishop Maxon of Tennessee addressed the Woman's Auxiliary of the diocese of Lexington in their annual meeting, May 13th, in the Church of the Good Shepherd, at luncheon, and most persuasively gave many reasons for attendance at the General Convention.

The eighth anniversary of the consecration of Bishop Abbott was celebrated and a large cake was given him at luncheon.

Mrs. R. L. Phillips was elected president, succeeding Mrs. Almon Abbott. Other officers continue in office. A framed testimonial of appreciation was presented to Mrs. Abbott by the officers.

Delegates to the triennial will be appointed later by the executive board.

Candelabra Dedicated at Church

NEW YORK—A pair of beautiful bronze candelabra, seven feet high, were dedicated at St. Thomas' Church on Whitsunday, by the rector, the Rev. Roelif H. Brooks. The candelabra were given by Henry E. Felton in memory of his brother, Frederick E. Felton. They are decoated with the parish coat of arms, the symbols of the four Evangelists, and the symbol of the Blessed Sacrament.

Bishop Davis Urges Two Policy Changes

Budget of Church, Reorganization of National Council Discussed in Convention, Address

BUFFALO, N. Y.—That the Budget of the national Church is an important issue to be determined at General Convention was asserted by Bishop Davis on May 17th, addressing the annual convention of the diocese of Western New York.

"At least two matters of great importance will come before the Convention. The first is the Budget of the National Council. Three years ago General Convention adopted a Budget of \$2,700,000, but since estimates of expectancies given at the time by bishops and deputies amounted to much less than this, the convention authorized operations under an emergency schedule of only \$2,313,000. Even this sum was not realized in the first year of the triennium, and the deficit was made up by special subscriptions. Last year, however, the schedule was balanced, and this year it is in balance although there is still an accumulated indebtedness to be paid. The question to be submitted to General Convention is whether the emergency schedule of \$2,313,000, or the Budget of \$2,700,000, or a still larger Budget, shall be adopted.

"We are suffering from debts, from cuts, from lost opportunities, from neglected properties, and from defeatism in every unit of the Church, parish, diocese, and general. Yet business conditions give us reason to hope for a gradual increase in parochial incomes. In my opinion it is absurd to try to turn this whole increase into the rehabilitation of our missionary work. It cannot be done and it ought not to be done in the face of parochial needs. But it is equally absurd to say that we must first restore the parish to normal conditions and then begin to restore our missionary endeavor. This has never worked because a parish without missionary interest is an ingrowing, and, therefore, a diseased parish. We must advance together in every unit or we shall not advance at all. There remains, therefore, the middle course—that is, that increases in parochial incomes should be shared proportionately with the diocese and general Church, that there should be a proportionate and simultaneous restoration of cuts, payment of debts, and renewals though a partial one; while advance work is financed through special designated gifts. While such progress is slow, it is, nevertheless, sure. I should be glad to have this plan discussed in this convention, since it would affect every parish, and if found feasible, steps taken to put it into effect."

HITS "TWO-HEADED" PLAN

Of the present status of the executive reorganization of the Church the Bishop continued:

"The second of the two questions to which I have referred is in regard to the executive organization of the Church. It is evident to almost everyone that the present two-headed form of organization adopted by the last General Convention, by which we have a Presiding Bishop and also a president of the National Council, is not satisfactory. It is also evident that the previous form of organization by which the Presiding Bishop was himself president of the National Council

and also still a bishop of a diocese laid too heavy a burden upon him. And there were other considerations which made it inefficient. We make much of the fact that our Church was organized at the same time and by many of the men who drew up the national Constitution, and, therefore, that a parallel exists between the forms of organization. Dioceses thus correspond to states, not territorially, but in self-government. Our supreme authority is our General Convention which with its two houses corresponds to the Congress. Until 1919 the parallel stopped there. No provision was made for an executive to correspond with the president and the cabinet. The work of missions, education, and social service was carried on by a Board of Missions and Commissions responsible to General Convention. In 1919 we created the National Council as our executive in the three fields and enlarged the duties of the Presiding Bishop to include those of president of the Council. By canon the Council was ordered to organize three or more departments, and each of these was headed by an executive secretary responsible to the National Council, which met four times a year. The result was naturally an impersonal organization with distinctly bureaucratic tendencies, some overlapping, and indifferent co-operation between departments. Whatever responsibility the Presiding Bishop had, he had not sufficient authority to unify the work. The situation is not different today."

URGES CENTRALIZATION

In conclusion, the Bishop said:

"It would seem, therefore, that the work of the National Council should be personalized, and unified, giving responsibility and authority to one man instead of to a council and a congeries of bureaus. The Presiding Bishop should then by canon be given a nominal jurisdiction or see; he should be given the responsibility of prosecuting the Church's work in missions, religious education, and social service, and the authority to create his own organization in whatever departments he might choose, and direct it to this end. The canon which orders the creation of specific departments should be repealed, and the National Council be made an advisory body with authority only to confirm or veto the actions of the Presiding Bishop. It is unfortunate that the issue should be complicated in popular discussion by talk of Archbishops, Primates, the location of the see, and so on. These matters can easily be adjusted if we are agreed as to the form of organization."

Deputies to General Convention were elected as follows: the Very Rev. Whitney Hale, the Rev. Messrs. W. T. Heath, Frank S. Patterson, and Joseph Groves; Messrs. George A. Orr, George T. Ballachey, William C. Baird, and John Lord O'Brien. Alternates are the Rev. Messrs. Charles Broughton, James Cosbey, G. N. Smith, and the Rev. Dr. H. F. Zwicker; Drs. Griggith Pritchard and E. V. Gray, Messrs. Henry Adsit Bull and Myron Ludlow.

Large Class Confirmed

MONROVIA, CALIF.—On May 9th, Bishop Stevens of Los Angeles confirmed a class of 50 of whom 25 were adults, in St. Luke's Church here, the Rev. E. B. Smith, rector.

The church, which now has a communicant list of 354, has increased to this figure from 270 in 1932. In the five previous confirmation classes since the beginning of the present rectorship, there have been respectively 58, 46, 48, 61, and 40 candidates confirmed—a total, including this year's class, of 304.

Announce Faculty of Philadelphia School

Continued from page 691

to families who are oppressed by poverty, to problem children and juvenile delinquents, to marital troubles in the home. These and many other sides of human life and contact are his daily routine. Through his clinical training the student will, under careful supervision, be trained to meet these experiences in the churches and institutions in the city of Philadelphia, in a general city hospital, in a psychiatric ward, in jails and reformatories, in the municipal courts, in the domestic relations court, in juvenile delinquency work, in social case work, in the routine of active parish administration.

"In his clinical training he must be constantly related to Christian teaching through the application of the Gospel of Christ to all social and personal problems.

"This requires for the divinity school a faculty, the members of which shall be not only sound scholars in the field of theology but men of experience in the pastoral side of the active life of the ministry. The faculty will be known as 'the Dean, tutors, and lecturers,' and the tutorial system will be used rather than the lecture system. The members of the faculty are assigned to definite fields, but will supplement each other as the curriculum develops and grows."

The Dean, Dr. Dunphy, and Fr. Groton will be full-time tutors; Bishop Fiske, Dr. Lewis, and Fr. Norris will be lecturers.

Missionary Program is Stressed by Convention

MISHAWAKA, IND.—A very marked increase of interest in the whole missionary program of the Church was the distinguishing feature of the 39th annual council of the diocese of Northern Indiana, held in the Pro-Cathedral of St. Paul, Mishawaka, on May 6th.

All of the active clergy were present and a large representation of lay delegates. The Woman's Auxiliary met at the same time.

The expectancy for National Council was set at a much higher figure than for 1937 and this was largely the result of the leadership of the children of the diocese, whose mite box offering far exceeded all expectations. Plans for extending the work of the missions were adopted, more especially in the great industrial centers in the deanery of the Calumet.

The council appropriated funds to strengthen the work of the Negro mission in Gary. Of the thousands of Negroes working there very few are reached by any religious body.

The 100th anniversary of the pro-cathedral was observed by a luncheon attended by delegates of both bodies, members of the parish, and townspeople. The next council will meet in Fort Wayne.

The Rev. Dr. E. R. Hart was elected to the standing committee, succeeding the Rev. W. J. Lockton. Deputies to General Convention were elected as follows: the Rev. Messrs. J. McNeal Wheatley, Laurence Ferguson, E. Ray Hart, and Peter Langendorff; Messrs. James Haberly, Duncan Campbell, J. A. Johnson, and Reed Schermerhorn. Alternates are as follows: the Very Rev. Archie I. Drake, the Rev. Messrs. Robert Murphy, Edward Hoffenbacher, and Ernest Scully; Maj. F. M. Little, Messrs. George Bingham, Milton Latta, and Walter Crandell.

Schedule of Courses for Gambier Conference Made Public; to Open June 21st

GAMBIER, OHIO—A series of educational courses attractive to those interested in various phases of Church life has been planned for the Gambier Summer Conference, to meet from June 21st to July 2d, by the Rev. James E. Wolfe, Newark, Ohio, president. The Rev. Dr. Royden K. Yerkes, Sewanee, Tenn., is chaplain.

Conference meetings on special organization work, evening forums led by Drs. Ball, James, and Yerkes, and special sessions devoted to General Convention issues will be features. The various subjects and speakers are as follows:

The Church—What and Why, the Rev. Dr. Royden K. Yerkes; Proving Prayer (instructions on the Forward Movement), the Rev. Austin Pardue, Minneapolis; Beauty in Worship (symbolism in our Church furnishings), the Rev. Gilbert W. Laidlaw, Saginaw; The Prayer Book—Its History and Use, the Rev. C. Sturges Ball, Alexandria.

Other courses include: Church Music (a course in appreciation), Wilford Layton, Flint; Social Ethics of Jesus (a comparison of the many social philosophies of today with the ethical teachings of our Lord), the Rev. Dr. Fleming James, Berkeley; The Moslem World, and the Woman's Auxiliary in the Rural Work of Our Church (both courses especially planned for those interested in the work of the Woman's Auxiliary), Mrs. E. V. Hughes, educational secretary of the Auxiliary in Ohio.

Courses for various special groups include: The Gospel in Our Generation (for those in college), the Rev. Arthur Lichtenberger, Cambridge; Jesus and the Youth of Today (for those of high school age), the Rev. Louis M. Hirshson, Sewickley; Young People and the Church (leadership and program building), Miss Margaret Jefferson, national field secretary of the Girls' Friendly Society; Church School Supervision (advanced work in religious education—for the clergy and all church school workers), Miss Hilda Shaul, educational secretary of the diocese of Ohio; Background for Our Younger Teachers, the Rev. Paul R. Savanack, Cleveland.

Massachusetts Branch of Girls' Friendly Celebrates 60th Year

BOSTON—On May 14th the Girl's Friendly Society of Massachusetts marked the 60th anniversary of the founding of the society in this country. Miss Edson of St. Anne's, Lowell, started the first branch and at the anniversary celebration were displayed some of the things connected with the beginnings in 1877.

There were the original charter, the first secretary's records, some early photographs, and bound copies of *Friendly Leaves*. These were part of a "then and now" exhibit which showed also the latest program material of the GFS.

Miss Harriett A. Dunn, national executive secretary of the GFS, spoke at the meeting in the afternoon at the Cathedral Church of St. Paul.

Dr. Hart Elected as Tennessee Coadjutor

Continued from page 691

as the Church of the Presidents. He has not yet made public his final decision. Dr. Hart came here about three years ago and has been conspicuous for his evangelistic zeal, his administrative ability, his frankness of expression, and his readiness to serve in any capacity in parish, diocese, city, and the general Church.

Born in York, S. C., on July 18, 1892, Dr. Hart was educated at Hobart College and at General and Union Theological Seminaries. He has several academic and several honorary degrees. He was ordained deacon in 1916 by Bishop Burch, and advanced to the priesthood in 1917 by Bishop Guerry. He has served parishes in New York, South Carolina, Tennessee, and Washington. He served as lieutenant in the United States Army during the war.

MEMBER OF FORWARD COMMISSION

He is a member of the Forward Movement Commission of the national Church and is widely known for his eloquence, fearlessness of expression, and alertness of mind, throughout the Church. He is president of the Washington clericus and deputy to General Convention and member of the standing committee.

His announcement of duplicate Sunday morning services in St. John's Church, some months ago, attracted attention throughout the Church.

Bishop McDowell Urges a Refinancing Program

MOBILE, ALA.—The keynote of the 106th annual convention of the diocese of Alabama, held at Trinity Church on May 12th and 13th, was the address of Bishop McDowell stressing the need of refinancing the diocese, with the readjustment of assessments and quotas so that a more worthy part may be taken in the forward work of the Church at home and abroad.

A special convention was called for the third week in January, 1938, to deal exclusively with financial problems, with particular reference to providing support for a bishop coadjutor. The Bishop asked that immediate provision be made for expansion of work in Walker county; for the Church Army, which is rapidly becoming indispensable in Alabama; for the Negro work, which has recently received new impetus, and for the support of a student pastor for the University of Alabama, at Tuscaloosa.

Attention was called to the fact that the Church in Alabama, once ministering to the more highly privileged, is gradually becoming the Church of the middle class, and that of the 564 confirmed in the past year, one-fifth were Negroes.

Deputies were elected to General Convention as follows: the Rev. Messrs. C. C. J. Carpenter and R. A. Kirchhoffer; the Rev. Dr. R. B. Mitchell, and the Rev. J. M. Stoney; Messrs. M. M. Baldwin, Algernon Blair, Crawford Johnson, Jr., and the Hon. Thomas E. Kilby. Alternates were: the Rev. Messrs. J. H. Harvey, J. L. Jenkins, William B. Lee, and V. G. Lowery; Messrs. Oscar M. Kilby, A. I. Selden, Frank Spain, and Dr. C. W. Daugette.

Long Island Plans Coadjutor Election

Diocesan Convention Recommends
Formation by National Church of
Clergy Placement Commission

GARDEN CITY, N. Y.—A special convention of the diocese of Long Island to consider the election of a Bishop Coadjutor for the diocese was authorized unanimously by the 70th annual convention of the diocese, meeting here May 18th in the Cathedral of the Incarnation.

Bishop Stires pointed out in his annual address that the departure of Bishop Creighton to be Coadjutor of Michigan and the availability of salaries formerly paid to archdeacons would make it possible for a Coadjutor's salary to be assumed with no increase in diocesan assessments.

General Convention was asked to appoint a permanent commission on placement and salaries of the clergy in a resolution presented by the diocesan commission on clergy placement and adopted by the convention.

Endorsement of the resolution proposed in the national House of Representatives that the President call a conference of the signatories to the Kellogg Peace Pact was voted. A plan to secure for lay employes of the Church benefits similar to those conferred in secular fields by the Social Security Act was returned to the social service department for further study of details. A resolution sponsored by the social service department asking the state legislature to submit a referendum on the Child Labor Amendment was tabled.

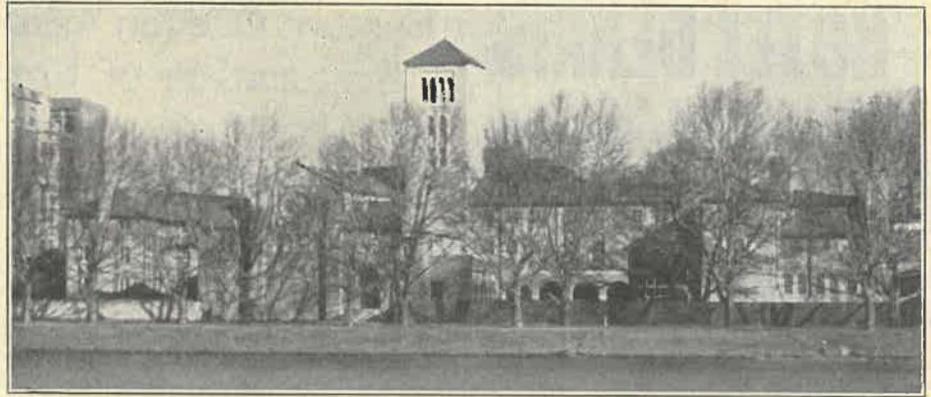
Two Brooklyn parishes—St. James' and the Transfiguration—were declared to be no longer in union with convention, because they were too far in arrears on Church Pension Fund payments. The treasurer was authorized to pay Pension Fund assessments out of the Aged and Infirm Clergy Fund of the diocese whenever a parish fell so far behind as to endanger the standing of the diocese, this payment to be charged with interest to the parish.

To meet the problem of sizable population changes in important areas, a committee of 12 was appointed to consider the state of the Church in Brooklyn. The three cents a day hospitalization plan is to be promoted by a committee appointed at the suggestion of the Rev. Dr. Duncan M. Genns, a member of the board of managers of the Church Charity Foundation.

Abolition of the office of archdeacon for Colored work in the diocese was also voted by the convention.

The Rev. Harold S. Olafson succeeded the Rev. R. H. Scott as a member of the standing committee. Other members, diocesan officers, and the delegates to the provincial synod were reelected.

Deputies to General Convention are as follows: the Rev. Dr. John Howard Melish, the Rev. Messrs. Arthur B. Kinsolving, 2d, Arthur R. Cummings, and Harold S. Olafson; Messrs. Raymond F. Barnes, Frank Gulden, William F. Leggo, and Col. Robert P. Orr. Alternates are the Rev. Dr. Robert Rogers, the Rev. Messrs. William R. Watson, Richard D. Pope, and Samuel D. Dorrance; Messrs. Frank C. Du Moulin, Walter R. Marsh, Albert W. Meisel, and Peter Hamilton.



MONASTERY OF ST. MARY AND ST. JOHN, CAMBRIDGE, MASS.

Christian Service Called Flag of Faith by Bishop

NEVADA, Mo.—In his annual address delivered at the Holy Communion service in All Saints' Church, which opened the 48th diocesan convention May 13th, Bishop Spencer reminded the congregation of an incident connected with the institution of the Holy Communion—that Jesus, knowing He had come from God and that He went to God, took a towel and girded Himself and washed the disciples' feet.

"This meant," declared Bishop Spencer, "that there, bracketed as it were between two eternities, coming from God and going to God, He would gather up into that point of light, the whole meaning of our life in Him. In that incident Jesus lifted up the flag under which all Christians must march if they are to go His way. The Cross is indeed His standard, but this is the flag, though indeed there is not much difference between the standard and the flag. . . ."

"By this tremendous act it must not be understood that our Lord meant to deny to His Church that dignity and beauty with which it has adorned His worship. Four days before He lifted this supreme banner of Christians He was Himself the center of a pageantry which He had deliberately planned. But in this lifting of the flag of humility, love, and service, He meant to show us that unless the spirit therein symbolized animates all our ceremonies, all our authorities, all our social estimates and contacts, then do these other vestures become the graveclothes of a perished discipleship and a dead Church."

As a testimonial to his leadership in the diocese during the past seven years, Bishop Spencer was affectionately praised in a resolution presented by the Very Rev. Claude W. Sprouse.

The next diocesan convention will be held in May at St. Paul's, Kansas City.

Deputies to General Convention were elected as follows: the Rev. Messrs. C. W. Sprouse, R. M. Trelease, C. R. Tyner, and E. W. Merrill; Messrs. William G. Holt, Henry T. Ashley, B. C. Howard, and Henry Burr. Alternates: the Rev. Messrs. C. H. Molony, W. A. Driver, A. L. duDomaine and R. H. Fairchild; Messrs. John E. Launder, H. J. S. Seeley, D. R. Sutherland, and L. W. DeYong.

The Rev. C. R. Tyner replaced the Rev. E. W. Merrill on the standing committee.

The diocesan branch of the Woman's Auxiliary, meeting concurrently with the diocesan convention, elected the following delegates and alternates to the Triennial: Delegates, Miss M. Louise Howard; Mmes. David Winton, A. S. Deacon, and S. R. Iams. Alternates, Mmes. S. F. Riepma, E. J. Mason, Hal Lebrecht, and C. R. Tyner; Miss Elizabeth Eckel.

First Services Are Held in New Church of Cowley Fathers, Cambridge, Mass.

CAMBRIDGE, MASS.—The first Mass in the new conventual church of the Cowley Fathers on the bank of the Charles river in Cambridge was celebrated on May 6th. It was preceded by a service of dedication conducted by the Father Superior, the Rev. Spence Burton, SSJE, in the presence of members of the community.

On the following day, the feast of St. John before the Latin Gate (transferred from May 6th because of its concurrence this year with Ascension Day), the first public Mass was celebrated in the church, and there was a corporate Communion for the associates of the Society and members of the Fellowship of St. John living in greater Boston.

The church, for the present, is fitted with temporary furnishings, but the community is using it daily for the divine office and Mass. The consecration will take place at a later date when the permanent Altars have been erected in the church.

On a recent Sunday afternoon, the Cambridge church and monastery were open for the inspection of parishioners of St. John's Church, Boston, and were visited by nearly 700 persons. Under the direction of Everett Titcomb, organist and choirmaster, the choir of St. John's gave a recital of liturgical music, revealing the unusual acoustical properties of the new church.

Deaconess Hill Set Apart as Training School Commencement

NEW YORK—Diplomas were awarded to six graduates of the New York Training School for Deaconesses, at the commencement service in the Chapel of St. Ansgarius of the Cathedral of St. John the Divine, May 13th. Bishop Manning presented the diplomas and preached. Following the presentation of the diplomas, certificates, and the school medal, Miss Helen Hill was set apart as a deaconess by Bishop Manning. She will do rural work in the diocese of Olympia.

A large congregation was at the service. They all were guests at its close at a luncheon given at St. Faith's House by Deaconess Gillespy, Deaconess Dahlgren, and the students of the Training School.

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Eastern Oregon Asks Restoration of Cuts

Convocation, in Resolution, Says
Lack of Funds Seriously Hampers
Work of Missionaries

BEND, ORE.—The need of restoring cuts in the appropriations to foreign and domestic missionary districts was called to the attention of the Church by the 27th convocation of the missionary district of Eastern Oregon, which met in Trinity Church, Bend, May 2d to 4th.

"Being in actual contact with the fundamental interest of the Church," a resolution declared, "we are impressed with the urgency of this question. Materially burdened and anxious workers are seriously hampered in applying their best mental and spiritual abilities to their all-important task. Rising costs of living constitute a constant anxiety to workers which can only be obviated by the requested restoration of cuts in grants to the field."

The Bishop and convocation received the host church, Trinity Mission, into union as an established parish, with the vicar, the Rev. J. Thomas Lewis, as rector. This is the second mission in Eastern Oregon to have been converted into a parish in two years.

A memorial refectory in honor of the first Bishop of Eastern Oregon, Bishop Paddock, is to be built at the Ascension summer school at Cove, by vote of the convocation. It will be named Paddock Hall.

Deputies to General Convention are the Rev. Clarence A. Kopp and Arthur Hay. Their alternates are the Rev. Fred Wissenbach and Calvin Sweek. Delegates to the provincial synod are the Rev. Messrs. Ernest Taylor, Ralph V. Hinkle, and Archie Buchanan; Messrs. George Hartman, Calvin Sweek, and Arthur C. Lofts. Alternates are the Rev. Messrs. J. T. Lewis, J. M. B. Gill, and B. S. Moore.

The district Women's Church Service League, meeting on May 4th, elected Mrs. William P. Remington president; Mrs. George Hartman, vice-president; Mrs. Arthur Hay, first vice-president, and Mrs. Charles Howe, second vice-president.

Delegates to the triennial are Mmes. W. P. Remington, G. A. Hartman, A. D. Hay; Miss Catherine Peterson, and Mrs. Helen Robinson. Alternates are Mrs. C. A. Kopp, Miss Hazel Morrison, Mmes. Charles Howe, G. W. Phelps, and Alfred Glassow.

Rev. John H. Scambler Elected to Head Clergy's Round Table

CHICAGO—The Rev. John H. Scambler, rector of St. Christopher's Church, Oak Park, was elected president of the clergy's round table of the diocese, succeeding the Rev. Ray Everett Carr of St. Peter's Church, at the annual business meeting.

The round table met at St. Christopher's on May 10th, as part of the 25th anniversary celebration of the parish.

The Rev. Frank Locke Carruthers, curate at St. Mark's, Evanston, was re-elected secretary-treasurer of the round table. The group meets bi-weekly during the fall, winter, and spring to consider common problems.

Chaplains Hear Bishop Stewart at Convention

CHICAGO—An unjustifiable wrong done to others may reasonably cause a Christian to take up arms, Bishop Stewart of Chicago declared, speaking before the 12th annual convention of the Chaplains' Association of the United States Army here.

Bishop Stewart stated positively that war is incompatible with the teachings of Christ. He said, however, that the Christian at times is forced to choose between two evils and, in this event, may justify the taking up of arms.

The Rev. Arlington A. McCallum of Washington, D. C., formerly rector of St. Elizabeth's Church, Glencoe, Ill., was re-elected president of the association.

In his annual address to the convention, Chaplain McCallum told the group religious needs of service men do not vary in war and in peace. He saw in present conditions a trend toward greater religious faith.

The 1938 convention of the association will be held in Washington, D. C.

United Thank Offering of New York Larger Than Last Year's

NEW YORK—The custodian of the United Thank Offering for the diocese of New York, Mrs. William C. Dickey, reported at the annual meeting of the Woman's Auxiliary of the diocese in the Synod House on May 4th, that the amount of the offering presented was \$11,576.51, which is \$2,500 more than the offering of last May.

The meeting was preceded by the annual service in the Cathedral of St. John the Divine and the presentation of the offering. Bishop Manning was the preacher.

The following were elected delegates to the triennial meeting: Mmes. J. R. Jacoby, C. G. Kerley, and W. C. Dickey; Miss Elsie C. Hutton and Mrs. W. W. Orr. Alternates are Miss Etta S. McGrath; Mmes. S. Van B. Nichols, Alfred Chapman, C. M. Baxter, Jr., and R. C. Culver.

Several Canons Appointed by Cathedral of All Saints, Albany

ALBANY—At a recent meeting of the chapter of the Cathedral of All Saints, the Rev. H. W. Crydenwise, who served the cathedral as chancellor and canon sacrist successively during 15 years and recently retired on pension, was elected honorary canon of the cathedral for life.

The Rev. Nelson M. Burroughs, chairman of the department of religious education, and the Rev. William E. Sprenger, chairman of social service, both of the diocesan council, were elected canons of the cathedral, in recognition of their services as heads of these diocesan departments.

Priest Marks 50th Year

CINCINNATI—The Rev. George Heathcote Hills, rector of Grace Church, Avondale, Cincinnati, observed the 50th anniversary of his ordination to the priesthood on May 9th. He has been chaplain of the Cincinnati General Hospital for the past 23 years.

Madison Conference to Open June 28th

Rural Work Sessions Sponsored by
National Departments of Domestic
Missions and Social Service

MADISON, Wis.—The program this year at the Episcopal Church's conference on rural work, in Madison, June 28th to July 9th, is a joint project of the National Council's Department of Social Service and the Department of Domestic Missions. The executive secretaries of both departments will be present during the sessions.

In 15 years the conference on rural work has been holding its sessions on cooperation with the rural leadership school of the college of agriculture, University of Wisconsin. Both these conferences are pioneers in the field. More recently other conferences have developed at other agricultural colleges and Church conferences have grown up with them. The social service department feels that the revived interest in rural America has made these conferences increasingly important.

The courses offered by the university cover the general field of rural sociology and include such subjects as better education in town and country, the modern community, rural life, the family, and personality and social adjustment. Field trips and case studies of actual rural communities are also planned.

The Church conferences supplement the university courses by giving the Church's approach to its town and country work.

The Church conference at Madison is fortunate this year in having Prof. Roy J. Colbert of the university staff as one of its teachers. Professor Colbert has long been one of the lay leaders of our Church who realizes the opportunities of the rural ministry. He will lead three sessions on The Church and Present-day Social Movements.

Other subjects and leaders will be the following:

The Nature of Preaching, three sessions by Bishop Bartlett of Idaho, National Council secretary for Domestic Missions; The Forward Movement in Town and Country Churches, by a representative of the Forward Movement Commission; Mountain Mission by Mail, by Mrs. E. M. Little of Concord, N. H.; The Church and the College Student, by the Rev. L. E. Nelson, assistant at St. Francis' House, Madison; and Christian Social Service in Missions and Parishes, by the Rev. A. R. Pepper, part-time executive secretary of the Department of Social Service.

Churchwoman Suffers Injury

SMETHPORT, PA.—Mrs. William E. Van Dyke, wife of the rector of St. Luke's, is confined to Kane Community Hospital, Kane, as the result of a fall. Mrs. Van Dyke has been an officer of the diocesan branch of the Woman's Auxiliary and a representative to the triennial convention for many years.

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Masons Present Window to Church

ONEONTA, N. Y.—Two hundred and twenty-five members of the masonic lodge attended a service for the dedication of a window they presented St. James' Church on May 9th.

The Rev. Alfred J. Miller, rector, was assisted in the service by the Rev. Allen Webster Brown rector of Richfield Springs, and by the Presbyterian clergy of Oneonta and Laurens.

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Valley Forge Conference for Young People to Be Held July 11th to 17th

WAYNE, PA.—A conference for young people between the ages of 16 and 28, to be held at the Valley Forge Conference for Young People from July 11th to 17th, has been announced by the Rev. William P. S. Lander, Church of the Good Shepherd, Rosemont, director, and the Rev. William S. Chalmers, chaplain.

Missions, the Prayer Book, Sacraments, and Church music are among the 12 subjects to be discussed.

Courses include The Why and How of Missions, by Miss Regina Lustgarten, Hankow, China; The Value of the Old Testament Today, and Further Problems in the Life and Teaching of Our Lord, by the Rev. Dr. Felix L. Cirlot, St. Andrew's Church, Buffalo; Catholic Life in the World, and Altar Serving, by the Rev. Gordon Wadhams, Church of the Resurrection, New York; Living Competitors of Christianity, and Christianity in the Modern World (Modern Church History), by the Rev. Dr. Howard Morris Stuckert of the House of Prayer, Philadelphia; The Prayer Book, and The Sacraments, by the Rev. Reginald Mallett, Grace and St. Peter's Church, Baltimore, dean of the faculty; Church Music, by the Rev. Emmett P. Paige, St. John's Church, Poultney, Vt., and St. Nicholas' College, England; Altar Guild Work, by the Sisters of the Holy Nativity; The Church in China, by the Rev. Nelson E. P. Liu, Ichang, China.

"Dude Ranch" is Converted Into Conference and Vacation Center

ETHETE, WYO.—St. Michael's Mission at Ethete, which has run a "dude ranch" during the summer months for several years, is this year to use the available accommodation—which is considerable during the time the mission school is not in session—for summer conferences and camps for boys and girls, and also to accommodate clergy and their families from other parts of the country who may be vacationing in Wyoming, or who might like to do so at the moderate rate that will be charged.

The Rev. H. W. Thompson, rector and warden, announced that from June 22d to July 2d Ethete will be the scene of a girls' conference and camp, under the able supervision of Mrs. Emily McNeil. From July 4th to 16th her son, the Rev. Dudley McNeil, in charge of stations in the Evanston field, will conduct a boys' conference and camp.

Birthday Offering Service Held

CONCORD, N. H.—The annual service presenting the birthday offering of the church schools of New Hampshire brought together nearly 1,000 boys, girls, and teachers in St. Paul's Church on Whitsunday, May 16th.

The service was arranged by the Rev. Charles T. Webb of St. Paul's school, chairman of the diocesan commission on religious education, and the Rev. Bernard N. Lovgren, rector.

Sources of Church's Income Investigated

Results of English Church Union Survey Prove Commission to Be "Good Landlords"

LONDON—On behalf of the Church Union, an experienced woman sanitary inspector recently conducted a two months' survey of the Ecclesiastical Commissioners' much discussed London properties. The results were published in a pamphlet entitled *The Church as Landlord*, in which she asserts that the Ecclesiastical Commissioners are "not only good landlords, but exceptionally good landlords."

More than 30,000 London properties are under their direct control, and of these only one block of even questionable tenements could be found. The verdict was not so favorable on properties let out on lease.

MINING ROYALTIES NATIONALIZED

It has been widely felt of late years that mining royalties are an unjust impost on an industry which is fighting desperately for its survival, and it was well known that the largest owners of these royalties were the Ecclesiastical Commissioners. Now the government has nationalized them, and, though the monetary loss to the Church is very serious, coming so soon after the losses it has sustained under the new Tithe Act, its gain in prestige should be considerable.

EVANGELICALS CONDEMN DIVORCE

Those Evangelicals in the Church whose views find expression in the weekly newspaper, the *Record*, are at one with the Bishops of St. Albans and Ely and a large body of Catholic-minded Churchmen in maintaining the indissolubility of Christian marriage and its consequences. An article printed in a recent issue declares:

"Scripture allows us to assert that the remarriage of either party is not allowed in the lifetime of the other. The marriage tie is indissoluble, divorce in God's sight does not cancel it; and the 'putting away' allowed by our Lord's words and referred to by St. Paul, has to be understood evidently in the sense of separation, until (unless reconciliation takes place, I Corinthians 7: 11) death comes to release the survivor from his vow."

LAY FOUNDATION STONE FOR NEW NAVE

On St. George's Day the Princess Royal placed in position the foundation stone of Sheffield Cathedral's extension. The stone, which was blessed by the Archbishop of York, weighs more than a ton, and under it the Bishop of Sheffield placed in a cavity an air-tight receptacle containing a set of Maundy money as presented to the poor on Maundy Thursday by the King. The extension scheme, which will cost £100,000 to carry out, will provide a spacious new nave to the west of the old chancel and chapels, and will give Sheffield a cathedral of unusual proportions.

Fond du Lac Seeks More Confirmations

**Delegates to Annual Council Take
Pledge to Aid in Bringing New
Members Into Church**

FOND DU LAC, WIS.—At the 63d annual council of the diocese of Fond du Lac, May 1st, Bishop Sturtevant challenged the people of the diocese in the year ahead "to accept not only quotas for giving and objectives for budgets, but quotas of increase in Church membership through a studied campaign for larger confirmation classes."

All of the 400 persons present as the council banquet at the Hotel Retlaw took the following pledge:

"God helping me, I give myself afresh to His worship consistently, to His service faithfully, to His Church loyally, and this year I will do my best to bring one new person to Him through holy Confirmation."

In addition to the Bishop's address there were short speeches by W. S. Booker, candidate for Holy Orders; Dr. John Millis, Dean of Lawrence College; and Dr. D. A. McGregor, national director of religious education. H. W. Whinfield of Sheboygan, who was reelected president of the Laymen's League, presided as chairman of the banquet.

The Rev. William Elwell was added to the standing committee. Deputies to General Convention are the following: the Rev. Messrs. A. J. Dubois, Joseph Barnett, J. M. Johnson, F. C. St. Clair; Messrs. H. W. Whinfield, I. P. Witter, Dr. John Millis, and Hamilton Roddis. Alternates are the Rev. Messrs. William C. Way, William J. Spicer, M. McMurray, H. S. Stanton; Dr. J. P. Smith, Messrs. William Kellett, Roy Rogers, and Richard McMillan.

Delegates to the triennial meeting of the Woman's Auxiliary are Mmes. Louis Fessenden, J. N. Barnett, A. L. Barker, and L. A. Pradt. Alternates are to be selected as needed.

Bishop Spencer in Marquette Fete

LUDINGTON, MICH.—Bishop Spencer of West Missouri will serve this year for the third time as a member of the sponsoring committee of the Pere Marquette memorial pageant to be held here August 5th to 8th. Bishop Spencer is author of the script and serves as narrator at the performances.

The spot at which Pere Marquette died, across the Pere Marquette river from the city of Ludington, is to be marked by a shrine erected by the alumni of Marquette University, Milwaukee. The noted Roman Catholic explorer and missionary died on May 18, 1675.

Clergyman Made Rotarian Governor

BLOOMINGTON, IND.—The Rev. A. Elliston Cole, for 12 years vicar of Trinity Church, Bloomington, and student pastor at Indiana University, has been unanimously elected governor of the 20th district of Rotary International which comprises 62 clubs in Indiana.

Fr. Cole has been an active Rotarian for 18 years, having been secretary of the Bloomington club for nearly 10 years.

WSCF Leader to Discuss The Church in the World at Conference in Virginia

ALEXANDRIA, VA.—One of the principal speakers at the fourth annual summer school and conference of the Theological Seminary in Virginia, to be held at the seminary from June 7th to 11th, is Francis P. Miller, chairman of the World's Student Christian Federation. The topic of his addresses will be *The Church in the World*. The Rev. Prof. A. C. Zabriskie will lead up to Mr. Miller's first two lectures.

The Rev. E. H. Jones of Waco, Tex., will conduct the services.

The Rev. Dr. A. T. Mollegen has chosen Pauline Theology as the topic for his courses, and *The Holy Spirit in Christian Faith and Life* will be discussed by the Rev. Dr. Charles W. Lowry.

A course on *The Church in the New Testament* will be offered by the Rev. Dr. Stanley Brown-Serman. The subject of the Rev. Dr. C. Sturges Ball's lectures will be *Some Psychological Aspects of Preaching*.

Reservations are to be made through Dr. W. E. Rollins, and clergy other than alumni of the Virginia Seminary have been invited to attend.

Orphanage at Charlotte, N. C.,

Celebrates 50th Anniversary

CHAPEL HILL, N. C.—The Thompson orphanage at Charlotte celebrated its 50th anniversary on May 7th. The three bishops of North Carolina and nearly 500 visitors were present.

The day began with the Holy Communion, with Bishop Penick as celebrant. The rest of the celebration was presided over by Bishop Darst and the Rev. R. B. Owens. The Rev. Dr. Milton A. Barber gave an interesting account of the founding and early struggles of the institution, paying tribute to the work of past superintendents, the Rev. R. S. Bronson, the Rev. E. A. Osborne, and the Rev. Walter Smith. Other speakers gave reminiscences of past days at the orphanage. A feature was the reading of a letter and greeting and felicitation from President Roosevelt.

The children of the orphanage, under the direction of Mrs. Francis J. Murdoch, presented a pageant depicting the more important events of the institution during these 50 years. The present superintendent is the Rev. W. H. Wheeler.

Washington Deputies Elected

WASHINGTON—At the recent diocesan convention the following were elected deputies to General Convention:

The Rev. Drs. ZeB. T. Phillips, O. J. Hart, F. J. Bohanan, and the Rev. Clyde Brown; Messrs. H. T. Nelson, B. H. Howard, T. E. Robinson, and Dr. W. S. Bowen.

Alternates are the Rev. Messrs. F. B. Tucker, Edward Gabler, the Rev. Drs. Walter Archbold, C. T. Warner; Messrs. Fulton Lewis, C. P. Dodge, L. Luquer, and W. G. Evans.

The Rev. Messrs. W. R. Moody and O. J. Hart were added to the standing committee, succeeding the Rev. Messrs. G. F. Dudley and C. E. Buck.

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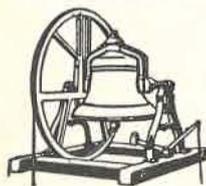
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Eagle's Nest Conference to Open on June 27th

DELAWARE, N. J.—Plans for the Eagle's Nest summer conference of the diocese of Newark, to be held from June 27th to July 3d, have been announced by the Rev. A. Stewart Hogenauer, dean and registrar.

The Rev. Charles S. Armstrong is chaplain. Leaders and their courses are as follows:

Personal Religion, by Bishop Washburn of Newark; Methods of Teaching, the Rev. John H. Rosebaugh, rector of the Church of the Atonement, Tenafly; The Story of the Episcopal Church in America, the Rev. William C. Kernan, rector of Trinity Church, Bayonne; Finding One's Way in the Bible, the Rev. John E. Bailey, rector of All Saints' Church, Glen Rock; Social Thinking, Miss Virginia Pearce, CMH district secretary, Bergen county; Psychology and Religion, the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, L. I.; Some Fundamentals of Our Faith, Bishop Ludlow, Suffragan of Newark; Church Music and Its Application, Frank H. Scherer, FAGO, and Lee H. Richardson, AAGO; Our Lord's Parables of the Kingdom and Their Meaning, the Rev. David K. Montgomery, rector of St. Peter's Church, Morristown; The Kingdom Without Frontiers, Mrs. Eversley S. Ferris, diocese of Western New York.

A course for clergy only, The New Testament Today, will be given by the Rev. Dr. Frederick C. Grant, Dean of the Seabury-Western Theological Seminary.

Clergyman Honored on Resigning as Ministerial Association Head

TUCSON, ARIZ.—The Rev. Ernest Tutthill, former rector of Grace Church here, was honored by the Tucson ministerial association recently upon his resignation as president of the association. A resolution, prepared by Rabbi W. H. Rosenblatt, expressed the appreciation of the association for the Rev. Mr. Tutthill's leadership, tolerance, dignified conduct of business, devotion, spiritual activity, and contribution toward the improvement of the soul of the community by treating the rich, poor, and unfortunate, needy, incapacitated, and sick with equality and justice.

The Rev. Mr. Tutthill resigned from Grace Church early this year, charging Fascism on the part of Bishop Mitchell of Arizona. He particularly objected to the creation of a new parish in a fashionable suburb.

California Lenten Offering

SAN FRANCISCO—Under the leadership of the Rev. Findley H. Miller, the plan of the department of Christian education, designed to give the greatest educational value to the offering of Lenten mite boxes, was carried out at the annual service of offering held in Grace Cathedral on May 8th for the church schools of the diocese. The speaker was the Rev. Daniel Hill, pastor of an African Methodist church in Oakland.

NECROLOGY



May they rest
in peace.



HUTCHENS C. BISHOP, PRIEST

NEW YORK—The Rev. Hutchens Chew Bishop, rector emeritus of St. Philip's Church, New York, died suddenly, May 17th, in Savannah, Ga., at the home of Mr. and Mrs. Jerry Cox. Mrs. Cox is a member of St. Philip's Church and for many years was personal maid to the late Marie Dressler.

The funeral service was held at St. Philip's Church on May 21st, and interment was in the family plot in Kensico cemetery. Bishop Manning of New York officiated, assisted by Bishop Gilbert. So large a crowd attended that the street outside the church was thronged, and police were on hand to divert traffic.

Dr. Bishop had been the rector of St. Philip's Church from January 1, 1886, to April 1, 1933, a period of 47 years. He was born in Baltimore, Md., on October 26, 1858, the son of William Hutchens Bishop and Elizabeth Chew Bishop. He received his early school training in the city of Baltimore and came to New York to study privately before entering the General Theological Seminary. He was the first Colored student for the ministry to enter that institution.

He was graduated in 1881 and because of a conflict between the High and Low Churchmen in the diocese of Maryland, he had to go to Albany, N. Y., before he could be ordained. Bishop Doane of Albany agreed to ordain him to the diaconate if he would establish residence there. He was ordained deacon in 1882, priest in 1883, and returned immediately to Baltimore as assistant minister in St. Mary's Chapel. He became rector late that same year of St. Mark's Church, Charleston, S. C.

Two years later on January 1, 1886, he became the rector of St. Philip's, and continued there for 47 years. Under his leadership the church grew steadily in numbers and increased greatly in wealth.

On April 1, 1933, Dr. Bishop retired as rector of St. Philip's Church and became its rector emeritus. His son, the Rev. Shelton Hale Bishop, succeeded him as rector and has continued as its head ever since. He had served as his father's assistant for ten years.

Dr. Bishop was married to Estelle Gilliam in 1886. She died in 1895. There are surviving three sons, Shelton Hale, Hutchens Chew, and Andrew; and three daughters, Mrs. Elizabeth Smith, Miss Victoria Bishop, and Mrs. Estelle Booth. Dr. Bishop also leaves one sister, Mrs. Charity B. Tucker.

Dr. Bishop was a member of the board of directors of the National Association for the Advancement of Colored People, a member of the board of the Harlem branch of the Young Men's Christian Association, and up to one year ago a member of the diocesan missionary society.

A. I. ERNEST BOSS, PRIEST

COLUMBUS, OHIO—The Rev. A. I. Ernest Boss, rector of St. James' Church, Columbus, died May 16th at the age of 63, in White Cross Hospital, Columbus, following an abdominal operation.

Alvah Irving Ernest Boss was a native of Waterford, N. Y., and a graduate of St. Stephen's College, class of 1898, and General Theological Seminary, class of 1904.

He was ordained deacon in 1904 by Bishop Greer and advanced to the priesthood in the following year by Bishop Morrison of Iowa. He was in charge of churches at Shenandoah and Garden Grove, Ia., from 1904 to 1907, and at Muscatine, Ia., from 1907 to 1910. Coming to Ohio, he was stationed at Galion, Shelby, and Bucyrus from 1910 to 1916, when he accepted a call to St. Paul's Church, Free-

mont. He left in 1920 to go to St. Stephen's Church, Escanaba, Mich.

Since 1926, the Rev. Mr. Boss has been in charge of St. James' Church, Columbus, which he has built up from small beginnings to a thriving congregation of 300 communicants. He was especially interested in religious education and young people's work, and the last time he was out was at a young people's rally held by the Columbus convocation.

The burial office was said in St. James' Church, Columbus, on May 18th, with Bishop Hobson officiating, assisted by the Rev. Philip W. Hull of St. John's Church, Worthington, and the Rev. Harold J. Weaver of St. Matthew's Church, Cincinnati. Many of the clergy of the diocese were in attendance. Fr. Boss is survived by his wife, Caroline Metzger Boss, and a married daughter, Mrs. Walter Slater.

RUSSELL K. SMITH, PRIEST

ATLANTA, GA.—Stricken while conducting services on May 9th at the Church of the Epiphany, where he had served for more than 25 years, the Rev. Russell K. Smith died at Crawford Long Hospital on May 13th. The requiem was celebrated on May 14th by Bishop Mikell, with the assistance of the Rev. Messrs. Charles Holding and E. J. Saywell.

The Rev. Mr. Smith was born in Pittsburgh on December 9, 1871, the son of Henry Hayes Smith and Virginia Reno Smith. He was graduated from the University of the South in 1895. He had been ordained deacon in 1894 by Bishop Quintard, and was advanced to the priesthood in 1896 by Bishop Gailor. His marriage to Miss Onie Campbell took place in 1900.

He served as assistant missionary in Eastern Tennessee in 1895, and as mis-



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sionary from that year until 1902; as rector of St. Paul's Church, Franklin, Tenn., until 1909; as minister in charge of Grace Church, Spring Hill, Tenn., during the years 1902 to 1907; as minister in charge of St. Timothy's Church, Kirkwood, from 1910 to 1920.

He acted as assistant secretary of the diocese of Tennessee from 1899 to 1902; as secretary of the board of missions in the diocese of Atlanta in 1911, 1914, and 1919; as secretary of the diocese of Atlanta from 1914 to 1926; as dean of the convocation of Atlanta, in 1912 and 1930; as alternate to General Convention in 1913, 1916, 1919, 1925, and 1928; as deputy to General Convention in 1922; and as a delegate to the provincial synod in 1927 and 1929. He was appointed a member of the board of trustees of St. Philip's Cathedral in 1929, and secretary of the board in 1931.

The Rev. Mr. Smith is survived by his wife; two daughters, Miss Charlotte Smith of Troy, Ala., and Mrs. John H. Wright of Montgomery; one son, Russell K. Smith, Jr.; four brothers, Percy R. and Walton Smith, both of Pittsburgh,

Henry Hayes and Charles R. Smith, both of California; two grandchildren, Judith Elaine and John H. Wright, Jr., and an uncle, Edwin Z. Smith, Pittsburgh.

RICHARD P. STRAND

MALDEN, MASS.—Richard P. Strand, organist at St. Paul's Church here, died on April 27th.

His career as an organist, choirmaster, and instructor in music began in 1885 when he became organist at St. Martin's Church and the Church of St. George the Martyr, Canterbury, England. He was also music master at Bank's College, Ramsgate, and at the King's School, Canterbury. Having been made a fellow of the Society of Science, Letters, and Arts, he was from 1887 to 1889 organist and choirmaster at Trinity Church, Yarmouth, N. S. During the succeeding 14 years, he was organist and choirmaster at Trinity Church, St. John, N. B., music master at the Davenport School, and examiner for the London College of Music for the province of New

Brunswick. Entering the United States in 1905, he was for seven years in charge of the music at St. Luke's, Chelsea. During the war he was organist and choirmaster at St. John's, Saugus, and for two years following the war led the music in St. Peter's, Salem. From 1921 until his death he was organist at St. Paul's, Malden.

He not only instructed in the field of music, but wrote and published Church music.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARNES, Rev. GEORGE W., formerly assistant at Christ Church, Houston, Texas; to be rector of St. Thomas' Church, Denver, Colo., effective June 15th. Address, 2205 Dexter St.

COLLIER, Rev. ELLSWORTH B., formerly in charge of St. George's Church, Pachuca, Hgo., Mexico; to be in charge of Christ Church, Tampico, Tamp., Mexico.

HAINES, Rev. ELWOOD L., formerly rector of Christ Church, Glendale, Ohio (S. O.); to be Dean of Christ Church Cathedral, Louisville, Ky., effective June 1st. Address, 421 S. 2d St.

MARTIN, Rev. LOUIS F., formerly rector of St. Paul's Church, Kankakee, Ill. (C.); to be rector of St. Andrew's Church, Fort Worth, Texas (Dal.), effective June 15th. Address, 911 Lamar St.

NEW ADDRESSES

DAY, Rev. JOHN B., formerly 79 Maple Ave.; 153 Lincoln Ave., Tuckahoe, N. Y.

DEXTER, Rev. ANTHONY H., formerly 1126 Milan Ave., South Pasadena, Calif.; 555 14th St., Santa Monica, Calif.

SWEETSER, Rev. ROBERT F., formerly 90 Revere St.; 61 W. Cedar St., Boston, Mass.

WARREN, Rev. BERTRAM A., formerly 745 E. Holt Ave.; 206 E. Alvarado St., Pomona, Calif.

RESIGNATIONS

BANKS, Rev. WILLIAM, as rector of St. Paul's Church, Henderson, Ky. Address, 1285 Eddy St., Providence, R. I.

MADSON, Rev. GEORGE RALPH, resigned as chaplain of Margaret Hall School, Versailles, Ky., May 4th.

ORDINATIONS

PRIEST

FLORIDA—The Rev. CORNELIUS CALIB TARTLEE was advanced to the priesthood by Bishop Juhan of Florida in St. Mary's Church, Green Cove Springs, May 6th. The candidate was presented by the Rev. Newton Middleton, and is in charge of St. Mary's, Green Cove Springs, and of St. Margaret's, Hibernia, Fla. The Rev. Ambler Blackford preached the sermon.

DEACONS

EAST CAROLINA—OSCAR WORTH MAY, HENRY NUTT PARSLEY, and FREDERIC A. TURNER were ordained to the diaconate by Bishop Darst of East Carolina in St. James' Church, Wilmington, N. C., May 14th. The candidates were presented by the Rev. E. W. Halleck, the Rev. A. C. D. Noe, and the Rev. Alexander Miller. The Rev. James D. Beckwith preached the sermon. For the present the Rev. Mr. Parsley and the Rev. Mr. May will serve in other dioceses. Beginning with June, the Rev. Mr. Turner will serve St. George's, Lake Landing; Calvary, Swan Quarter; St. John's, Sladesville, and All Saints' Church, Fairfield, N. C.

WASHINGTON—JOHN S. KROMER and HENRI B. PICKENS were ordained deacons by Bishop Freeman of Washington in the National Cathedral, Washington, D. C., May 16th. The Rev. Mr. Kromer was presented by the Rev. Dr. H. S. Smith and will do graduate work in General Theological Seminary, New York City. The Rev. Mr. Pickens was presented by the Rev. Dr. F. J. Bohanan, and will do missionary work in China. The Very Rev. Noble C. Powell, D.D., preached the sermon.

MARRIAGE

The Rev. EDGAR W. WILCOCK, curate at St. David's Church, Baltimore, Md., was married to Miss Ellen Sturgis Potter of Boston at the Church of the Advent, Boston, on May 5th.

CALENDAR OF COMING EVENTS

JUNE

- 7-11. Virginia Theological Seminary Conference.
7-12. South Florida Conference.
7-13. Nebraska Conference.
7-September 10. Kanuga Conferences.
9-10. Convocation of Wyoming.
14-July 2. Shrine Mont Conferences.
15-17. National Council Meeting.
19-July 3. Georgia Conferences.
20-25. Olympia Conference; Missouri and West Missouri Conference.
20-26. Western Michigan Conference.
21-25. CMH McLean Conference.
21-July 2. Gambier Conference; Blue Mountain Conference.
21-August 18. Cincinnati Summer School for Seminarians.
28-July 7. Concord Conference.
28-July 9. National Episcopal Conference on Rural Church Work; Wellesley Conference.

- 28-July 11. Midwest Conference of Church Workers.
28-August 20. Evergreen Conferences.

CHURCH CALENDAR

MAY

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.)

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
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.

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.
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.

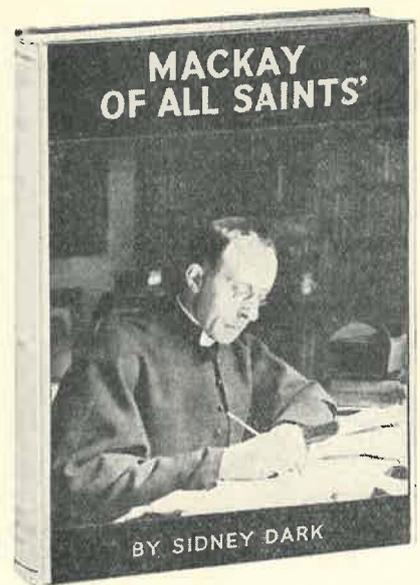
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