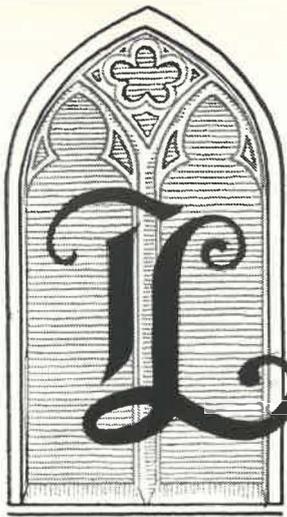
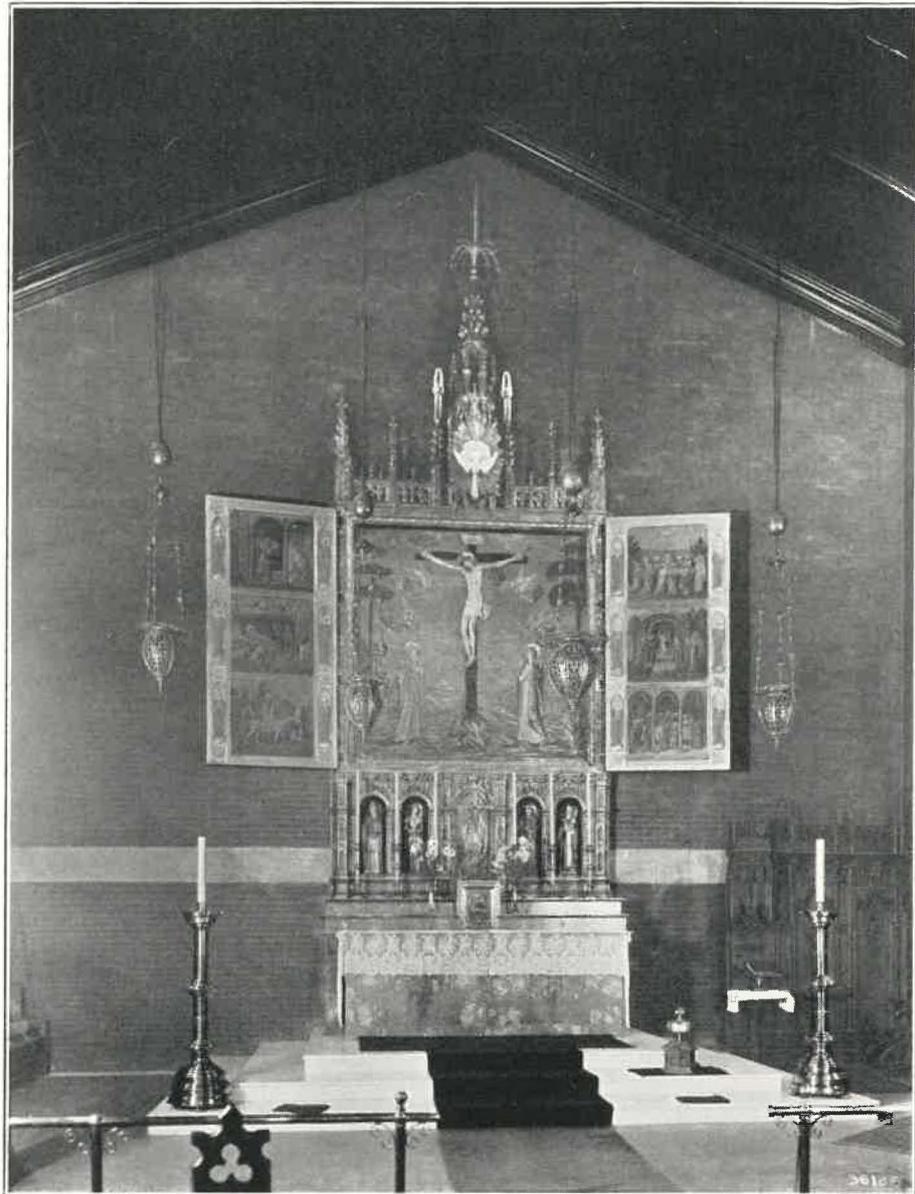
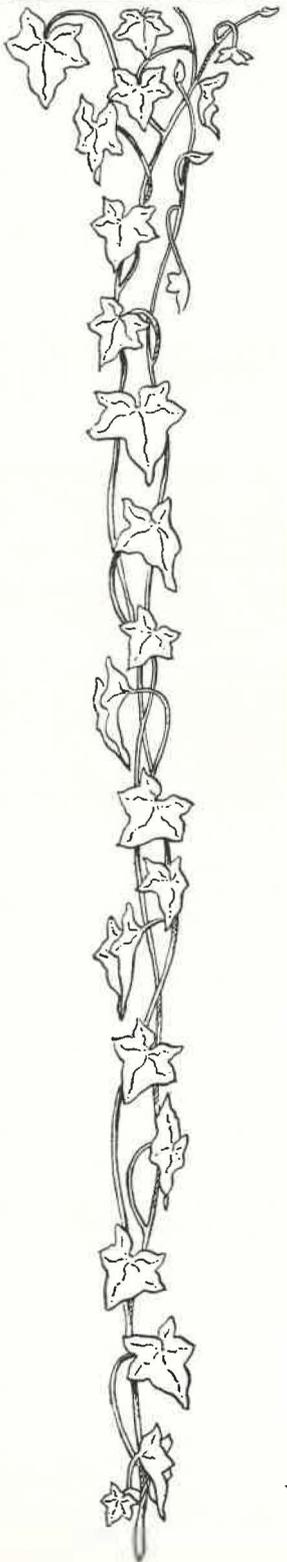


June 1, 1938



# The Living Church



**HIGH ALTAR, MILWAUKEE CATHEDRAL**

All Saints' cathedral, Milwaukee, and St. Paul's cathedral, Fond du Lac, Wis., are described in an article in this issue by Clinton Rogers Woodruff.

*(See page 649)*

Vol. XCVIII, No. 22

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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 and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## Romanism

**TO THE EDITOR:** May I express my enthusiastic gratitude to Mr. Alan Hadley Garrison for his splendid evaluation of Romanism, in your correspondence columns [L. C., May 11th]? How unmercifully he drives the nails of his reasonable conclusions through the whole rotten fabric of the thing "which we ought to despise for the sham that it is. . ."

J. L. Hobart, whose contribution on this same subject follows that of Mr. Garrison, cites as examples of the glory of Rome, "the liturgical movement, Catholic social action, and the work of the Catholic Evidence league," and goes on to say that "there is room for this same kind of activity in the Episcopal Church."

The liturgical movement, the most potent agency that the Holy Spirit is using today to bring about the reunion of Christendom, is touching every branch of the Christian faith, but it is not a Roman invention.

Definitely, the present stock of the liturgical movement has its roots grounded in the Anglican reformation of the 16th century, and its greatest contributions to current thought are the English liturgy and the religious art and architecture that distinguish the Anglican ethos. . .

So far as "social action" is concerned, we challenge Mr. Hobart or any other admirer of Rome to show us a single instance where Rome has ever taken the initiative in any notable movement that has a right to claim the distinction of "social action." When, in fact, hasn't she definitely opposed "social action" of any sort until she was forced to fall into line with the labors of fearless and righteous men outside her own fold, e.g., men like our own Bernard Iddings Bell and other Catholics of the same school, at home and abroad? . . .

La Salle, Ill. (Rev.) **QUINTER KEPHART.**

## Negro Clergy

**TO THE EDITOR:** In your issue of May 11th, with respect to a Negro executive secretary, Bishop Bartlett, is reported as saying: "We tried a Negro here once, and the plan did not work. There are dangers in it."

Before Bishop Murray became Presiding Bishop, the conference of Church workers not only requested the appointment of such; but, through a committee consisting of the late Rev. Dr. Hutchens C. Bishop, rector of St. Philip's church, New York; Archdeacon Henry L. Philips of Pennsylvania; and the Rev. Dr. John R. Logan, in person, visited the mission house, and laid before the authoritative body the name of a Negro priest approved by the conference of Church workers, and most heartily indorsed by Bishop Murray, then a member of the Council. No action was taken. Later, a thoroughly educated Negro priest, who had never pastored a congregation, and was generally unknown to the brethren, was appointed.

It will be well for those considering the matter, to consider the deathbed message, to the General Church, of the late Rev. Dr. William Meade Clark, editor of the *South-ern Churchman*:

"When this Church sees fit to trust her Negro clergy as she trusts her White clergy,

she will find that her Negro clergy are as honest and as true and as faithful and as efficient in their place and work as their White brethren."

(Rev.) **GEORGE F. BRAGG, JR.**  
Baltimore, Md.

## The End and the Aim

**TO THE EDITOR:** Touching both Mr. Robertson's letter and your editorial on the same subject [L. C., May 18th], perhaps it has not been considered that our Lord did not seem to be concerned with the economic order of His day, although it was probably the worst in the history of the world. To be citizens of the kingdom of heaven was His first command.

Is there any feature of the proposed new social order that it has not been the bounden duty of individual Christians to foster from the beginning? All other things will right themselves when the individual hearts of men become obedient to the Holy Spirit in the Sacraments of the Church.

The conversion of every individual in the world to the full practice of the true Catholic faith should be the end and aim of all Christians and is the only work of the Church. This involves such a tremendous venture with individual evangelization that one has scarcely time to think of any economic or political problems.

We who suffer from material disadvantages in this world—as the apostles did—can at least dedicate this sacrifice to the work of evangelism. As St. Peter said to the cripple at the Gate Beautiful: "Silver and gold have I none, but such as I have give I unto you. Arise. . ." If every one of us—bishops, priests, deacons, and laymen—was able to say this to some fellow being, at least, say, once a week (as the Forward Movement booklets suggest) what tremendous problems would be solved!

We ought not to be sidetracked by political and economic discussions for the material betterment of the world until the center of every Christian heart is in the discipline and worship of the Church.

(Mrs.) **KATHERINE COOPER.**  
Burlington, N. J.

## Youngest Bishop

**TO THE EDITOR:** Livy must have been busy catching mice when you wrote Through the Editor's Window for the issue of May 4th. Otherwise, when you came to your remarks about the young bishops of the last century, he would have pointed with a wise paw to No. 84, Daniel Sylvester Tuttle, elected while still under canonical age, and consecrated at the age of 30 years and 3 months, so that dying at 86 he had an episcopate of 56 years.

This suggests a question which I should much like to have answered by someone versed in Church history. Bishop Tuttle took part in the consecration of 88 bishops, and for all but eight of these was chief consecrator. Has there ever been in the history of the whole Church another record like that? In his case it was made possible by his early consecration, his long life, modern transportation facilities, and the great expansion of the American episcopate while he was Presiding Bishop.

Incidentally, the bishops consecrated by him were but two steps removed from the beginnings of the episcopate in this country, since he was consecrated by Bishop Hopkins, and Bishop Hopkins by Bishop White.

(Rev.) **HENRY P. HORTON.**  
Trumansburg, N. Y.

## Intercommunion

**TO THE EDITOR:** At a time when controversy over admittance to the Holy Communion is troubling consciences on both sides, might it not be worth while to try to get as near the sources of authority as possible, since no question is likely to be settled by individual preference or bias?

The earliest known book on Church discipline was called the *Duae Viae*. The most careful critics date this work in the first century; probably as early as, if not earlier than, the present form of the Gospels. No original copy exists; but it was widely used and quoted, so that any scholar with an adequate library at hand can pretty accurately restore the original for himself.

The Didache, the Apostolic Constitutions and the Epistle of Barnabas all contain large portions of the *Duae Viae*, and nearly every writer of the first three centuries gives quotations from it, either at first or second hand. Its primitive use throughout the Christian world, Judaeoan, Greek, Latin, and Coptic, is unquestioned.

I wish to make two quotations:

Didache, chapter IX: "But let none eat or drink of your Eucharist but they who have been baptized into the name of the Lord."

Apostolic Constitutions, chapter XXV: "Let no one eat of those things that is not initiated; but only those who have been baptized into the death of the Lord."

(Rev.) **ARTHUR CHASE.**

Ware, Mass.

## The Living Church

Established 1878

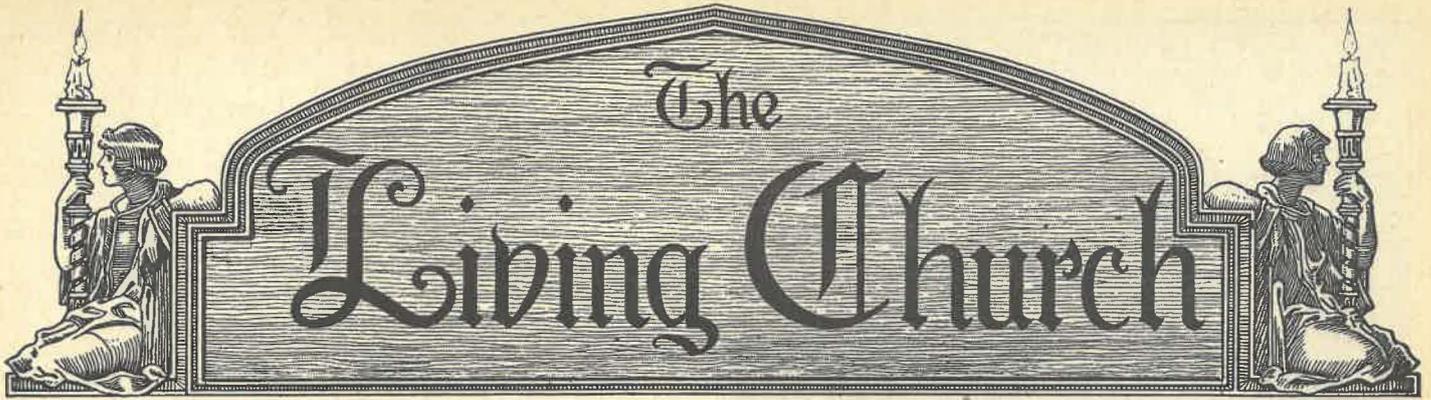
*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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## EDITORIALS AND COMMENTS

### Utrecht, 1938

**E**IGHTY of us gathered at Utrecht, May 9th to 13th, to confer on two questions submitted by the Committee of Fourteen of the Oxford and Edinburgh Conferences: first, to confer upon a plan for a World Council to be submitted to the Churches; second, to determine upon an interim organization wherewith to carry on the work of the Commission on Faith and

Order and that of the Commission on Life and Work.

Who were these 80, and what did they represent?

Well, first of all there were the members of the Committee of Fourteen (seven appointed by the Oxford Conference and seven by the Conference at Edinburgh). This committee whose chairman is the Archbishop of York included men like Dr. John R. Mott and Dr. J. Ross Stevenson and Dr. William Adams Brown and Bishop Stewart from America; Dr. J. H. Oldham and Sir Walter Moberly (alternate for the Bishop of Chichester) from England; Dr. G. C. Pidgeon of Canada; Dr. Marc Boegner of France; Prof. J. Norregaard of Denmark; Prof. Berkelbach Van der Sprengel of Holland, and the Bishop of Novi Sad.

Then there were the official representatives of the various Churches sent from many countries, speaking many tongues and representing many different communions. Belgium, Czechoslovakia, Denmark, Esthonia, Latvia, Lithuania, Finland, France, Holland, Hungary, Italy, Poland, Sweden, Switzerland were all represented.

The Old Catholics were there in the person of the Archbishop of Utrecht. The Orthodox were present in the persons of Archbishop Germanos, Metropolitan of Thyateira, the Bishop of Novi Sad of Jugoslavia, Archbishop Eulogius of the Russian Church, Professor Zankov of the Orthodox Church of Bulgaria, and Fr. John Trattia of the Rumanian Church in the United States (representing also the Greek Church and the Serbian in America).

The English Free Churches were there in the persons of

*BECAUSE OF the importance and far-reaching significance of the conference in Utrecht, Holland, at which the plan for a World Council of Churches was set up, we devote our leading editorial space this week to Bishop Stewart's summary and appraisal written especially for THE LIVING CHURCH. In a later article, Bishop Stewart will write further of the spirit and atmosphere of the Utrecht conference and the relationship of our own Church to the great movement with which it is concerned.*

Drs. E. C. Urwin of the Methodists and W. T. Elmslie of the Presbyterians; the Church of Scotland was there in the person of Dr. G. F. Barbour and Dr. J. H. Cockburn.

As for the United States, a full delegation appeared representing the Baptists, the Congregationalists, the Disciples, the Lutherans (both the United and American Synods), the Metho-

dists, the Presbyterians, the Friends, the Polish National Catholics, the Negro Churches (ably represented by Bishop Greene), and our own Episcopal Church (represented by Bishop Perry). Canada had two delegates, one from the Church in Canada, and the other from the United Church.

The "younger Churches" of Asia, Africa, and the Pacific Islands were represented by Dr. Francis Wei of China, Mr. Thomas David of India, and Drs. J. R. Mott, A. L. Warnshuis, and W. Paton.

**T**HEN, third, there were "consultive members" designated by confessional and ecumenical movements like the Baptist World Alliance, the Lutheran World Convention, the Presbyterian World Alliance, the World Student Christian Federation, the YMCA and YWCA, the World Sunday School Association, the Ecumenical Youth Commission, and the European Central Bureau for Church Aid. Add to all these the officers of "Faith and Order" and the officers of "Life and Work" and another dozen of the conference staff and you have there the picture of something less than 100 persons, all of them men (save two women, Mrs. Henry Hill Pierce, Episcopalian, in the American "lay" delegation, and Mrs. Van Wijck, representing the YWCA), gathered morning, afternoon, and evening in a beautiful convenient hall of the Dutch Reformed cathedral church of Utrecht, patiently threshing out the problems involved in the ecumenical task for which they had gathered.

Each morning the conference opened with a half hour of



EN ROUTE TO UTRECHT

Left to right, Bishop Stewart of Chicago, the Rev. Dr. Frederick W. Knubel of the United Lutherans, the Rt. Rev. John Jazinski, Polish National Catholic Bishop, and the Rev. Dr. R. H. Long of the American Lutherans are shown on the S. S. "Europa."

devotions conducted in either English or German or French. Each evening it concluded with a similar devotional half hour with hymns and prayers and a meditation by an appointed leader.

Discussion was free on all questions; speeches, except appointed introductory presentations, were limited to five minutes each. Dr. Schoenfeld and Dr. Visser t' Hooft acted as translators and all speeches were rendered in the three official tongues of the conference. Committee meetings were held both at the conference center and at the Hotel Pays Bas a few blocks away where most of the delegates stayed.

Each session was presided over by that most competent chairman, the Archbishop of York, whose keenness of thought and clarity of statement and courteous, patient, firm control of debate make him the *ne plus ultra* of chairmen.

Little by little, the work carried on by the Faith and Order Commission and the work carried on by the Commission on Life and Work were brought before the conference with admirable clearness and force by men like Canon Hodgson, Dr. Henriod, Dr. Schoenfeld, Dr. Keller, and Dr. Visser t' Hooft. Little by little the drafting committees on the proposed plan for a World Council, and on the interim organization, brought forward their rough drafts for criticism and correction. Little by little the mind of the conference became clarified and unified. There was by resolution no balloting, no counting of support and opposition, no lobbying, no attempt to coerce or control—only free discussion which led finally to practical unanimity.

**T**HE ONE great and primary and central and most significant decision was the adoption of a doctrinal base for the world plan to be submitted to the Churches. It is "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." Protest had been formally made by certain so-called "liberal" groups, like the Unitarians and the World Alliance, against the adoption of such a basis. The Czechoslovakian Church had also expressed the hope that such a decision might not be reached. But the provisional conference was solid in its adherence to this foundation of common belief in the Incarnate Lord.

Not that the provisional conference set itself up as an ecclesiastical court to judge whether this or that Church is orthodox. Not at all. It leaves that determination to each of the Churches. It says: "Here is the doctrinal basis of our proposed Council. You know whether or not you can qualify

under it. If you believe you can, then you are invited to join the fellowship."

The significance of this step is italicized by a remark of Dr. Visser t' Hooft, made to me one evening. "At Stockholm in 1925," said he, "the slogan was 'Doctrine divides; service unites!' We know that only upon a solid foundation of a common faith can we realize unity. There is not a Church on the Continent that is one bit interested in a federation of Churches for social service. They all agree that such a plan is superficial. There must be a rooted faith in God Incarnate."

The second significant agreement reached at Utrecht was this: that the proposed World Assembly must not, cannot, and shall not in any way assume to itself authority which rests and must continue to rest with the autonomous constituent Churches. "It shall not legislate for the Churches, nor shall it act for them in any manner except to offer counsel and provide opportunity for united action in matters of common interest, to call regional and world conferences on specific subjects as occasion may require, and to take action on behalf of constituent Churches in such matters as these constituent Churches freely commit to it."

In a word, the safeguards provided in the plan are such as to guarantee participants against any attempted short cut to unity by comprehension or absorption or dominance of majority groups over minorities.

Speaking of minority groups, Bishop S. L. Greene of America, representing the Negro Churches at the provisional conference, made a moving speech in which he expressed to the American delegation his appreciation of their fairness in assigning one of their 10 delegates from the United States to the Negro race. "I represent here," he said, "200 million Negroes. We are not a persecuted people, but there is something worse than persecution and that is to be forgotten. I would rather be persecuted than forgotten. We want not to be helped but to be regarded *as people*." It is to be noted that the plan for the central committee of the proposed World Council provides that six are to be "members representing ecclesiastical minorities which in the judgment of the central committee are not granted adequate representation by the other regional allocations."

Still another most significant decision reached was the desirability of having a large representation of laity in the proposed assembly of the World Council. So keenly was this felt that a scheme was worked out whereby not less than one-fourth of the assembly members would be assuredly laymen or laywomen. Finally, however, it was decided that "in order to secure an adequate number of lay representatives, the central committee, in consultation with the different areas and groups, shall suggest plans to achieve this end."

**T**HE SECOND main purpose of the provisional conference in Utrecht was to provide the means for carrying forward the work of the Faith and Order (Edinburgh) and the Life and Work (Oxford) movements in the transition period awaiting the creation of the World Council. This has now been accomplished—that is to say, the machinery has been set up to "carry on" until the assembly of the World Council can meet and revise the plan or devise one of its own.

A provisional committee has been set up—an enlargement of the Committee of Fourteen, by adding their alternates (14) and then adding at least three persons to be appointed by the administrative committee of Life and Work, and at least three by the continuation committee of Faith and Order should these committees decide to do so.

This provisional committee "will exercise only such

powers and functions as may be approved by the administrative committee of Life and Work and the continuation committee of Faith and Order."

This provisional committee now authorized (subject only to approval of the whole plan by the continuation committee of Faith and Order which meets in August) has been asked by the conference to make such appointments and arrangements and to prepare such budgets as will insure the continuance of Faith and Order and Life and Work during the transitional or interim period.

Upon this provisional committee are the following from the United States: Dr. J. Ross Stevenson, Dr. William Adams Brown, Dr. John R. Mott, the Rt. Rev. Dr. George Craig Stewart, Dr. A. R. Wentz, Dr. S. M. Cavert, and Charles P. Taft—that is to say, seven out of the 28 or exactly one-fourth.

Recently a memorial signed by 1,400 American priests was sent to the Presiding Bishop stating their adherence to the Lambeth Quadrilateral as the base for any plan of Christian reunion with which we could join and further insisting that intercommunion is the goal and not a means to the goal of a visibly reunited Church.

There is no reason why the signers of this memorial could not freely and conscientiously vote for our entrance into the proposed World Council which has no power whatsoever to dictate terms of unity or to commit any one of the constituent Churches.

At Utrecht the question of intercommunion was not raised nor, so far as I heard, even mentioned.

THE EVENING of the day we first assembled, an opening service was held in the cathedral where a vast congregation assembled in the beautiful and ancient Gothic church dedicated to St. Willibrord, the founder of Christianity in the North. The Archbishop of York called us to worship, led us in the general confession and gave the absolution and led us in an act of thanksgiving. Lessons from the Old Testament and from the New Testament were read respectively by Dr. Marc Boegner (in French) and Dr. Adolf Keller (in German). The hymns were printed and sung in both English and Dutch ("Now thank we all our God," "Holy, holy, holy," "Christian hearts in love united"). Addresses were given by Dr. John R. Mott (in English), by Bishop H. Fuglsang-Damgaard of Denmark (in German), and by Prof. S. F. H. Berkelbach Van der Sprenkel (in Dutch). The Archbishop of Utrecht (Old Catholic) then led us in an act of intercession. The benediction was given by Archbishop Germanos, Metropolitan of Thyateira.

In his great book, *The Christian Message in a Non-Christian World*, Professor Kraemor of Leyden has pointed out that in the bewildering world outlook today we are struck by two seemingly contradictory facts. Never before has the world been such a close unity and never before such a discordant disunity. And in modern life religion is no longer a central fact. It is an embellishment or an object of scorn but not central and dominant. The steady progress of secularization of life has meant the gradual shattering of the *Corpus Christianum* and the Church seems largely irrelevant to the bulk of men.

One demand universally emerges from the situation everywhere: the recapture of what God in Christ meant the Christian community to be: a fellowship of believers, born again, "rooted in God and His redemptive order and therefore committed to the service and salvation of the world; going to the bottom in its criticism of and opposition to the evil of the world, but at the same time going to the bottom in its identification with the sufferings and needs of the world."

In such an hour and facing such a need, Christians come in close together to confer, to take counsel together, to strengthen the line against a common enemy—Antichrist. Ultimate visible unity will come, it must come, because Christ wills it. We must be patient and prepare ourselves for this gift of God, but meanwhile we must respond to the urgency of a universal need. We must not only pray for unity but share if possible in every enterprise which heads in that direction, remembering always the flaming words of Bishop Brent:

"Not unity at any cost, but unity at any risk!"

So far the Anglican communion, thank God, has risked little but gained much, an increasing potent leadership in the movement toward the fulfilment of our Lord's prayer, "that they all may be one, that the world may believe that Thou hast sent Me."

✠ GEORGE CRAIG STEWART.

PRESAGE

WHY have you come, sweet whippoorwill—  
 Calling with plaintive flute-like trill,  
 Piercing my heart when night is still—  
 Why are you singing over the hill—  
 Is it to bring the bride goodwill?

Why are you crying, whippoorwill?  
 Moonlight falls on the shadowy mill,  
 Wind is whispering over the hill—  
 Where are you flying, whippoorwill,  
 And are you leaving the bride goodwill?

HELEN HAWLEY.



DELEGATES AT UTRECHT CONFERENCE

Bishops Perry and Stewart of the American Episcopal Church are first and second from the left, standing.



## CHURCH MUSIC

Rev. John W. Norris, Editor

### Church Music Conferences

**F**OUR CONFERENCES on Church music will be held during the coming summer. They offer exceptional opportunities to organists and choirmasters in various parts of the country. These are the conferences at Wellesley, Mass., Put-in-Bay, Ohio, Evergreen, Colo., and Burlington, Vt. The fact that the conferences are widely separated is a decided advantage as it provides at least three sections of the country with courses of training. A fifth conference will be valuable, though it is not designed primarily for musicians of our Church. It will be held at Northwestern university.

The conference at Put-in-Bay, conducted as Camp Wa-Li-Ro, is purely a musical conference. It is perhaps the outstanding Church music conference for this year, because the officers of the camp are bringing as the leader Dr. Sydney H. Nicholson, the warden of St. Nicholas' college, Chislehurst, Kent. The college is sponsored by the School of English Church Music. Dr. Nicholson is the leading figure in English Church music today. His presence at Camp Wa-Li-Ro offers an opportunity to study with a man whose entire life has been spent in developing what is finest in his field.

Dr. Nicholson will be at Camp Wa-Li-Ro for three weeks, beginning June 20th. During the first week he will conduct a two-day conference for choirmistresses. This will convene on June 23d and 24th. The following week there will be a five-day conference for choirmasters, and during the third week Dr. Nicholson will work with choir boys who are at the camp. The camp director is Paul Allen Beymer of Cleveland.

The music school of Wellesley conference will be conducted for two weeks, beginning June 27th. Included on the faculty for this summer will be the dean of the school, Frederick Johnson, organist at the Church of the Advent, Boston; J. William Jones, organist and choirmaster of All Saints' cathedral, Albany, N. Y.; and Everett Titcomb, organist of St. John the Evangelist church, Boston, and recognized as one of the leading composers of Church music in the United States.

The Church music editor of *THE LIVING CHURCH* has been invited to speak at both conferences. He will be at Camp Wa-Li-Ro during the week of June 27th to July 1st and at Wellesley the following week.

The school of music at Evergreen conference will be held during August under the leadership of Canon C. Winfred Douglas. Dr. Douglas is unquestionably the outstanding authority on music for the Episcopal Church. His wide training and experience is too well known to require comment. He will be assisted by Lester W. Groom of Chicago and the Rev. Walter Williams of Christ church, Cambridge, Mass. A thorough course of training in plainsong, organ playing, and Church music generally has been prepared.

The Vermont conference was described in a news item on page 630 of the May 25th issue of *THE LIVING CHURCH*.

The conference at Northwestern university is not designed so much for the organists of the Episcopal Church as it is for those of other denominations. It will be held at Evanston, Ill., during the week of August 2d to 9th. A very strong faculty, including Dr. Clarence Dickinson and Mrs. Helen A. Dickinson, of the school of sacred music, Union Theological seminary, New York, will be in charge. The two will collaborate

(Continued on page 648)

## Juliana's Vision

By the Rev. Desmond Morse-Boycott

**C**ORPUS CHRISTI, the title of an attractive festival which, since it is not tied to any definition of the Lord's Supper, all Christians could observe, is Latin for the "Body of Christ." Another name for the feast, kept on the Thursday following Trinity Sunday, is the Commemoration of the Holy Sacrament, but this is rather cumbersome.

Maundy Thursday, the day on which the Holy Sacrament was instituted, would be the fitting day on which to render thanks for the gift of the Body and Blood of Jesus, were it not set in a week of sadness. There is a short burst of brightness in the Maundy Mass, but quickly the solemnity of Holy Week reasserts its sorrowful sway.

It is strange, considering the great devotion of the faithful to the Holy Sacrament, that the festival of Corpus Christi is of comparatively recent date, not having been authorized until the year 1264, or confirmed until 1311. But then, if it had come earlier, some other pen than that of St. Thomas Aquinas would have written the office, to our eternal loss.

The feast came in a curious way, not at all as one would have expected; and it met with violent opposition.

It happened that in the little hamlet of Retinne, near Liege, there was born, in 1192, a child who was christened Juliana. Her parents were of noble birth, and had one other child, named Agnes, a year older. These children were soon afterward orphaned, and placed in the Augustinian convent of Cornillon, near Liege, but were eventually transferred to the freer and more congenial atmosphere of a dairy farm in the *faubourg* of Amescœur, under the charge of one Sister Sapientia. Some of the walls of this building are standing still.

The little Juliana was a devout child, and it is said that on one occasion she tried to emulate St. Nicholas by fasting. She went without her breakfast. The good Sapientia, to punish her, sent her to kneel for a few minutes in the snow, and seeing through a window that she obeyed readily, released her and sent her to a priest for confession. The penance set was one any bairn would welcome. It was to boil and eat an egg! Time passed by peacefully, and Agnes died. The good Sapientia became Mother Superior at Cornillon. Juliana, possessed of a rich inheritance, gave it to the convent and the poor, and took the veil. She was received at Cornillon, which has been called "the cradle of the feast of Corpus Christi." Juliana spent her time in prayer and tending the sick. She loved books, too, and often read the works of St. Augustine. In the year 1208, when she was 16, she had a vision at prayer. She saw the moon crossed by a dark stain, but the meaning was not apparent until two years later, when in a dream she was shown that the moon signified the Church Militant, and the dark stain marring the circle the lack of one festival to complete the ring of seasons. There was no feast of the Most Holy Sacrament.

In 1225, or thereabout, the mother Sapientia, who had tended Juliana in the dairy farm, died, and was succeeded by Juliana herself. Her position now enabled her to speak of the vision which 20 years earlier had been vouchsafed to her, and she sought a friend, a recluse, who lived built into a cell adjoining a church on the opposite side of the river. "Pray God for me," said the recluse, "that He may quicken in me the same fire of love for the Holy Sacrament that consumes thy heart." But discouragement quickly came, for others whom she approached asked why it was necessary to commemorate an institution which is recalled every day at Mass.

(Continued on page 650)

# Preparing For Pentecost—Now!

By the Rev. Paul Boynton James

Rector of Christ Church, Seattle, Wash.

**T**HEY WERE simple-minded men, those first believers. Naïve. Not much given to definitions of religion, which they doubtless thought of more often as God's mission to man than as man's quest for God. There was a Power-not-ourselves and if one were found visiting the fatherless and widows and keeping himself unspotted from the world he would be recognized as demonstrating the effectiveness of that Power. They were realists. They knew too much of life's manifold cruelties and disappointments to share our modern optimism concerning probable human attainment.

On one point their optimism surpassed ours and that was their belief in man's capacity to *receive*. "Ye are not your own—for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6: 19, 20). "We have the mind of Christ" (I Corinthians 2: 16). "The Spirit also helpeth our infirmities" (Romans 8: 26). "I can do all things through Christ which strengtheneth me" (Philippians 4: 13). One would not ordinarily attribute "simplicity" to St. Paul but in these passages he is voicing a faith shared by the humblest disciples. Thus they placed themselves midstream in the great current of religious experience flowing down through the ages: the experience of a superhuman Power unhindered by human weaknesses and disappointments, the sense of being spoken through rather than of speaking.

There came a time when their strength was to sit still, to wait upon God. They could afford to wait. They had said farewell to their Lord on the Mount of the Ascension. On the journey which lay beyond, for Him and for them, they knew only that He was Himself the Way and that no single step of that Way could be in vain. He who had led captivity captive and received homage from men would also give gifts unto His own. The command, clear and unmistakable, was to tarry until those gifts arrived. They were to go into all the world but they were not to go empty-handed. They were to be bearers not only of witness but of the very Life to which their witness gave testimony. The witness must be complete. The vacancy in the apostolic band must be filled. But this was all by way of preparation for the worthy reception of a gift. They were gathered together not as men gather "in conference" but rather as in worship, not to formulate a program but to await a visitation.

The method which our Lord's instruction led them to adopt is so perfectly adapted to the needs of our spiritual nature that we should indeed have had cause to marvel if its faithful use had not been rewarded by an outpouring of the Spirit of Christ. "They were all with one accord in one place" (Acts. 2: 1). They were as men together watching a door which was likely at any moment to open and admit a Presence known and beloved of them all yet manifested in ways mysterious and unpredictable. Theirs was a mood of ardent, confident expectancy—bowed down in humble awe, uplifted in joyful affection. They were united in faith, in hope, and in love. The faith in which they agreed was the Resurrection faith: that their Lord was completely vindicated, utterly triumphant. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1: 18). The hope which they shared was the hope of His kingdom and His appearing. The love which made them one with each other was their common love of Him and of the Father whom He had revealed. And so the Spirit came, flowing

in upon lives set in order at our Lord's command, upon wills and affections already bent to do His bidding.

All of which seems to suggest a method of dealing with our own perplexities. These are mainly such as arise from our want of humility and in consequence they tend to appear in alternate moods of self-assertion and despair. Every ecclesiastical fad is mistaken for a harbinger of the millennium, every spiritual hobby-horse is thought to be carrying tidings from the King. We live in the days of "Lo, here!" and "Lo, there!" Our hopes are large and vague and self-regarding, our disappointments increasingly bitter and severe. There is a false as well as a true and saving spirit of expectancy—false because based upon presumption. "Whatsoever we have heard done in Capernaum, do also here in thy country" (St. Luke 4: 23). So we have gone to Christ with the things we wanted Him to attend to—the peace of the world, the reunion of Christendom, the abatement of want, the fulfilment of heart's desire. We have tried to enlist Him in our various "causes" as a kind of paid-up Life Member and honorary Vice-President!

**I**T WOULD not be difficult to point out a more excellent way: Such, for example, as the corporate seeking of the will of Christ, the corporate submission to the Spirit of Christ in faith, hope, love, and ardent expectation; and by definite ways. We should not require additional machinery. It would suffice if someone in authority—a father in his family, a rector in his parish, a bishop in his diocese—should propose for meditation, study, and prayer some of the great aims and objectives already known to enjoy our Lord's approval. The Forward Movement, which has done so much to unite Churchmen in their prayers, might well take the lead if a common center for the entire Church were thought desirable.

The devotions used in the pursuit of these objectives might easily take the form of a series of novenas but on the whole it would seem better to develop them over a longer period and by a more informal method. There are reasons for thinking that only one topic should be considered at a time and that enough attention should be given it to convey at least some sense of its dimensions and boundaries. Intercessory prayer as related to the common theme should be confined to asking God's blessing upon persons and upon the Church itself, taking the greatest care not to go beyond the limits within which we have a clear knowledge of Christ's will: that all may have true repentance, forgiveness, and grace. There should be a great deal of systematic study and thought concerning our needs, serene confidence in God's good will toward His children, careful preparation that we may follow instantly the leadings of His Spirit and use to the utmost the Power He is sure to bestow.

Can anyone doubt that if even a faithful remnant of God's people should unite in seeking wisdom to know and power to do His will, presenting to Him with the utmost particularity the matters in which we need His guidance and strength but avoiding "programs" and proposals and man-made alternatives as savoring too much of human wilfulness and partisanship, we should be able to speak of Pentecost no longer as a mere historical memorial but as a present experience and should learn better how to love God with all our heart and mind and soul and strength, and our neighbor as ourself?

# Gardiner L. Tucker

By the Rev. Irwin St. John Tucker

Rector, St. Stephen's Church, Chicago

AS I WRITE my eldest brother, the Rev. Gardiner L. Tucker, lies stricken with a serious illness in a hospital in New Orleans. For more than 30 years he has been rector of a small congregation, St. Matthew's, Houma, in the vast swampy wastes of Terrebonne parish, La., and in charge of innumerable small missions dotted among the marshes. His work in addition to that has been of so extraordinary a nature that it seems to me unfair to him and to his work to let it pass without appreciation.

When I was very small, I looked up to him, as the oldest of a family of 10 children, with a kind of idolatrous affection. His goings and comings were always on a high plane which sheathed him in a sort of distant halo. He attained high honors at Sewanee—a Phi Beta Kappa key; the managership of the baseball team; oratorical prizes of one sort or another.

I remember the day of Gardiner's ordering as deacon in St. John's, Mobile, when Bishop Wilmer, venerable old patriarch, could not steady his trembling hands to fasten the stole across one shoulder; and the day a year later when he was made priest in the little chapel at Spring Hill.

I used to sail with him as "cabin-boy" in a little catboat to visit his missions among the oyster fishermen on Mobile bay, and the farmers at Barnwell, and the single-taxers at Fairhope, finding that in every place the same affection and reverent respect followed him.

Then I was a very small lad, and he a very young priest. Forty years have passed; and though I have gone beyond 50, and he is well into the 60's, and though we have been close as brothers are close, that reverent respect has not lessened nor grown dim.

From the pine-clad shores of Mobile bay he was called to aristocratic Christ church cathedral, in New Orleans. There, instead of the tarry-handed fishermen and the silent, smiling farmers of Alabama's backwoods, he ministered among families proud and caste-conscious. He did not stay there long. St. Matthew's called him; and he took up his residence in a little rectory embowered in huge live-oak trees among the bayous.

St. Matthew's was composed largely of families of the sugar-planters, at that time fabulously rich. Each plantation home was like a palace, and their masters lived in princely style. But scattered around in the forgotten reaches of that huge swamp are the Acadians—Evangeline's people—dwelling in huts thatched with palmetto on narrow little banks between the twisting sluggish bayous and immeasurable swamps.

To them he began to carry the knowledge of a saner, better life. He found little settlements where no one could read or write, and established schools. He found communities sunk in such squalor as today seems incredible—and brought, little by little, a measure of civilized living.

In addition to this, he fought long and chivalrously for the provincial system—for the self-conscious coöperation of the Church in each of the great natural divisions of this land. Sewanee was his dream-castle, the citadel of his soul. For that college town he wrote a quatrain every visitor knows and loves:

"A towered city, set within a wood,  
Far from the world upon a mountain's crest.  
There storms of life break not, nor cares intrude;  
There learning dwells, and peace is wisdom's guest."

Largely owing to his championship and untiring energy

the Sewanee summer school took its present huge dimensions. Largely because he never grew weary of the task the department of religious education of the province of Sewanee became the most efficient and the highest-ranking of all those in this American Church.

In the year of the St. Louis world's fair he married Marguerite Doane, daintily beautiful New Orleans society girl, who went with him and buried herself in his work in the little town of Houma. She died two years ago. With her passing his life seemed to go to pieces. He did not care much any more for the work to which his life was given. Unable to conduct the parish and the increasingly burdensome work of the educational department of the province, he resigned them both.

At the last General Convention the stroke came. He was on a visit to me when he suddenly felt his grasp slipping. He has been in the hospital now for some two months, and the doctors are not encouraging as to his complete recovery.

Yet, while he lives, it seems only fair that his brother should pay honor to his work.

I remember when as a very small boy I read the story and saw the picture of the Chevalier Bayard, of whom it was written that he was "without fear and without reproach." That picture and that story I showed to our mother.

"Why," I said, "that's just like Gardiner."

And the half-century since has brought forth nothing to alter that.

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## Church Music

(Continued from page 646)

in a course on Music and Worship, and Dr. Dickinson will give a course in Choir Repertoire.

Dr. William Barnes, nationally known authority on the organ, also will be a member of the faculty. This course should prove of real value to organists and choirmasters who are unable to attend any of the conferences planned exclusively for the workers of the Episcopal Church. It should be remembered, however, that the music of our Church cannot be approached in the manner in which denominational leaders approach theirs, for the liturgical nature of the services makes compositions unsuitable which would be permissible in a non-liturgical service.

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## The Missionary Church

A CHURCH WHICH is not at heart a missionary Church, which is concerned chiefly with its own selfish interests and has little desire to extend its messages to others, is not the Church of the Gospel or the Master. Christians should be the first to recognize that yet today we have the spectacle of secular states on fire with missionary enthusiasm and rejoicing in every expansion, no matter what the cost, setting an example to a self-centered and lukewarm Church. Moreover, such states are also paying great attention to the training of the young, thus insuring a rising generation to carry forward the cause. In the Church we hear on every hand the complaint that there are few to take the places of the devoted Churchmen of the older generation who are now too rapidly passing from the scene; and, if that be true, the Church is facing a dubious future.

—Bishop Oldham.

# American Cathedrals

*Milwaukee and Fond du Lac*

By Clinton Rogers Woodruff

**W**ESTWARD, we are told, the course of empire takes its way, but it has been eastward that the cathedral movement has made *its* way. We have seen how the pioneer Bishop Whipple established in 1868 a cathedral in Faribault, Minn. And if we move over into Wisconsin we will find, if we consult the second volume of John Gregory's *History of Milwaukee* and the chapter on All Saints' cathedral in that city, that the development of the cathedral system there is attributable largely to the Rt. Rev. William E. Armitage, who was elected assistant bishop in June, 1866.

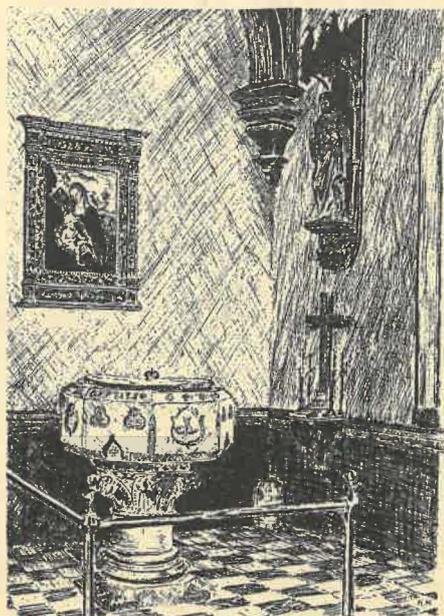
Soon after his arrival the vestry of Trinity church transferred its property to him without conditions, this being effected on May 7, 1867. The building stood on leased ground and was encumbered with debt, the only avails of the transfer being pews and chancel furniture. In May, 1870, the corporations of Trinity and the Church of the Atonement were dissolved and Bishop Armitage, holding the property of the Church of the Atonement without a parish organization, reopened the old church as All Saints' church, by which name it had been called as early as 1867. Among those attending the services were some

who desired a parish organization, and All Saints' parish had been formed on July 7, 1867. Among the officers was L. H. Morehouse, treasurer, the founder and first president of the Young Churchman company (as the Morehouse-Gorham company, present publishers of THE LIVING CHURCH, was then called). All of the vestry favored the cathedral project. The property had been deeded by its trustees not to the Bishop, but to the parish, but the newly organized vestry called Bishop Armitage as its rector. A new site for All Saints' church

had been purchased at the northwest corner of what are now Juneau and Prospect avenues, and construction had been started on a building, at first intended to be a chapel, before the lease on the old property had expired. The cornerstone of the new building was laid in November, 1869. In 1870 Bishop Armitage became Bishop of Wisconsin and resigned the rectorship of All Saints'. The Rev. W. H. Beers, his successor, resigned in 1872 and Bishop Armitage again took over the affairs of the congregation, appointing the Rev. Erastus Spalding as his chaplain in residence.

The parish sold its Prospect avenue property in 1872 and purchased another property at the corner of Juneau avenue and Cass street, adjoining the property of the Olivet Congregational church. On account of financial difficulties, this Congregational body was forced to disband, and with the assistance of friends in the East, Bishop Armitage secured \$15,000 and purchased the church property by the payment of this amount and the assumption of a mortgage of \$20,000 with which the property was encumbered. The title was vested in Bishop Armitage, the Rev. Mr. Spalding, and J. F. Birchard, who executed a declaration of trust holding the edifice as the cathedral of the diocese. On taking possession on Whitsunday, 1873, the Bishop delivered an address in which he said:

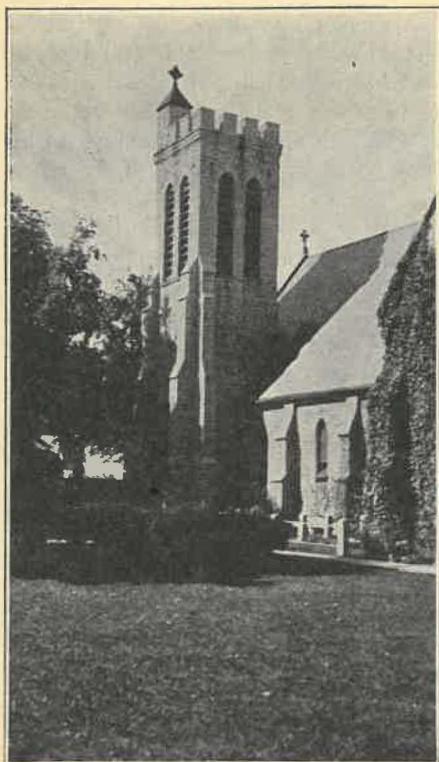
"This is not All Saints' church, nor does the property belong to the parish or congregation of All Saints'. That corporation owns the chapel where most of us have been worshipping, and the clergy-house, and, duly empowered by an order of court, is prepared, when the moment comes, to convey its property also for the uses of a cathedral. This property has been purchased by myself with two associates, one clergyman and one layman, for that



MILWAUKEE CATHEDRAL  
The baptistry, as sketched by Kent Haley

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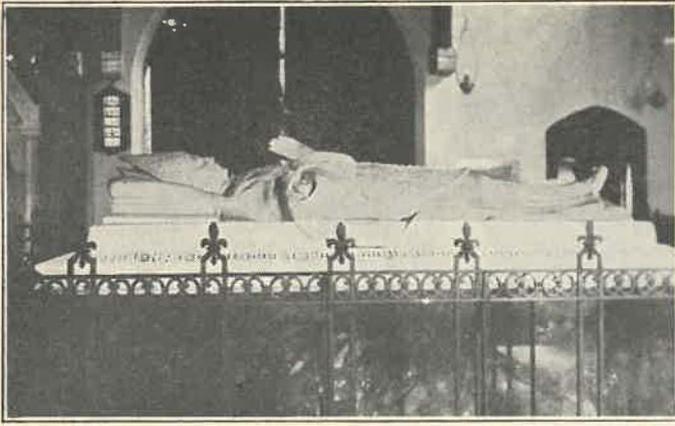
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FOND DU LAC CATHEDRAL  
An exterior view



MILWAUKEE CATHEDRAL  
Altar in the Lady chapel



TOMB OF BISHOP BROWN

The Fond du Lac cathedral contains the earthly remains of the first Bishop of Fond du Lac.

same purpose of a cathedral. We hold it as joint tenants until it is paid for, and then it will pass to the incorporated trustees of the diocese, or to a special corporation for the diocese, as may be determined on full consideration."

Bishop Armitage at the diocesan council of 1873 advanced the following definition: "To me a cathedral means a free church, open to all, in which the Bishop can be the pastor of the whole flock, caring for them through his staff of clergy and lay helpers, gradually gathering the institutions and appliances of all the church's blessed charities, affording a training school for the workers of the diocese of every kind, and finally realizing in one central point, for the good of all, the full ideal of the Church's life in worship and work"—certainly a far-seeing vision of the development of the American cathedral idea. He added that while he did not expect to see this ideal fully realized, he felt confident it would be worked out at some future day.

Bishop Armitage dying in December, 1873, the Rev. E. R. Welles was elected as his successor. Differences of opinion regarding the expediency of the cathedral project developed after Bishop Welles' arrival and it was not until December, 1877, that the Bishop organized a provisional chapter for the cathedral, in accordance with the draft of a canon made in 1873, but never acted upon by the diocesan council. He named the Rev. E. W. Spalding as dean and appointed a number of clergymen as canons, some of whom refused to serve. The cathedral was recognized in the revised constitution and canons adopted by the diocesan convention in 1882 and on June 19th of that year the property of All Saints' parish was transferred to the joint tenants of the cathedral property, and the parish organization was dissolved. In 1894 All Saints' cathedral was legally incorporated.

The chapter of the cathedral consists of the Bishop of the diocese, the Bishop Coadjutor, if there be one, the Suffragan Bishop, if there be one, together with one or more priests, canonically resident in the diocese of Milwaukee and in good standing, who shall be known as the dean and the residentiary canons, all appointed by the Bishop, and eight laymen, communicants of the cathedral church. Four of the lay members of the chapter are appointed annually by the Bishop and four are elected at the annual meeting of the cathedral congregation, by the qualified voters.

The Bishop has the use of the cathedral church, at his absolute discretion, for all episcopal acts and diocesan meetings; and also general direction of the worship at all times, giving directions through the dean, subject to the rubrics and canons of the Church, and with due regard to the established use

of the cathedral church in the order and conduct of divine worship.

Howard T. Foulkes, the secretary of the chapter, to whom I am indebted for the facts I have given, advises me that the diocese has never, so far as he is informed, attempted to exercise any control over the organization or administration of the cathedral and that an increasing effort is being made to make the cathedral the center of all diocesan activities. The present dean is the Very Rev. Henry W. Roth.

ANOTHER early Midwestern cathedral is the Cathedral Church of St. Paul the Apostle at Fond du Lac, which was a parish church, with the same dedication, until 1876. The diocese was organized in 1875, and in the following year Bishop Brown became rector of the parish and dean of the cathedral. From 1876 until 1914 the Bishop was dean and had entire control of the services, ritual, and other services. In 1914 the Very Rev. Bernard Iddings Bell became the first dean other than the Bishop. He was succeeded by the late Very Rev. Elliot White, and he in turn by the Very Rev. E. W. Averill. January 1, 1935, the latter resigned as dean and became a canon of the cathedral, the Bishop resuming the office of dean. This year the Very Rev. Edward P. Sabin accepted a call to become dean of the cathedral, with the Rev. W. P. D. O'Leary as his assistant, and one canon, the Rev. W. H. Willard-Jones. The diocese of Fond du Lac has no control over the cathedral nor responsibility for its support.

### Juliana's Vision

(Continued from page 646)

Juliana remembered her vision, however, and went at last to a pious man named John of Lausanne, who in turn consulted eminent Churchmen. An office was composed, and the feast of Corpus Christi began to be kept locally. Then Juliana was called upon to suffer at the hands of one Roger, a prior, who demanded an examination of her administration, and alleged that she had used money belonging to the hospital to bribe the Bishop to establish the feast. There was a disturbance, and Juliana fled, but was quickly recalled and exonerated. Then the Bishop of Liege died, recommending on his deathbed the institution of the feast.

THE FURTHER history of Juliana is too long to recount, for the prior Roger and his friends continually persecuted her, unavailingly, however, as the feast became more and more popular, ultimately being recognized throughout the West of Christendom. The temporary office which had been composed by John of Cornillon was superseded, except in a few parts, by that of St. Thomas of Aquinas.

Juliana died on April 5, 1258, before the feast had received more than local sanction, but in 1261 Jacques Pantaleon, who had been educated at Liege, became Pope Urban IV; and Eve, the recluse, urged the Bishop of Liege formally to demand the full recognition of the feast, which he duly authorized.

It is much to be desired that such a feast should become universal, because we can never be thankful *enough* for the Lord's Supper. There seems little reason to believe that Juliana was a mere visionary; she was quite a practical person, with the good sense to keep her vision to herself for 20 years, in itself a token of verity. But quite apart from the vision, it seems very fitting that there should be some special commemoration other than that of Maundy Thursday, which is overcast by the sadness of the passion and death of our Lord.

# Bells and Belfries

By F. Leslie Calver

**I**T IS STRANGE, considering their many romantic associations, that so little interest is displayed in the history of bells and belfries. Yet the subject has appealed to many great poets and musicians, and there must be few persons who do not know and love at least one masterpiece of poetry or music dealing with this theme.

For the most part, belfries are seldom visited except by those whose duty it is to attend to their upkeep. Only occasionally does some lover of the past, with all its romance, venture upon a dusty scramble among aged beams and well-worn rafters. None the less, ancient belfries invariably repay a visit, often affording hints at romance about which volumes might be written. Those pious inscriptions, placed there by makers long since dead, surely fire the imagination.

The origin of bells and belfries is of uncertain date. All that is definitely known of the various bells of primitive kinds used in the remote past is that they were employed as a means of summoning Christians to worship, although large bells are said to have been rung in China 2,000 years before the Christian era began. In an early drawing representing a figure, hammer in hand, striking a series of small bells suspended from a low arch or beam, we have the first suggestion of the peal or chime. This contrivance was probably placed in the porch of the church. Of course it would be hopelessly inadequate nowadays, but we must remember that bells in those early times were not required to ring out above the roar of modern traffic. They amply sufficed for the needs of the sleepy villages in which their chimes were heard.

Probably the two earliest remaining examples of the bells of ancient Christendom are those of St. Patrick (measuring only six inches in height and being, like most bells at that time, square in shape) and the famous bell of St. Mura. The latter, though also small, is remarkable for its exquisite ornamentation. The great age of these two bells is proved by the fact that the former is made of iron and the latter of bronze—the present-day alloy of copper and tin being found in varying proportions in nearly all bells except those of the very early centuries.

By the seventh century there were many large bells in cathedrals, churches, and monasteries, and the craft of the bell-founder gained powerful patrons. Royal gifts to abbeys and churches often took the form of a bell or bells. King Alfred of England erected a bell-tower at Athelney, and, somewhat later, Canute endowed Winchester cathedral with a pair of bells.

Even from the earliest times, bells have been renowned for their genuine sweetness and really musical tones. Westminster Abbey still has a finely toned treble bell, which is said to have been cast by Richard de Wimbis, a celebrated bell-founder in the reign of Edward I.

Gradually the use of bells became general, following the example of William the Conqueror, who caused the curfew to be rung in all cities, towns, and villages in England at 8 o'clock at night, to warn all and sundry to regain the shelter of their homes, and to extinguish all lights. The custom of ringing the curfew still survives in some places in England, notably at Ripon.

In spite of the general adoption of bells, for many centuries the method of casting remained comparatively rough. The master-founder and his assistants went from place to place,

making the mold and casting the bell under the walls of the building for which it was intended. Roads in those days were few and poor, and there was no alternative to this plan, the transport of bells of any weight being an impossibility.

Bells, in olden days, were supposed to possess supernatural powers, scaring away evil spirits and guarding those near from injury by lightning and tempest. Many quaint inscriptions, which are so great a feature of ancient bells, testify to this belief. The following frequently occurs:

“Lightning and thunder  
I break asunder.”

**F**OR THIS REASON, but more particularly on account of the sacred purpose to be served, the casting of a bell was a solemn and awe-inspiring event. The ceremony which took place on such occasions was extremely picturesque. When the molten metal was run into the mold—a critical operation—the master-man and his assistants usually united in prayer for the success of their efforts. The bell was then christened, dedicated, and blessed by the abbot, while the monks chanted hymns suitable for the occasion. One of those present—usually the donor—acted as “godfather” at the ceremony of christening, a notable instance of this being the christening of the famous eight-ton bell of Antwerp (known as Carolus, after its giver and godfather, Charles V).

After the beginning of the 15th century, bell-founding made great strides. The art attained perfection in the 16th and 17th centuries, resulting in the famous carillons of Antwerp, Ghent, and other Belgian towns. Most famous of all these was Bruges, with its 40 beautiful bells and graceful architecture.

For beauty of tone, few bells can vie with Great Paul at St. Paul's cathedral, London. This masterpiece, weighing 17½ tons, is the largest in the United Kingdom, and was consecrated in 1882, after a memorable journey from its birthplace to London. Even in the year mentioned, and with practically perfect roads, such an undertaking was beset with difficulties. Two traction engines were necessary, and the journey was a very slow and anxious one. The safe arrival of the bell at the cathedral was made an occasion for public rejoicing, and it was welcomed with joyous peals from all the other belfries in the city.

Another and perhaps even better known London bell is Big Ben at Westminster, which weighs 13 tons. This wonderful specimen, like many others, is fronted by a massive time-piece, to clean the face of which is a hazardous undertaking. Other great bells in Europe are those of Notre Dame in Paris, that at Cologne, Great Peter of York, and Great Tom of Oxford.

War has always played havoc with bells, one of the reasons for this being that the finest of them are made of pure bronze, commonly known as gun metal, the principal component part of which is copper. In Germany, many of the bells were requisitioned during the war. They have been replaced by bells made of other metals. Steel has been tried, but the resulting tone, although of greater volume, is coarse and generally unsatisfactory. Porcelain bells have also been tried at Dresden, but without success.

PRAYER is going to school on our knees to God to learn His will and follow His guidance.  
—Bishop Woodcock.

# BOOKS OF THE DAY Edited by Elizabeth McCracken

## A Fascinating Book on 19th-Century English Thought

TOWARDS THE TWENTIETH CENTURY. By H. V. Routh. Macmillan. Pp. x-391. \$3.50.

PROFESSOR ROUTH'S "essay in the spiritual history of the 19th century" is a fascinating volume. Not that one agrees with him all the time, of course. Indeed, that is one of the reasons for the book's fascination: the author is so stimulating and provocative, and sometimes so very perverse.

Beginning with Goethe and his influence on English thought, we trace the development of literature through the Noetics, the Oxford Tractarians (not quite fairly to Newman, but with deep appreciation), Browning and Tennyson, Matthew Arnold, George Eliot, and the rest—coming straight up to early Edwardian times with Wells; Shaw, George Moore, and Butler.

The progressive decay of faith in the spiritual (which Professor Routh defines in a somewhat vague sense of his own) is responsible for the modern dilemma—and that decay can be traced from the very breakdown of the romantic school from Goethe's time. A *point d'appui* is our own greatest need, thinks the author; and to our amazement he suggests Thomas Mann, the late Professor Haldane of Oxford, and Jules Romains as offering it. What will restore order, in other words, is a faith in man as a being with "spiritual qualities," living in a universe emergently evolving with a spiritual force (evidently impersonally conceived) working through it or perhaps identical with it in some pantheistic fashion.

But one had thought that it was precisely this kind of vague, unrealistic "spirituality" (even if it were to be stiffened by Mann's sentimental realism, and Romain's intuitive genius) which had brought us to our present state. The Victorians prepared the way; and Professor Routh shows that clearly enough. But the answer to our problem must be a much stiffer one; and as for ourselves, we think it means a recognition of a living God and His sometimes shattering but in the end always redeeming and healing impact on the life of men and society.

W. NORMAN PITTENGER.

## Dwight Moody as Portrayed by His Son

MY FATHER: AN INTIMATE PORTRAIT OF DWIGHT MOODY. By Paul Moody. Little, Brown. (An Atlantic Monthly Book.) \$1.75.

THIS BOOK is a portrait, not a biography. The former, by the skill of the artist, reveals the inner man; the latter is very apt to be a photograph. Dwight Moody was perhaps the greatest evangelist of the 19th century, but he was something more—he was a great man and a great American. All this is simply but most effectively and understandingly revealed in this delightful book by his youngest son, now president of Middlebury college, Middlebury, Vt. It is really more than an admirable portrait—it is an appreciation of a loving son to a devoted father. It is also a beautiful picture of a wholesome American home life. Irrespective of what may be one's views of his theology, it is interesting and helpful to read the home life of this Christian man who achieved a worldwide reputation for his preaching.

One of the most interesting incidents recounted is that of "Old Paul," a Frenchman and a veteran of two wars, whom Moody at first befriended and then employed as gardener. After years of loyal and loving service, Old Paul died and was buried in the Roman Catholic Church, of Northfield, of course at Mr. Moody's expense. For this Mr. Moody was severely criticized, although to him the Roman Catholic Church was a branch of the Church Universal. Paul Moody relates the incident in these words: "For my father the Catholic Church was a branch of the Church Universal and for his attitude toward it he was often bitterly attacked. Many if not most of the Catholics in Northfield worked for the seminary, and so, he felt, were his associates, and when they built their church he gave them a gift and presented them with an organ. In some way this got out and that branch of the Church which is more Protestant than Christian had a

field day. Though I do not recollect this distinctly, I do recall the continuance of the muttering of the rabid anti-papists for years afterward and his mild amusement at it. The sequel of his assistance to the Catholic Church is interesting. When we came to build a new and larger Congregational church at Northfield, the Catholics as their contribution drew all the stone for the foundation."

The summing up in the concluding chapter leaves the impression of a man big in physique, in sympathy, in genuine love of mankind, in all that goes to make a genuine Christian.

CLINTON ROGERS WOODRUFF.

## A Valuable Book on the Church

WHAT IS A LIVING CHURCH? By J. S. Whale. Harpers. Pp. 112. 90 cts.

DR. WHALE, principal of Cheshunt college in Cambridge, England, gave us a year or so ago a small volume on evil, certainly one of the best brief and popular treatments of the subject which we have had. Now he has written (in preparation for the International Missionary Conference) a little book on the Christian Church, its nature, and its purpose in the world. Although a nonconformist, Dr. Whale is a High Churchman, in the strict sense of having a high doctrine of Church and sacraments; and this is reflected throughout the book.

The Church as a world-wide community is first discussed; then we have certain aspects of the Church's life—believing, worshipping, witnessing, and in action. A final chapter pleads for a renewal of dedication by Christians to the "sanctified Church," through which the world may be sanctified. The style is vivid, the illustrative material apt.

The book should have a large sale. Its size and price bring it within everyone's reach; and everyone will be a more convinced, concerned, and consecrated Christian for having read it.

W. NORMAN PITTENGER.

## The First English Translation of Holl

THE DISTINCTIVE ELEMENTS IN CHRISTIANITY. By Karl Holl. Scribners. Pp. vii-71. 90 cts.

PROFESSOR HOLL was, until his death, rector of the University of Berlin and a distinguished student of early Christian history. This small book is the first of his works to be translated into English, although there is a collected edition of his essays available in German.

Here we have a brief (and necessarily inadequate) discussion of the central teachings of Christianity which have remained, as Holl contends, fundamentally unaltered by the contact of our religion with the Hellenistic world. Central to him is the free gracious love of God, manifested toward sinners, and made available in Jesus Christ. To this all doctrines, sacraments, institutions, and rites have borne witness; and attempts to reduce or negate its value, or deny its origin in the historic figure of Jesus, are said to be absurd or self-defeating.

It is good to have this English introduction to Holl's work, and we hope more will be forthcoming.

W. NORMAN PITTENGER.

## Translations of the Bible

FIVE THOUSAND or more languages are spoken on this earth. The Bible in whole or in part has been translated into 1,000 of them. But there are another 1,000 without it, and large populations are concerned in some of them. The 3,000 remaining languages hardly need a translation of the Scriptures, either because they are closely related to other languages in which the Bible exists or because they are dying out. But the remaining 1,000 offer no small opportunity to those interested in the distribution of the Word of God.

—Exchange.

# NEWS OF THE CHURCH

## Dr. B. D. Tucker, Jr., Is Elected Coadjutor

Brother of the Presiding Bishop Is  
Chosen by Ohio Convention on  
First Ballot

CLEVELAND—A special convention of the diocese of Ohio, meeting in Trinity cathedral here on May 24th, elected the Rev. Dr. Beverley Dandridge Tucker, Jr., of St. Paul's church, Richmond, Va., Bishop Coadjutor on the first ballot. Other nominations were Bishop Cross of Spokane, the Rev. H. E. Sawyer of Grace church, Utica, N. Y., and the Rev. Andrew S. Gill of Emmanuel church, Cleveland.

Dr. Tucker, who has been rector of St. Paul's church in Richmond since 1923, was born in Warsaw, Va., February 4, 1882, the son of Bishop Beverley D. Tucker of Southern Virginia and Anna Maria Washington Tucker. He is a brother of the Presiding Bishop.

Educated at the University of Virginia, Oxford, and Virginia Theological seminary, Dr. Tucker received his first degree, Bachelor of Arts, from the University of Virginia in 1902. Since then he has received: from Oxford, 1908, Bachelor of Arts, and 1912, Master of Arts; from Virginia Theological seminary, 1905, Bachelor of Divinity, and 1920, Doctor of Divinity.

ORDAINED IN 1908

He was made a deacon in 1908 by Bishop Tucker, and in 1909 Bishop Randolph ordained him priest. In 1915 he was married to Eleanor Carson Lile. They have five children.

From 1908 to 1911 Dr. Tucker was rector of St. James' and St. Luke's parishes, Mecklenburg county, Va. He then went to St. Paul's Memorial church, University of Virginia, where he remained until 1920. From 1920 to 1923 he was professor of practical theology at Virginia Theological seminary.

During the World war he was a first lieutenant, a chaplain in the United States army, 17th engineers, AEF base hospital 41.

The chairman of the special convention was Bishop Rogers of Ohio. The chancellor and the committee on canons presented to the convention rules for the governing of the election. These were accepted.

SALARY REPORT RECEIVED

The committee on ways and means, appointed at the diocesan convention in January, presented through its chairman, William G. Mather, a financial plan for the support of the Bishop Coadjutor and other expenses necessary to that office, as well as suggesting ways by which the necessary amount could be raised.

The committee was also charged to sur-

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REV. DR. B. D. TUCKER

## To Provide Resort Regions of Western Michigan With Regular Sunday Services

GRAND RAPIDS, MICH.—The diocese of Western Michigan is again making preparations to provide regular Sunday services and a nearby Church home in every resort region in the diocese. This is in keeping with the policy inaugurated a few seasons ago by retired Bishop McCormick, and enlarged upon last year by his successor, Bishop Whittemore.

Bishop Whittemore has worked out a schedule to establish regular Church services in the 400-mile-long diocese. Clergy from various parts of the nation, who are regular summer residents of Michigan, take over the services in the communities where they make their summer homes. A list of the services and the priests in charge will soon be ready for publication.

Bishop Essex of Quincy will be in charge of services at Christ church, Charlevoix.

The possibility of establishing a church for Colored persons who spend their summers at Idlewild, a large resort for Colored persons, is being investigated by the Rev. Jesse Anderson of St. Philip's church, New York City.

## Open Communion Approved by Liberal Evangelicals

NEW YORK—The occasional giving of Communion to members of other Churches was approved in a vote taken at the 50th regional conference of the Liberal Evangelicals. The conference was held May 24th at St. George's church here.

The resolution embodying the approval was passed only after long debate between Liberals who wished the word "occasional" omitted and Liberals who insisted on keeping it in.

## Peace, Self-Support Stressed in Japan

Nippon Seikokwai General Synod  
Adopts Resolution Expressing Its  
Sympathy with Chinese

BY PAUL RUSCH

TOKYO—Peace and the quickening of efforts toward self-supporting dioceses were prominent subjects at the 19th General Synod of the Nippon Seikokwai.

Two hundred bishops, priests, lay delegates, and other officials of the Church and delegates of the Woman's Auxiliary met in Kyoto, the see city of the diocese of Kyoto, April 26th to 29th. All sessions were held in the main hall of St. Agnes' high school for girls and the services were conducted in the adjoining St. Agnes' church.

The 10 dioceses of the Church, the missionary district of Formosa, and a delegation of clergy from the Church in Korea attended the General Synod.

The Japanese General Synod, resembling much the pattern of that of the American Church, was of tremendous significance to the young Church of Japan. It was the first meeting of its kind held during a time of major crisis in East Asia. A year ago at this same time the Nippon Seikokwai commemorated its jubilee in a great three-day celebration in Tokyo. The constitution and canons of the Nippon Seikokwai were adopted in February of the 20th year of Meiji (1887) when the bishops, clergy, and laymen who had been sent out by the Churches in England and America, together with the Japanese clergy and lay representatives, met in Osaka, and perfected the organization of the Nippon Seikokwai in accordance with the fundamental principles of the Holy Catholic Church and laid the foundation of self-government.

EXPRESS SYMPATHY WITH CHINESE

In the first session, immediately after the opening service, a resolution of loyalty to the nation and expressing sympathy to the people of China in the present crisis was unanimously adopted as follows:

"The Nippon Seikokwai assembled in the 19th General Synod, deeply and solemnly impressed by the reality of the indomitable loyalty and patriotism shown by the imperial forces since the outbreak of the present China emergency, determines in consonance with the national spiritual mobilization that her members, in their several capacities, shall persevere in rendering true national service, shall uphold the dignity of the imperial throne, and shall increase their efforts in evangelism—that contribution to the public good which is the essential mission of the Church.

"In particular it is resolved (1) to endeavor still further to comfort the families of the fallen and of those on active service and to cheer the wounded and sick, (2)



JAPANESE GENERAL SYNOD IN SESSION

either independently or in coöperation with other bodies to make provision for inquiring after those at the front, and (3) in suitable ways to express sympathy with the people of China and especially with brethren in the Lord who have met with disaster."

#### FEW FOREIGNERS DELEGATES

Fifty-one years ago at that momentous time when the first Synod met to adopt its constitution and canons, the Church was represented largely by foreign missionaries for in that day there were but two bishops, 13 priests, four laymen, and six laywomen, all foreign missionaries, and but two Japanese deacons and 25 Japanese catechists. Today, the General Synod was presided over by the Rt. Rev. Yasutaro Naide, Bishop of Osaka, as general chairman; while the Presiding Bishop, the Most Rev. Samuel Heaslett, sat with the House of Bishops. Aside from the seven foreign missionary bishops in Japan, only one foreign missionary priest, the Rev. Canon A. G. Hutchinson of the diocese of Kyushu, sat in the convention as a delegate.

Bishop Naide is the one man actively engaged in the work of the Church in Japan who was a delegate to the first Synod of the Church in 1887 and attended this, the 19th Synod.

#### PRIMATE NOT RETIRING

Here it might be noteworthy to make a correction of a mistaken news story which seems to have circled the earth stating that Dr. Heaslett has resigned as primate. Bishop Heaslett, who succeeded the late Bishop McKim in 1935 as Presiding Bishop, was stricken during the closing months of last year with a serious eye condition which has practically resulted in the loss of sight in one eye. On the advice of his physicians he was required to give up some of his many duties. He requested the House of Bishops at their December, 1937, meeting for this relief which resulted in a new division of the duties of the primate. Bishop Naide was elected chairman of the General Synod (presiding officer) and president of the executive council of the Church. This is similar to the arrangement which ob-

tained in the American Church when the late Bishop Cook was president of the National Council and relieved the Presiding Bishop of considerable detail. Bishop Heaslett retains his office of primate, chairman of the House of Bishops, and chairman of the boards of the Central Theological college and the Church Publishing society.

By action of the Synod in its first day's sessions, the Church's work in Bonin Islands; heretofore administered by South Tokyo, was transferred to the diocese of Tokyo. Upon the request of the missions in Karafuto, the Japanese half of Sagahlein, Karafuto was made the second missionary district of the Japanese Church, with Dr. Walsh, Bishop of Hokkaido, in charge.

A movement toward consolidating the Church's holdings and properties in the empire was seen in the adoption of a plan to form a national Church Zaidan Hojin, or property holding corporation.

#### CHANGE NAME OF NORTH TOKYO

At the request of the missionary diocese of North Tokyo its official name was changed to that of the missionary diocese of North Kwanto. Kwanto is the general name for the entire district which embraces the city of Tokyo and the surrounding prefectures. This change of name partially removes much confusion which has for many years been evident by Tokyo, North Tokyo, and South Tokyo dioceses all bearing the word "Tokyo" in some form. Bishop Reifsnider therefore becomes the Bishop of North Kwanto and the change of name has been duly registered.

The general scheme for the hastening of self-support for the eight missionary dioceses of the Nippon Seikokwai was adopted and a committee will be selected from the several dioceses to bring in a more concrete plan. A thorough investigation is to be made as to the financial requirements necessary to make each diocese self-supporting. The adoption of the plan to organize a national Church property holding corporation was a move in line with the general scheme for independence.

## Dr. Yamagata Heads Japanese Council

New Executive Leader of Nippon Seikokwai Active in Japanese Forward Movement

BY PAUL RUSCH

TOKYO—At the General Synod of the Japanese Church, the Rev. Dr. P. O. Yamagata, professor of Church history at the Central Theological college, chairman of the Japanese Forward Movement Committee, national chaplain of the Brotherhood of St. Andrew, and one of the Church's foremost leaders and scholars, was unanimously elected chairman of the executive council, to direct the affairs of the Nippon Seikokwai during the new triennium.

He succeeds the Rev. Dr. N. Yoshizawa who has retired after serving in this capacity for many years. Dr. Yamagata is one of the senior priests of the Church in Japan. His father was one of the two Japanese deacons attending the first General Synod of the Church in 1887. Dr. Yamagata studied at General Theological seminary and was honored with a doctorate from that seminary in 1936.

His great abilities will bring considerable power to the executive council whose functions are to supervise all action taken by the General Synod, supervise all committees appointed by the Synod, and act as the representative of the Synod when it is not in session.

Among the duties entrusted to Dr. Yamagata and the council are powers to represent the Church in all negotiations with other branches of the Holy Catholic Church which are in communion with the Seikokwai, with other religious bodies, and with the government. In addition the council formulates plans and makes investigations relating to the business, finance, and administration of the Nippon Seikokwai.

#### FIVE DEPARTMENTS

The executive council is divided into five working departments: general affairs, finance, education, publications, and mis-

*(Continued on page 662)*



NATIVE JAPANESE BISHOPS

Left to right, Bishops Matsui of Tokyo, Naide of Osaka, and Sasaki of Mid-Japan.

## Actions of Police Officials Condemned

Pacific Synod Censures Officer Who Posed as Priest in Order to Obtain Confession From Convict

**L**AS VEGAS, NEV.—A resolution emphatically condemning the action taken by state authorities at Walla Walla, Wash., when a police official disguised himself as a clergyman in order to extort a confession from a female prisoner, was presented by Dean McAllister of Spokane to the 20th annual synod of the province of the Pacific, which convened here May 11th and 12th.

The resolution, addressed to the prison authorities at Walla Walla and to prison officials throughout the province, was passed by a synod unanimous in its emphatic condemnation of the action at the prison.

This was the first meeting of a provincial synod in Nevada and also the first time that the synod was ever entertained by a missionary congregation. There were about 300 in attendance. Meetings were held in an auditorium, an Altar having been set up on the stage.

### EXHIBIT INDIAN WORK

There were a number of exhibits of native Indian work and church supplies. Among the exhibits was a group of old silver Communion sets used in the early days of Nevada. The service used at the opening of the synod was the silver and gold set belonging to St. Paul's church, Virginia City, on the Comstock. It was made from gold and silver (old jewelry) given for the purpose, and mixed with native gold and silver. It is set with native garnets.

Reports made to the synod regarding the two provincial institutions—the Church Divinity School of the Pacific, and the School for Christian Service and Deaconess training school—made it obvious that their progress during the past year was substantial.

### THREE DELEGATES INJURED

Three delegates to the synod were injured in an automobile accident that occurred as they were driving toward Las Vegas. The most seriously hurt was the Rev. F. W. Weida of Wells, who suffered a serious injury to his back. The others were Deaconess Ommerod of Wells, who received a sprained ankle and neck, and the Rev. J. T. Knight, Pioche, who escaped with slight bruises. Alma McQuarrie, hitchhiker, from Filer, Idaho, suffered a fractured pelvis.

The accident occurred 41 miles out of Glendale on the Alamo road at 3:30 in the afternoon. Deaconess Ommerod was driving the car, which apparently was traveling about 60 miles an hour. A rear tire blew out and the car skidded, rolling over four or five times.

The synod elected Bishop Moulton of Utah president of the province of the Pacific for a six-year term. He is to suc-



FORTY GALLONS OF HAT

At the synod of the Pacific province, four Bishops are shown underneath 10-gallon hats: (left to right) Bishops Sanford, Tucker, Jenkins, and Stevens.

ceed Bishop Sanford of San Joaquin, who has filled the office for the past 14 years.

Tributes to Bishop Sanford were made by Bishop Parsons of California on behalf of the bishops of the province, by the Rev. William E. Patrick and C. P. Overfield of the house of clerical and lay deputies.

Other officers chosen were the Rev. Alfred Lockwood, who has been secretary since the beginning of the provincial organization; Merton A. Albee, chancellor of the Los Angeles diocese, who became treasurer; the Rev. B. B. Cocks, trustee of the Church Divinity School of the Pacific; Bishop Stevens of Los Angeles, trustee of St. Margaret's house, Berkeley; and members of the provincial council for 1941. The latter are to be Bishop Gooden, Suffragan of Los Angeles; the Very Rev. Charles E. McAllister; and George G. Entz.

The Presiding Bishop preached at the opening service in Memorial hall for the provincial synod. He quietly but firmly challenged his hearers to respond to the primary missionary aim of the Church. A Las Vegas resident later presented Bishop Tucker and Bishop Jenkins with Western "10-gallon" hats.

The Woman's Auxiliary, under the presidency of Mrs. J. J. Panton, who was succeeded in the elections by Mrs. W. L. Van Schaik, presented a successful program. Speakers included Dean Shires of the Church Divinity School of the Pacific, Mrs. W. B. Stevens, and Mrs. George L. Swartz.

### June 11th is Date Set for Church Union Conference

**LEBANON, PA.**—Announcement has just been made of the regional conference of the American Church Union at St. Luke's church here on June 11th. The program will include a sermon by the Rev. Frederick O. Musser, rector of Trinity church, Easton, Pa., and a conference paper, I Believe in One Catholic and Apostolic Church, by Dr. Richard Bomberger, dean of Franklin and Marshall college.

Other papers include If This Be—Heresy! by John I. Hartman, warden of St. John's church, Lancaster, Pa., and brief addresses by nationally known leaders of the Church Union.

## Nashotah Graduates Hear Bishop Ziegler

Declares Whoever Accepts Christ Is a Missionary; Missionary Motive Is Essential to Christianity

**N**ASHOTAH, WIS.—"Whoever accepts Christ is forthwith a missionary," declared Bishop Ziegler of Wyoming in his sermon addressed to the graduating class and students of Nashotah house at the commencement service held on the morning of May 19th. Nashotah house is a theological seminary founded here nearly 100 years ago by missionaries for the training of missionaries.

"His concern is with the uttermost . . . girls in trouble, lepers in Japan, slaves in Africa, Indians going blind . . . depths of need in the soul of someone very near at hand . . . the uttermost."

The missionary motive in the parish, he continued, depends largely on its pastor, "for the Church is strong where he is daring." Where his energy and interest have been overlaid with parish problems and local situations, "though there be beautiful buildings, handsome vestments, good music, flourishing organizations, the parish dies," for the missionary motive is at the center of Christianity, "essential, not additional to it."

The Very Rev. E. J. M. Nutter, dean of Nashotah house, celebrated Mass, assisted by the Rev. John Crocker, rector of St. Peter's church, West Allis, Wis., and the Rev. James T. Golder, rector of St. Peter's church, Ripon, Wis.

Bishop Ivins of Milwaukee, president of the board of trustees, pontificated. Bishop Gray of Northern Indiana was present in the sanctuary.

Diplomas were given to Ralph Turner Milligan, William Wellington Reed, and William Wingate Snell.

The Bachelor of Divinity degree was granted to the Rev. Messrs. John Garside Hilton, Edward Lawrence Lacher, Elliott Darr Marston, Joseph Summerville Minnis, William Patrick Dillon O'Leary, Leo Kenneth Douglas Patterson, Norman Arthur Rimmel, and Edward Rowland Taft.

The degree of Master of Sacred Theology was conferred upon the Rev. George Frederick White and the Rev. Killian Albert Stimpson.

### Place of Synod Meeting Changed

**WASHINGTON**—The synod committee on proceedings of the province of Washington met here on May 18th and formulated a tentative program for the meeting of the synod to be held this fall. Announcement has already been made that the synod would meet in Lancaster, Pa. This has been changed to Richmond, Va. The dates are October 19th through the 21st.

In connection with the synod proper there will be meetings of the Woman's Auxiliary, the Girls' Friendly society, the Daughters of the King, and the Church Periodical club.

## WNY's Great Service Is Held in Cathedral

Bishop Manning Preaches at 101st Annual Meeting; Representatives of Every Parish in Procession

**B**UFFALO, N. Y.—The great service in connection with the centennial celebration of the diocese of Western New York was observed in St. Paul's cathedral here on May 17th, the second day of the 101st annual convention of the diocese. Bishop Manning of New York, the mother diocese of the state, was the preacher.

The services were read by the Rev. Charles Broughton, rector of the Church of the Ascension and president of the standing committee, and the Very Rev. Austin Pardue, dean of St. Paul's cathedral. The choir of the cathedral led the procession, followed by the visiting clergy and all the clergy of the diocese. Then came the rural deans and the secretary and the registrar of the diocese of Western New York, the clerical members of the standing committee, and the lay members.

Next came a lay officer from every parish and mission of the diocese. Each was to lay upon the Altar a memorandum of the number in his parish or mission who had signed the baptismal record for the centennial.

After the visiting bishops and the preacher came the Bishop of Western New York. The visiting bishops were Bishops Mann of Pittsburgh, Ward of Erie, Gardner of New Jersey, Ferris of Rochester, and Reinheimer, Coadjutor of Rochester.

The service itself was an act of praise and thanksgiving and a dedication for the coming years. The sermon by Bishop Manning was a high call for future time and work in the diocese.

### TOO LITTLE PERSONAL CONVERSION

"The Church has had," he said, "too much academic and merely intellectual religion and too little personal conversion to Christ. . . . We have had too much dealing with Christ as though He were a doctrinal theory, a problem for us to debate about. . . . We have had too much preaching which goes little farther than holding up before men the preachers' interpretations of the ideals of Christ or the teachings of Christ. . . ."

"The great need of the Church today is simpler faith, greater faith, humbler faith in Jesus on the throne of God."

A centennial luncheon was held at the Hotel Buffalo after the service. Every parish in the diocese was represented by its clergyman and by laypersons. The president of the standing committee, the Rev. Charles D. Broughton, presided. There were short talks by Frank B. Baird; the Hon. B. Holling, mayor of Buffalo; the Rev. Dr. Frank L. Janeway, vice-president of the Buffalo Council of Churches; Rabbi Joseph L. Fink; Bishop Mann; and Dr. William Alfred Eddy, president of Hobart college.

In the afternoon the convention reassembled for business at St. Paul's cathedral, while the Woman's Auxiliary met at Trinity church. Miss Helen C. C. Brent, a sister

## Georgia Negroes Request Study of Appropriations

**SAVANNAH, GA.**—The council of Colored Churchmen, meeting here on May 9th to 11th, together with the Woman's Auxiliary, drew up a resolution to the Presiding Bishop asking for a restudy of the whole matter of missionary appropriations with special reference to work among the Colored people. The council met in St. Stephen's church.

The council in its resolution also suggested organization of a youth's division for intensive work among college and high school students, and the mapping out of an evangelistic campaign for opening new work among Negroes in rural areas.

Notable increases in gifts for special work and for the United Thank Offering marked the Woman's Auxiliary meeting, and a pledge to continue the campaign for the summer religious camp for underprivileged Negro children in Georgia.

of Bishop Brent, addressed the Auxiliary.

In his address to the diocese, the Rev. Dr. Cameron J. Davis called upon the diocese to make itself felt and heard in the matter of social legislation. Reporting on the state of the diocese and its activities, he said that there had been more progress this year.

### CONFIRMATION CLASSES LARGER

"Confirmation classes," he explained, "have been larger and attendance at services, particularly during Lent and Easter, has broken all records. A marked revival of religion is noted in many parishes."

Among his recommendations was the suggestion of consolidation of weak congregations into strong ones, approval of a resolution recommending establishment of a system of old age pensions for the benefit of Church lay workers, better training for ministers in clinical and social work, and an amendment to the Church canons to permit the use of Christmas offerings to supplement the salaries of clergy working for the diocese.

He told the delegates that the diocese is a larger and more important unit than any parish and that the diocese is a ready-made organization which can touch the social body widely and effectively. He described a plan to have the newly ordained deacons give time this summer to work and study in the Buffalo city hospital.

It is the hope of the diocese to establish lecture courses and study in social work for aspiring clergymen in the State teachers' college and the University of Buffalo.

Bishop Davis appointed a committee for the revising of the constitution and canons of the diocese.

The diocesan drama, *Trumpets Ahead*, was given in the Buffalo consistory. Written by Mrs. Irving Snow of Buffalo, the drama shows the life of the diocese from its beginning down to the present day. Dividing the action into 10 episodes, the author opens with a fanfare of trumpets to welcome the diocese in the beginning of its new life.

The first episode, *The Long Trek*, has to do with the missionary work of the Rev. Davenport Phelps, who came to this

section of the country and worked among the Indians and the scattered White settlers. The Invitation, as the second episode is called, takes the history of the Church in 1801 and shows Mr. Phelps' associations with the Indians. In the third episode, St. Paul's church, Paris Hill, often called the Oxcart church, is shown with the settlers of that day.

In 1826 Bishop Hobart established the college in Geneva. The fourth episode deals with this, Bishop Hobart's vision. A very good notion of the social life of 1840 is given by the fifth episode, Christmas Eve: The Little Town.

The sixth episode has to do with the days of the canal, 1850; and the next shows the results of the Civil war. Following this is an episode made up of the massed choirs of all the parishes in the city of Buffalo. They sing, "Mine eyes have seen the glory," while they carry the American flag and many crosses forward.

Episode nine brings in the growth and division of the diocese, and in the last episode such persons as Bishop Walker, Bishop Ferris, Dr. Charles H. Smith, Dr. Regester, Dr. Lobdell, and Bishop Brent, all of whom were prominent in the diocesan work between 1896 and 1929, are shown.

### EXHIBIT FAMOUS COMMUNION SERVICE

Brought to Buffalo for exhibit was the historic Queen Ann Communion service. It dates from the 18th century. Frank B. Baird made three trips to Brantford, Ontario, Can., before he could persuade the Mohawk Indians to permit the Communion service to be removed. When they did give permission, the service was transported in an armored truck.

Several Mohawk Indians were guests at the Hotel Buffalo luncheon. They had also brought with them a Bible dating from 1701. In it are the autographs of three kings of England. These items, together with a valuable collection of material related to the history of the diocese, were assembled by a committee and put on exhibit for two weeks at the historical society's building in Delaware park.

Many persons worked hard to prepare and carry through the centennial program—parish committees made costumes, sold tickets, took part in the drama; other persons gave aid with the educational work, with the writing of the drama, the preparing and conducting of the music, with the costume designing, with the management and publicity, with the construction of exhibits—and others contributed in various ways. To these persons the centennial committee has publicly expressed its thanks.

### SUMMER SCHOOL ANNOUNCED

The Rev. John Sanborn gave a report of the young people's work in the diocese, and then announced that the summer school will be held again this year at Alfred university during the last week of June.

The Rev. Dr. Walter R. Lord and the Rev. Joseph Groves replace the Rev. Dr. G. S. Burrows and the Rev. S. W. Hale on the standing committee, as Charles M. Kennedy replaces M. M. Ludlow, Jr. Other officers were generally reelected. Deputies to the provincial synod are the Rev. Messrs. Lewis E. Ward, Benjamin S. Sanderson, Edgar L. Tiffany, H. Dimmick Baldey, Segfried W. Sundin, and Felix Cirlot; and A. F. Freeman, Henry A. Bull, George T. Bellachey, William C. Baird, Allen H. Baxter, and Dr. George Barton.

### Presiding Bishop Accepts Post as Honorary Head of Parent-Teacher Fellowship

BIRMINGHAM, ALA.—The Presiding Bishop has accepted the position of honorary president of the national Parent-Teacher fellowship, a movement initiated at the time of the General Convention last October. It is under the joint sponsorship of the Brotherhood of St. Andrew and the Daughters of the King, and has the objective of inspiring parents and church school teachers to face their God-given task with faith and resolution.

Dean Powell of Washington cathedral is president, and Drs. William S. Sadler and Garry Cleveland Myers are vice-presidents. General policies and the program of the movement are formulated under the guidance of an advisory committee. This includes, in addition to the Presiding Bishop, the Bishops of Chicago, Long Island, Los Angeles, Northern Indiana, Rhode Island, and North Texas, and a number of well-known psychologists and psychiatrists.

Among the projects to be undertaken by this organization are the promotion of regional conferences on parent education and the religious training of children in the home, local panel discussion groups for parents and teachers, lecture courses and special addresses at summer schools, and training conferences.

A reference and lending library, together with correspondence and consulting service, will be available without charge. Headquarters of the movement have been established at 2015 Sixth avenue, Birmingham, Ala., with the Rev. Leon C. Palmer as national executive secretary.

### Plan Exceptional Courses for Conference at Montague, Mich.

GRAND RAPIDS, MICH.—The 12th annual summer conference of the diocese of Western Michigan, which is to be held at Rochdale Inn, Montague, June 19th to 25th, will this year present a number of exceptional courses of study. Fr. Alan G. Whittemore, superior of the Order of the Holy Cross, will be chaplain of the conference.

The list of courses includes Leadership by Prof. R. J. Colbert, University of Wisconsin; The Church Visible by the Rev. Charles C. Jatho, Royal Oak, Mich; and Youth, Its Ideals and the Practice of Them by the Rev. W. Hamilton Aulenbach, Bloomfield Hills, Mich.

### Plans for Midwest Synod Made

DETROIT—Bishop Gray of Northern Indiana, president of the province of the Midwest, presided at a meeting at diocesan headquarters here on May 11th, to make plans for a meeting of the Midwest synod, to be held in St. Paul's church, Flint, October 18th to 20th. In attendance were Bishop Creighton, Coadjutor of Michigan; the Ven. G. F. Patterson, archdeacon of the diocese of Ohio; the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan; and a committee of men and women from the host parish.

### Ninth Clergy Seminar to Be Held at Shrine Mont

ORKNEY SPRINGS, VA.—The ninth seminar at Shrine Mont for the clergy of the general Church has just been announced by the Rev. Dr. Karl Morgan Block, head of the faculty. The seminar will be held July 11th to 22d, with the Presiding Bishop delivering two lectures on My Outlook on Our Great Mission.

Dr. Block plans to deliver 10 lectures on The Technique of Preaching and Preaching to Life Situations. Others on the scheduled program are Prof. Lewis M. Hammond of the University of Virginia, who will discuss the Conceptions of Christian Philosophy; and the Rev. W. Kyle Smith, who will speak on The Secularization of Christianity and the Church's Mission Today.

Lectures at the seminar are so arranged that a visitor may attend for one week or for two.

Dedicatory services of a hall in memory of the late Bishop Brown of Virginia will take place during the clergy seminar. The services will be held July 14th. The newly completed central social hall will be formally designated as Brown hall. A portrait of the late Bishop hangs on its walls.

In 1925 Bishop Brown, assisted by Bishop Jett and the late Bishop Lloyd, consecrated the Cathedral Shrine of the Transfiguration at Shrine Mont.

Other memorials at Shrine Mont include Meade, Gibson, Peterkin, and Goodwin cottages, and Lloyd lecture hall.

In addition to the clergy seminar, there will be eight conferences at Shrine Mont this summer. Among them are the Provincial Woman's Auxiliary June 13th to 17th, the Provincial Junior Woman's Auxiliary June 20th to 24th, the Youth conference July 3d to 10th, and the Church and World Citizenship conference July 25th to 29th.

### To Hold Summer Conference in Old Home of Stonewall Jackson

JACKSON'S MILL, W. VA.—The 10th annual summer conference of the diocese of West Virginia is to be held June 13th to 18th in Jackson's Mill. The Four-H camp here, formerly the home of Stonewall Jackson, will again be the conference home, and a selected faculty will present courses instructive to workers in nearly all phases of Church work.

The Rev. J. H. A. Bomberger, St. Matthew's church, Wheeling, is to be dean of the conference. Included in the staff and faculty will be Bishop Gravatt and Bishop Strider, Coadjutor; the Rev. Vernon McMaster, STM, of the National Council; the Rev. N. B. Groton, the Rev. Harold B. Sedgwick, and the Rev. Dr. Joseph Waterman.

### Name Mission Worker at Bat Cave

ASHEVILLE, N. C.—The position of mission worker at the Church of the Transfiguration, Bat Cave, N. C., has been accepted by Miss Aline Cronshey. She has been supplying temporarily at Dabney House, Va.

### Tumbleweeds Hold Up Bishop on Prairie; Indians Rescue Him; Feed Him on Dog Meat

SIoux FALLS, S. D.—Most Church-people very likely think now and then of what they fondly believe is the easy life of a bishop, and Bishop Roberts of South Dakota is used to this. Also, he is used to all sorts of gumbo and sand, in his long journeys across the Dakota prairies, but recently he came on something new, or ran into it. He was held up by tumbleweeds.

Driving through the Dakota gumbo on a little used Indian trail, he found that the tumbleweeds had become so thick that, covered as they were with mud, they brought his car to a full stop. He tried in vain to dig the mud and weeds from the wheels and frame of his car. It appeared that he was in for a long walk for help.

Finally, however, some Indians came along. With their help Bishop Roberts jacked up the car in the mire and pouring rain. With shovel, pickax, and knives, he and the Indians cleared the wheels, and at last he was on his way.

The next Sunday, after service in the Indian chapel, he was asked to go to an Indian feast of thanksgiving for the recovery of a sick Indian child. He was taken to a hut. Beside this was a small house where the meal was prepared.

After a service of thanksgiving, the assembled Indians had, for them, an elaborate feast. An interpreter asked Bishop Roberts to partake of the meat, and the latter cleaned to the bone a large chunk of sweet and tender flesh.

Later, as the Bishop was thanking his hosts for the meal, he learned through the interpreter that the meat he had just eaten was from a tender young dog.

### North Texas Youth Conference Planned for June 13th to 24th

HAPPY, TEX.—Announcement has just been made of the 10th annual session of the Episcopal youth conference of the district of North Texas. The conference will meet June 13th to 24th at Ceta Canyon, Happy. Bishop Seaman is a member of the staff, of which the Rev. J. Hodge Alves is director, and the Rev. Philip K. Kemp is chaplain.

The purpose of the conference is to develop Christian character and leadership, to present a balanced program of worship, study, and fellowship training in Christian character, and to strengthen personal loyalty to Christ.

Among the courses offered are Christian Living in the World Today (a separate course for boys and for girls), The Romance of the Book of Common Prayer, and Heroes of the Christian Faith.

### Common Curriculum Approved

GRAND RAPIDS, MICH.—Bishop Whittemore has announced the passing, at a meeting of the diocesan clergy on May 18th, of a resolution approving a common curriculum for the church schools of the diocese and recommending the use of the *Christian Living* series. The series is prepared by the Rev. Leon C. Palmer.

# Spring Conventions Held in Many Dioceses

## LONG ISLAND

Admit Three New Parishes into Union;  
Cathedral House Nearly Finished

GARDEN CITY, N. Y.—Three new parishes were admitted into union with the diocese of Long Island when it held its convention here on May 17th. The three are All Saints', Richmond Hill, established as a mission in 1899 and now under the rectorship of the Rev. Lewis C. Beissig; St. Thomas', Bellerose, begun in 1927 and under the charge of the Rev. John Williams, Jr.; and St. James', Long Beach, also begun in 1927. The latter now has the Rev. George W. Parsons as rector.

In his annual address to the convention Bishop Stires cited a number of achievements during the past year, the most important of which probably was the building of the cathedral house, which has been nearly completed.

While 33,161 persons have been confirmed in the 12 years of his episcopate, the Bishop pointed out, the communicant strength of the diocese has increased only from 37,000 to 56,700 in the same time. Ordinary diminutions by death, removal, and the like would account for part of this loss, but on the other hand the population of the diocese has increased. The losses, the Bishop insisted, are far too great.

It was estimated that 30,000 nominal members of the Church are living in the diocese and not enrolled in any parish. The possibility of check-up and recovery of these persons, the Bishop explained, lies in the Every Member Canvass.

A canonical requirement that the trustees of the estate belonging to the diocese have, for their treasurer, the treasurer of the diocese was revoked, leaving the trustees free to elect whom they wish. The total figures for the budget for 1939, which show \$5,000 less than the figures for the present year, were accepted.

The convention adopted two resolutions offered by the diocesan department on social service. The first commended to all parishes the pension plan lately promulgated by the Church Life Insurance corporation for the benefit of lay employees. The second resolution expressed admiration and sympathy for the German Pastor Niemöller.

A third resolution, requesting the constitutional convention then in session in New York state not to omit from the state constitution the existing ban on lotteries, was defeated. Debate on this matter had to do, not with the merits or demerits of gambling, but on the propriety of the inclusion of such an item in the fundamental law.

A resolution urging the prayers and study of all members of the Church on behalf of Church unity, and requesting the diocesan to appoint representatives from the several archdeaconries to the inter-Church committees on comity was offered by the Rev. Lawson Willard on behalf of the clericus of Queens and Nassau. It was adopted.

The Church of the Atonement and St. Michaels' church, Brooklyn, were declared out of union with the convention because

## Special Offering Planned by Diocese of Pittsburgh

PITTSBURGH—A special Whitsunday offering is being planned by the diocesan council of Pittsburgh, after a lapse of two years. The offering is to make up a possible deficit of \$2,000 in the missionary quotas of the diocese. The Bishop will speak at a special service on Whitsunday night, when representatives from all the parishes and missions will present their offerings.

of arrearages in the Church Pension Fund assessments.

In his closing address Bishop Stires made plain his own attitude toward gambling and reminded the members of a unanimous vote of the clergy present at a recent diocesan clergy conference. This vote condemned the use of games of chance to support parochial undertakings.

Officers, commissions, and committees of the diocese were generally reelected. Deputies elected to the provincial synod include the Rev. Lewis C. Beissig and William H. Johns. They replace the Rev. Fred M. Adams and Byron R. Newton, removed and deceased, respectively.

## SOUTHERN VIRGINIA

Urges Passage of Health and Marriage  
Restrictions by Legislature

NORFOLK, VA.—A memorial to the general assembly of the state of Virginia, seeking passage of a law demanding medical certificates of good health before the issuance of marriage licenses, was one of the important results of the 46th annual council of the diocese of Southern Virginia, held May 10th and 11th in Epiphany church, Danville.

Though Danville is on the western border of the diocese, the council was well attended. This gave the recently consecrated Bishop Brown a happy opportunity to face nearly all the clergy of his diocese.

When a resolution proposing to limit the lay representation in the council to male communicants was offered, it was lost in a vote by orders. A resolution to petition the General Convention to amend the Book of Common Prayer by the omission of the words, "And now, as our Saviour Christ hath taught us, we are bold to say," was adopted.

Other business included appointing a committee, with the Rev. Moultrie Guerry as chairman, to study the question of more equitable lay representation from the churches of the diocese to the council; and a request to have the executive board make a study and reevaluation of the rural work of the diocese.

Diocesan officers were generally reelected, as was the standing committee. Delegates to the provincial synod are the Rev. Messrs. J. R. McAllister, N. E. Wicker, Jr., George P. Gunn, and E. R. Carter, Jr.; and George B. Townsend, J. W. Wells, E. V. Brush, and the Hon. Robert W. Daniel. The alternates are the Rev. Messrs. C. S. Long, W. M. Entwisle, Charles H. Holmead, and the Ven. B. W. Harris; and N. E. Clement, J. A. Garland, Edward Freeman, and Raymond Hall.

## BETHLEHEM

Shannon School for Girls Now Established  
as Foundation

POTTSVILLE, PA.—The Shannon School for Girls, Bishop Sterrett announced in his address to the 67th annual convention of the diocese of Bethlehem, is now an established foundation, as a result of the generous bequest of the late Elizabeth Shannon Bryant of Schuylkill Haven. He spoke to the convention audience assembled in Trinity church here on May 10th and 11th. Rector of the church is the Rev. Dr. Howard W. Diller.

Bishop Sterrett is president *ex-officio*, and Dr. Diller secretary, of a self-perpetuating board of trustees of the school foundation, which has as its purpose "the education in Church schools and colleges of the daughters of the clergy of the diocese."

It is planned, also, that, if the funds are sufficient, the daughters of the clergy in the entire state may be aided.

"Including those awarded scholarships from the borough of Schuylkill Haven," the Bishop said, "more than 30 young women are attending schools and colleges through this fund. Thus the thoughtful generosity of a devoted Christian is proving of great benefit; and since the income alone is used, it promises to continue its helpful service in the years to come."

The convention also heard addresses on What the Laymen Can Do For the Church, by first district attorney Michael Schrader of Nativity; Bethlehem; Fred Bertolet of Christ church, Reading; Maj. W. R. Coyle of Trinity church, Bethlehem; and Dr. H. G. Guyler of St. Stephen's, Wilkes-Barre. These stirred the clergy and laity to such an extent that a revival of lay activity is believed almost certain during the year.

All officers were reelected. Delegates to the provincial synod will be the Rev. Messrs. J. L. Hatfield, Glen B. Walter, Thomas B. Smyther, and the Rev. R. T. Foust; and Michael Schrader, Fred Bertolet, Stanley V. Wood, and Major W. R. Coyle. The alternates are the Rev. Messrs. F. O. Musser, M. M. Moore, R. A. Weatherly, Paul Thompson; and R. S. Ruddle, Alfred Darte, W. A. Thomas, and G. R. Taylor.

## WESTERN NORTH CAROLINA

Dean Blankingship and Dr. MacRae  
Speak

TRYON, N. C.—The Rev. A. H. Blankingship, dean of the cathedral at Havana, Cuba, and the Rev. Dr. Cameron F. MacRae of St. Luke's hospital, Shanghai, China, brought powerful messages of progress in their fields to the 16th annual convention of the diocese of Western North Carolina. The meeting was held May 18th and 19th in this city.

Dean Blankingship spoke with affection of the great work of the late Bishop Hulse in Cuba. The body of the late Bishop had only the day before been buried in an Asheville cemetery. Dr. MacRae spoke of the Church's present needs in China. By means of an offering taken at the service, he added \$35 to what has already been given

by the diocese to the China Relief fund.

The convention referred the matter of pensioning lay workers to the social service department of the executive council. A report is to be made at the next convention. The same department was instructed to confer with neighboring dioceses in regard to presenting a request to the state legislature for a law requiring the procuring of a marriage license three days before the marriage.

The canon on the calling of a rector was amended to provide for the approval of the Bishop in such call to an aided parish, that is, one supported in part by diocesan funds.

The standing committee was reelected. Subject to the Bishop's appointment, the Rev. A. W. Farnum was elected dean of the convocation of Asheville and the Rev. B. M. Sackey dean of the convocation of Morganton. Delegates to the provincial synod will be the Rev. Messrs. P. S. Gilman, George F. Rogers, A. W. Farnum, A. C. Gilmore, J. C. Grainger, and J. P. Burke; and W. L. Balthis, S. E. Elmore, F. P. Bacon, Haywood Parker, H. V. Smedberg, and Mrs. W. H. Wagner.

## NEW HAMPSHIRE

### Vote \$1,000 More Than Last Year For Church Program

PORTSMOUTH, N. H.—One thousand dollars over and above last year's pledge was voted for the Church's program at the 136th convention of the diocese of New Hampshire, which was held here May 11th in St. John's church. Increased provisions were made, too, for missionary work in the diocese, with special stress on getting another priest to work in Carroll county.

At present there is but one priest in that county, the Rev. Henry D. Gasson. His work is now covering too large an area for one man.

On the evening before the opening of the convention, the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Service, addressed the gathering on rural work.

Reports from Holderness and St. Mary's-in-the-Mountains showed both schools with full enrollment. Dean Washburn of Episcopal Theological school, Cambridge, Mass., delivered an address on Church and State. The next convention, it was voted, is to be held in St. Thomas' church, Dover, in conjunction with the 100th anniversary of St. Thomas' parish.

The Rev. Arthur M. Dunstan was elected to the standing committee for three years, and the Rev. Bernard N. Longren was chosen to fill the vacancy caused by the death of the Rev. Dr. Samuel S. Drury. Mr. Longren is to serve until 1940. John R. McLane was elected for a three-year term.

Delegates to the provincial synod will be the Rev. Messrs. Robert H. Dunn, Arthur M. Dunstan, Maxwell Ganter, and Bernard N. Longren; and Harold Davison, Harry H. Dudley, Arthur G. Leacock, and Edward K. Woodworth.

## NORTH CAROLINA

### Bishop Penick Talks of Old Age Security and Unused Church Property

TARBORO, N. C.—At the 122d annual convention of the diocese of North Carolina, in Calvary church, Tarboro, on May 10th and 11th, Bishop Penick's address dealt with old age security for Church employes and with the matter of unused Church property. In each of these fields

special committees were appointed, with instructions to report at the next convention.

The diocese became, by unanimous vote, a participating diocese in the Kanuga conference, after receiving an invitation from the board of managers. North Carolina has always taken an active though unofficial part in the conference, and now for the first time it will act officially with the other Carolina dioceses.

The matter of sending the diocesan paper to every family in the diocese was brought up, and a committee was appointed to attempt working out a plan for this. The Rev. Dr. Henry D. Phillips, rector of Trinity church, Columbia, and Bishop-elect of Southwestern Virginia, delivered an address on Parish Opportunities at the night service.

Diocesan officers were generally reelected. On the standing committee the Rev. D. T. Eaton replaced the Rev. Milton A. Barber. Delegates to the provincial synod are: clerical—The Rev. Messrs. W. S. Turner, D. W. Allen, M. G. Henry, D. W. Yates, J. W. Dick, and D. T. Eaton; lay—J. A. Mackie, K. D. Battle, Gordon Smith, S. E. Burroughs, A. B. Andrews, and Pembroke Nash.

## NEW MEXICO

### Meaning of Sacrifice Pointed Out

RATON, N. M.—Bishop Ziegler of Wyoming delivered the convocation address when the 44th annual convocation of New Mexico met May 10th to 12th in Holy Trinity church here. He pointed out the importance of the personal element in missionary work and the meaning of sacrifice in the personal life of the Christian.

The Rev. DuBose Murphy conducted a quiet hour for the convocation, and the Rev. M. N. Twiss did the same for the Daughters of the King and the Woman's Auxiliary.

District officers were reelected. The Rev. DuBose Murphy, the Rev. G. Wood, F. W. Schuster, and C. C. Bailey were elected as clerical and lay delegates to the provincial synod. The Rev. DuBose Murphy was also made a member of the council of advice. Mrs. George Valliant of Albuquerque was elected president of the Woman's Auxiliary.

## LEXINGTON

### Fear-Sickness is Cause of World's Troubles, Dean Says

ASHLAND, Ky.—Addresses by two visiting clergymen marked the 43d annual convention of the diocese of Lexington in Calvary church, Ashland, May 17th and 18th. The Very Rev. Dr. Chester B. Emerson, dean of Trinity cathedral, Cleveland, preached at the opening service and defined the troubles of the world as fear-sickness, for which the cure is new values and new attitudes, both found in the Church and the practice of Christianity.

The Rev. Dr. Daniel A. McGregor, executive secretary for Religious Education of the National Council, described the Church as the most victorious institution in history, and said that Christian education is helping boys and girls to be at home in Christian society.

The annual address of Bishop Abbott, the diocesan, concluded with an exhortation in defense of the Church. His suggestion that a committee be appointed to appraise

the missionary and aided work in the diocese was adopted by convention.

The convention was preceded by the annual meeting of the diocesan Woman's Auxiliary, which adopted a new constitution. A petition, coming from Christ church, Lexington, that women be permitted to sit in General Convention, was passed by the Auxiliary and by convention, and sent on to the provincial synod.

The Ven. Dr. Franklin Davis was elected to the standing committee. Delegates to provincial synod: the Rev. Messrs. H. R. Ziegler, L. B. Catlin, H. C. Williamson, G. R. Madson, J. W. Mulder, and G. H. Catlin; Mrs. G. R. Hunt, Dr. F. E. Tuttle, H. T. Soaper, Dr. W. B. McClure, Mrs. W. R. Dye, and Mrs. R. H. Phillips. Alternates: the Rev. Messrs. N. E. Annable, G. E. Long, R. C. Patton, G. W. H. Troop, W. F. Thompson, W. B. Dern; and Mmes. Preston Johnston, Paul Stevens, Charles Warrington, G. H. Catlin, A. V. Stegeman, and Carl King.

## KENTUCKY

### Bishop Speaks Chiefly of Diocesan Affairs, Explains Changes

PADUCAH, Ky.—In his speech to the 110th annual convention of the diocese of Kentucky, Bishop Clingman dealt chiefly with affairs within the diocese, various changes being explained and advances noted, especially in regard to the diocesan executive council which has been functioning just a year. The Bishop's address, however, also dealt with missions, unity, and Christian education.

The convention was held May 17th in Grace church in this city. Following the Bishop's address, the Rev. Dr. David Covell, executive secretary of Southern Ohio, led a meeting on the Church's Program and Every Member Canvass. He gave many practical suggestions, and stressed the necessity of putting the program on a more spiritual plane.

Calvary church, one of the three churches of the Louisville merger group—the merger which proved unsuccessful—was represented by its rector and lay delegates at the convention. Because of a technicality in the canons, however, St. Paul's, another of the merger churches, was not granted representation this year. Its declaration to dissolve the merger was less than a month old.

The director of the "Parish by Mail," one of the many who drove to the convention, used his opportunity to call upon 20 scattered communicants for personal contacts.

Visitors to Paducah were especially struck with the improvement in the Church fabric after the severe damage sustained in the flood of last year.

Some years ago it was decided by canon to hold all the meetings of the convention in the see city at the cathedral during the month of January, though the time and place, it was stated, could be changed by ecclesiastical authority. This is now the usual procedure, but occasional exceptions are made in the hope of benefiting the work in the rural districts. A few towns outside Louisville have adequate facilities for entertaining the convention, Paducah among them. Bishop Clingman announced that the convention would be held here again in 1943.

Immediately preceding the convention a meeting of the diocesan branch of the

Woman's Auxiliary was held in Grace church, and Mrs. Harold Woodward of St. Louis delivered the principal address. The offering was devoted to providing a scholarship for the Sewanee summer conference.

Most of the various boards and committees were reelected or reappointed. The standing committee was reelected.

## MONTANA

### Convention Agrees to Provide Bishop Fox With Coadjutor

LIVINGSTON, MONT.—Expressing regret at the prospect of soon losing Bishop Fox, the 35th annual convention of the diocese of Montana, when it met May 15th in St. Andrew's church here, agreed to accept his request for a coadjutor. A committee was appointed to meet monthly during the coming year to consider suitable candidates. The committee consists of the Rev. Messrs. T. Malcolm Jones and Thomas W. Bennett, the Very Rev. Henry H. Daniels, Mrs. Samuel Barker, Lyman Bennett, and J. C. Whitham. They will present at least five names to the convention which meets next May.

The only indebtedness against the diocese, Bishop Fox reported, was \$1,000. This was borrowed during the depression. A committee was appointed to raise the amount during the coming year.

The Woman's Auxiliary this year was fortunate in having as its chief speaker Mrs. J. E. Flockart of Dubuque, Ia. She suggested particularly that the Book of Common Prayer, publications of the National Council and the Forward Movement Commission, reports of General Convention, and news from Church papers contain excellent material for worship and study.

The outlook for renewed interest in religious education, particularly for the Sunday school, seemed happy to both the

Woman's Auxiliary and the convention. Membership in the diocesan schools during 1937 showed an increase. The Auxiliary set up a central committee to supply leadership for the Sunday school program.

## MAINE

### Layman Resigns Diocesan Office After 24 Years

BATH, ME.—The Hon. Charles B. Clarke, Portland, resigned as treasurer of the diocese of Maine at the 119th annual convention of that diocese. The meeting was held May 18th in the parish hall of the Cathedral Church of St. Luke in this city. Mr. Clarke, who had been treasurer for 24 years, resigned because of ill health. He also resigned as treasurer of the Maine missionary society, trustee of the Codman memorial fund, and secretary of the standing committee.

Joseph P. Flagg was elected treasurer of the diocese and treasurer of the Maine missionary society to succeed Mr. Clarke; and the latter was succeeded as trustee of the Codman memorial fund by Robert W. DeWolfe.

Next year will mark the 50th anniversary of Bishop Brewster's ordination to the priesthood and his 23d year as Bishop of Maine. Noting this in his speech, the Bishop commented on the increased missionary giving during the years. Also, he stated that he disapproved of further reduction in clerical salaries.

Referring to movements seeking Church unity, he recommended a committee of 10 to confer in regard to a proposed Maine council of Churches. The committee is to be appointed.

An attempt to hold the convention for two more days was defeated.

The Rev. Canon R. W. Plant addressed the convention in regard to the House of the Good Shepherd, Gardiner, with which he has been associated in development for 40 years.

The Maine branch of the Woman's Auxiliary had its annual meeting on the day before the conference. President Kenneth C. M. Sills of Bowdoin college spoke of the Edinburgh Conference on Faith and Order.

The standing committee was reelected, with the Rev. C. M. Tubbs elected as secretary. The delegates to the provincial synod will be the Rev. Messrs. Tom G. Akeley, Percy G. Cotton, Andrew E. Scott, and A. Harold; and George E. Purington, Dr. Charles S. Lincoln, Frederick E. Drake, and George Beard.

## SOUTHWESTERN VIRGINIA

### Bishop-Elect Phillips Has Not Yet Said Whether He Will Accept

ROANOKE, VA.—The Rev. Dr. Henry D. Phillips has not as yet announced whether he will accept election to the bishopric of Southwestern Virginia. Dr. Phillips, who has been rector of Trinity church, Columbia, S. C., since 1922, was elected May 17th as the successor to Bishop Jett, whose resignation became effective on the same day.

On the evening of the day before the opening of the 19th council of the diocese of Southwestern Virginia, the laymen's league of the diocese held a mass meeting

in the parish house of St. John's church. A resolution expressing the affection of the diocesan laymen for Bishop Jett was offered. It contained an expression of regret at his resignation.

W. D. Tyler, when the resolution had been passed, spoke briefly and presented the Bishop with a check representing contributions from laymen throughout the diocese. The Rev. Dr. Carleton Barnwell presented the Bishop with a handsome leather chair and footrest.

Later, at the request of the council, Bishop Jett agreed to continue exercising most of the episcopal functions until the consecration of his successor. After this, he intends to move into his new residence in South Roanoke, which is now under construction.

One of the most impressive features of the convention was a devotional service led by the Rev. Dr. Wallace E. Rollins, dean of Virginia seminary.

On being advised that the Rev. William D. Pollock of New Mexico will take charge of Nelson parish on July 1st and that the work at Schuyler will be under his jurisdiction, the council adopted a resolution of appreciation of the services there of the Ven. Dr. W. Roy Mason.

Though residing at Charlottesville in the diocese of Virginia, Dr. Mason several years ago volunteered to add Schuyler, just over the line in Southwestern Virginia, to his own territory, and he has carried on mission work there ever since.

Diocesan officers were generally reelected, as was the entire standing committee. Deputies to the provincial synod will be the Rev. Messrs. Warren A. Seager, Richard S. Martin, Thomas H. Wright, and Richard H. Lee; Col. E. Walton Opie, Maj. Samuel H. Williams, Dr. W. E. Walker, and Frank Parker. The alternates are the Rev. Messrs. Charles C. Fishburne, Jr., John S. Wellford, William C. Marshall, and Edgar T. Ferrell, Jr.; H. Russell Robey, J. N. Hutchinson, B. F. Boan, and Fred Schilling.

## Bishop Campbell, Fr. Mabry

### Address Guild of All Souls

ELIZABETH, N. J.—Bishop Campbell, formerly of Liberia, and the Rev. Gregory Mabry of Brooklyn, N. Y., were the chief speakers at the 56th annual meeting of the Guild of All Souls. The meeting was held in Christ church here on May 14th. Fr. Mabry spoke strongly on the danger of liberal Catholicism.

The Rev. Dr. Franklin Joiner, Philadelphia, who is the superior of the guild, presided. Officers were reelected, including T. E. Smith, the general secretary, for the 41st consecutive term. He reported 1,212 members in 35 branches and a total in the Anglican communion of over 7,000 members.

### N. H. Churches Bequeathed \$7,000

LANCASTER, N. H.—St. Mark's church, Groveton, will receive, by the will of the late Mrs. Charles C. O'Brien, formerly of Groveton and more recently of Lancaster, \$1,000. St. Paul's church, Lancaster, will receive \$6,000; and the Rev. Arthur M. Dunston, formerly of Groveton, is to have \$1,000. Besides these bequests, a trust fund of \$45,000 has been left to St. Paul's church, Lancaster, and the Lancaster hospital.

### Distinctive Pins for Members of Young People's Societies



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Size

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## Dr. B. D. Tucker, Jr., Is Elected Coadjutor

Continued from page 653

vey the Church outside the diocese for suitable nominees for the office of Bishop Coadjutor of Ohio. In the past four months this committee has been diligent in gathering information which was presented to the convention, giving the names of six clergymen whose records have been carefully examined. These recommendations were not in any way construed as nominations by the committee but were used as guide posts of information.

### WINS IN BOTH ORDERS

According to the constitution of Ohio, the clergy nominate the person they wish elected. On the first ballot 81 clergy voted, giving Dr. Tucker 42 votes to the Rev. Andrew Gill's 24 votes, the Rev. Mr. Sawyer's 11, and Bishop Cross's 4. The announcement of their choice was made to the laity, sitting as a separate body, and the ballot of the laity showed 61 affirmative and 7 negative votes.

The chair declared the election of Dr. Tucker, and on motion of both houses the election was made unanimous. The chair appointed the Rev. Dr. Tunks of St. Paul's, Akron, and John W. Ford of St. John's, Youngstown, as a committee to inform Dr. Tucker of the election.

### Parent-Teacher Group to Sponsor Regional Conference of Parents

BIRMINGHAM, ALA.—In coöperation with the national Parent-Teacher fellowship, the department of religious education of the diocese of Alabama is sponsoring a regional conference of parents. It is to be held at Blue Ridge, N. C., July 2d through the 4th. Specialists in child psychology, parent education, psychiatry, and social service will take part in the program, which is to include both lectures and panel discussions.

To those registering for the conference, the department is offering a special room and board rate. Particulars may be obtained from the Rev. Leon C. Palmer, executive secretary of the department, 2015 North Sixth avenue, Birmingham.

### UTO Worker Gets Madison Charge

MADISON, WIS.—Miss Emma Louise Benignus, St. Louis, has been appointed to be in charge of the girls' work at St. Francis house here. Miss Benignus is a United Thank Offering worker. A graduate of Illinois college, Jacksonville, Ill., Miss Benignus is at present engaged in biological research at Barnard Free Skin and Cancer hospital, St. Louis.

### Shanghai Staff Moves Office

NEW YORK—The new Shanghai address of the mission staff, formerly located at 99 D Jessfield road, is 1305 Yu Yuen road. In the new quarters, Bishop Roberts and the treasurer will each have an office, and there is a room for meetings. The house will relieve the congestion of the former emergency offices.

## 40 Children Take Part in Rogation Day Celebration

NEW YORK—The Rev. Edward H. Schlueter, with 40 children from St. Luke's chapel, Trinity parish, went by bus to Fr. Schlueter's farm at West Cornwall, Conn., May 23d, to hold a Rogation day service.

After the celebration of the Holy Eucharist in the chapel at the farm, Fr. Schlueter and the children went in procession, singing the Litany, to the garden, the orchard, the fields, the cow barn, the chicken yard, and to the river. At each station, Fr. Schlueter asked for God's blessing. The procession then returned to the farmhouse, where the party lunched before returning to New York.

The children were excused from school for the occasion. It had a special significance, since practically all the food used at the camp on Fr. Schlueter's land, to which the whole of the church school is taken for the summer, is produced on the farm. The yield of the place is of interest to every child who took part.

### Erie-Pittsburgh Conference

Scheduled to Open June 26th

PITTSBURGH—The Erie-Pittsburgh summer conference, the Pittsburgh *Church News* states, is to open June 26th and continue to July 1st. This conference, held at Kiski, is for clergy, lay leaders, and young people. The theme is to be Everyday Christianity, and the entire group will be organized as a model young people's group.

The recreational facilities of Kiski school are available. There will be golf, tennis, swimming, and dancing.

Preceding the five-day conference there will be a weekend conference on June 24th to 26th. This short assembly is for mature persons who wish to spend a happy, stimulating time with other Christian persons, amid beautiful, restful surroundings.

### Faculty Listed for Ninth Maine Conference for Young People

BRUNSWICK, ME.—Faculty members announced for the ninth annual conference of young people of the diocese of Maine, which will be held at Bowdoin college June 26th to July 2d, are the Very Rev. Howard D. Perkins, the Rev. Frank E. Blaikie, the Rev. Ernest O. Kenyon, the Rev. Tom G. Akeley, the Rev. William E. Berger, the Rev. James F. McElroy, Bishop Brewster, the Rev. Victor L. Dowdell, and the Rev. Herbert W. VanCouverhoven.

### Dean Pardue Honored at Dinner

BUFFALO, N. Y.—Roman Catholic and Jewish religious leaders, as well as Anglicans and representatives of most of the local Protestant bodies, gathered for dinner in the Buffalo club to honor the Very Rev. Austin Pardue, dean of St. Paul's cathedral. The gathering of the 120 guests was, said Dean Pardue, "a symbol of a tremendous spirit of coöperation which must reign through every type of creed." William C. Baird was the host.

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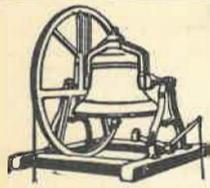
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## Catholics, Protestants, and Jews Ask More Religious and Moral Training for Youths

WASHINGTON—Clergymen of the Protestant, Jewish, and Catholic faiths joined here with criminologists, members of Congress, and educators in offering a resolution "to enlist the cooperation of patriotic, civic, and religious organizations in providing more adequate arrangements for the moral and religious training of Protestant, Jewish, and Catholic children and youth." The resolution was adopted at a conference of the American Institution of Moral and Religious Training, which also stressed the need of religious education in public schools.

The Rev. Francis A. Walsh, OSB, of St. Anselm's priory, warned against leaving religious training out of the public school curriculum. He said:

"Why are we so afraid of bringing any moral or religious training into the schools? Are we afraid that our democracy will be ruined or that some religious group will dominate us? The real danger lies in the fact that if we don't act, we may some day find the people who have religion under the thumbs of those who haven't religion.

"I would rather see all Catholic children brought up under the instruction of Protestant teachers of religion rather than receive no religious education at all, as in the case of five out of six throughout the nation at present."

Rabbi J. T. Loeb of Southeast Hebrew congregation said: "I would rather risk the differentiation of religious doctrine than the profligacy of the age or to see young people run riot in Naziism, Communism, and Fascism."

## Japanese Auxiliary Has 3,310 Members, Report

TOKYO—The Woman's Auxiliary of the Nippon Seikokwai, meeting concurrently with the General Synod, reported 245 branches in Japan with a membership of 3,310 out of approximately 15,000 women belonging to the Church in Japan.

An additional 1,000 yen was undertaken by the women of the Church to provide more woman workers in the missionary district of Formosa. Approximately 50,000 yen per year is raised in various ways by the women of the Church to further the missionary cause of the Church in Japan. Five hundred yen or one-fourth of the cost of sending an eye doctor to serve in the Japanese Christian women's new Peking settlement for Chinese children in Peking was undertaken by the Auxiliary.

Miss Hayashi of Osaka was reelected president of the Auxiliary, Miss Kurokawa of St. Margaret's school was elected adviser, Mrs. Yamaguchi and Miss Higaki of Tokyo were elected secretaries, Mrs. Takagi of Yokohama and Mrs. Kikkawa of Tokyo were elected treasurers, Mrs. Hana Kondo, Tokyo, supply secretary, and Mrs. P. A. Smith, literature chairman.

## Emergency Fund Reaches \$182,167

NEW YORK—The China Emergency fund on May 18th totaled \$182,167.85, according to an announcement by the National Council.

## Dr. Yamagata Heads Japanese Council

Continued from page 654

sions. In addition to Dr. Yamagata, the Rev. Dr. Sadajiro Yanagihara of Osaka was elected head of the missions department; the Rev. Tsunetoku Takase of Tokyo, head of general affairs; Mitsuo Kikkawa, head of finance; the Rev. Dr. Todmou Sugai, head of education, and the Rev. Toru Tsujii of Yokohama, head of publications.

### VOTE TO HAVE SECRETARY

Heretofore the executive council has been largely supervised by the appointed heads but a plan was approved to appoint a full-time paid executive secretary to direct the affairs of the council. A budget of 59,884.50 yen, nearly a 10% increase, was voted to the missionary work of the Nippon Seikokwai. Approximately 19,961.50 yen will be spent each year during 1938, 1939, and 1940 for the extension of the Church's work in the missionary districts of Formosa and Karafuto and for partial support for the Japanese churches in Manchuokuo and North China.

### APPOINT CONFERENCE DELEGATE

The General Synod approved the sending of an official Japanese delegate to the World Missionary conference to be held in India in December, this year. Bishop Sasaki of Mid-Japan, who represented Japan at the Edinburgh Conference this past summer, was elected by the executive council to represent the Nippon Seikokwai.

A general plan was approved for the formation of a national committee to formulate a national pension fund scheme for the Nippon Seikokwai clergy. Each of the 10 dioceses now have diocesan pension schemes and it is proposed to find a way to combine these several smaller plans into a national Church pension fund.

## Japan Church Statistics Show Several Increases

TOKYO—In spite of the fact that the current Far Eastern crisis began in early July, 1937, the general statistics of the Nippon Seikokwai for the year 1937 shows a gain of 10 or 255 ordained members of the clergy over 245 shown for the year 1936, it was reported to the General Synod of the Japanese Church.

Three new parishes were established during the year, making the total 262 for 1937 and an increase of 36 outstations or a total of 243 outstations were reported for 1937 over 207 for 1936. A gain of 822 baptized members of the Church is shown for the year of 1937 making a total of 46,265 members now on the Nippon Seikokwai rolls.

A heartening sign of the progress of the Church in Japan is the gain of 18,106.31 yen in contributions or 251,947.09 yen for 1937 as against 233,840.78 yen for 1936. The per capita giving per active communicant increased by 87 sen or a total of 17.41 yen per member over 16.54 yen shown for 1936.

## NECROLOGY

† May they rest in peace. †

### HARRY EUSTICE ELSTON, PRIEST

TAMAQUA, PA.—The Rev. Harry Eustice Elston, rector of the Church of Faith, Mahanoy City, and Calvary church in this city, died suddenly of heart attack May 3d as he was leaving Calvary church after a meeting in the evening.

Fr. Elston was born in Parsons 48 years ago. He attended the Parsons public schools and then entered business. But in his early 30's he decided to study for the ministry. He worked under his rector and then, for two years, attended the Philadelphia Divinity school.

June 21, 1927, he was ordained deacon by Bishop Talbot in Calvary church, Wilkes-Barre. He was placed in charge of the Church of the Faith, Mahanoy City, on May 6, 1928. In December of the same year Bishop Sterrett ordained him priest. The following year Calvary church in this city was added to his cure. In both places he succeeded in wiping out debts, and he added to the material fabric of the Church of the Faith.

Bishop Sterrett, assisted by the clergy of the diocese of Bethlehem, officiated at the services May 6th in the Church of the Faith. The requiem celebration of the Holy Communion took the place of the celebration to which Fr. Elston had invited his people to mark the completion of 10 years' work with them. Interment was in the Odd Fellows' cemetery, Tamaqua.

### MRS. FRANCES P. PRAY

VALLEY CITY, N. D.—Frances Peake Pray, the wife of Dr. E. A. Pray, died on Easter eve at the age of 69 years. Mrs. Pray was the daughter of the late Rev. E. Steele Peake, the first resident priest of All Saints' church here, and at one time chaplain of St. Mary's school, Fari-bault, Minn.

Throughout her life, Mrs. Pray was active in Church work. It was largely by her effort that a resident clergyman was supported in her parish during its early life. For many years she served as a member of the bishop and council of the district, and for more than 30 years she had been a member of the bishop's committee of All Saints' parish.

### MRS. MORTON S. LEWIS

ELIZABETH, N. J.—Mrs. Morton S. Lewis of this city, a leader in work among young women, died recently. For 26 years she was diocesan president of the Girls' Friendly society, and upon her retirement in 1932 she was elected honorary president.

Mrs. Lewis was one of the founders of Holiday house at Island Heights and was active on the board of managers of the Evergreens. A memorial in the form of a vacation fund for girls is planned by the GFS.

## Sponsor Conference for Youth Leaders

Council of Representatives of Youth Organizations Sets June 16th for Meeting in New York

NEW YORK—The Council of Representatives of Youth Organizations will sponsor this fall a meeting of adult leaders of youth, it decided when it met May 16th at the Church Missions house here. It was the feeling of the council that there are so many new and vital movements arising in young people's work that a conference to discuss them would be of great value.

The growing number of young Churchmen's organizations in various parishes and dioceses is one new form of organization commanding the attention of all leaders of young people. Besides this, some topics that will probably come before the youth leaders' conference will be the matter of program emphasis, personal counseling, the relationship of young people's work to the departments of religious education, and the training of leaders for young people's groups. Further details have been left in the hands of a committee of which the Rev. Dr. D. A. McGregor is chairman.

The attention of the council was called to a number of interdenominational activities for young people in which the Church hopes to cooperate. Among these is the meeting of the Christian Youth Conference of North America to be held this month in Columbus, Ohio. The council is undertaking to secure the nine delegates which the Church is allowed. Another meeting of interest to young people is that of the World Youth congress which will be held at Vassar college in August.

In December the International Missionary conference will be held. This, too, was discussed. It was felt that the young people of the Church should be informed about this conference and should have some study of it in their programs during the next year.

### DISCUSS WORLD YOUTH CONFERENCE

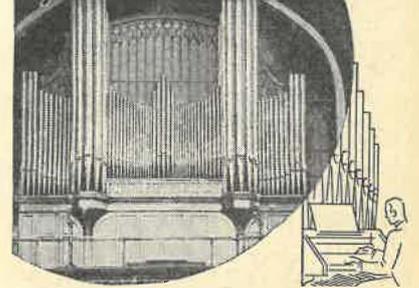
Time was given, likewise, to a discussion of the World Conference of Christian Youth to be held in Amsterdam in 1939. Deeply interested in this conference, the Council of Representatives of Youth Organizations is undertaking to help in the selection of delegates.

A plan to raise a fund among the young people of the Church was approved by the council. The money would be used to send one or two delegates from the Far East to the meeting in Amsterdam. The possibility will be suggested to various youth organizations for their approval and cooperation.

### Install Lights in Roanoke Church

ROANOKE, VA.—St. Peter's church in this city has recently installed two lights make by Rambusch of New York. One was given by Mrs. W. G. Jones in memory of her husband, the other by J. W. Leigh as a memorial to his wife.

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**New York Children's Offering  
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NEW YORK—The church school children of the diocese of New York, 28,000 in number, were represented by 3,000 of their number at the annual mite box presentation service in the Cathedral of St. John the Divine on May 21st. The offering was \$24,225, which was \$400 more than that of last year.

Over 250 church schools were represented in the procession, all of them, both boys and girls, in choir vestments which ranged in color throughout the medieval variety of ecclesiastical colors: not only scarlet, violet, and crimson but also azure, murrey, yellow, and grey. Most of the boys wore black cassocks and white cottas.

**Bishop Oldham Consecrates Buildings**

SCHROON LAKE, N. Y.—The new buildings of the St. Andrew's mission here were consecrated on May 8th by Bishop Oldham. The Bishop was assisted by the Rev. George E. DeMille, priest in charge of St. Andrew's; the Rev. J. Hill Johnson, rural dean of Troy; and the Rev. Paul Axtell Kellogg. A number of neighboring rectors attended the consecration of this member of the chain of missions with its center at Christ church, Pottersville.

**Hold Children's Festival and  
Nightingale Service Same Day**

DETROIT—St. Paul's cathedral here held two special services on May 15th, the first being the annual children's festival service, and the second the Florence Nightingale service.

At the children's festival service the Lenten offering not already turned in and the birthday thank offering were presented. Bishop Page made a short address.

The Florence Nightingale service was attended by several hundred uniformed nurses from the hospitals in Detroit and Windsor, Ont. The preacher was the Very Rev. Austin Pardue of St. Paul's cathedral, Buffalo.

**CHURCH CALENDAR**

**JUNE**

1. (Wednesday.)
5. Whitsunday. (Pentecost.)
6. Whitsun Monday.
7. Whitsun Tuesday.
- 8, 10, 11. Ember Days.
12. Trinity Sunday.
13. St. Barnabas.\* (Monday.)
19. First Sunday after Trinity.
24. Nativity of St. John the Baptist. (Friday.)
26. Second Sunday after Trinity.
29. St. Peter. (Wednesday.)
30. (Thursday.)

\*Transferred from June 11.

**CALENDAR OF COMING EVENTS**

**JUNE**

- 6-8. North Carolina conference for religious workers, Raleigh.
- 6-July 23. Kanuga conferences, Hendersonville, N. C.
11. Church Union regional conference, Lebanon, Pa.
- 13-17. Virginia Theological seminary summer school, Alexandria, Va.
- 13-18. West Virginia conference, Jackson's Mills.
- 13-24. Eastern Oregon summer school, Cove; North Texas conference, Happy.
- 14-22. Sioux Falls, S. D., summer conference.
- 18-July 25. Camp Reese conference, St. Simon's Island, Ga.
19. Missouri summer conference, Columbia.
- 19-23. Clergy summer school, Cape May, N. J.
- 19-24. Summer conferences of Northern Indiana, Howe; Olympia summer conference, Tacoma, Wash.
- 19-25. Western Michigan summer conference, Montague.
- 19-30. Minnesota summer conference, Northfield.
- 20-23. Vermont conference on Church music, Rock Point.
- 26-July 1. Bethlehem Conference for young people, Mt. Pocono, Pa.; Erie-Pittsburgh summer conference, Kiski, Pa.
- 26-July 2. Los Angeles summer conference, North Hollywood; Maine summer conference, Brunswick.
- 27-July 1. Cathedral summer school, Albany, N. Y.
- 27-July 6. Church conference of province of New England, Concord, N. H.
- 27-July 8. Conference for Church work, Wellesley, Mass.; DeKoven summer conference, Racine, Wis.

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

COX, Rev. JAMES S., formerly rector of Ascension Church, Silver Spring, Md. (W.); to be rector of Emmanuel Church, Chatham, Va. (S.V.), effective June 15th.

JUDD, Rev. ORRIN F., formerly rector of St. Mary's Church, Haddon Heights, N. J.; to be rector of St. James' Church, Upper Montclair, N. J., effective July 1st. Address, 163 Cooper Ave.

PEEPLER, Rev. DAVID N., in charge of St. Paul's Church, Savannah, Ga., since March 1st; to be rector of that church on June 1st. Address, 1909 Bull St.

SUDLOW, Rev. ROBERT J., formerly rector of St. John's Church, Bellefonte, Pa. (Har.); is vicar of St. Paul's Church, Yuma, Ariz. Address, 641 First Ave.

### NEW ADDRESSES

CADMAN, Rev. G. W. R., in charge of St. Alban's Church, Auburndale, Fla. (S.F.), should be addressed at Box 454, Narcoossee, Fla.

ELLIOTT, Rev. JOSIAH E., formerly 1754 S St., N.W.; 1618 T St., N.W., Washington, D. C.

### RESIGNATION

ARNEY, Rev. RODNEY J., as rector of St. James' Church, Kent, Wash. (Ol.), effective May 15th. Address, 1004 First Avenue West, Seattle, Wash.

### DEPOSITION

TWINEM, LEO LEONARD, Presbyter, by the Bishop of Long Island, May 16, 1938. Deposd.

### ORDINATIONS

#### PRIESTS

MAINE—The Rev. GORDON E. GILLETT and the Rev. PHILLIP KIERSTEAD were advanced to the priesthood by Bishop Brewster of Maine in St. Luke's Cathedral, Portland, May 19th. The Rev. Mr. Gillett was presented by the Rev. Oliver L. Loring, and is rector of St. James' Church, Old Town, Me., with address at 11 S. Brunswick St. The Rev. Mr. Kierstead was presented by the Rev. Alex. A. Cairns, and is in charge of the Church of St. Mary the Virgin, Falmouth Foreside, Me. The Rev. Sheafe Walker preached the sermon.

#### DEACON

MAINE—BRADFORD W. KETCHUM was ordained deacon in St. Luke's Cathedral, Portland, by Bishop Brewster of Maine on May 19th. The candidate was presented by the Rev. John A. Furrer, and is missionary at St. Barnabas' Church, Rumford, Me. The Rev. Sheafe Walker preached the sermon.

### Bishop of Washington to Make Extended Tour of Convocation

WASHINGTON—Plans for an extended visit of the Bishop of Washington throughout the bounds of the convocation were made at the spring meeting of the northern convocation of this diocese, which was held May 18th in St. Peter's church, Poolesville, Md. The Rev. Guy H. Crook is rector of St. Peter's.

Bishop Freeman has made such a tour in the lower part of the diocese on two occasions, visiting all the churches and meeting with vestries and other organizations and holding confirmation services. The meetings stimulated the work of the Church in the lower part of the diocese, and similar results are expected in the northern part.

### Vermont W. A. Elects President

BURLINGTON, Vt.—Mrs. Glenn C. Howland of Windsor was reelected president of the diocesan branch of the Woman's Auxiliary at the 60th annual meeting held here on May 18th.

Mrs. George Y. Bliss was elected vice-president for the Burlington district, and Mrs. Frederic H. Peters for the St. Albans district.

### Church Institutions Get \$11,000

LOUISVILLE, Ky.—Five thousand dollars, to be known as the Irene Logan memorial fund, was left to the Church Home and Infirmary by the will of Mrs. Mary K. Cummins, just probated. The bequests also included \$5,000 to the Norton Infirmary, Louisville church hospital, in memory of Dr. David Cummins, her husband; and \$1,000 to Christ church cathedral here.

## CHURCH SERVICES

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOFF, 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. Weekday Masses: 7 A.M., Thursdays and Holy Days 7:00 and 9:30 A.M. Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

#### New York City

Sundays: Holy Communion, 8, 9, and 11. Morning Prayer, 10. Evening Prayer, 4.

Weekdays: Holy Communion, 7:30 (also 10, Wed. and Saints' Days). Morning Prayer, 9:30. Evening Prayer, 5.

Organ Recital, Saturday at 4:30.

#### The Church of the Ascension

Fifth Avenue at Tenth Street

#### New York City

Rev. DONALD B. ALDRICH, D.D., Rector

#### Sundays

8 A.M., Holy Communion  
11 A.M., Morning Prayer and Sermon  
8 P.M., Evensong and Sermon

#### Week-Days

8 A.M., Holy Communion  
5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.  
11:00 A.M., Morning Service and Sermon.  
Holy Communion, Thursdays and 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, and 11 A.M.  
Wednesdays and Holy Days, Holy Communion 10 A.M. Fridays, Holy Communion 12:15 P.M.

### NEW YORK—Continued

#### St. James' Church, New York

Madison Avenue at 71st Street

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

#### Sunday Services

8:00 A.M., Holy Communion  
9:30 A.M., Children's Service and Church School  
11:00 A.M., Morning Prayer and Sermon  
7:30 P.M., Organ Recital  
8:00 P.M., Choral Evensong and Sermon  
Holy Communion, 8 A.M., Monday, Wednesday, and Friday; 12 Noon, Thursdays and Holy Days.

#### 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 Masses, 7, 8, and 9:30. Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

#### 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.

### 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.

### 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 and Sermon, 11 A.M. Evensong and 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, 9:45, and 11:00 (Sung Mass and Sermon). Week-day Mass, 7 A.M. Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

# C L A S S I F I E D

## ANNOUNCEMENTS

### Died

**COLT, FRANCIS S.**—son of the late Harris and Catherine D. Colt, on Sunday, May 15, 1938, in his 79th year. Funeral services were held at his late residence, 1158 Fifth avenue, New York, on May 17th.

**HULSART, EUDORA TOLLEY**, for 25 years a faithful member of the Altar guild of Christ church, Glen Ridge, N. J., died May 13, 1938. Burial at Athens, N. Y.  
"Now the laborer's task is o'er."

**MACDONNELL, MARY J. (KEYES)**—of Baltimore, beloved wife of Aronah MacDonnell, and mother of the Rev. A. H. MacDonnell and Mrs. Charles Gorman, passed into life on March 5th, 1938. Loving memories and blessed hope are ours!

### Memorial

**DOWDING, HENRY WALLACE**, priest, died of pneumonia at the Norfolk general hospital on March 1st, in the 72d year of his age.

Dr. Dowding, the son of William and Mary Hayter Dowding, was born in Bath, England, and came to this country at the age of 23. He was educated in England and upon coming to this country entered the Congregational ministry, serving churches in New England, the Middlewest, and in Virginia. In 1928 Dr. Dowding was ordained to the priesthood of the Episcopal Church, and served as curate of Trinity church, Portsmouth, Va. In 1932 he was called to be rector of the Church of the Ascension in Norfolk, where he remained until his retirement two years ago.

Dr. Dowding was appointed delegate to the World Conference on Faith and Order in Stockholm; and was author of three books: a life of Phillips Brooks, published in 1893; *The Man from Mars*, in 1910; and *Protestantism of Tomorrow*, in 1923; and at the time of his death had a fourth book ready for publication.

Dr. Dowding is survived by his widow, Mrs. Maria Bain Dowding; three daughters, Deaconess Dorothy Dowding of New York, Miss Grace Dowding of Baltimore, and Mrs. George L. Provost of Bellows Falls, Vt.; and a son, Mr. Phillips Brooks Dowding of Portsmouth, Va.; also by a sister, Miss Clara Dowding of Bath, England.

The funeral service was held at Trinity church, Portsmouth, Va., on March 4th.

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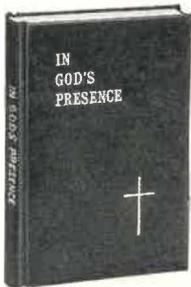
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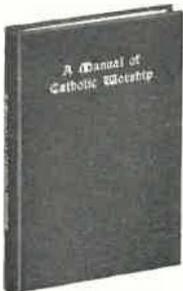
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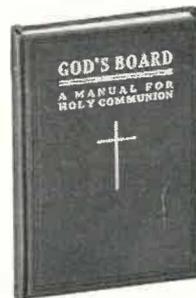
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