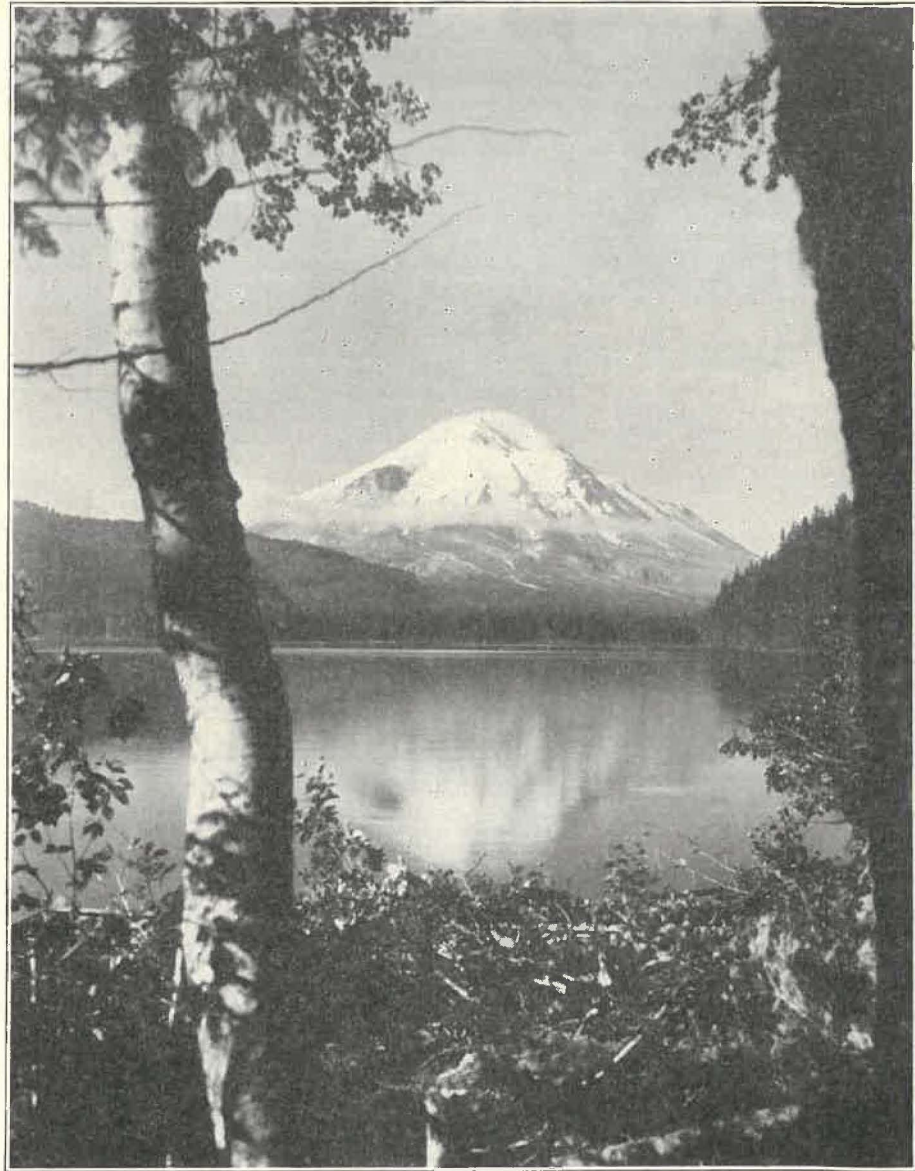
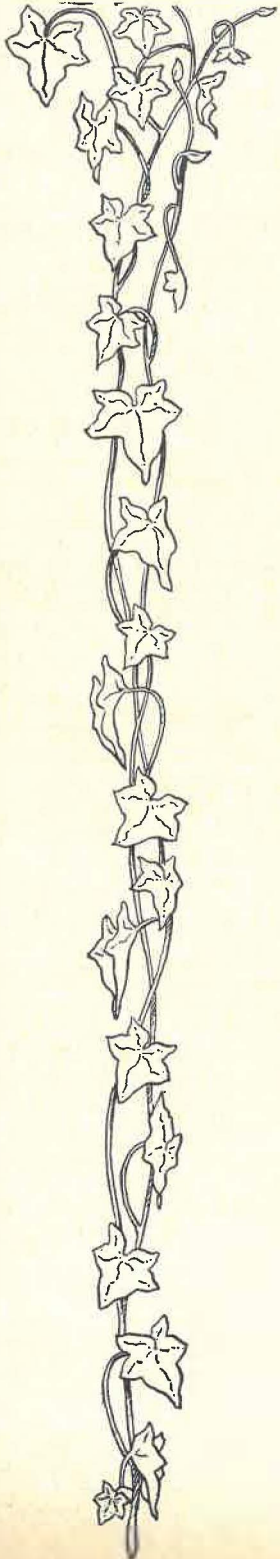


June 19, 1940



The Living Church



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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.

Proposed Concordat

TO THE EDITOR: My attention has been called to a letter by the Bishop of Eau Claire, recently published in your columns, in which it is stated that in an article on The Proposed Concordat, I misrepresent the action of the Commission on Approaches to Unity.

May I call your attention to the following statements contained in the minutes of the commission?

In the minutes of the joint meeting of the two commissions (The Department of Church Coöperation and Union of the Presbyterian Church in the USA, and the Commission on Approaches to Unity of the Protestant Episcopal Church in the USA) held on October 28, 1939, it is recorded (p. 4) that "after considerable general discussion it was agreed that the 'Things that might be undertaken in common' and the proposed concordat should be commended through the Church press and the secular newspapers and through the action of the Commission on Approaches to Unity and the Department of Church Coöperation and Union, for the prayer and study of the two Churches."

The concordat was the work of several years, but was not made public till then. This was all that could possibly be done at the time, as both commissions were required to report to the General Assembly and the General Convention respectively.

At the joint conference in Princeton, June 14, 1939, it is recorded (p. 3) that "the amendments to the proposed concordat were considered seriatim and, after extended discussion, were adopted."

At the meeting in St. Louis on November 10th, the objections of the Presbyterians to Bishop Wilson's proposed dual membership plan were not only fully discussed, but mimeographed copies of the objections were handed round the table to every person present. See also chapters vi and vii of the *Syllabus on Approaches to Unity* issued jointly by the two commissions (1940), in which the proposal is fully stated and the reply of the Presbyterian department in rejecting it is given in full. (Rev.) FREDERICK C. GRANT.

New York City.

By an unfortunate oversight which we deeply regret, the answer to this letter was printed before the letter itself. THE LIVING CHURCH of June 12th carried the reply of Bishop Wilson of Eau Claire to the points raised by Dr. Grant.

—THE EDITOR.

Honesty of Concordat Supporters

TO THE EDITOR: You have given some prominence to the statement of the Bishop of Northern Indiana concerning the proposed concordat. In view of the fact that the Bishop has raised the question of honesty, let me say plainly and emphatically that, as a priest of the Protestant Episcopal Church, I do not believe that I have "the power to forgive sins" or that when I conduct the Communion Service, I am "offering a propitiatory sacrifice for the living and for the dead."

The power to forgive sins is God's alone. Even the Roman form of absolution makes it clear that the priest is not acting in his own right, but as a representative of the

Lord exercising a delegated authority. Many competent scholars would question the statement that the words, "whosoever sins thou dost remit," are "Our Lord's own words," and it is also doubtful exegesis to apply this text to sacramental absolution. Further, these words are not used "at the ordination of every priest" in our Church, for the alternative commission, "Take thou authority . . ." is often employed.

There are many of our clergy who take the same position which I do, with reference to Holy Orders. If we are dishonest or disloyal, let the Bishop bring his charges against us and not against the clergy of the Presbyterian Church or against the Joint Commission. (Rev.) DUBOSE MURPHY.

El Paso, Tex.

Essentials and Non-Essentials

TO THE EDITOR: We are being reminded from every side that before we can hope to achieve any kind of organic Church unity on the concordat basis we must be prepared to sacrifice "non-essentials." That seems obvious enough, and it may be that I am worthy of rebuke for so much as mentioning them before we have reached some agreement on the "essentials."

But I wonder if we are making it easier for us to handle the non-essentials later on by hushing them up now? This diplomatic conspiracy of silence may only confuse the issue when we come to face it. What are the essentials and the non-essentials involved, anyway?

Thus far we must say in all charity that the Presbyterians have failed to make their own classification clear. As for ourselves, most Anglicans would agree, I suppose, that the threefold ministry (subsuming apostolic

succession and historic episcopate), the Real Presence, the Catholic Creeds, and regeneration in Baptism are of the *esse*; whereas the Prayer Book, the Christian year, the vestments and many other things of varying importance are of the *bene esse*, and therefore non-essential.

But is it not a fact that a hundred or so of these non-essentials, taken all together, have a weight and value that cannot be summarily dismissed? It would be foolish and wicked, no doubt, to jeopardize the whole program by making an issue of any single one of them. But the *minutiae* of Anglicanism, in the aggregate, are too numerous—yes, and too precious—to be left out of the discussion, now or at any other time.

After all, it is quite different with the Presbyterians. Whether they are the richer or the poorer for the lack of them is their business and not ours. But it happens that a good many of us were drawn to Anglicanism from other bodies, not only by the essentials but also by these lesser things. The Proposed Concordat assumes that, in respect of these, both churches must be willing to make concessions and sacrifices (perhaps a more honest word would be to "swap"). Suppose that we accept that basis as the only possible one: what have the Presbyterians to offer us in trade that we lack now, or that many of us want? We must leave the traditional sectarian special graces out of account here, for such graces cannot be swapped anyway. Are we being asked to surrender everything that makes Anglicanism beautiful to the senses, the mind, and the heart, in exchange for we-know-not-what?

Non-essentials are non-essentials, nothing more. But in the Church, as in life, they mean a great deal to ordinary folk.

(Rev.) CARROLL E. SIMCOX.

Owatonna, Minn.

Books Offered

TO THE EDITOR: I have a number of books, religious, doctrinal, or otherwise bearing upon the ministry. These I shall be glad to give to missionaries or other clergy who may desire them. Upon hearing from any such clergy, I will send a list of the books, and they can make selection of those they would like. (Rev.) HENRY N. HYDE.

Portsmouth, Ohio.

A Holy War?

TO THE EDITOR: There should be widespread agreement with your editorial entitled "Christianity needs an allied victory." Christianity depends upon no particular outcome of any secular conflict. It depends upon divine grace.

As regards the present war, the outcome which would be of least disservice to the cause of Christianity and the one most agreeable to the principles of natural justice would be such a negotiated peace that would leave each side to pocket its own losses and to reflect upon the futility of war.

The cause of Christianity was not helped by the Treaty of Versailles. It would not be helped by another such "peace" imposed upon anyone by anyone.

Twenty and more years ago, I used to get letters asking me how the Great War

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

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New York advertising office, 14 E. 41st St., New York City.

had affected the cause of missions in Japan. The answer which I returned then and which was, I am still sure, correct, was that while the war certainly did not help the missionaries (who, in Japan, are mostly American, British, and French), they were much more embarrassed by the "peace." The vindictiveness of the Christian victors impressed the Far Eastern peoples, and the Japanese were particularly aggrieved by President Wilson's unwillingness to provide for racial equality in the Covenant of the League.

It is useful to remember that the bellicosity of bishops has been singled out for satirical reference by a number of commentators upon the last war, including writers of such standing as Sir Philip Gibbs.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

TO THE EDITOR: Allow me to thank you for your editorial, *A Holy War?*, in the issue of June 5th. We constructive pacifists are accustomed to see not only the man on the street but many a fine secular thinker yield to the fierce assaults made by the present crisis on our faith; some of us are at the point of yielding ourselves.

But when 27 of our most revered religious leaders take the position given in their statement, *America's Responsibility in the Present Crisis*, we are both shocked and saddened. It is a comfort to find a religious journal like **THE LIVING CHURCH**, committed to no absolutist position, stating frankly: "The Christian leaders, however great their sincerity, are definitely exercising their leadership along the well-trodden road to war." Will "preachers present arms" again, if war should come? VIDA D. SCUDDER.

Wellesley, Mass.

Peace Prayer

TO THE EDITOR: The following prayer which I have used for a number of years in my personal devotions seems, somehow, recently to have acquired a wider application than merely to my personal affairs and those of my family:

"Oh God of Peace, grant us Thy peace in our hearts, we beseech Thee; setting our feet in Thy way, and granting us courage, strength and patience to walk steadfastly therein. In Jesus Christ's name, we ask it, and for His sake. Amen.

Perhaps you will feel this worth passing on.
HELENE S. PRICE.

England and France

TO THE EDITOR: Our scholarly and progressive chaplain, the Rev. Dr. John Robbins Hart, has posted on the bulletin board to be viewed by all tourists and patriotic societies which come here (and to be discussed by those who care enough) the following sign beautifully lettered in red and black ink.

Valley Forge is Helping as Follows:

Prayers for victory for the Allies, defenders of our liberties.

Appeals to Senators and Congressmen to vote to help the Allies in every way possible as quickly as possible.

Contributions to the Red Cross and the emergency aid to mightily befriend innocent sufferers.

Opposition to the thought and action of all who say we should not take sides.

Thoughtful and kindly discrimination between the real fifth columnites and the true conscientious objectors.

Supports conferences and forums to study and promote peace and the larger democracy of the future.

Supports our national leaders while assum-

ing the democratic and inalienable right of constructive criticism.

Valley Forge *does* take sides with its new motto, "England and France, the Valley Forge of the World."

Some of us believe this statement is the fairest and most comprehensive we have read and its effectiveness seems guaranteed from the reaction of those who saw it today.

MARGARET S. F. BIDDLE.

Valley Forge, Pa.

Church of Pioneers

TO THE EDITOR: Two hundred years ago our parish was founded in Roxbury; a small number of men and women gathered together and under the leadership of a missionary of the Society of the Propagation of the Gospel worshipped God according to our Episcopal Prayer Book in private dwellings as they had the opportunity—often under very trying circumstances.

In 1763 through much hard work and the generous giving of their meager finances, these rugged pioneers of this area, which then formed part of the town of Woodbury, built Christ Church, the first Episcopal Church erected in this district; it stood near the first burial ground in what is now the town of Roxbury; it lies by the side of the Old Boston Post Road. As one stands among what grave stones still remain, these words come back:

*"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial
fire;*

*Hands that the rod of empire might have
sway'd,*

*Or wak'd to ecstasy the living lyre.
Some village Hampden, that with dauntless
breast*

*The little tyrant of his fields withstood,
Some mute inglorious Milton, here may rest,
Some Cromwell, guiltless of his country's
blood."*

The old Church site, near which a bronze plaque has been placed on a stone monument, and the old cemetery, are on the hilltop southeast of our present center of Roxbury.

On Sunday, June 16, 1940, we held our bi-centennial celebration. Inspired by the energy and devotion of our ancestors in the years gone by, we now are endeavoring to raise a fund with which to further and confirm the work of the Church.

(Rev.) ROBERT B. DAY.

Roxbury, Conn.

Placement and Removal of Priests

TO THE EDITOR: The present system of placement and removal of our priests presents one of the most serious difficulties that confronts the Church.

The present system is faulty because it vests, almost entirely, the authority over those ordained by God in a secular body, thereby denying that authority to our bishops who are the rightful ecclesiastical heads or leaders of our churches.

It makes the priest nominally an employee and the vestry the employer, thereby lowering the office of priesthood and almost eliminating from the minds of the people the spiritual idea of an earthly spiritual Father.

It allows priests working under unfavorable conditions to continue their rectorship so long that many churches have either to close or else ask assistance from the diocese. It allows parishes to remain vacant until the knowledge that the priest is the channel through which flows spiritual grace and spiritual strength becomes as a distant haze.

Our bishops, therefore, being our spiritual leaders, should be vested with the authority for the placement and the removal of the

priests each having authority over his own see.

This last statement may cause a few of the laity to murmur, "Priest-ridden," but as Churchmen even with a look into the distant past, can we dispute the statement that over those ordained by God should be only those also ordained by God?

HENRY GENET TAYLOR.

Camden, N. J.

Publicity and the Church

TO THE EDITOR: Surely the challenge to the Church could be no more pointedly stated than by the Presiding Bishop in his charge to the National Council, and in *Go Forward! in Forth*.

How can publicity promote the objective, he indicates? That's a good problem for laymen. "Communicate" is a key word in his challenge. It rings a bell in advertising men's ears. That's their field. To mix metaphors further, it's a goal down their alley. In the charge, "A higher spiritual level for all present Church members" suggests higher spiritual objectives for publicity in both new and paid advertising.

"A sincere effort to reach lapsed members" points to a medium that might reach persons who do not receive Church literature; namely, the newspaper. The newspaper is also indicated as a medium in "a definite program to reach the unchurched in each community." Church announcements on Saturday church pages, therefore, might include something inspirational, that might stir readers to church attendance.

An advertising man would also suggest that newspaper advertising is an ice-breaker; it provides occasion for one man to speak with another on the subject-matter of the advertisement. One may add that if and

TWO NEW BOOKLETS

HEALTH and SALVATION by

The Rev. Wallace E. Conkling

This is a guide for the practice of Spiritual Healing, written by Fr. Conkling of St. Luke's Church, Germantown, Philadelphia, for the use of the clergy. Price, 50 cts.

KNIGHTS of JESUS by

The Rev. William J. Alberts

For a long time there has been a real need for a practical booklet for children on the subject of Confession. Fr. Alberts has written an excellent approach to the subject. Included are, a method of self-examination, questions and explanations about various sins, what to do in the Confessional and how to do it, a form of thanksgiving after confession, a brief preparation and thanksgiving for Holy Communion.

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when a parish becomes concerned, as so many of them are, about the souls of lapsed members or of unchurched local people, the parish shows concern for the souls of all men. Church announcements that stir desire to worship probably also do not lack effect on habitual church-goers.

Kansas City, Mo. BENJAMIN S. BROWN.

Farewell

TO THE EDITOR: Farewell to youth—so the Auxiliary report on divorce might be entitled, for its adoption would mean that the Church had deliberately abandoned all serious youth. The middle aged mania of divorce is not respected by youth. . . .

Farewell to truth might also be a good title. For when the standards of Christ are subject to repeal by a contemporary class Church committee, there is no use pretending the Church is interested in truth. . . .

Farewell to the country, also, for the family in rural areas is not a conventional religious unit alone, but the essential social and economic basis of life. Rural people are already suspicious of the urban Church, and this will confirm their ideas of urban ignorance.

Farewell to Negro work, for the Church's insistence on family integrity has commended it to leaders seeking to improve the moral standards of the race.

Finally, farewell to unity. This repudiation of the New Testament will not recommend us to Protestant groups, while at the same time it will cut us off from the Catholic Churches.

(Rev.) CHARLES GRANVILLE HAMILTON.
Aberdeen, Miss.

Song School Disaster

TO THE EDITOR: As no doubt some of your readers are already aware, our school and our own home have perished in a disastrous fire, without, thank God, any damage to life or, if folks are generous, any threat to the continuation of the school.

Lord Halifax thinks so highly of the school that he wrote, not long ago from the Foreign Office: "I have no hesitation in saying that, once the war is over, the good-will that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities."

May I beg our many friends who have been used to receiving our magazines, etc., to send their names and addresses at once, as our mailing lists have perished, and to tell their friends, especially on the continent of Europe, to do likewise?

(Rev.) DESMOND MORSE-BOYCOTT.
St. Mary-of-the-Angels Song School,
Woburn Hill, Addlestone, Surrey, England.

The destruction of this school was reported in THE LIVING CHURCH of May 22d. If any readers wish to contribute to the rebuilding of the school, they may send contributions designated for that purpose to THE LIVING CHURCH Relief Fund, 744 N. 4th St., Milwaukee, Wis.

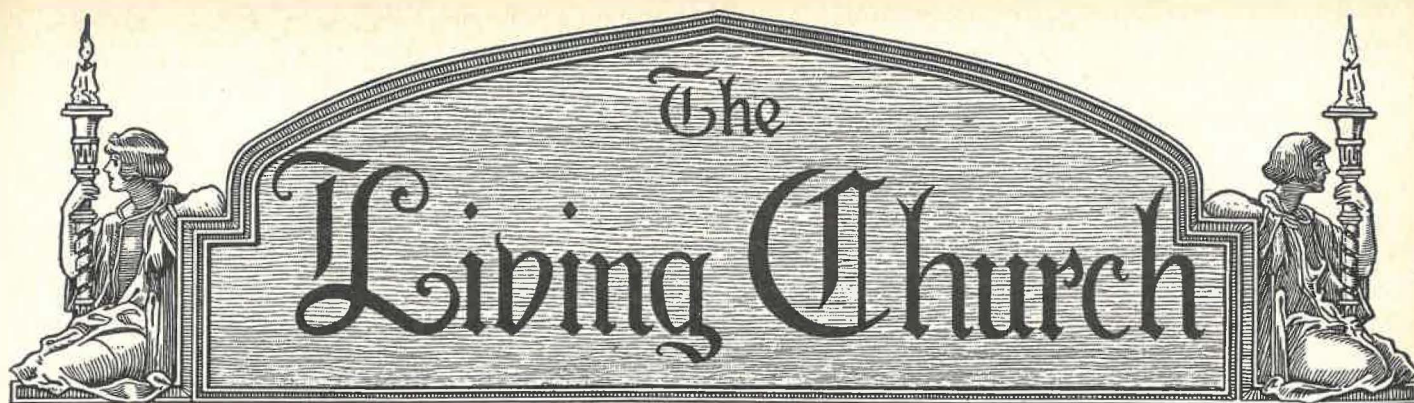
—THE EDITOR.

Subscription Renewal

TO THE EDITOR: Enclosed is my remittance to renew my subscription for the 43rd year. (Rev.) D. A. SCHAEFER.

Stuart, Fla.

We know we have other subscribers who have been with us just as long. Won't some of them call our attention to their records?
—THE EDITOR.



VOL. CII

MILWAUKEE, WIS., JUNE 19, 1940

No. 21

EDITORIALS AND COMMENTS

The Very Respectable Churchman

A Modern Parable

ONCE upon a time there was a Churchman who was Very Respectable. He attended church regularly every Sunday morning at 11 o'clock (except on Communion Sundays, which he regarded as High Church), sitting in the Seventh Pew on the right hand side, where his presence would be duly noted by all the members of the Congregation, but where a Convenient Pillar would shield him from the roving eyes of the Rector, in case he should doze just a bit during the duller parts of the Sermon.

When the Plate was passed he invariably put a Half Dollar therein, not concealing the action because he thought it good for the Congregation to have such a conspicuous example of Liberality. For the same reason, and also because he did not believe in Missions (Charity, he always said, begins at home), he did not use the Duplex Envelopes and made no pledge in the Every Member Canvass.

And it came to pass that in due time the Congregation, considering him to be a Solid Citizen, elected the Very Respectable Churchman to be a member of the Vestry, whereat he was gratified, feeling that the Congregation had made a wise and sagacious choice.

And at the first meeting of the Vestry thereafter, the Treasurer rose up and reported that the Coal Bill was in arrears. And at the same meeting the Missionary Treasurer reported that the receipts from the Red Side of the Envelope were So and So Much, and that he had forwarded the total thereof to the Diocesan Headquarters.

Now at hearing these things, the Very Respectable Churchman was moved and troubled in spirit, and he rose in his place, and spake thus to the other Members of the Vestry. "How can these things be?" he asked. "On the one hand the Treasurer reports a deficit and an arrearage on the Coal Bill, and in the next breath" (for he refrained not from mixing his metaphors) "we learn that the Missionary Treasurer has wilfully and on his Own Hook sent So and So Much money out of the parish, to be wasted in purchasing Store Clothes for the Heathen Chinese, who would be better off in their Sirloin Cloths and whose Religion is good enough for them anyhow.

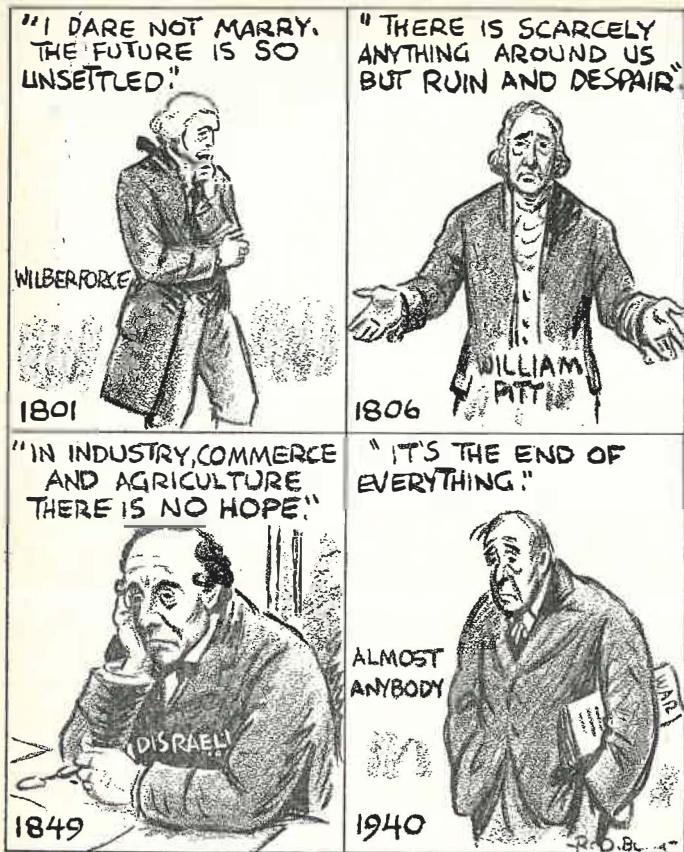
"Surely this is not Good Business and shows a lack of Sound Judgment. Perchance it is the Red Color of one-half of the Envelope that leads to such Radical and Subversive Ideas. I move you, Fellow Vestrymen, that we do hereby instruct the Missionary Treasurer to pay his funds into the Parish Treasury and that no Cash be sent out of the Parish until our bills are paid, and then only upon specific Appropriation by the Vestry."

Then up spake the Rector, a mild and gentle man, but learned withal and one having a burning zeal for the Missionary Cause. "I must," said he, in a quiet but nonetheless firm tone, "rule the suggestion out of order. Funds contributed on the Red Side of the Envelope are given in trust, and may not be used for Parish Purposes, however worthy. They must be transmitted without delay to the Diocesan Headquarters for distribution for missionary purposes. A part of such funds are used in the Diocese, and a part go to the Church Headquarters for distribution to the Uttermost Parts of the World. So require the Canons.

"Besides," the Rector added in an Uncautious Moment, "the Church Press tells us that there is a Deficit in the Mission Funds, and sundry Stations may have to be closed if the Funds be not forthcoming."

NOW rose up to his Fullest Height and Portliest Stature the Very Respectable Churchman, and turned his Witheringest Eye on the Missionary Treasurer, for he durst not glare thus at the Rector lest he seem guilty of lese majesty, or was it *noblesse oblige*? And in his most thundersome voice (for he felt himself to be on Solid Ground with a firm grip on the Wheel and all sails trimmed) he thus declaimed:

"What is this Nonsense about Trusts and Deficits and Uttermost Parts and a Church Press? Must we take the bread from our own Doorstep and pour it down the Icy Mountains of Greenland while our Local Merchants hold the bag? Have we made our Own Land so Christian that we can shower our hard-earned Cash upon the Black Hindus of Siam who are too ignorant to appreciate a Western Religion anyhow? I say,



CHEER UP!

(Religious News Service)

if they don't like this country, let them go back where they came from and take their filthy gold back to Moscow where they got it.

"I mean," he added hastily, hoping no one had noticed that he had slipped into his justly famed Rotary Club speech by mistake, "What is this Church Press anyhow? I never heard of it!" And with a final snort, feeling that he made an irrefutable rejoinder to the Rector, the Very Respectable Churchman sat down.

"About the Church Press," spoke up the Junior Warden, who until now had been quietly smoking his pipe in a corner, "I can tell you a Thing or Two. First, we have four weekly Church papers, and a fifth one which is called *Forth*. There is also a new one, *THE LAYMAN'S MAGAZINE*. All of them are Excellent in their several peculiar ways, but their Total Circulation would register as Pernicious Anemia in the arteries of Big Business; yet they are not published in Vein." The Junior Warden was noted for his Wit, and the Other Vestrymen smiled appreciatively, though not one of them would have recognized a Church Paper if his wife had brought one home from an Auxiliary Meeting.

"Nonsense," retorted the Very Respectable Churchman. "Why should anyone read a Church Paper? Have we not the *Daily Muddle* for the News, the *Wall Street Journal* for the Law, and Walter Lippman and Dorothy Thompson for the Prophets? Who wants to read about Church Sociables and the Pink Propaganda about all men being Equals and sending our Good Money to Japan instead of shipping them our Scrap Iron for which they are willing to lay their Yen on the Line in Cold Cash? I say I never read a Church Paper, and I don't hold with such Nonsense. Let the Cannibals boil the Missionaries if they have a hankering for Rabbit Stew. I'm for keeping the Home Fires flowing into our own Coffers."

And the Very Respectable Churchman, jamming his hat

on his head went out of the door and drove off in a Huff, which his Chauffeur always kept ready for such occasions.

But the Rector merely smiled and quietly asked: "Gentlemen, is there any Further Business? If not, let us adjourn and partake of Light Refreshments."

Hour of Darkness

ITALY'S entrance into the war is one of the cruelest and most tragic incidents in modern history. Like a jackal waiting until it smells the kill, Mussolini has thrown his Fascist army into the fray at a moment when he believes the Allies to be on the verge of defeat. President Roosevelt spoke the truth when he observed that "the hand that held the dagger has stuck it into the back of its neighbor." The time may come when Italy will find to its sorrow that this time it has chosen the wrong side.

Meanwhile Paris appears to be doomed. Yet even if Paris falls, the fight will go on, and France is not defeated. It is a dark hour, but all is not lost.

Here in America the hour of decision draws measurably nearer. The President's Charlottesville speech sounded like the prelude to war. In a matter of few weeks the Congress may be asked to cast the die once more and determine whether or not this country shall follow the road of 1917. Already voices—among them those of Bishops and other leading clergy—are crying aloud for the matching of force with force, blood with blood.

It is a time for courage and for clear thinking. It is a time for keeping our heads when all about are losing theirs. Above all it is a time for prayer, not to summon God to be on our side, but to ask Him to reveal to us how we can do His will in a world that has largely abandoned Him.

Let the President call the nation to prayer in this critical hour—a prayer of penitence for our part in this debacle of civilization, a prayer for guidance to find the way to peace with justice and the establishment of a new and enduring family of nations.

"O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour."

Volume Numbers

IN FORMER years *THE LIVING CHURCH* has been published in two volumes a year and indexed in the last issue of June and the last issue in December. The inauguration of *THE LAYMAN'S MAGAZINE* has necessitated a change in our volumes and hereafter the midyear index will be discontinued. The present volume (102) of *THE LIVING CHURCH* will be continued until the end of 1940 and will be indexed in the issue of December 18th. Similarly the first volume of *THE LAYMAN'S MAGAZINE* will be continued to the end of the year and indexed in the December issue.

This plan will avoid confusion and make for greater convenience of reference where these periodicals are bound and preserved in libraries.

Christianity Permeates Evil

CHRISTIANITY is permeation: it permeates all evil with good: To saturate life with God and the world with Heaven—that is the genius of Christianity. —Rev. Frederick W. Robertson.

What Shall the Congregation Sing?

Plans for the New Hymnal

By the Rev. John W. Norris

Church Music Editor of THE LIVING CHURCH

DESPITE the fact that considerable publicity has been given from time to time regarding the work of the Joint Commission on the Revision of the Hymnal, numerous letters are still being received from all parts of the country asking whether there is any possibility of such a revision. This possibility became an actuality when General Convention of 1937 reconstituted the Joint Commission on the Revision of the Hymnal and charged it with the task of preparing a new Hymnal for the use of the Church.

The work of this Commission, in so far as making a collection of hymns (not tunes) is concerned, has now been completed. Final action was taken at a meeting held in New York in the latter part of April, and the Commission's report to General Convention is now being carefully prepared.

This report will take the form of a bound volume constituting the collection of hymns, certain indices, and a statement explaining the principles which have governed the Commission in its work. The hymns will be arranged according to the plan which the Commission proposes to use in the new book. When this report is ready, it will be mailed to all of the bishops and to the lay and clerical deputies of Convention, so that they will have ample time to study it before the sessions of Convention are held.

It must be kept in mind that this is a collection of hymns. The Commission has not, as yet, been authorized to issue any musical editions, although it is the hope of the body that General Convention will grant such authorization. It would be impossible to include tunes in the present report as some hymns have been adopted for which tunes will have to be sought later. These hymns, at the present time, have never been set to music.

The membership of the Commission has been earnest and energetic in fulfilling the mandate of General Convention. Six protracted meetings have been held. All modern hymnals have been carefully studied for works of real merit, and a large mass of material submitted by numerous authors has been carefully studied and sifted. The expense of such an undertaking, for which General Convention made no appropriation, has been borne by the Church Hymnal Corporation.

Following the meeting of the Commission last January an effort was put forth to obtain the opinion of the Church on the work which had already been done. Each bishop in the United States was asked to name two persons in his diocese or missionary district who would be qualified to judge the collection made by the Commission. The hymns were then set up in type and galley proofs sent to 174 persons representing some 85 dioceses and missionary districts.

A questionnaire was also mailed as a guide to the members of this advisory committee; this permitted ample latitude for criticism. More than 160 persons replied, many sending a vast amount of detail over and beyond the questionnaire. This material was given careful consideration and acted upon at the April meeting. One of the interesting features of these replies is that 154 persons declared that the new collection showed a marked improvement and advancement over the collection in the present Hymnal. The new arrangement met with virtually unanimous approval.

One problem is always raised in connection with a revision

of the Hymnal. That problem is the "favorite hymn." It was interesting to note how this came to the fore in the questionnaire. Each person had some particular hymn that had either been omitted or which, in the opinion of each advisor, should be included. Despite the fact that the revised hymnal will contain nearly 600 hymns, the members of the advisory committee recommended the inclusion of 404 more.

When these lists of recommended hymns were correlated, however, it was discovered that only 60 of the 404 had received as many as five such recommendations; while the hymn receiving the largest support had a total of only 21. It at once became apparent that a hymn which may be a favorite in one section of the country has no support or appreciation in another. Again it made clear the fact that if the Commission were to include the favorite of every individual, we should have a book so vast and unwieldy as to be useless.

While a hymn which the reader may consider of great value may not appear in the new book, let him bear in mind that others may not share his regard for that particular work, and that the task of the Commission has been to prepare a book that will find universal use in the Church. Every member of the Commission has had the experience of seeing some hymn, recommended or approved by him, rejected by the majority.

The one feature of the new collection which drew the largest amount of unfavorable criticism from the advisors was a new translation of a Christmas carol. Although the new translation presented the hymn in better literary form, it was the consensus of opinion that the older and more familiar translation was preferable. The Commission weighed the advice thus given and restored the older translation.

New hymns in unfamiliar meters or using phraseology which heretofore has not been found in hymnals were seriously questioned. In some cases the Commission accepted the advice of the advisors and omitted from its collection certain hymns. Others were retained in the belief that they meet and suit the spirit of the age in which we live, yet maintain a high standard of hymnody.

THE Commission is of the opinion that the new collection represents the best in hymnody, ancient, modern, and contemporary. It has been compiled after careful study and thorough research. The Commission has had on its membership men of thorough scholarship in every field related to hymnody. It has received advice and counsel from scholars not on the commission, as well as from students of hymnody throughout the length and breadth of the Church. While the task of revision might be protracted over another three years, it believes that in the end little more could be accomplished.

The question of the publication of musical editions for choirs and for the pews will be brought before General Convention, and it is hoped that Convention will authorize the commission to complete the detail of its work and to prepare such editions. The Commission is of the opinion, shared by men and women all over the country, that we shall never have good congregational hymn singing until we put the music in the pews.

Since for some reason, peculiar to ourselves, most parishes feel the expense of putting the choir edition in the pews is

prohibitive, the commission proposes to issue a melody edition which will not cost as much as the choir edition and which will provide the congregation with the notes of melody of each hymn. This idea has been discussed within and without the commission and has received the hearty commendation of many persons.

While no authorization has yet been granted for the issuance of a musical edition, the commission has not neglected that side of hymnal revision and has appointed a tunes committee which has been at work for two years or more. This

committee also has the aid and advice of a sub-committee of the Joint Commission on Church Music.

Many questions have been asked about the supplement to the hymnal which contains chants and music from the Holy Communion. Such a supplement is to be prepared by the Joint Commission on Church Music.

Since there is much work to be done on tunes and on the supplement, the new Hymnal, if accepted by General Convention and authorization given for musical editions, will not be available for at least two years.

Some Forgotten Church Principles—Part II

An Examination of Bishop Parsons' Open Letter to Bishop Manning

By the Rev. William H. Dunphy, S.T.D.

IN PART I of this article, the reply by Bishop Parsons of California to an open letter by Bishop Manning was said to express or imply certain suppositions, including the supposed silence of the Anglican communion as to any doctrine of Holy Orders, the supposed basis of the Christian Faith, the supposed teaching of Anglican theologians in the 17th century, and the supposed teaching of the Orthodox Eastern Church on Holy Orders.

The first supposition, about Anglican silence on the doctrine of Holy Orders, was shown in the preceding part of this article to ignore a number of passages in the Prayer Book and elsewhere which clearly imply that the Episcopal Church has a distinct doctrinal position on this subject.

The other suppositions of Bishop Parsons' reply are discussed below.

2. The Supposed Basis of the Christian Faith.

“WE SEARCHED the Scriptures and could find nothing at all about any particular kind of minister of the Eucharist being necessary to make it a saving ordinance.” One would think that the fact that Our Lord instituted the Holy Eucharist and gave the power to celebrate it to the 12 Apostles (“do this,” etc.) would indicate that “a particular kind of minister of the Eucharist” was necessary, especially in view of the fact that even the lowly servers of tables (deacons) had to be ordained by the Apostles. Our Lord gave this power to the Apostles, whom He had chosen, and whom He ordained—we find them ordaining others, and transmitting their powers in various degrees to them, and there is nothing in the New Testament to indicate that a self-ordained and self-commissioned person or one “ordained” by such could celebrate the Eucharist or exercise any of the other functions of the Apostolate.

But the issue goes deeper than that. “We searched the Scriptures,” says the Bishop, and quotes the ordination vow to teach nothing as necessary to salvation “but that which you shall be persuaded may be concluded and proved by the Scripture.” Yes, but how “proved”? By the private opinion of the individual considered as the final judge? Not at all. Article 20 is in line with the constant Anglican tradition—and the constant Catholic tradition of the whole Church—when it proclaims “The Church hath . . . authority in controversies of Faith.” The Spirit-guided Church, which is a “witness and keeper of Holy Writ,” is the final judge in controversies of Faith, not the individual Christian. The

Protestant principle of the “Bible and the Bible only,” which has led to endless chaos and anarchy in religion, is clearly repudiated by the Anglican communion. The appeal to the authority of the undivided Church—in other words, the *whole* Church—characterizes not only the Chicago Quadrilateral quoted above, but also the constant Anglican tradition at and since the Reformation.

Thus the very convocation which imposed the Thirty-Nine Articles set forth a canon directing preachers “to be careful that they never teach aught in a sermon to be religiously held and believed by the people, except what is agreeable to the doctrine of the Old and New Testaments, and what the Catholic fathers and ancient Bishops have collected out of that same doctrine” (Canons of 1571). The Anglican appeal at the Reformation was from the local Church of Rome to a General Council of the whole Church and from the divided contemporary Western Church to the ancient undivided Catholic Church. The Scriptures, *as interpreted by the Church*, and more particularly by the doctrine of the “Catholic fathers and ancient bishops,” form the Anglican rule of faith. I see no trace of any recognition of this rule either in the proposed concordat or in Bishop Parsons' letter—his views on Faith and Order would be radically altered if he followed it. Whatever may have been the original relation of the offices of Bishop and presbyter, the two early become separate, and from that time on the ancient Church utterly rejected ordinations by mere presbyters. Even Jerome, who so exaggerates the presbyteral office, does not venture to say that such ordinations would have been valid in his day. They had received neither the right nor the power to ordain.

Moreover it is well known that the divines of the English Reformation, and representative Anglican theologians ever since, appealed to the Canon of St. Vincent, “that which has been believed everywhere, always, and by all” “*quod ubique, quod semper, quod ab omnibus*.” This rule, as St. Vincent explains it, means that when a local Church (*e.g.*, the Anglican communion) is invaded by false doctrine or torn by controversy, we appeal to the Catholic Church throughout the world (“*quod ubique*”); when the universal Church is torn by controversy, we appeal back behind the controversy to what was traditionally taught before (“*quod semper*”), and if we find some dissenting voices in antiquity we prefer the teaching of all, or virtually all, the Bishops and theologians to the few dissentients (“*quod ab omnibus*”). The proponents of the suggested concordat often seem to do the exact opposite. They prefer a few ambiguous or dubious phrases of a Lambeth Conference—

which is not even a synod and has not a scrap of doctrinal authority—to the express teaching of the Church; they prefer the teaching—or what they suppose to be the teaching—of a small and divided part of the Church (our own) to the bulk of the Church Catholic throughout the world; and if they appeal to the past at all, it is to a few isolated passages (like those of St. Jerome or certain Anglicans, alleged to prove the validity of Presbyterian ordinations) against the virtually unanimous witness of the ancient Church. Whatever has been believed by anybody, anywhere, at any time—provided it has an ultra-Protestant flavor—is set above what has been believed and taught virtually everywhere, always, and by all in Christ's Catholic Church.

3. *The Supposed Teaching of Anglican Theologians of the 17th Century.*

THE Bishop of California appeals to the views of "many staunch Churchmen ever since the Reformation" as to the validity of non-episcopal ministries. Lancelot Andrewes and Cosin in particular are adduced. But is not the Bishop aware that these theologians, and all other representative Anglican theologians for centuries, if they admitted ordinations by mere presbyters at all, did so only in case of dire necessity, in foreign Churches where no Bishops could be obtained, or where Bishops refused to admit orthodox believers on Catholic terms of communion? In countries where there were Bishops established, granting Catholic terms of Communion—as in Great Britain—they treated non-episcopal orders not only as invalid (i.e. not in accordance with the terms of divine institution), but as totally null and void (i.e. not conveying any grace whatever, even uncovenanted grace). What is the value therefore of the citations by Bishop Parsons of the divines in question? There has been no shadow of necessity, and therefore of excuse, for non-episcopal ordinations in Great Britain and America—therefore on the principles of those to whom he appeals, such ordinations are null and void. Of course, the Anglican theologians in question were inconsistent in the concessions which they made—under tremendous political pressure—to the foreign Reformed, and they were mistaken in point of fact in supposing that the Lutherans and Calvinists on the Continent had been forced to abandon episcopal ordination by sheer necessity—we now know that there were many Bishops who accepted the Reformation in their countries, and they could have continued the succession if they had deemed it important to do so. Furthermore, they could surely have regained it sometime during the last four centuries if they had wished it. The pretense of necessity, therefore, wears pretty thin, and on historic Anglican principles, such ordinations are inexcusable and invalid. That men so "ordained" should lay their hands on our priests, to "extend" their ordination, as is now proposed, would have struck the Anglican divines in question as an utter absurdity.

4. *The Supposed Teaching of the Orthodox Eastern Church.*

IN Bishop Parsons' reply to Bishop Manning there is one extraordinary paragraph in which he endeavors to enlist the Orthodox Eastern Church in support of his position on the concordat as opposed to what Bishop Manning understands by "Catholic Faith and Order." The Bishop of California mentions the report on the approaches to non-episcopal bodies at Lambeth in 1930 and how "the Patriarch of Alexandria pointed out that this was what the Orthodox called economy." He then quotes the Patriarch: "The Church has full authority

from its Divine Founder to use economy upon matters which concern the advantages of the Church upon condition that it does not clash in any way with the fundamental grounds of Faith." Bishop Parsons adds: "The chairman of the sub-committee which carried on these discussions and drew the report was the Bishop of Gloucester, whose position on non-episcopal orders is well known."

One might be pardoned for drawing the inference that the proposed concordat is fully in harmony with Catholic Faith and Order as the Orthodox Eastern Church understands these, and that this is simply a legitimate case of "economy" not clashing in any way with "fundamental grounds of faith." In the interests of accuracy and completeness we should read further on in the report. "The patriarch said that while it was true that the Church had power to reject the priesthood of schismatics, it has no power to recognize Ordinations in Churches where the Apostolic Succession has been broken. He said that in the whole history of the Church there had been no example of such an economy as that" (*Report of the Joint Doctrinal Commission*, SPCK, p. 63).

Now the proposed concordat seeks to make our Church do this very thing—recognize Ordinations in a Church where the Apostolic Succession has been broken. It is clear that the furthest possible stretch of "economy" could never cover such a case, and that such a proposition "clashes with the fundamental grounds of faith," with "Catholic Faith and Order," as the Eastern Orthodox Church understands these, no less than as Bishop Manning and the rest of Catholic Christendom understand them.

Bishop Parsons is not the only member of the Commission who has misunderstood and consequently misrepresented the position of the Eastern Church on this point. May I respectfully refer him and his colleagues to an article in which I entered in some detail upon this question in *The Christian East* (Vo. XIV, No. 1, 1933), "Could the Orthodox Church Accept Protestant Ministries?" It is worth noting also that the Patriarch of Alexandria whom he quotes (Meletios Metaxakis) is the very man who, as Patriarch of Constantinople, issued in 1922 the Encyclical recognizing Anglican Orders on the ground of the validity of the consecration of Archbishop Parker by four Bishops, and on the ground that "in this ordination and those subsequent to it, there are found in their fullness those orthodox and indispensable visible and sensible elements of valid episcopal ordination—namely the laying on of hands and the *Epiklesis* of the All-Holy Spirit, and also the purpose to transmit the *charisma* of the episcopal ministry." Since two of these "indispensable" elements are lacking in the proposed concordat, it is clear that such proposals are as alien to the Faith and Order of Orthodoxy as they are to the Faith and Order of historic Anglicanism, and to accept them would invalidate our Orders henceforth in the eyes of Catholic Christendom as a whole.

In passing it should be noticed that the non-recognition of Anglican Orders by a large section of Christendom to which Bishop Parsons refers (including the doubts of some Eastern theologians) is due chiefly to the lax views held by many Anglicans. It is an extraordinary argument, therefore that we should seek Presbyterian "extended" ordination to repair these defects. The remedy lies nearer home.

I can bear witness from my own experience to the harm that such proposals as those contained in the suggested concordat, advanced under semi-official sanction, have already done and are doing to Anglo-Orthodox relations, and it is high time that this injury came to an end.

Meanwhile, it is worth emphasizing that neither the

Eastern Church, nor the Roman, nor the Old Catholic, nor any historic Church, nor any group of representative theologians in them, hold that a mere laying on of the Bishop's hands, in a mutilated and purposely ambiguous rite, without any indication of the intention to make a Priest of one who is not yet a priest (and with very word *priest* deliberately struck out) could be considered a valid ordination. The laying on of episcopal hands is not a magical rite—it is inseparably linked to the faith and life of the Church. Since, in the proposed concordat, the Presbyterian ministers would lay their hands on a priest of the Church, and do and say to him just what the Bishop says and does to their own minister, it is reasonable to hold that neither the one nor the other is an ordination, in the proper sense of the term. To speak of "extending" ordination, is of course, as meaningless as to speak of "extending" Baptism or Marriage—one can extend jurisdiction (for which no laying on of hands is necessary or desirable), but not ordination. It is doubtful if any Catholic theologian in Christendom would accept this curious rite as a valid ordination to the Church's priesthood. It is simply an attempt to circumvent the plain language of the Ordinal and other Anglican formularies. Incidentally, Canon Quick's ingenious speculation that all Orders in Christendom are partially invalid in a divided Church is absurd on the face of it, for those Orders derive not from below—from the body of the Church—but from above, from Christ and His Apostles. If they all were defective, the attempt to make them valid by "mutual ordination" would bear too strong a resemblance to the islanders who earned a precarious livelihood by taking in one another's wash.

5. *The Appeal to the Guidance of the Holy Spirit.*

FINALLY, the Bishop of California appeals, in terms which strike a responsive chord in all of us, to "the way which seeks the guidance of the Spirit of Truth in the fellowship of love." Amen! But has the Spirit of Truth taught nothing to the Church Catholic, which is the fellowship of love, in the course of 19 centuries? Is everything, or nearly everything, in the Church's Faith and Order an open question? Does the Church's extremely mild, not to say lax, discipline mean that she approves or condones the denial of Spirit-taught truths? Is the Holy Spirit's guidance entirely a matter of the future, and is there no assured truth that the Church has learned from Him in the past?

The Bishop's own office is the answer. His only reason for being is that he stands as the representative of Apostolic Faith and Order, as the necessary and essential link between the Church of our time and the Church of all time, witnessing to its doctrine, transmitting its priesthood and sacramental life. May the Spirit of Truth who presides in the fellowship of love, save us from all compromise or surrender in the matter of those essential principles which are now called in question, and lead us not to break but to tighten those sacred bonds which unite us to the one holy Catholic and Apostolic Church of Jesus Christ, the Faithful Witness, the great Shepherd and Bishop of the flock.

Duty and Mystery

LIFE is a piece of duty conjoint with a piece of mystery. Our duty is "to do justly, to love mercy, and to walk humbly with our God." The mystery is the reality of the leadership of the captain of our salvation, who combines in Himself the three-fold office of Prophet, Priest, and King."

—*Jeremy Taylor.*

BOOKS OF THE DAY

Edited by Elizabeth McCracken

Late Victorian Authors

FIGURES OF TRANSITION. By Granville Hicks. Macmillan. Pp. 326. \$2.50.

THIS study of British literature at the end of the 19th century is an interesting analysis of the relationship of certain literary figures to the general movement of society.

In this case the great social phenomenon was Victorianism. Hicks presents many considerations showing the gradual adaptation of Victorian piety, taste, economics, morals, and politics, which were in full sway from 1848 until 1880, to changes largely brought about because of industrialization and the intellectual attitude fostered by the growth of the scientific method.

The literary figures discussed include William Morris, Thomas Hardy, Oscar Wilde, Kipling, and Stevenson. Literary forces of great importance are found in Morris' desire for social reorganization, Hardy's view of the universe, and Butler's attack on hypocrisy.

One minor criticism may be made. Not enough is said of the contributions of these writers to the thought of our day or that of the post-Victorian world. It is true enough that they helped emancipate us from "pious clap-trap" and from blatant moral hypocrisy. Yet the transition is from one set of ideas through man's experience to another set of ideas; that does suggest something more positive than freedom from this or that. The bibliography is excellent.

ROBERT L. CLAYTON.

A Very Useful Anthology

THE BIBLE OF THE WORLD. Edited by Robert O. Ballou. Viking Press. \$5.00.

THIS book may be described as one that offers an enormous amount of material in a dignified and handsome format at a comparatively low price. There are 1415 pages, containing around 600,000 words, embodying selections from the sacred writings of Hinduism, Buddhism, Zoroastrianism, Taoism, Confucianism, and Mohammedanism; together with long extracts from the Old and New Testaments, the Apocrypha and the Apocryphal New Testament.

One may feel, in fact, that these extracts from the Bible are unduly long: Bibles are, so to speak, not precisely inaccessible and there are already plenty of "short Bibles." Mr. Ballou, therefore, would have done better to use these 600-odd pages for fuller presentation of the writings of the non-Christian religions and to fill a very important gap due to his omission of all post-canonical Jewish works. None the less the book can be very useful just as it stands.

B.S.E.

An Interesting and Illuminating Study of Conversion

CONVERSION. By W. P. Paterson. Scribners. Pp. xxi-209. \$2.50.

THIS posthumous work, written by the distinguished Scottish theologian who died a year or so ago, hardly ranks with his volume of Gifford lectures, *The Nature of Religion*, or with his admirable sketch of Christian belief according to the Scottish Presbyterian standards, *The Rule of Faith*. It seems to bear upon it the marks of something less than Dr. Paterson's usual care in statement and style.

Nevertheless, it is an interesting and illuminating study of the subject of conversion. Recognizing that there are two ways advocated by different schools of moralists for the attaining of the truly full life—the way of education and the way of a radical reorientation—Dr. Paterson traces the development of the two in pre-Christian and Christian times.

He holds for the reorientation method, but recognizes that growth in grace along more educative lines has its place in the total scheme. Those of us who stand in the Catholic tradition will not very much like his sketch of the "Catholic scheme"; but all of us will appreciate his analysis of the philosophical and psychological questions, and his very strong insistence that the study of the psychology of conversion has not altered its importance nor denied its divine causation.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

New Dean is Elected at Virginia Seminary

Rev. Dr. A. C. Zabriskie to Succeed
Dean W. E. Rollins, Graduates
Are Told; Alumnus Honored

ALEXANDRIA, VA.—During the recent commencement exercises at the Virginia Theological Seminary, the election of the Rev. Dr. Alexander Clinton Zabriskie as dean of the faculty was announced. Dr. Zabriskie has accepted the election and will succeed Dean Wallace E. Rollins, who resigned two years ago but has remained as dean, awaiting the appointment of a successor.

Professor of Church history, Dr. Zabriskie has been identified with the seminary since September, 1925; he has served as assistant professor, associate professor, and professor. Educated at Princeton University and at Cambridge, England, he was graduated in 1924 from the Virginia Theological Seminary.

BISHOPS ADDRESS GRADUATES

Bishop Darst of East Carolina delivered the annual missionary sermon and Bishop Strider of West Virginia delivered the address to the graduates, 22 in number.

The Ordination sermon was preached on June 7th by the Rev. Beverley D. Boyd of Richmond, Va. The Presiding Bishop delivered the diplomas and presided at the Alumni luncheon held on the seminary lawn with several hundred alumni in attendance.

The honorary degree of Doctor of Divinity was conferred on the Rev. Nelson Page Dame of Richmond, Va., the oldest living alumnus, who served 62 years in the ministry. The same degree was conferred upon Bishop Jackson of Louisiana, an alumnus, and upon the Rev. Dr. James Alvin Russell, head of the Lawrenceville, Va., Training School for Negroes.

Region's ACU Conference is Held South of Capital for First Time

LOUISVILLE, KY.—The first conference of the American Church Union to be held south of Washington in this region, met in Grace Church recently.

The Rev. W. P. S. Lander, ACU secretary, spoke of the principles and program of the organization, and introduced the Rev. A. J. Dubois, Washington, who read a paper on *The Catholic Life*. Nearly 150 persons were present.

Church Receives Bequest of \$5,000

BALTIMORE—The will of the late Miss Sidney B. Morison recently left the sum of \$5,000 to the endowment fund of St. Paul's Church here.

Bishop McElwain Elected Dean of Seabury-Western

EVANSTON—Bishop McElwain of Minnesota was on June 5th elected president and dean of Seabury-Western Theological Seminary until 1944. He has been serving as acting president and acting dean for several years.

Week of Prayer, Study to Supplant Fall Retreat

CAMBRIDGE, MASS.—Supplanting and enlarging the fall retreat of college clergy in New England, a week of prayer and study will be held from September 3d to 7th at the Governor Dummer Academy and the Adelynrood Retreat House at South Byfield.

The conference will be modeled after the one held for the past few years at the College of Preachers and will be open to all interested in the work of the Church in schools and colleges; that is, college clergy, schoolmasters, college faculty, laymen, clergymen, and Churchwomen.

The first two days will be spent in the reading and discussion of papers. The last 36 hours will be a retreat led by the Rev. Angus Dun, dean-elect of the Episcopal Theological School.

The leaders will include the following: President Kenneth Sills, the Rev. Stephen F. Bayne jr., Canon B. I. Bell, the Rev. Dr. R. S. Emrich, the Rev. Alden Kelley, the Rev. Dr. C. Leslie Glenn, the Rev. F. B. Kellogg, the Rev. George Langdon, the Rev. John Crocker, and the Rev. Dr. Angus Dun.

Papers on the following subjects will be delivered: Teaching Secular Subjects with Christian Implications, Voluntary Religious Societies in Schools, Personal Counseling in Schools and Colleges, Worship and Church Services in College Communities, Curriculums for Sacred Studies in Schools, Preaching to Students, Making Contact with New Students, Organizing Student Work, Lessons to be Learned from the Church of England's Work in the Schools and Colleges, Methods of Securing Adequate Financial Support for College Work.

Metropolitan Museum of Art Coöperates for Church Exhibit

WHEELING, W. VA.—Made possible through the coöperation of clergy, artists, and the Metropolitan Museum of Art, an exhibit entitled *Art in the Church* was arranged recently to be displayed from June 9th through July 4th, at the Mansion Museum, Oglebay Park.

The exhibit presents among other things the history of Church architecture, and sections on stained glass, contemporary carvings, metal works, enameling, and vestments.

"War Must Not Hide Problem of Jobless"

Economic Ills of Nation Considered
by Religious, Civic Leaders at
Interfaith Conference

WASHINGTON—Obsession with dangers abroad should not obscure the dangers of unemployment at home, Dr. Albert W. Beaven, president of Colgate-Rochester Divinity School, stated in his address at the Interfaith Conference on Unemployment held from June 4th to 6th at the Departmental Auditorium here.

Dr. Beaven addressed representatives of religion, labor, industry, and government who were meeting under the auspices of the Federal Council of Churches, the National Catholic Welfare Conference, the Central Conference of American Rabbis, and the Rabbinical Assembly of America, in order to pledge their coöperation in solving the unemployment problem.

Dr. James Myers of the Federal Council of Churches agreed with the statement of Dr. Beaven when he too declared:

"Whatever the defense needs of the nation may be, preoccupation with them must not be allowed to divert attention from our basic economic problem."

Delegates were told by Representative Jerry Voorhis of California that a change in the present tax basis would help solve the unemployment problem. Among the recommendations favored by Mr. Voorhis were higher income taxes for the "middle and upper brackets," and purchase by Congress of the capital stock of the 12 central federal reserve banks.

The maintenance of democratic procedures amid "fifth column" hysteria was urged in a statement prepared by Rabbi Edward L. Israel of Baltimore.

NEW NRA PROPOSED

An NRA with "major differences" was proposed as one solution to the unemployment problem by the Rev. R. A. McGowan, assistant director in the department of social action of the National Catholic Welfare Conference. Fr. McGowan urged that the next national administration call a conference of organized employers, organized labor and organized farmers, along with public and consumer representatives, to work out the form and function of a self-organized, self-governing economic democracy.

Other speakers included Leonard Kuvin of the National Industrial Conference Board; Isador Lubin, commissioner of Labor statistics, U. S. Department of Labor; Arthur Dunn of the Realists, New York; George Meany, secretary and treasurer, AFL; Dr. Paul Studenski; E. R. Bowen, general secretary of the Coöperative League of the USA; Senator Elbert Thomas, Utah; Congressman James Oliver of Maine; and the Rt. Rev. John A. Ryan of Washington.

Find Danger in Two Kinds of Neutrality

Dr. Fleming, Dean Ladd Analyze Spiritual, Moral Neutrality at Berkeley Commencement

NEW HAVEN, CONN.—The dangers of spiritual and moral neutrality were analyzed by Dr. Frederic S. Fleming of Trinity parish, New York, and Dean W. P. Ladd, respectively, at the commencement exercises held on June 6th at the Berkeley Divinity School.

Dr. Fleming reminded Christians of their responsibilities in the present world revolution. He defined secularism as the attempt to live without thought of God; secularism, he said, must be combated without use of the methods of secularism.

Dean Ladd condemned pacifism, stating that many presumably educated men were employing vague terms like "propaganda" to relieve themselves of the task of weighing evidence and facing realities. He added that the Church should redeem the nation from selfish moral neutrality.

Other speakers included three graduating seniors, the Rev. Warren E. Traub on Religious Education from the Point of View of the Church; the Rev. Chauncie K. Myers, *The Liturgy and Life Today*; and the Rev. Paul VanK. Thomson, *Christian Optimism in the World Crisis*. Mr. Myers won the John Henry Watson Fellowship for advanced theological study at Yale University.

Diplomas were given as follows: The degree of Bachelor of Divinity, *magna cum laude*, the Rev. Messrs. Myers and Thomson; Bachelor of Divinity, *cum laude*, the Rev. P. W. Roberts and the Rev. R. B. Townsend; Bachelor of Divinity, Mr. Traub and G. E. Daniels; certificate of graduation, A. H. Burdick; and certificate, Andrew Weston.



AT SHANGHAI CONSECRATION

At 10 A.M. on May 1st, a long procession of clergy moved into Holy Trinity Cathedral in Shanghai to witness the consecration of the Rev. Dr. Andrew Yu-yue Tsu as Assistant Bishop of Hongkong. Included in the procession were (left to right) Bishop Norris, Presiding Bishop of the Chung Hua Sheng Kung Hui; the Bishop's chaplain with pastoral staff (eclipsed); Bishops Tsen of Honan, Huntington of Anking, Houghton of Eastern Szechwan, Roberts of Shanghai, Curtis of Chekiang; Bishop-elect Tsu; the Rev. S. C. Kuo and the Rev. P. C. Lin, attendant presbyters; and the Rev. H. Y. Yao, litanist. (Joseph Photo.)

Students, Young Business Men to Attend Conference

NORTH ANDOVER, MASS.—College students, young business men, and older preparatory school boys are invited to attend the Brooks Institute to be held from September 9th to 13th at Brooks School here.

Morning lectures will be given by Theodore Greene; Bible classes will be conducted by Jesse Trotter and Charles Smith; afternoon study groups, George Cadigan. A special evening feature will be Information Please.

Sponsors of the institute include the Church Society for College Work.

Chapel at St. Barnabas' House to Aid Community

NORTH EAST, PA.—The cornerstone of Emery chapel at St. Barnabas' House-by-the-Lake was laid on June 16th by Bishop Ward of Erie. Seating 150 persons, the new chapel is designed to reestablish St. Barnabas' House as a community center for Sunday and weekday services.

Emery Chapel, a gift of Lewis Emery of Bradford, Pa., will replace a chapel demolished in 1928 when it was no longer safe. Since that time, the Brothers have been using the men's billiard room.

St. Barnabas' House emphasizes the religious as well as the physical well-being of homeless, penniless, incurable men and boys.

Fear Called Private Enemy No. 1

GREENVILLE, N. C.—Fear was described as "private enemy No. 1" by the Rev. Francis F. Lynch, who preached the baccalaureate sermon recently at the East Carolina Teachers' College. Fear, he said, is a religious problem solved by faith.

Conferences to Deal With Church Union

Church Congress Announces Series of Five Noonday Conferences at General Convention

NEW YORK—The Church Congress recently announced a series of five noon conference meetings dealing with Church unity to be held in connection with the meeting of General Convention in October at Kansas City, Mo. The series will open on October 14th and continue through October 18th in one of the halls of the Municipal Auditorium.

While the general theme will be present approaches to unity between the Episcopal and Presbyterian Churches in the United States, the whole problem of Christian unity will be considered in discussions which each day will follow the presentation of prepared addresses.

Topics and speakers are: October 14th, Origin of the Ministry, the Rev. William Thomas Heath; October 15th, Why Did Anglicans and Presbyterians Separate?, the Very Rev. Henry B. Washburn, dean of the Episcopal Theological School; October 16th, Why are They Separated Today?, the Rev. John Mackay, president, Princeton Seminary, Princeton, N. J.; October 17th, The Essential Function of the Ministry, Bishop Wilson of Eau Claire; October 18th, Our Desire for Unity, Bishop Strider of West Virginia.

This program of the Church Congress has been organized under the direction of a working committee with the Rev. Donald B. Aldrich, chairman of the congress, at its head. Dr. Aldrich will preside at each of the conference meetings and lead the devotions.

Minnesota Woman's Auxiliary Sets \$15,000 Triennium Goal

FARIBAULT, MINN.—A goal of the Woman's Auxiliary in the diocese of Minnesota is to present a United Thank Offering of \$15,000 for this triennium, it was announced at the annual meeting held recently in the Cathedral of Our Merciful Saviour here.

The United Thank Offering now amounts to \$10,795, or \$795 more than was presented at Cincinnati in 1937. Reports showed that the corporate gift of the women was paid for the full triennium, including \$250 in support of a chaplain in the hospitals of Rochester, Minn., and \$250 in support of the provincial work among the deaf.

The principal address was given by Mrs. David W. Clark, missionary on the Crow Creek Indian reservation in South Dakota. Delegates and alternates to the triennial meeting of the Woman's Auxiliary were elected as follows:

Delegates, Mrs. Kenneth G. Brill, Mrs. Drake Lightner, Mrs. George Kircher, Mrs. Leland Stark, Mrs. William Mac Phail; alternates, Mrs. Max Foresman, Mrs. R. D. Hamilton, Mrs. G. E. Loughland, Mrs. R. G. Stevens, Mrs. Charles S. Boyles.

CMH Reelects Four Present Incumbents

Mrs. T. W. Case will Continue as President; Second Vice-President to be Mrs. Kendall Emerson

NEW YORK—Mrs. Theodore W. Case was reelected president of the National Council Church Mission of Help, on May 20th at a special meeting in Church Missions House here.

The Rev. Dr. Don Frank Fenn was reelected as first vice-president; Mrs. Bradford Locke, third vice-president; Lewis R. Conklin, treasurer; Mrs. Kendall Emerson was elected second vice-president succeeding Mrs. Walter White.

The executive committee of CMH for the coming year will consist of Mrs. Case, Mr. Conklin, Mrs. Emerson, Dr. Fenn, Mrs. John M. Glenn, Dr. Herbert B. Wilcox jr., and Mrs. Dallas Wait.

Mrs. R. Keith Kane was elected to the board of directors for the term ending in 1941, while the directors whose terms will end in 1943 are Mr. Conklin, Mrs. Glenn, Mrs. J. Carroll Johns, Mrs. Theodore Robinson, Miss Ethel Van Benthuyzen, Mrs. Wilma Vanderwall, Mrs. Wait, and Mrs. P. Blair Lee.

NEW BOARD MEMBERS

Of these, Mrs. Lee is a new member. A member of St. Paul's Church, Chestnut Hill, Philadelphia, she is treasurer of the Philadelphia Association of Day Nurseries. Mrs. Lee is on the board of the Elizabeth Price Martin League for Service on the Women's Episcopal Hospital, Philadelphia, and on the Auxiliary of the Isabella McCosh Infirmary, Princeton, N. J.

New individual members elected at the May meeting include the Rev. Frederick H. Arterton, secretary for youth in the National Council's Division of College Work and Youth; the Rev. Austin Pardue, Buffalo, N. Y.; and the Rev. John Esquirol, Southport, Conn.; Mrs. Charles E. Griffith, Glen Ridge, N. J.; Miss Elizabeth Matthews, Glendale, Ohio; Mrs. Albert Meisel, Brooklyn, N. Y.; Mrs. Herbert Peck, Flushing, L. I., N. Y.; Mrs. Thorne Sparkman, Chattanooga, Tenn.; Miss Margaret Stewart, New York, and Mrs. Augustus Trowbridge, New York, one of the founders of CMH in the diocese of New Jersey and president of the Council of Women for Home Missions.

Southern Ohio Reports United Thank Offering of \$6,890.54

COLUMBUS, OHIO—The United Thank Offering in Southern Ohio this year amounted to \$6,890.54, it was reported at the annual meeting of the Woman's Auxiliary of the diocese held May 7th and 8th in St. Paul's Church here.

Dr. Grace Lindley, national executive secretary, and Mrs. J. Vinton Blake, provincial representative, were principal speakers on the program.

Delegates elected to attend the triennial in October are: Mrs. Hugh M. Bone, Mrs. Roger Woodhull, Mrs. Fritz A. Lichtenberg, Mrs. Harvey F. Kinnel, and Mrs. Edwin D. Stackhouse. Alternates are Mrs. Roger Rogan, Mrs. Walter Tangeman, Mrs. Marcus Crocker, Mrs. Edwin A. Hoey, and Mrs. Mary Little Dice.

Retiring Dean Receives Degree at Kenyon College

GAMBIER, OHIO—As a farewell surprise, the honorary degree of Doctor of Canon Laws was conferred upon the Very Rev. Dr. Charles Emery Byrer, retiring dean of Bexley Hall, the theological department of Kenyon College at commencement exercises held on June 10th here.

Among the 10 other Church and civic leaders awarded honorary doctorates were:

Bishop Creighton of Michigan and the Rev. Dr. Dudley Scott Stark of Chicago, the degree of Doctor of Divinity; the Rev. Vernon Cochrane McMaster, secretary for Church schools in the Department of Christian Education, Doctor of Sacred Theology.

Presbyterian is Elected Graduate School Trustee

CINCINNATI—The Rev. Dr. Jesse K. Halsey of the Seventh Presbyterian Church here and Stanley Matthews of Glendale were recently elected to the board of trustees of the Graduate School of Applied Religion. The announcement was made during the commencement exercises May 30th, when Dr. Halsey addressed the graduates.

Bishop Hobson of Southern Ohio granted diplomas to five graduates and certificates of work to three Cincinnati clergy. Diplomas were received by the Rev. Messrs. David R. Cochran, John T. Knight, Homer P. Starr, and Jose Flores, and by Franklin Balch; certificates, the Rev. Messrs. John Yungblut, Alanson Higbie, and John Spiers.

On June 17th the summer session opened with 31 students preparing for ordination. They will gain experience with social agencies and institutions in the Cincinnati area, including the pension bureau and the work house.

Lectures will be given by leaders in religious and social welfare. Besides Dean Fletcher, Dr. William S. Keller, and Dr. Walter Spiegel, the faculty will include Ellery Reed, research director of the Community Chest; Marian Jolesch, case work supervisor, Family Consultation Service; James E. Stuart, director of Hillcrest and Glenview schools; Bleecker Marquette, director of the Cincinnati Public Health Federation; the Rev. John Burgess; Theodore M. Berry, attorney; Dr. Abraham Franzblau of Hebrew Union College.

W. Va. Church Consecrated

BECKLEY, W. VA.—St. Stephen's Church, in St. Stephen's parish, was formally consecrated by Bishop Strider on Whitsunday. A class of eight persons was presented for Confirmation at the same service. The Rev. C. W. Sydnor jr. is the rector.

Choose Triennial Delegates

OGDEN, UTAH—Triennial delegates from Utah will be Mrs. A. E. Kimball, Mrs. James Northrup, Mrs. T. M. Talbot, and Mrs. Frederick Pischel. Alternates have not yet been chosen.

Sewanee to Offer 4 Courses in August

Special Schools to Concern Woman's Auxiliary, Christian Education, Young People, Social Relations

SEWANEE, TENN.—Four schools of interest will be included in the Sewanee Training School to be held from August 1st to 15th on the campus of the University of the South, according to the Rev. Girault Jones, director of the conference.

The special schools will be the Woman's Auxiliary, the School of Christian Education, the School of Christian Social Relations, and the School of Young People. Mrs. Fred Ramsey, Miss Maude Cutler, the Rev. William G. Gehri, and the Rev. Hamilton West will be the respective school heads.

The faculty of the Woman's Auxiliary will include Mrs. Charles M. Seymour, Mrs. James R. Cain, and Miss Elise Dexter; Christian Education, Misses Hilda Shaul, Elizabeth Yundt, Dorothy May Fischer, and Edith Smith, and the Rev. James Kennedy; Christian Social Relations, Miss Agnes Grabau of the Church Mission of Help.

ANNOUNCE FACULTY

The faculty of the School of Young People will include the Rev. L. E. Nelson, the Rev. Frank E. Walters, and Miss Julia Gehan.

Lecturers offering general courses will include the Very Rev. Bayard H. Jones, the Rev. Dr. R. K. Yerkes, the Rev. Dr. Burton Scott Easton, the Rev. Dr. Fleming James, the Rev. Frank Dearing and the Rev. Howard Harper. There will also be courses in Church Music, in Altar Care, and in other topics of general interest.

The regular school will be followed by two short conferences, one for the Woman's Auxiliary, the other for persons interested in parent-teacher education. The provincial Service League convention will meet from August 8th to 11th, during the regular school.

Choirs of Four Faiths Participate in Musical Festival at Cathedral

TOPEKA, KANS.—The choirs of the First Methodist Church, the First Presbyterian Church, the Westminster Presbyterian Church, the Central Congregational Church, and Grace Cathedral, participated in a musical festival, held on May 19th in the cathedral.

The festival was made possible by the bequest of the late Annie M. P. Bundy, who for many years was a communicant of the Cathedral and a leader in Topeka's musical circles.

Two hundred fifty choristers, including 75 members of junior choirs, participated, and over 1,000 people attended the festival, which was under the direction of Donald L. Coats, organist and choirmaster of the cathedral.

Diocesan Conventions Discuss Church Problems

RHODE ISLAND

"Other Than National Issues Emerge From Present War"

PROVIDENCE, R. I.—"There are other than national issues which emerge as the present struggle passes from the plane of political and economic strife to contend with spiritual wickedness in high places," stated Bishop Perry of Rhode Island at the convention of the diocese in the cathedral here. The Bishop added that no Christian can be neutral "in the warfare against the enslavement of the human soul by despotic powers."

The Bishop added:

"The results of the disaster in the months and years to come no one can predict. We know, however, that final importance shall attach to moral and spiritual issues, and we know that for these Christ holds His Church responsible.

"The responsibility shall not be discharged by impressive utterances, and the organization of new movements. It shall concern the wholesome strength of diocese and parish, the devotion of congregations, the integrity of home life, the discipline in Christian schools. I plead for greater care of these things which constitute the special province of the Church."

The Bishop also announced the celebration of the sesqui-centennial of the diocese on November 17th, one day before the date in 1870 when Samuel Seabury was elected first Bishop of Rhode Island. Two committees appointed a year ago are planning the celebration, which will include an exhibition of the archives.

Deputies to General Convention: Clerical, S. C. Hughes, I. A. Evans, C. H. Horner, A. R. Parshley; lay, J. N. Brown, B. M. MacDougall, W. E. Howe, A. E. Thornley; clerical alternates, C. H. Temple, Charles Townsend, J. B. Lyte, D. J. Campbell; lay alternates, J. G. Henshaw, C. H. Merriman, A. L. Kelley, A. B. Lisle.

VERMONT

"World Events Bringing Church Unity"

ARLINGTON, VT.—World events are leading Christians to unity, Bishop Van Dyck of Vermont declared at the 150th diocesan convention, meeting on May 28th and 29th in St. James' Church. The Bishop also stressed the need of faith and discipline in a war-torn world.

The Rev. J. H. Hopkins, who is this year celebrating the 50th anniversary of his ordination to the priesthood, read a paper on the life of his grandfather, the first Bishop of Vermont.

A Church music conference will be held at Rock Point from June 17th to 20th; and a young people's conference at Rock Point from August 5th to 11th. A conference for women will be held at the same place in August.

The Rev. Harry Jones was added to the standing committee.

Deputies to General Convention: Clerical, Emmett Paige, Morgan Ashley, F. J. Knapp, Parker Webb; lay, E. A. Smith, F. W. Thayer, W. H. Wills, O. A. Rixford; clerical alternates, Truman Hemingway, William Bailey, J. G. Currier, Hugh Morton; lay alternates, H. W. Congdon, F. C. Austin, J. F. Dewey, C. A. Davis.

Daughters of King Will Meet in Kansas City, Mo.

KANSAS CITY, Mo.—The Daughters of the King will hold a triennial convention here in October before October 9th, using the Commonwealth Hotel as headquarters.

Among the people expected to attend the convention will be Deaconess Harriet M. Bedell, missionary in charge of the Glade Cross Mission to the Seminole Indians in the Everglades, Fla. Deaconess Bedell will present an Indian exhibit.

WESTERN NEW YORK

"Make Supplies, Credits Available to Allies," Resolution Urges

BUFFALO, N. Y.—A Resolution commending President Roosevelt for advocating defense measures and requesting Congress to make available war supplies and credits to the Allies was passed at the convention of the diocese of Western New York which met on May 20th and 21st in St. John's Church here. The resolution stated in part:

"We request that Congress take immediately such action as will enable the democracies of Europe to obtain in this country such supplies of materials, including credits and advances of money as may be necessary for the successful defense of those values and ideals sacred to Christian nations."

The resolution came before the convention shortly after the address of Bishop Davis, who expressed the opinion that "much would be done for the morale of the Allied cause and the vindication of a spiritual principle if the United States proclaimed herself pro-ally."

A committee was appointed to study a diocesan program for the care of lay employes through joint contribution of the employes and the parish churches. A canon on the limitation by the diocese of parish debt was also approved.

Elected to the executive council were the Rev. Messrs. W. T. Heath, G. N. Smith, and Bernard Campbell, and Messrs. Maxwell Wheeler, Frederick Sherwood, and Dr. Nelson Russell.

Deputies to General Convention: Clerical, Charles Broughton, W. R. Lord, Austin Pardue, Joseph Groves; lay, George Ballachey, C. M. Kennedy, W. C. Baird, R. J. Hutton; clerical alternates, W. T. Heath, James Cosby sr., Harold Kelleran, Felix Cirlot; lay alternates, H. A. Bull, G. E. Phillis, A. F. Freeman, T. E. Smith.

Delegates to triennial: Mmes. W. T. Heath, R. H. Reading, H. J. Senior, C. M. Kennedy, and Miss Esther Smith; lay alternates, Miss Marian Skiff, Mrs. H. E. Ward, and Mrs. C. A. Cyphers.

Rochester Delegates Chosen

ROCHESTER, N. Y.—Rochester's delegates to the triennial meeting of the Woman's Auxiliary in Kansas City, Mo., in October, were recently elected. They are:

Mmes. E. A. Stebbins, P. R. Jameson, John Tyler, S. H. Edsall, and Miss H. C. Brent. Alternates are: Mmes. B. H. Reinheimer, H. R. Hollands, F. J. Tunmore, J. S. Williamson, Roger Williams.

FOND DU LAC

Oppose Concordat That Discounts Historic Position of Church

FOND DU LAC—Deputies to General Convention from the diocese of Fond du Lac were instructed to vote against the proposed concordat with the Presbyterian Church or any other method of union that "discounts the historic position of the Episcopal Church," especially in regard to Holy Orders. Meeting on May 21st in St. Paul's Cathedral, the council also instructed its deputies to vote against changes in Canon 41 on divorce and remarriage.

In regard to the war, Bishop Sturtevant of Fond du Lac urged that Churchmen do their part in helping European sufferers through service agencies, the Red Cross, children's boards, and charity groups. He added that "forces of neo-paganism are openly defying Christianity and all the teaching and love of the Lord, our God."

Banquet speakers included Stewart A. Cushman of Evanston discussing A Churchman's Responsibility Today. Mrs. John Flockhart, national representative of the Woman's Auxiliary, addressed the diocesan Auxiliary.

A conference on youth was led by the Rev. A. A. Chambers. The Rev. W. R. Otto was appointed chairman of a new diocesan youth commission to deal with young people of high school age.

Trustees of the diocese will include Bishop Sturtevant, the Rev. E. J. Fitzpatrick, R. W. Smith, and Hamilton Roddis.

Deputies to General Convention: Clerical, William Elwell, H. M. Keyes, E. P. Sabin, H. S. Stanton; lay, Hamilton Roddis, F. A. Foster, L. C. Weisse, Andre Perry; clerical alternates, A. A. Chambers, F. C. St. Clair, W. J. Spicer, W. R. Otto; lay alternates, F. H. Schlichting, A. L. Barker, William Kellett, C. E. Steiger.

Executive board: Elected, the Rev. William Elwell, the Rev. A. A. Chambers, the Rev. W. J. Spicer, R. W. Smith, H. W. Whinfield, D. C. West; appointed, the Rev. J. M. Johnson, the Rev. W. R. Otto, William Kellett, and C. E. Steiger.

Triennial Business is Previewed at Diocesan Auxiliary Meeting

OAKMONT, PA.—Mrs. John Hill of Philadelphia, provincial representative on the executive board of the Woman's Auxiliary, spoke on June 6th at the all-day meeting of the Auxiliary of the diocese of Pittsburgh. She discussed subjects that will be brought up at the triennial meeting at the time of General Convention in Kansas City.

Recently-elected delegates to the triennial are: Mmes. E. A. Fisher, H. A. Flint, G. A. Morrison, W. R. Taliaferro, H. B. Kirkpatrick; alternates, Mmes. H. J. Hawthorne, J. S. Douthitt, Ford Hayes, W. C. Dierks, Lucian Williams.

Southern Virginia Triennial Delegates

HOPEWELL, VA.—Delegates to the triennial recently elected in the diocese of Southern Virginia are:

Mmes. H. M. Pinner, W. B. Stell, J. G. Scott, N. E. Wicker, Frank Darking. Alternates are Mrs. P. H. Sloan, Miss Edith Gage, and Mmes. C. R. Grandy, A. T. Gray, and Charles Field III.

MINNESOTA

"Proposed Marriage Canon Would Increase Responsibilities of Bishops"

FARIBAULT, MINN.—The proposed marriage canon would place a heavy burden of responsibility upon bishops, and perhaps make necessary the establishment of special diocesan courts, Bishop McElwain of Minnesota declared at the convention of the diocese, meeting on May 21st and 22d in the Cathedral of Our Merciful Saviour here. He added:

"It also subjects the Church to an increased amount of pressure coming in great part from those people whose only interest in a favorable decision upon their request for a re-marriage is to obtain a certain measure of prestige which comes from the Church's recognition.

"The present canon, faulty as it may be in certain respects, does not do this. Moreover, a merciful interpretation of the concluding section of the present canon does soften what appears to be the harshness of the Church's attitude toward special cases."

Bishop McElwain stated that though the proposed concordat is not perfect by any means, "at least it is a concrete proposal and not just a sweetly worded resolution."

CONFIRMATIONS INCREASE

The Bishop reported 1,180 confirmations, more than in any previous year.

A resolution was passed amending the canons of the diocese to provide for four additional members of the bishop and council to be appointed annually from the diocese at large by the bishop, the bishop co-adjutor or the standing committee. The members will be subject to reappointment at the end of a year, but for not more than three successive years.

A committee was appointed to study the future relation of the cathedral at Faribault to the diocese.

At the diocesan dinner, Bishop Whittemore of Western Michigan stressed the place of men in the life of the Church.

Lester Bigelow was elected treasurer; and D. E. Bronson, chancellor. On the standing committee, the Rev. F. D. Tyner and Bennett Knudson replaced the Rev. H. G. Wrinch and Harry Cook. Elected to bishop and council: Clerical, C. P. Deems, W. F. Creighton, Leland Stark; lay, J. F. Quest, B. G. Griggs, D. A. Hormel.

Deputies to General Convention: Clerical, A. E. Knickerbocker, F. D. Tyner, C. H. Gesner, G. C. Menefee; lay, M. C. Lightner, D. E. Bronson, G. A. N. King, D. A. Hormel; clerical alternates, W. F. Creighton, V. O. Ward, Frank Zoubek, C. P. Deems; lay alternates, J. M. Hannaford jr., Harold Blodgett, Ralph Brownson jr., E. A. Rundell.

Delegates to triennial: Mmes. K. G. Brill, Drake Lightner, Leland Stark, George Kircher, William MacPhail; alternates, Mmes. R. D. Hamilton, G. E. Loughland, Max Foresman, R. B. Stevens, C. S. Boyles.

ERIE

Social Security Extension Opposed

RIDGWAY, PA.—The proposal of the National Council that application be made to Congress to place lay employees of the Church under the Social Security Act was unanimously opposed at the convention of the diocese of Erie meeting here recently at Grace Church.

Special committees were appointed to



VIEW CONVENTION PLANS

Church leaders and committee chairmen met recently at the Hotel President to look over plans for General Convention in Kansas City October 9th to 23d. Seated (left to right) are Mrs. Albert S. Deacon, chairman of the women's division; Bishop Spencer of West Missouri, Mrs. Henry Burr, committee chairman, and Mrs. Otho Snider, co-chairman on meeting places. At the rear (left to right) are Mrs. Sam R. Iams, co-chairman on meeting places; W. G. Holt, chairman on recreation, and W. A. Cochel, general chairman. (Kansas City "Star" Photo.)

study the problems of clergy placement and church debt and report to the committee on canons not later than January 1st of next year.

In his address, Bishop Ward stated that the nation is facing "a mighty moral issue before which there is no place for real neutrality." He added:

"The cold fact is that we are at this hour sheltering our nation behind the military forces of France and Great Britain. . . . We must stop furnishing supplies of war material to . . . despotic governments which are using our cotton, oil, and scrap iron to destroy our best friends."

Bishop Maxon of Tennessee also addressed the convention.

Deputies to General Convention: Clerical, Malcolm DeP. Maynard, F. B. Atkinson, H. S. Sizer jr., P. C. Pearson; lay, J. H. Chickering, F. B. Mallett, D. H. Phillips, H. G. Redfield; clerical alternates, A. C. Bennett, T. L. Small, E. P. Wroth, W. E. Van Dyke; lay alternates, Albert Reynolds, S. W. Chantler, Rollo McCray, R. E. Armstrong sr.

Standing committee: The Very Rev. W. E. Van Dyke replaced the Rev. Dr. F. B. Blodgett; J. P. Andrews replaced C. F. Mackey.

New executive council: Clerical, H. S. Sizer jr., E. P. Wroth, T. L. Small; lay, W. D. Gallup, Gordon Lewis, E. G. Potter, E. V. Selden.

Delegates to the Woman's Auxiliary triennial: Miss Winifred Maynard and Mmes. Albert Cleveland, A. N. Reynolds, Mark Smith, and H. H. Davis. Alternates are Mmes. Albert Broadhurst and F. S. Hammond, Miss M. L. Rhoads, and Mmes. Alexander Warner and W. R. English.

Diocesan Convention Creates New Office

WORCESTER, MASS.—The recent convention of the diocese of Western Massachusetts approved the request of Bishop W. Appleton Lawrence to create the office of canon to the ordinary. The Rev. Raymond H. Kendrick was appointed to this office by the Bishop. On the standing committee the Rev. R. G. Preston replaced the Rev. A. D. Snively.

DULUTH

Bishop Comments on German Advance

DULUTH, MINN.—"With every advance of Hitler's hosts into the soil of France and Belgium, a pace is subtracted from the distance between our own land and the arrogance of a bloody conqueror," Bishop Kemerer of Duluth stated at the convention of the diocese meeting on May 21st and 22d at Trinity Cathedral. He said:

"We in America are willing to give our toil, our wealth, our lives to keep our heritage inviolate. It is an appeal to the heroic in men to protect and promote institutions they love. It calls for the subordination of lower to higher values . . . choosing to do that which Christ says is of first importance and rejecting the selfish impulse of ease or self gratification, and being willing to pay the price."

The Bishop added that he, however, was calling, not for "toil and sweat and blood," but for consecration of effort for the extension of God's Kingdom.

He pointed out the progress of mission work at Park Point, Moose Lake, Little Falls, and Bemidji, work supported by special subscriptions under the three-year diocesan program which ends this year.

The convention unanimously adopted the report of the committee on the Bishop's address, advising the diocese not to begin another three-year plan. Raising funds to continue the work now being done under the three-year program will be a duty of the diocesan council.

COMMENTS ON CONCORDAT

Regarding the concordat, the Bishop said:

"A lot of people have talked themselves into a dither about a concordat with the Presbyterians—God bless them! The only concordat we need be concerned about is the

concordat we as Episcopalians have made with Jesus Christ when we promised to be faithful soldiers and servants until death."

Bishop Atwill of North Dakota addressed the diocesan dinner, contrasting the comparatively easy life of bishops and missionaries today with the hardships of the pioneer Churchmen.

Deputies to General Convention: Clerical, L. R. Gillmet, E. G. Barrow, F. L. Carrington, D. W. Thornberry; clerical alternates, A. McD. Wood, J. H. Byron, E. C. Biller, H. J. Buckingham; lay deputies, J. M. Gemmill, R. F. Rodney Paine, A. W. King, J. V. Claypool; lay alternates, J. W. Lyder, G. H. Crosby, J. H. Harding, W. L. Taylor.

Executive council: Clerical, E. G. Barrow and E. C. Biller; lay, Charles Richter, G. L. Varney.

SOUTHWESTERN VIRGINIA

"Democracy Born in Bethlehem"

LINCOLN, VA.—"The spirit of democracy was born in Bethlehem," Bishop Phillips of Southwestern Virginia stated at the council of the diocese, meeting on May 21st and 22d at R. E. Lee Memorial Church here. The Bishop added:

"It was the Christian ideals which animated our forefathers and motivated them in the founding of this republic. They had a crusading spirit, and so must we. The strength and power of democracy cannot be fostered by mere resolutions and appropriations from the public treasury."

One of the most important steps taken by the council was a rearrangement of the system of electing delegates to the annual diocesan councils. Heretofore the election of lay delegates has been complicated by the fact that some represented parishes of two or more churches organized on the geographical unit plan, some represented "separate congregations," and others represented "organized missions." In future elections of delegates, each congregation will act for itself, electing the number of delegates to which it is entitled.

PRESIDING BISHOP SPEAKS

A sermon by the Presiding Bishop and an address by the Rt. Rev. Dr. Robert C. Jett, retired Bishop of Southwestern Virginia, were other highlights of the council.

Christ Church at Pocahontas, Stras Memorial Church at Tazewell, and Grace House on the Mountain near St. Paul were established as organized missions.

On the standing committee H. M. Davis and R. L. Peirce replaced C. S. Hutter and William King.

Elected to the executive board for three years: The Rev. Dr. A. R. Berkeley, the Rev. R. A. Magill, Dr. D. S. Lancaster, and H. M. Sackett.

Deputies to General Convention: Clerical, Carleton Barnwell, A. R. Berkeley, R. A. Magill, T. H. Wright; lay, C. F. Cocke, B. G. Locher, C. P. Macgill, R. L. Peirce; clerical alternates, C. C. Fishburne jr., R. H. Lee, Roland Moncure, W. C. Marshall; lay alternates: D. S. Lancaster, H. M. Sackett jr., J. A. Waller jr., J. H. Huffard.

Delegates to triennial: Mmes. H. D. Phillips, J. L. Sneed, R. H. Lee, and Miss J. B. Pendleton; alternates, Mmes. C. S. Spindle, G. H. Baker, F. K. McVeigh. Since Mrs. Sneed has moved out of the diocese, Mrs. Spindle will attend the triennial in her place.

Celebrates 25th Anniversary

PHILADELPHIA—The Rev. William T. Metz, vicar of St. Gabriel's Church since 1919, recently celebrated the 25th anniversary of his ordination to the priesthood.

"Next President Must Oppose Intervention"

Editor of Christian Herald Hopes That Nation Will Elect Leader Who "Thinks Peace"

NEW YORK—Only the man who gives to the American people their best possible hope that to the absolute last he will keep America out of war, qualifies now to be President, according to an editorial by the Rev. Dr. Daniel A. Poling, editor of the *Christian Herald*, in the June issue.

The editorial stated in part:

"The voice of the American people has been heard with rising fervor and commanding purpose, 'Keep America Out of War.' That voice cannot be silenced with evasive answers or by general platform declarations. Nor can its purpose be satisfied with uncertain candidates.

"Of these the candidate is the most important. What is his record? What is his experience? What is his philosophy of government? Is he of proved intellectual integrity and, in so far as may be judged, does he think peace?"

The editorial added that the nation has found within itself "the great one" for every past crisis, and that these times demand another leader like Washington and Lincoln, a leader who might come from any section of the country and from either political party.

SINISTER INFLUENCES AT WORK

Dr. Poling's editorial added that the American scene is filled with sinister figures trying to organize to their purpose the overwhelming majority of the American people who are sympathetic with the cause of the Allies. It said:

"We are not and cannot be neutral in thought . . . but we must stay out of this war, to preserve and strengthen democracy for ourselves and others. . . .

"We must stay out of this war if presently we would make our sacrificial contribution to a lasting, just peace. We must stay out of this war if we would avoid the hate and intolerance, the war madness, that has never yet failed to dictate a peace of vengeance which has been always the beginning of the next war."

The editorial pointed out that the choice of peace rather than war will not be easy, since "we shall be tragically misunderstood." It stated that moral courage must prove greater than any physical ordeal, or human freedom may be lost for 100 years.

A major in the Chaplain Officers' Reserve, Dr. Poling was engaged in special war work in England, France, and Germany in 1918 and 1919.

Citations Awarded to Two Bishops

GENEVA, N. Y.—Special citations for unusual service to Hobart College were recently awarded by the Alumni Council to Bishops Moulton of Utah, and Mann of Pittsburgh. Both are Hobart graduates.

Bishop William Lawrence, 90 Years Old, Addresses Narrative to Friends of ETS

BOSTON—On his 90th birthday, May 30th, Bishop William Lawrence addressed *A Narrative*, which he had written, to the officers, teachers, alumni, and other friends of the Episcopal Theological School, Cambridge.

In *The Past* Bishop Lawrence tells how he saw the entire school in residence, two teachers and three pupils, walking under five hats down Brattle Street, Cambridge, 73 years ago. The section includes brief mention of Bishop Lawrence's own residence as the school's dean for 27 happy years.

A chapter headed *Today* describes the school as the new dean, the Rev. Dr. Angus Dun succeeds Dean Henry B. Washburn.

In *The Future* Bishop Lawrence stresses the need in society for a deepening of the sense of responsibility in personal life, clearer intelligence as to morals and religion, and stability of character to stem the rush of attractive paganism or brutal mass force when and if it comes.

Ask Separation of Civil and Religious Marriage

ROCHESTER, N. Y.—A resolution calling upon General Convention to initiate measures freeing the clergy from performing the civil contract of marriage was passed at the convention of the diocese of Rochester meeting on May 15th in St. John's Church here.

Bishop Reinheimer was also given power, with the standing committee, to arrange for a reciprocal use of church properties with Methodists in Mount Morris where the Episcopal parish house burned recently.

Further study was recommended for the questions of inclusion of Church lay employees under the Social Security Act, extension of the right of suffrage to women (including the right to vote and hold office), and military training in Church secondary schools.

Increases of more than 40% for mission work inside the diocese and for the general Church program were approved.

The Joint Commission on Church Unity was also urged to clarify its public pronouncements, and conscientious objectors were asked to register with the secretary [L. C. June 5th].

The new executive council will include the Rev. S. H. Edsall, the Rev. F. R. Fisher, W. A. Eddy, P. E. Emerson, R. S. Bloomer; standing committee, the Rev. C. C. Carver, the Rev. S. H. Edsall, S. K. Brown, E. C. Denton.

Hamilton's Descendant Ordained

MILWAUKEE—The Rev. Alexander van Cortlandt Hamilton, a direct descendant of Alexander Hamilton, was ordained to the priesthood on June 1st by Bishop Ivins of Milwaukee in St. Paul's Church, Norwalk, Conn.

He was presented by the Rev. Sewall Emerson. The Rev. William L. Phillips preached the sermon. Fr. Hamilton is junior curate at All Saints' Church, Ashmont, Boston.

**Keynote Speaker Chosen
for Youth Mass Meeting**

NEW YORK—Dr. Henry Pitt Van Dusen, professor of systematic theology and dean of students at the Union Theological Seminary here, will be the keynote speaker at the Youth Mass Meeting on the evening of October 11th, in connection with the General Convention at Kansas City, Mo., according to a recent announcement by the Rev. Frederick H. Arterton, secretary for youth in the National Council.

Mr. Arterton announced also that the Very Rev. Paul Roberts, dean of St. John's Cathedral, Denver, Colo., will be in charge of the youth service on October 13th. There will be no restrictions as to the number of delegates from each parish or diocese.

**Negro Alumnus Receives
Honor at Divinity School**

PHILADELPHIA—A 93 year-old Negro priest, oldest living alumnus of the Philadelphia Divinity School, received an honorary degree at the school's commencement exercises in St. Andrew's Collegiate Chapel on June 6th. He is the Ven. Henry Laird Phillips, retired archdeacon for Negro work in the diocese of Pennsylvania, graduated in 1872, and in 1876 ordained to the priesthood.

Others who received the honorary degree of Doctor of Divinity are Bishop Brinker of Nebraska, the commencement speaker; and the Very Rev. Hiram R. Bennett, dean of St. John's Cathedral, Wilmington, Del.

Four young men, the first to be graduated from the school since the present management took over in 1937, received diplomas. Three received degrees in course.

The members of the graduating class were the Rev. Charles A. Elliott, the Rev. David O. Trauger, Myron V. Hulfe, and Samuel Steinmetz jr. Messrs. Elliott and Steinmetz received the degree of Bachelor of Theology, and the Rev. Arthur C. Moore, Negro vicar of St. Cyprian's and St. Monica's Missions in this city, received the degree of Master of Theology.

Mr. Elliott will become vicar of St. Andrew's Church, West Manayunk, and St. Stephen's Church, Wissahickon; Mr. Trauger will be in charge of the Church of the Good Shepherd, East Cumberland and Collins streets; Messrs. Hulfe and Steinmetz, who will be ordained later in their own dioceses, will be assigned respectively to St. Agnes' Church, St. Mary's, Pa.; and St. James' Church, Paulsboro, N. J., and St. Stephen's Church, Mullica Hill, N. J.

Commencement day was also alumni day. Members of 18 classes held reunions at the homes of classmates here.

Chaplain of Ohio Society of New York

PEEKSKILL, N. Y.—The Rev. Dr. John Cole McKim was recently made a chaplain of the Ohio Society of New York. The other chaplains are the Rev. Joseph H. Dodshon and the Rev. Dr. Norman Vincent Peale.

**Forty Choirs Join
in Albany Festival**

**Ninth Annual Diocesan Church
Music Celebration Preceded by
Series of District Fetes**

ALBANY, N. Y.—Vindicating the place of music in the worship of the Church, 40 choirs and choral groups participated in the ninth Albany diocesan choir festival held on May 25th in the Cathedral of All Saints.

The first anthem to be sung was R. Vaughan Williams' Let us now praise famous men. The three anthems at the close were Before the ending of the day, Healey Willan; Ye that do your Master's will, Gibbons; I will extol Thee, Charles O'Neill. The Magnificat to Everett Titcomb's setting, and the hymns, which included St. Patrick's Breastplate and Lowell's Once to every man and nation, were singularly effective.

Six district festivals, held in Schenectady, Morris, Hoosick Falls, Iliou, Catskill, and Ogdensburg, preceded the combined festival in Albany, of which Albert F. Robinson, organist and choirmaster at Trinity Church, Potsdam, was the conductor. The Rev. Frank L. Titus was precentor. The Rev. Dr. R. W. Woodrooffe was celebrant at the corporate communion of the diocesan choirmasters' association.

**Three Dioceses Sponsor
Conference for Laymen**

GENEVA, N. Y.—Bishops of Rochester, Central New York, and Western New York are calling a joint lay conference of leaders from the three dioceses for 10 days of intensive training in Belief, Personal Religion, and Action, from June 24th to July 5th at Hobart College here.

This is the Finger Lakes Conference, considered an effective means of preparing for the fall campaign. Bishop Peabody, Coadjutor of Central New York, will be dean of the conference faculty. Associated with him are Bishops Davis of Western New York, and Reinheimer of Rochester.

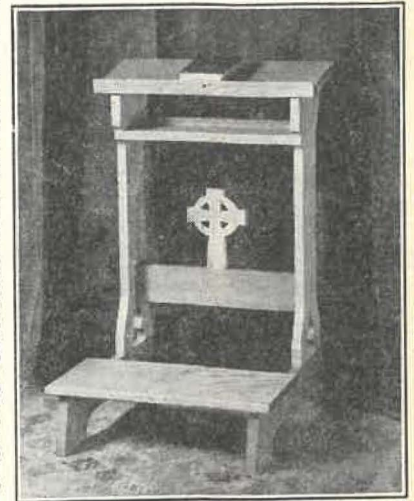
Dr. William Alfred Eddy, president of Hobart College, is president of the board of governors, and the Very Rev. Joseph Groves of Olean, N. Y., is director of administration.

Topics for evening meetings during the conference are announced as The Proposed Concordat, Race Relations, The Christian and War, and The World Council of Churches.

Summer Conference Announces Faculty

FRESNO, CALIF.—The faculty of the summer conference of San Joaquin, to be held from June 17th to 22d at Camp Sierra near here, will include Bishop Sanford of San Joaquin, the Rev. Messrs. G. F. Pratt, H. M. Shires, J. M. Malloch; and Mlles. Olive Meacham, Willa Marsh, Molly Marshall, Nettie Scott. The Rev. W. E. Patrick will be dean; and the Rev. A. L. Walters, registrar.

A PRIE DIEU

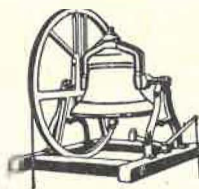


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Sunday Services: 8:00 and 11:00 A.M.

BENNETT JUNIOR COLLEGE

Grace Church
Millbrook, New York

THE REV. H. ROSS GREER, Rector
Sundays: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE

St. Paul's Church
Brunswick, Maine

THE REV. GEORGE L. CADIGAN, Rector
Sunday Services: 8:00, 9:45, and 11:00 A.M.

BROWN UNIVERSITY

St. Stephen's Church by the Campus
Providence, Rhode Island

THE REV. CHARLES TOWNSEND, D.D., Rector
THE REV. GEORGE P. HUNTINGTON
Sunday Services: 8:00, 9:30, and 11 A.M., and
5 P.M.

UNIVERSITY OF CALIFORNIA

St. Mark's Church, Berkeley

THE REV. J. LINDSAY PATTON
THE REV. RANDOLPH C. MILLER, Ph.D.
MISS MARGARET WILLIAMS
Sunday Services, 7:30 and 11:00 A.M.
Cranmer Club for Students, 6:00 P.M.

COLGATE UNIVERSITY

St. Thomas Church, Hamilton, N. Y.

THE REV. SAMUEL F. BURHANS, Rector
14 Madison street
Sunday Services: 8:00 A.M. Holy Communion;
10:30 A.M. Morning Service; 11:45 A.M.
Church School.

DENISON UNIVERSITY

St. Luke's Church
Granville, Ohio

THE REV. W. C. SEITZ, S.T.D., Priest in charge
Sunday Services: 8:00 and 11:00 A.M.

FRANKLIN AND MARSHALL COLLEGE

St. James' Church
Lancaster, Pennsylvania

THE REV. ROBERT C. BATCHELDER, Rector
Sunday Services: 8:30, 11:00 A.M., and 6:15 P.M.

St. John's Church
Lancaster, Pennsylvania

THE REV. CANON HEBER W. BECKER, Rector
THE REV. HARRY G. HARTMAN, Associate Priest
Sunday Services: 8:00, 10:30, 11:00 A.M., and
7:30 P.M.
Weekdays: Mon., Wed., and Fri. 7:00 A.M. Tues.,
Thurs., and Sat. 9:00 A.M.

GOUCHER COLLEGE

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Baltimore, Md.

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THE REV. HARVEY P. KNUDSEN, B.D., Curate
Sunday Services
7:30 A.M., Holy Communion
11:00 A.M., Morning Service and Sermon
8:00 P.M., Evening Service and Sermon
Weekdays
Holy Communion: 10:00 A.M., Monday, Wednes-
day, and Saturday. 7:00 A.M., Tuesday, Thurs-
day, and Friday. Holy Days, 7:00 and 10:00
A.M.

HARVARD UNIVERSITY

Christ Church, Cambridge

REV. C. LESLIE GLENN
REV. FREDERIC B. KELLOGG
REV. HENRY B. ROBBINS
Sunday Services, 8:00, 9:00, 10:00 and 11:15
A.M.; 8:00 P.M.
Daily Morning Prayer, 8:45.
Holy Communion, Tuesdays, 10:10; Wednesdays,
8:00; Thursdays, 7:30; Saints' Days, 7:30
and 10:10 A.M.

HUNTER COLLEGE

St. James' Church
New York City

THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8, 9:30, and 11 A.M.
Wednesday, 8 A.M. and Thursday, 12 noon, the
Holy Communion.

LEHIGH UNIVERSITY

Trinity Church

Bethlehem, Pa., North Side

THE REV. MERRILL MILES MOORE, Rector
Sunday Services: 7:45 A.M. and 11:00 A.M.

UNIVERSITY OF MARYLAND

St. Andrew's Church
College Park, Maryland

THE REV. GEORGE W. PARSONS, S.T.B., Rector
Sunday Services: 8 and 11 A.M.
Student Bible Class: Sundays, 10 A.M.
Episcopal Club: Wednesdays, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.

306 North Division Street
Henry Lewis Frederick W. Leech
Sunday Services: 8:00 A.M., Holy Communion;
11:00 A.M., Morning Prayer and Sermon; 7:00
P.M., Student meeting in Harris Hall, State and
Huron streets.

MICHIGAN STATE COLLEGE

St. Paul's Church
Lansing, Michigan

THE REV. CLARENCE W. BRICKMAN, Rector
THE REV. JOHN A. SCANTLEBURY, Assistant
Sundays: 8, 9:30 and 11 A.M.

UNIVERSITY OF NEBRASKA

University Episcopal Church

REV. L. W. McMILLIN, Priest in Charge
13th and R, Lincoln, Nebraska
Sunday Services: 8:30 and 11:00 A.M. and 6:00
P.M.
Friday and Holy Days: 7:00 and 10:00 A.M.

OBERLIN COLLEGE

Christ Church, Oberlin, Ohio

South Main street
THE REV. L. E. DANIELS, S. Mus. D., Rector
Sunday Services: 7:30 and 11:00 A.M.
Saints' Days: 7:30 A.M.
Student choir Student Servers

UNIVERSITY OF PENNSYLVANIA

St. Mary's Church, Hamilton Village

3914 Locust Street
REV. WILLIAM B. STIMSON, Rector
Sunday Services: 7:30, 9, 10:45, and 11:30 A.M.
Weekday Services: 7 A.M. and 5:30 P.M.
Wednesdays and Holy Days: 7 and 9:30 A.M.
and 5:30 P.M.

UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.

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Sundays: Holy Communion 6:30, 7:30, and on
first Sunday 11:00 A.M.; Morning Prayer and
Sermon 11:00 A.M.; Student Vespers 6 P.M.;
Student Club 6:30 P.M.
Holy Days: Holy Communion 7:00 and 10:00
A.M.

TUFTS COLLEGE

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Sunday Services: 8:00 A.M. Holy Communion;
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Sunday in month, Holy Communion.
Saints' Days: Holy Communion, 10:00 A.M.

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P.M.
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WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., Rector
Sunday Services: 8 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

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Eucharist, Monday, Wednesday, Saturday, 8:00
A.M.; Tuesdays, Thursdays, Fridays, 7:00 A.M.

Christian Living, What and Why of Prayer Included in Curriculum

FORTUNE LAKE, MICH.—Courses on Christian Living and the What and Why of Prayer are included in the curriculum at the summer conference for Church workers to be held from June 21st to 28th in the diocese of Northern Michigan.

The course on Christian Living will be taught by the Rev. Herman R. Page; the course on prayer, by the Rev. William J. Spicer of Appleton, Wis.

T. Ray Uhlinger, director of music in the Iron Mountain high schools, will again conduct the conference band. Classes will also be taught by the Rev. Dr. Charles W. Sheerin, vice-president of the National Council, and by Bishop Page of the diocese.

A weekend conference will be held from June 28th to 30th for college students and older young people.

Civic Groups Attend Services

DETROIT—Five hundred members of the Joint Memorial Day Association, including 135 patriotic societies, attended the evening service held recently at St. Paul's Cathedral. The following week the city fire department held its third annual memorial service there.

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Organ recital, Saturday at 4:30

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Sunday Services
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11:00 A.M., Morning Service and Sermon.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

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.

St. James' Church, New York

Madison avenue at 71st street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 and 9:30 A.M., Holy Communion
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon
Holy Communion
8:00 A.M., Wednesdays; 12:00 M., Thursdays

St. Luke's Chapel

Trinity Parish
Hudson street below Christopher
Holy Communion
Sundays: 8, 9:30, 11 A.M.
Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues
REV. GRIEG TABER, Rector
Sunday Masses: 8 and 11 (Sung Mass) A.M.
Weekdays: 7:30 (Wednesdays, 7:30 and 9:30).
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 4 and 7:30 to 8:30 P.M.

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Sunday Service: 8 and 11 A.M.
Daily: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

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REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule, June to October
Sunday Mass, 7 and 10 A.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

NEW HAMPSHIRE

Christ Church, Portsmouth

THE REV. SHEAFE WALKER, Rector
Sundays: Low Mass, 7:30 A.M.; Sung Mass, 11:00 A.M.; Evensong, 7:30 P.M.
Saturdays: Mass, 7:30 A.M.; Confession, 7:00-8:00 P.M.

NEW YORK

St. Paul's Cathedral Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean
Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 noon.
Wednesdays: 11 A.M., Holy Communion.

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 Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30; 11 (Sung Mass and Sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:30-5, 7:30-8.
Evensong: 5:30 daily.

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Dictatorship Called Education's Enemy

Bishop Hobson Points out Need of
Understanding at St. Augustine's
Commencement Exercises

RALEIGH, N. C.—“Dictatorship is the enemy of education,” Bishop Hobson of Southern Ohio stated at the commencement exercises held recently at St. Augustine's College. He said:

“Education leads toward truth; the truth makes men free, and dictators do not want men to be free.”

Present world conditions, he added, are due to lack of understanding of the rules of human relationships.

Bishop Hobson was presented by Bishop Penick of North Carolina, president of the college board of trustees. Prayers were offered by the Rev. Dr. George M. Platt; the benediction was pronounced by Bishop Darst of East Carolina.

Twenty-seven recipients of the degree of Bachelor of Arts, five graduates of the Bishop Tuttle Training School of religious education and social work, seven graduate nurses from the St. Agnes' Hospital Training School, and six students who completed the college preparatory department of St. Augustine's College, received their diplomas and certificates of graduation from President Edgar H. Goold.

90 Year-Old Church Finds New Life; Anniversary Year Marks Second Dedication

MILWAUKEE—During the past decades the neighborhood of St. James' parish has changed from a residential to a downtown district, with consequent loss of income. Recently, the rector, the Rev. G. C. Lund, announced that after more than 70 years of service, the roof was no longer patchable.

The boilers were called by inspectors the “oldest in Milwaukee.” Paint was peeling from the ceiling inside, the wiring was antique, the sidewalks disintegrating, and there were no funds for repair.

On Advent Sunday the rector read a proclamation, declaring the 90th year of St. James' parish to be a holy year unto the Lord. A text for the year was taken from Nehemiah, “The God of Heaven, He will prosper us; we therefore His servants will arise and build.”

New groups were started in the parish and new life appeared; a monthly paper was published; well-known preachers were guests. This spring a financial effort has been carried on for renovation and rehabilitation. Sufficient funds are available, and contracts are being let.

The Church, seating 900, will soon be restored to first class condition. In the fall a 90th anniversary celebration will mark the rededication both of the church and also of the lives of the members.

NECROLOGY

† May they rest †
in peace.

N. B. COFFMAN

SEATTLE, WASH.—N. B. Coffman, treasurer of the diocese of Olympia from 1886 to 1925, and eight times a deputy to General Convention, died at his home at Chehalis, Wash., on June 4th, aged 83 years.

He was a founder and, until his retirement in 1923, president of the Coffman-Dobson Bank in Chehalis. He was also a past president of the Washington State Bankers' Association, president of the State Historical Society, and organizer and president of the Lewis County Garden Clubs.

Mr. Coffman is survived by his wife, a son, Dan, and a daughter, Mrs. T. M. Donahoe of Seattle.

The funeral on June 7th was conducted by Bishop Huston of the diocese, and the Rev. Oliver Dow Smith, rector of Epiphany Church, Chehalis.

JEAN COLESBERRY, DEACONESS

PHILADELPHIA—Miss Jean Colesberry, a deaconess of the Church for 42 years, died on May 21st in Presbyterian Hospital after a brief illness. She was 73 years old.

Miss Colesberry organized St. Martha's Settlement house here in 1902 and headed it for 29 years.

A sister, Mrs. Frank Williamson of Philadelphia survives her.

CHARLES AND MARY DIAL

SEATTLE, WASH.—Charles M. Dial, junior warden of St. Luke's Church, Renton, Wash., and his wife, Mary Elizabeth, were drowned on June 2d, when their car went off the road and into Lake Keechelus, Wash.

Mr. Dial, who was formerly a state senator, had bequeathed his house, valued at more than \$5000 to St. Luke's Church, Renton. The Rev. W. B. Turill, rector, conducted the funeral.

WILLIAM ALEXANDER GRIFFITH

LAGUNA BEACH, CALIF.—William Alexander Griffith, junior warden of St. Mary's Church, this city, died on May 25th. The funeral was conducted by Bishop Gooden, assisted by the Rev. James H. Hogarth, rector of St. Mary's.

A distinguished artist with a national reputation, Mr. Griffith was born 73 years ago in Lawrence, Kans. In his youth he studied art in St. Louis and then realized his ambition for study in Paris. Later he returned to his home town as professor of fine arts in the University of Kansas where he served 21 years, meanwhile serving as vestryman and lay reader in the local church.

In 1919 he and his family removed to Laguna Beach and was until his death the leading spirit in the art colony here. He was a member of the Bishop's committee when St. Mary's Church was instituted and for some time the services were held

in the private art gallery in his residence. When the mission became a parish in 1931 when he became junior warden. He was a member of all the diocesan conventions from 1931 until 1938.

He leaves his widow and several sons and daughters, Nelson and George Griffith, Mrs. Gates W. Burrows, Mrs. Richard B. Stevens and Miss Ida Griffith.

DOROTHY F. HITTLE

NEW YORK—A cable received recently by the Presiding Bishop announced the death, after an extended illness, of Miss Dorothy F. Hittle, for the past 19 years a member of the missionary staff in Japan.

She died in St. Luke's Hospital, Tokyo, aged 48. She is survived by two sisters, Miss H. E. Hittle of Chicago, and Mrs. M. T. Chapin, of Ann Arbor, Mich.

When first appointed to missionary service, Miss Hittle taught piano and organ at St. Margaret's School, Tokyo. Later she was transferred to Tohoku, where she became secretary of religious education and instructor in Sunday school methods in the Sendai training school.

CHURCH CALENDAR

JUNE

- 23. Fifth Sunday after Trinity.
- 24. Nativity of S. John the Baptist. (Monday.)
- 29. S. Peter. (Saturday.)
- 30. Sixth Sunday after Trinity.

JULY

- 1. (Monday.)
- 4. Independence Day. (Thursday.)
- 7. Seventh Sunday after Trinity.
- 14. Eighth Sunday after Trinity.
- 21. Ninth Sunday after Trinity.
- 25. S. James. (Thursday.)
- 28. Tenth Sunday after Trinity.
- 31. (Wednesday.)

COMING EVENTS

JUNE

- 23-28. Peninsula summer school of Delaware and Easton, Ocean City, Md.; Kiski conference, Saltsburg, Pa.; Los Angeles summer school, La Jolla, Calif.; summer conference of Olympia, Tacoma, Wash.
- 23-29. Summer conference at Cranbrook School, diocese of Michigan, Bloomfield Hills, Mich.; summer conference, Southern Virginia, Chatham, Va.; young people's conference of Western New York and Rochester, Alfred, N. Y.
- 24-28. Albany Cathedral summer school, provincial conference on rural work, Albany, N. Y.
- 24-29. Church leaders' conference, province of Washington.
- 24-July 3. Concord conference of province of New England, Concord, N. H.; Wellesley conference, Wellesley, Mass.
- 24-July 5. Rural Work Leadership School, Madison, Wis.; Racine conference, Racine, Wis.
- 30-July 6. Valley Forge conference for young people, Wayne, Pa.; youth conference, province of Washington.

AMERICAN CHURCH UNION CYCLE OF PRAYER

JUNE

- 23-29. Society of S. John the Evangelist, Cambridge, Mass.
- 30-July 6. Good Shepherd, Rosemont, Pa.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BASKERVILL, REV. LEWIS A., formerly executive secretary for Colored Work in the diocese of South Carolina; is rector of the Church of the Holy Cross, Pittsburgh, Pa. (P.). Address, 7341 Monticello St.

JACKSON, REV. RODERICK H., formerly rector of Redeemer Church, Orangeburg, S. C.; has accepted a call to be rector of St. John's Church, Portsmouth, Va. (S.V.).

LINDSAY, REV. SMYTHE H., formerly on the bishop's staff in the diocese of Southern Ohio; to be rector of Trinity Church, Florence, Ala., effective September 1st.

ROWE, REV. WILLIS R., is rector of Christ Church, Meadville, Pa. (Er.). Address, 868 Diamond Park.

STRETCH, REV. ROBERT N., formerly curate at St. Luke's Pro-Cathedral, Evanston, Ill. (C.); is assistant director of clinical training, Philadelphia Divinity School, 42d and Locust Sts., Philadelphia, Pa.

NEW ADDRESSES

ATKINS, REV. JOHN N., formerly Rumford, Va.; Shulls Mills, N. C.

DUNCAN, REV. JAMES M., formerly West Park, N. Y.; 79 Rugby St., Cranston, R. I.

LEALTA, REV. ALFRED H., retired, formerly 570 Fuller Ave., St. Paul, Minn.; 1167 E. 21st St., Los Angeles, Calif.

LEEMAN, REV. JUDSON S., formerly 325 Harvard, S. E., Minneapolis, Minn.; St. Barnabas' Hospital, Newark, N. J. Fr. Leeman begins his internship at St. Barnabas' Hospital on July 1st, preparatory to medical missionary work in the Orient. He received the degree of Bachelor of Medicine at the University of Minnesota.

MUNDAY, REV. WILFRED A., formerly 736 E. Como-Phalen Ave.; 736 E. Arlington Ave., St. Paul, Minn.

RESIGNATIONS

GARDNER, REV. DR. WILLIAM E., assistant minister at Trinity Church, Boston, Mass., has announced his resignation; to retire.

MOSES, REV. JOHN SHAPLEIGH, rector of the Church of the Redeemer, Chestnut Hill, Newton, Mass., for the past 15 years, has resigned that parish as of July 1st.

DEPOSITIONS

KINZIE, NORMAN FRANCIS, Presbyter, by the Bishop of Florida, May 4, 1940. Deposed at his own request. Renunciation of the Ministry.

ROBERTSON, JOHN FRANCIS, Presbyter, by the Bishop of Duluth, June 7, 1940. Deposed at his own request. Renunciation of the Ministry.

ORDINATIONS

PRIESTS

LOS ANGELES—The Rev. PAUL MORE WHEELER, vicar of St. Mary's Mission, Palms, Calif., was advanced to the priesthood by Bishop Stevens of Los Angeles on May 15th in St. Mary's Church. The Rev. John C. Leffer preached the sermon.

MASSACHUSETTS—The Rev. PAUL WESSINGER was advanced to the priesthood by Bishop Burton, Suffragan Bishop of Haiti and the Dominican Republic and acting for Bishop Sherrill of Massachusetts, in the chapel of the monastery of St. Mary and St. John, Cambridge, May 23d. The Rev. Dr. Granville M. Williams, SSJE., Superior of the Order of St. John the Evangelist, which the Rev. Mr. Wessinger expects to enter, preached the sermon.

The Rev. RICHARD BOWLAND KIMBALL was ordained to the priesthood by Bishop Sherrill of Massachusetts on June 4th in the Church of the Holy Spirit, Orleans, Mass., which Mr. Kimball founded and fostered as a layman.

PENNSYLVANIA—The Rev. SAMUEL N. BAXTER JR., curate of the Chapel of the Cross, Chapel Hill, N. C., was ordained to the priesthood by Bishop Taft of Pennsylvania in Christ Church and St. Michael's, Philadelphia, May 15th. He was pre-

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sented by the Rev. Hamilton Aulenbach who also preached the sermon.

The Rev. WILLIAM H. JEFFERYS JR., curate of Grace Church, New Bedford, Mass., was advanced to the priesthood by Bishop Sherrill of Massachusetts, acting for Bishop Taitt of Pennsylvania, in Grace Church, May 29th.

SOUTHERN BRAZIL—The Rev. E. S. YUBA, deacon at St. Mark's Church, Alianca, in the State of Sao Paulo, and the Rev. CUSTIS FLETCHER JR., deacon at the Church of the Ascension, Porto Alegre, were advanced to the priesthood by Bishop Thomas of Southern Brazil in the Church of the Ascension, on April 15th.

The Rev. Mr. Yuba was presented by the Rev. J. Y. Ito. The Rev. Mr. Fletcher, who is pro-

fessor of religious education in the theological seminary, was presented by the Suffragan Bishop, the Rt. Rev. A. T. Pithan, D.D., who also preached the sermon.

DEACONS

BETHLEHEM—FREDERICK QUENTIN SHAFER was ordained to the diaconate by Bishop Sterrett of Bethlehem in the Pro-Cathedral of the Nativity, Bethlehem, Pa., June 1st. He was presented by the Rev. Thomas Shoemith, and will be fellow and tutor at the General Theological Seminary, New York. Bishop Sterrett preached the sermon.

CHICAGO—CARTER F. BUTTS was ordained deacon in Grace Church, Galena, Ill., June 16th, by the Rt. Rev. Paul Jones, D.D., acting for the ecclesiastical authority of the diocese of Chicago.

The Rev. Mr. Butts is deacon at Grace Church. Bishop Jones preached the sermon.

PENNSYLVANIA—On May 20th in St. Andrew's Collegiate Chapel, Philadelphia Divinity School, CHARLES A. ELLIOTT, JOHN B. MOSELEY, RICHARD B. TOWNSEND, and DAVID O. TRAUGER were ordained to the diaconate.

JAMES MCCLINTOCK JR., was ordained deacon on May 29th in the Church of the Messiah, Philadelphia, by Bishop Taitt. He was presented by his father the Rev. James McClintock, and the Rev. William O. Roome jr., preached the sermon.

RICHARD COOPER was ordained deacon by Bishop Taitt in St. Mary's Memorial Church, Philadelphia, May 14th. He was presented by the Rev. Henry Mitchell who also preached the sermon.



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Bishop of Newark

William T. Manning
William T. Manning
Bishop of New York

Charles K. Gilbert
Charles K. Gilbert
Suffragan Bishop of New York

Edwin A. Penick
Edwin A. Penick
Bishop of North Carolina

James DeWolf Ferry
James DeWolf Ferry
Bishop of Rhode Island

G. G. Bennett
G. G. Bennett
Suffragan Bishop of Rhode Island

R. H. Mize
R. H. Mize
Retired Bishop of Salina

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