

The Living Church

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"THE LITTLE CHURCH AROUND THE CORNER"

This symbolic painting of the Church of the Transfiguration, New York, by Ernest Lawson, was recently awarded a prize by the National Academy of Design

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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 ADA LOARING-CLARKWoman's Editor



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Church Kalendar



JULY

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

KALENDAR OF COMING EVENTS

JUNE

- 21-July 27. Olympia Summer Conference.
 25-July 6. Gambier Conference.
 25-July 6. Wellesley College Conference for Church Work.
 25-July 6. "Racine" Conference at Kenosha, Wis.
 25-July 6. Rural Work Conference, Madison, Wis. Blue Mountain Conference.
 26-July 6. School of Christian Social Ethics, Wellesley.
 30-July 7. Provincial Graduate School, Bronxville, N. Y.
 30-July 13. Kanuga Lake Junior Camp.

JULY

- 7-13. Marquette Summer Conference.
 8-14. Long Island Young People's Conference.
 9-21. Lake Tahoe Summer School.
 12-16. Church Unity Conference of Society of the Companions of the Holy Cross at Adelynrood.
 14-28. Kanuga Lake Clergy and Laity Conferences.
 16-27. Evergreen Rural Church Work Conference.
 30-August 10. Evergreen Church Workers' Conference.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

9. St. Mark's, Des Moines, Ia.
10. Annunciation, Glendale, Queensboro, L. I.
11. St. Luke's, Catskill, N. Y.
12. St. Barnabas' Free Home, Gibsonia, Pa.
13. Grace, Sheboygan, Wis.
14. St. Mary the Virgin, New York City. Community of St. Saviour, San Francisco.

Clerical Changes

APPOINTMENTS ACCEPTED

BEAL, REV. JAMES HOLLAND, to be curate at Grace Church, New Bedford, Mass., effective July 1st.

BENNETT, REV. ROGER WILLIAMS, formerly chaplain of St. Mark's School, Southborough, Mass.; to be rector of St. Mary's Church, Newton, Lower Falls, Mass., in the autumn. Address, 82 Washington St., Wellesley Hills, Mass.

BURNHAM, REV. BRADFORD HINCKLEY, formerly vicar at the Church of the Ascension, Boston; to be rector of St. John's Church, Beverly Farms, Mass. Address, 117 Valley St. Effective August 1st.

FRANCE, REV. ALFRED O., is in charge of the Gallatin Valley Mission Field, Mont. Address, St. John's Rectory, Townsend, Mont.

LANDSDOWNE, REV. BURDETTE, formerly rector of St. James' Church, Fall River, Mass.; is rector of St. George's Church, Maynard, and in charge of Middlesex Mission Field. Address, 25 Florida Road, Maynard, Mass.

MAYO, REV. J. ALVIN, formerly priest in charge of St. Simon's, St. Philip's, and St. Mary's Churches, Croom, Maryland; is priest in charge of St. Monica's Church, Washington, D. C. Address, 111 Heckman St., S. E.

SMITH, REV. WILLIAM X, formerly assistant rector of the Church of the Incarnation, Cleveland, Ohio; becomes rector of that church August 1st.

NEW ADDRESSES

MACPHERSON, REV. WILLIAM R., formerly 1405 Berkeley Way; 1309 Channing Way, Berkeley, Calif.

NIKEL, REV. FRANK, formerly 1028 Spruce St.; 2157 N. 28th St., Philadelphia, Pa.

STABLER, REV. W. BROOKE, formerly 4328 Spruce St.; 3805 Locust St., Philadelphia, Pa.

SUMMER ACTIVITIES

MORELAND, Rt. Rev. WILLIAM H., retired Bishop of Sacramento, will occupy the pulpit of the Church of St. Mary the Virgin, New York City, during July and August.

GODFREY, REV. NORMAN B., of the Chapel of the Intercession, Trinity Parish, New York City, will serve as curate at Grace Church, Utica, N. Y., from June 1st to September 30th.

GRAMBS, REV. GEORGE L., rector of St. Peter's Church, Clifton, N. J., will exchange parishes with the Rev. E. W. J. McConnel, vicar of Stavely Parish, Kendal, Westmoreland, England, during July and August.

SCHROCK, REV. ALBERT LINNELL, rector of St. James' Church, Goshen, Ind.; to be in charge of the Church of the Epiphany, Providence, R. I., during July. Address, 405 Elmwood Ave.

RESIGNATIONS

BLACK, REV. NEWTON, as minister in charge of the Church of the Ascension, East Cambridge, Mass.; to be retired.

BREWSTER, REV. HAROLD S., as dean of Gethsemane Cathedral, Fargo, N. Dak., effective June 24th. Address, Carmel-by-the-Sea, Calif.

CAREY, REV. NEILSON POE, as rector of St. John's Church, Beverly Farms, Mass. Effective July 1st.

DUCK, REV. THOMAS, after fifty-two years in the priesthood resigns as priest in charge of St. Mark's, Dalton, and St. Margaret's, Carrollton, Ga. (At.); to retire from active service. Address remains Decatur, Ga.

HAWLEY, REV. WILL ASHLEY, as curate at St. John's Church, Beverly Farms, Mass. Effective July 1st.

LYON, REV. CHARLES W. G., as rector of St. Peter's Parish, Salem, Mass., where he served for 17 years; to spend July and August in New Brunswick, Canada, after then to reside in Salem, to serve in the diocese under the direction of the Bishop. Resignation effective September 30th.

SNELL, REV. LAIRD W., as vicar of St. Andrew's Church, Ayer, Mass. Address, care of A. E. Skinner, Westfield, N. Y.

TWOMBLY, REV. ALEXANDER S., as curate at St. Paul's Church, Brockton, Mass. Effective September 1st.

DEPOSITION

MORGAN, VICTOR H., Presbyter, by the Bishop of California, June 5, 1934. Deposed. Renunciation of the Ministry. For causes which do not affect his moral character.

NEW CORRESPONDENT

NORTH TOKYO—Paul Rusch, of St. Paul's University, Ikebukuro, Tokyo, succeeding the Rev. C. H. Evans, resigned.

DEGREES CONFERRED

KENYON COLLEGE—Degrees conferred June 18th included: Doctor of Divinity upon the Rev. BELVO Z. STAMBAUGH, Church of Our Saviour, Akron, and the Rev. DONALD WONDERS, of Grace Church, Sandusky, Ohio; Doctor of Sacred Theology upon the Rev. ALEXANDER C. ZABRISKIE, of Virginia Theological Seminary; Doctor of Laws upon President ROY F. FARRAND, of St. John's Military Academy, Delafield, Wis.; HARVEY S. FIRESTONE, of Akron, and ALEXANDER KLEMIN, of the Daniel Guggenheim School of Aeronautics, New York University. The Rev. HERMAN S. SIDENER, of St. Paul's Church, Canton, received the Doctor of Sacred Theology degree in course.

TEMPLE UNIVERSITY—The degree of Doctor of Letters was conferred June 14th upon the Rt. Rev. PHILIP COOK, D.D., Ph.D., Bishop of Delaware.

UNIVERSITY OF THE SOUTH—The degree of Doctor of Divinity was conferred at the recent commencement upon the Rev. G. WARFIELD HOBBS, executive secretary of the Department of Publicity, National Council.

ORDINATIONS

PRIESTS

INDIANAPOLIS—The Rev. ALFRED S. BYERS was advanced to the priesthood by Bishop Francis of Indianapolis in St. Paul's Church, Evansville, Ind., June 17th. The ordinand was presented by the Rev. Joseph G. Moore and the Rev. A. E. Cole preached the sermon. The Rev. Mr. Byers is the principal of one of the Evansville public schools.

MASSACHUSETTS—The Rev. WILL ASHLEY HAWLEY was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. John's Memorial Chapel, Cambridge, June 13th. The ordinand was presented by the Rev. Neilson Poe Carey, and the Rev. Norman B. Nash preached the sermon.

MICHIGAN—The Rev. EDWARD H. PLATTS, graduate of the Colorado State College and of Philadelphia Divinity School, was ordained to the priesthood by Bishop Page of Michigan in St. John's Church, Detroit, June 23d.

The ordinand was presented by the Rev. Bates G. Burt, and is assistant at All Saints' Church, Pontiac, Mich.

NORTH CAROLINA—The Rev. ODELL GREENLEAF HARRIS was advanced to the priesthood by Bishop Penick of North Carolina in All Saints' Church, Warrenton, June 13th. The Rev. Mr. Harris will continue as priest in charge of All Saints', Warrenton, St. Luke's, Warren County, and St. Anna's, Littleton, N. C. Address, Warrenton, N. C. The Bishop preached the sermon.

SOUTH CAROLINA—The Rev. THOMAS SUMTER TISDALE was ordained to the priesthood by Bishop Thomas of South Carolina in the Church of the Advent, Marion, June 14th. The candidate was presented by the Rev. H. D. Bull, and will be rector of the Church of the Advent, Marion, and priest in charge of St. Paul's Mission, Conway.

DEACONS

BETHLEHEM—EARL BACHMAN FREY was ordained to the diaconate by Bishop Sterrett of Bethlehem in St. Luke's Church, Lebanon, Pa., June 11th. The Rev. Mr. Frey, a graduate of Lebanon Valley College and the Philadelphia Divinity School, will be assistant to the Rev. Rodney Brace, who presented him. The Rev. Howard W. Diller, D.D., preached the sermon.

CENTRAL NEW YORK—JOSEPH OLIVER ROBERTS was ordained deacon by Bishop Fiske of Central New York in St. Matthew's Church, Moravia, N. Y., June 5th. The sermon was preached by the Rev. Murray Bartlett, D.D., president of Hobart College. The Rev. W. S. Stevens was presenter; the preface was read by the Rev. B. H. Rutledge; the gospel by the Rev. C. D. Newkirk; and the Rev. F. T. Hendstridge acted as Bishop's chaplain. Mr. Roberts will be assistant to the Rev. Mr. Newkirk in his work with churches in Syracuse and vicinity.

HENRY BRONSON LEE was ordained deacon by Bishop Coley, Suffragan of Central New York, in Emmanuel Church, Memphis, N. Y., June 5th. The Rev. Robert C. Dunn was preacher; the candidate was presented by the Rev. Walter M. Higley; the litany was read by the Rev. James F. Root. The epistle was read by the Rev. H. Gosnell, and the gospel by the Rev. Mr. Lee, who will continue his work at St. Philip's Church, Syracuse.

DULUTH—WILLIAM LOSH was ordained to the diaconate by Bishop Kemerer of Duluth in the Mission Chapel, Cass Lake, Minn., June 17th. The candidate, presented by the Rev. W. K. Boyle, is to be deacon in charge of St. John's Church, Onigum, Minn.

GEORGIA—ROBERT LEE GORDON was ordained to the diaconate by Bishop Reese of Georgia in St. Augustine's Church, Savannah, June 14th. The Rev. Gustave H. Caution preached the sermon. The candidate was presented by the Ven. J. Henry Brown, and expects to take up work under Bishop Jahan of Florida.

INDIANAPOLIS—IMRI MURDEN BLACKBURN was ordained deacon in St. Paul's Church, Evansville, Ind., by Bishop Francis of Indianapolis June 17th. The candidate was presented by the Rev. Joseph G. Moore and the Rev. A. E. Cole preached the sermon. The Rev. Mr. Blackburn is professor of Latin and Greek in Evansville College.

KANSAS—FREDERICK WILLIAMS LITCHMAN was ordained deacon by Bishop Babcock, Suffragan of Massachusetts, acting for Bishop Wise of Kansas, in St. Michael's Church, Marblehead, Mass., June 18th. The candidate was presented by the Rev. Roy Irving Murray, and the sermon was preached by the Rev. Charles W. G. Lyon. The Rev. Mr. Litchman will be in charge of Grace Church, Ottawa, and mission in Olathe, Kans. Address until autumn, 19 High St., Marblehead, Mass.

LONG ISLAND—HEDLEY JAMES WILLIAMS was ordained deacon in the Church of the Holy Cross, Brooklyn, N. Y., by Bishop Larned, Suffragan of Long Island, June 17th. The candidate was presented by the Rev. R. E. Abraham of Thermopolis, Wyo., and has been assigned to associate mission work in Suffolk County, under the supervision of the Rev. Charles W. McLean of Riverhead. The Rev. James Williams, father of the candidate, preached the sermon.

MAINE—ERIC MAURICE ROBINSON was ordained deacon by Bishop Brewster of Maine in Emmanuel Chapel of St. Luke's Cathedral, Portland, June 14th. The candidate was presented by the Very Rev. J. Arthur Glasier, and the Bishop made the address. The Rev. Mr. Robinson is to be appointed temporarily, for the summer months, at St. Barnabas' Church, Rumford.

MASSACHUSETTS—In St. John's Memorial Chapel, Cambridge, June 13th, Bishop Sherrill of Massachusetts ordained to the diaconate FRANKLIN PIERCE BENNETT, who was presented by the Rev. Harold T. Handley; EDWARD JOSEPH DAY, who was presented by his brother, the Very Rev. John Warren Day; LESLIE LINDSEY FAIRFIELD, presented by the Rev. J. Edward Hand, to be curate at St. Mark's Church, Fall River, Mass.; ROBERT KNOWLTON GUMM, presented by the Rev. Edgar W. Anderson, to be curate at St. Paul's Church, Brockton, Mass.; WILLIAM ANGELO VISCONTE, presented by the Rev. George O. Ekwall, to be curate at St. Martin's Church, New Bedford, Mass.; and EDWARD MASON WEST, presented

by the Rev. Benjamin I. Harrison, to continue post-graduate studies in General Theological Seminary, New York. The Rev. Norman B. Nash preached the sermon.

ARCHIE HENRY CROWLEY and RAYMOND STEWART HALL were ordained to the diaconate by Bishop Sherrill of Massachusetts in St. Stephen's Church, Lynn, June 15th. The candidates were presented by the Rev. Arthur O. Phinney, and the Rev. W. Appleton Lawrence, D.D., preached the sermon.

The Rev. Mr. Crowley will be on the staff of the Cathedral Church of St. Paul, Boston.

The Rev. Mr. Hall will be curate at Christ Church, Fitchburg, Mass. (W. Ma.).

JOHN THORN GOLDING was ordained to the diaconate by Bishop Sherrill of Massachusetts in St. Mary's Church, Barnstable, June 17th. The Rev. Mr. Golding is a graduate of Haverford College and of the Episcopal Theological School, Cambridge.

MICHIGAN—JOHN T. KNIGHT, RAYMOND D. CUSTER, VAN FRANCIS GARRETT, EDWARD R. A. GREEN, and ROBERT W. WOODROOFE, Jr., were ordained deacons by Bishop Page of Michigan in St. John's Church, Detroit, June 23d. The Rev. R. E. Charles preached the sermon.

The Rev. John T. Knight, graduate of the University of Michigan and Berkeley Divinity School, was presented by the Rev. Gilbert Appelhof, Jr.

The Rev. Raymond D. Custer, graduate of the University of Michigan and Berkeley Divinity School, was presented by the Rev. Henry Lewis.

The Rev. Van Francis Garrett, director of Religious Education in St. Paul's Church, Flint; graduate of William and Mary College, attended General Theological Seminary and Teachers' College, Columbia University; was presented by the Rev. Walter B. Williamson.

The Rev. Edward R. A. Green, a graduate of Michigan State College and Seabury-Western Theological Seminary, was presented by the Rev. Ralph B. Putney.

The Rev. Robert W. Woodroffe, Jr., graduate of the University of Michigan and Episcopal Theological School, was presented by his father, the Rev. Robert W. Woodroffe, D.D., formerly rector of St. John's Church, Detroit.

RAYMOND M. WEIKART was ordained deacon by Bishop Sherrill of Massachusetts, acting for Bishop Page of Michigan, in St. John's Memorial Chapel, Cambridge, Mass., June 13th.

NEW JERSEY—PARKER FISH AUTEN, GEORGE HENRY FELL, and CHARLES STUART STRAW were ordained to the diaconate by Bishop Matthews of New Jersey in Trinity Cathedral, Trenton, June 11th. The Rev. John Crocker preached the sermon. The Rev. Mr. Auten, presented by the Rev. R. B. Shepherd, archdeacon, will be deacon in charge of St. Matthias' Church, Trenton, with address at 312 Ardmore Ave.; the Rev. Mr. Fell, presented by the Rev. M. A. Craft, will be on the Cathedral staff, with address at 46 Model Ave., Trenton, N. J.; the Rev. Mr. Straw, presented by the Rev. A. Q. Bailey, will be deacon in charge of St. John's Church, Maple Shade, N. J. Address, The Gables, Berlin, N. J.

NORTH CAROLINA—JAMES EDWIN BETHEA was ordained deacon by Bishop Penick of North Carolina in the Church of the Epiphany, Leaksville, June 17th. The Rev. W. J. Gordon preached the sermon. The candidate was presented by the Rev. M. Bethea, and is to be deacon in charge of the Church of the Messiah, Rockingham, and All Saints' Church, Hamlet. Address, Rockingham, N. C.

ROCHESTER—ROBERT N. RODENMAYER was ordained deacon by Bishop Ferris of Rochester in Christ Church, Rochester, N. Y., June 17th. The candidate was presented by his uncle, the Rev. W. L. Davis, and the Rev. C. C. W. Carver preached the sermon. The Rev. Mr. Rodenmayer will study in Boston during the summer months and return to the General Theological Seminary as junior tutor next winter.

SACRAMENTO—ERNEST PERCY BARTLAM was ordained deacon by Bishop Maxon, Coadjutor of Tennessee, acting for Bishop Porter of Sacramento, in the Church of St. Mary Magdalene, Fayetteville, Tenn., June 17th. The candidate was presented by the Rev. William H. DuBose, D.D., and will be in charge of the Church of St. Mary Magdalene until September 1st. Bishop Maxon preached the sermon.

WESTERN MASSACHUSETTS—On June 8th, in Trinity Church, Lenox, Mass., Bishop Davies ordained to the diaconate HOMER FULTON BUFFTON

of St. Peter's Parish, Springfield; MILTON ALBERT COOKSON of Christ Church Parish, Fitchburg; and NATHANIEL NORTON NOBLE of Trinity Parish, Lenox. The preacher was the Rev. George Gardner Monks, Headmaster of the Lenox School.

WESTERN NEW YORK—JOHN TRACY SANBORN was ordained to the diaconate by Bishop Davis of Western New York in the Church of the Good Shepherd, Buffalo, June 17th. The Rev. A. R. Morrell preached the sermon.

The Rev. Mr. Sanborn was presented by the Rev. James Cosby, and will be curate at the Church of the Good Shepherd, Buffalo, with address at 425 Huntington Ave.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ASSOCIATION PRESS, New York City:
Leadership in Group Work. By Henry M. Busch. \$2.25.

A. S. BARNES & CO., New York City:
Recreative Athletics. Prepared by the Playground and Recreation Association of America. \$1.00.
Recreation for Girls and Women. By Ethel M. Bowers. \$3.00.

THE MACMILLAN CO., New York City:
The Apostolic Tradition of Hippolytus. Translated into English with Introduction and notes by Burton Scott Easton. \$2.25.
The Kingdom Within. By Charles T. Webb. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:
The Celebrant's Manual. By the Rev. Dr. Thomas Burgess. \$1.00.

W. W. NORTON & CO., INC., New York City:
Crisis Government. By Lindsay Rogers. \$1.75.

REAL BOOK CO., New York City:
Our Unknown Constitution. By William Harman Black. \$2.00.

SHEED AND WARD, New York City:
The Son of God. By Karl Adam. \$3.00.
The Unknown God. By Alfred Noyes. \$2.50.
A History of the Church. By Philip Hughes. \$3.50.
Sheed and Ward Survey—1934. Sixty-one books speak for themselves. \$2.50.

SIMON AND SCHUSTER, INC., New York City:
The New Dealers. By The Unofficial Observer. \$2.75.

VIRGINIA DIOCESAN LIBRARY, Richmond, Va.:
Providence and the Atonement. By Henry St. George Tucker, D.D. \$1.25.

WILLIAMS & NORGATE, LTD., London:
The Economic Mechanism of Scripture. By J. Taylor Peddie. 10/-.

PAPER COVERED BOOKS

CHURCH MISSIONS PUBLISHING CO., Hartford, Conn.:

The Rt. Rev. William Walter Webb, D.D. By the Rev. Robert D. Vinter. 15 cts.

NATIONAL COUNCIL, New York City:
Valiant Christians We? 25 cts.

HARPER & BROTHERS, New York City:
From Skepticism to Faith. By Charles Fiske. \$1.00.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:
The Religious Life. Edited by Arnold Pinchard. 40 cts.

PHILADELPHIA BUREAU OF RECREATION, Philadelphia:
Handicraft Manual, 1934.

CORRESPONDENCE

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

The President's Family

TO THE EDITOR: Since no one else has said it publicly, and it seems to many of us that it needs to be said, let me give brief expression to our sense of shame and humiliation that in the family of our Chief Executive there should be recorded two Reno divorces, with one "remarriage" and another in the offing, in a year.

That so little sense of the moral responsibilities of high position should be manifested by the family (especially as the mother seems to have ample time, outside of her home, to be active in "good works" in every social cause) seems to us to be a family disgrace, a disgrace to the nation, and a disgrace to the Church of which the family are members and in which they are occasional worshippers.

There have been some expressions of pride among Churchmen in having a fellow Churchman, a parish warden and vestryman, and a cathedral trustee, as President. Pride came before a fall. Humiliation has followed. We need another "new deal."

(Rt. Rev.) CHARLES FISKE,
Bishop of Central New York.

Ogunquit, Me.

"Mud and Ruts"

TO THE EDITOR: A lot of sore spots are being touched in the discussions concerning our missionary programs and the paying of pledges and quotas. Of course the sluggard never lacks an excuse and the fool a belief in his reasoning. However even as Job was a bit justified in saying a bit ironically that wisdom would die with his detractors, so one parson at least feels like retorting in a similar vein to a common line of thought in dealing with the deficits confronting the National Council. In *Mud and Ruts* (L. C., June 9th) your missionary contributor takes up the strain in a very confident manner. Some time ago you wrote some strong editorials on missionary giving and you played pretty strong on the same note. The Rev. Mr. Gowen has no doubt about where the trouble lies. It lies with the parson. He speaks of "disappointment" about the results of the Christian Nurture Series and says the "failure ultimately goes back to the clergy." Again, "The lack of system of the clergy is the dominant reason why the Church's program fails." Again, "We could keep the Church from sliding into these ruts, if we could convince each of our priests (parsons) that he is an apostle."

You have argued strongly on the same line. Recently Bishop Johnson, that good "old scout and friend of parsons," got on to the same ground in an article in his paper. Maybe the editor, the Bishop, and the missionary alluded to are largely right but here is one parson who does not believe it and is getting a bit resentful over the repetition of it. . . .

And now another fine gesture is being made: the Everyman's Offering. It is well conceived and inspired of God. The very method adopted is a proof that the parsons are not to blame. It is the sort of "system" that many a parson might have suggested long ago if suggestions were ever invited from them and they were not thrown out of court in giving them.

Let's get on different ground. The ex-

planation does not explain and there is no reason to doubt the loyalty, the eagerness to do something, and the wisdom of the average priest or parson. The reins too often have been in the hands of a bunch of "gigmen" and the gig has been driven poorly and when dangerous ground has been reached, the gigmen have blamed the man sitting alongside who has had nothing to do with the driving, who has had a hard time keeping still and who has very likely felt a hand over his mouth when he had the temerity to speak up. . . .

(Rev.) WALTER L. BENNETT.

Lowville, N. Y.

"Back to the Land"

TO THE EDITOR: Fr. Huntington's article, *Back to the Land* (L. C., June 9th), was refreshing after so much muddled thinking that appears in all papers, including yours. It sounds like teaching for the primary to be told that the earth is the one source of all wealth and that the supply is inexhaustible; yet many go through life without realizing it. As wealth is created, that is, extracted from the earth and fashioned into forms to gratify man's desires only by the application of labor, one would naturally suppose there could not possibly be a shortage of food, clothing, and shelter. Why should poverty exist?

Fr. Huntington did not attempt to answer this question, although he is well able to do so. He confined his thought to men in the priesthood. In his younger years, he often spoke and labored to show the world the stupidity and criminality of its so-called civilization. He was a friend and supporter of Henry George whose philosophy, now ignored, must be recognized and applied if we are to be saved from our present chaos and from a greater one in the future. It may not be desirable for the Church to promulgate this philosophy from its pulpits, although it is all comprised in the commandment "Thou shalt not steal"; but it is necessary that priests and laymen should understand that there is a natural order by which men might live together in peace and plenty. Knowing this, if they did nothing else, they would avoid absurd statements. . . .

If any of your readers wish to know why we are in our present mess and the only way by which we can extricate ourselves, let him read *The Condition of Labour and Progress and Poverty* by Henry George. The first gives his philosophy from the ethical and religious viewpoints. It is an answer to the famous Encyclical of Pope Leo XIII, of the same title, and the Encyclical is printed in the volume with George's reply. *Progress and Poverty* is a more technical treatment of the subject and is George's greatest book. It shows why, as material progress advances, poverty increases. Do not believe the cynic, or the monopolist, who says, "I don't believe there is any panacea for these troubles." That is atheism. There must be a panacea for all sins, individual and communal. Here is a panacea (not for all sins, but for the sin of poverty and of much crime) that is in harmony with the Catholic faith.

George's books are published and offered for sale, at cost, by the Robert Schalkenbach Foundation, 11 Park Place, New York City, Chicago.

ALEXANDER GREENE.

The Name of the Church

TO THE EDITOR: In view of the approaching General Convention, and in view also of the vital significance of our beloved Church in the cross-currents of modern Christianity as a stabilizer for eventual ecclesiastical unity, it seems to me that the following memorial to General Convention is of much more than local importance. It occurs on page 23 of the 1934 Journal of the missionary district of the Philippine Islands, and was passed at the recent convocation:

"It is the opinion of the Bishop, clergy, and laity of the Church in the Philippine Islands that the cause of Church unity will be advanced and the position of the Church made clear to all both within and without her bounds, if her corporate, legal name be changed to conform to that which is practically universal in usage by the elimination of the word 'Protestant.'

"And further that we are of this opinion not because the word 'Protestant' is undesirable from a historical point of view, but because it is misunderstood by many who are not familiar with the sense in which it was used by those who originally adopted it for use by our communion."

This is clear, succinct, and well-put, and ought to commend itself to the very serious consideration of both Houses of our General Convention. Action should be taken.

(Rev.) A. APPLETON PACKARD, JR.

Kingston, N. Y.

"Exit St. Stephen's"

TO THE EDITOR: Permit me to express my sincere appreciation of your editorial, *Exit St. Stephen's* (L. C., June 9th), although, even under the circumstances, I am opposed to the change of name. To an alumnus of twenty years' standing, it seems that at least the time honored title of the institution might have been left unaffected by alterations in control and policy.

There are two things that might be done in this instance. First, those who feel this way should press for a return of the former name, and be unremitting in their efforts. They should also work toward making the college a Church college, as it once was.

Second, they should interest themselves in higher education under Church auspices, giving it all possible support.

One may well be puzzled at the indifference of our Church as a whole, in permitting any of its institutions of higher learning to get away from it, entirely or in part.

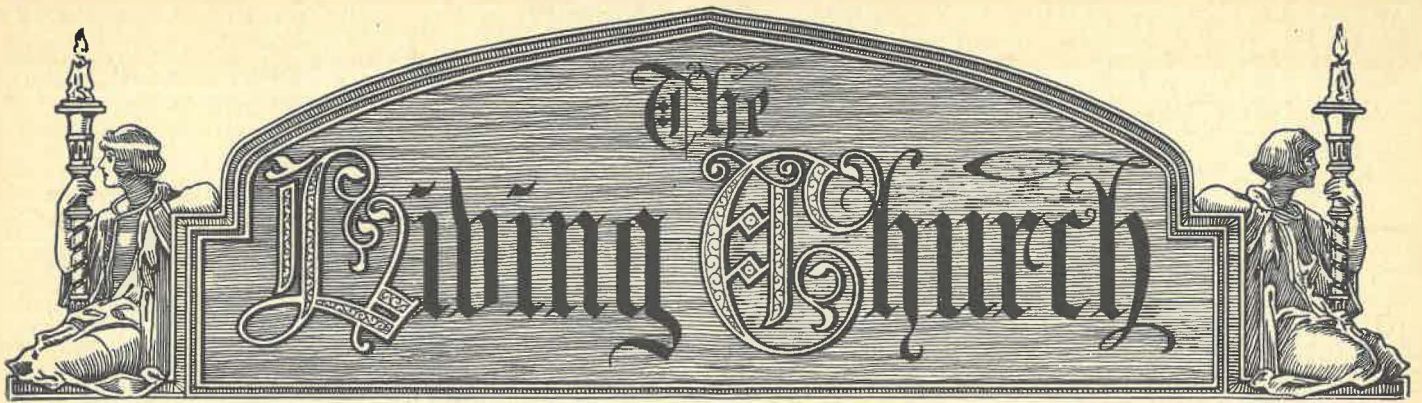
PATERSON, N. J. EDWIN A. LEONHARD.

The Common Cup

TO THE EDITOR: Please accept these personal convictions concerning the abandonment of the common cup, being agitated through the columns of the *Churchman*.

(1) *It undermines the corporate nature of Christianity.* . . . A common bread, a common cup, signifying the common bond of brotherhood—surely this is Christ's intention. (2) *It denies the true priesthood of the laity, and sponsors false sacerdotalism.* The Eucharist is a corporate act of the Church, not the solitary act of the priest. . . . (3) *It nurtures fear instead of love, in the form of "chalice-phobia."* Fear of infection is often unfounded, or definitely harmful. . . . (4) *It is a compromise which will convert nobody.* Individualism is the essence of Protestantism, as it is of sin. The ages of strength have been times of witness to the deposited belief. The ages of weakness have been times of attempted compromise with ephemeral notions and philosophies. Making personal preference or opinion weigh against the plain injunctions of the Master will never produce Christian stamina. . . .

Honolulu. (Rev.) JOSEPH C. MASON.



EDITORIALS & COMMENTS

The Crisis in Education

IS THERE a crisis in education due to the depression? Mr. George F. Zook, the former Federal Commissioner of Education, and his colleagues think so, and so do other educational experts. There is certainly a crisis in the more sparsely settled sections of our country and in improvident cities like Chicago. In the East, the situation does not seem to be so acute, although there are many unemployed teachers.

Some of the figures which the former Federal Commissioner adduces make us pause. For example, 100,000 more children have been denied this year *all* educational facilities because of the closing of schools; 1,000,000 more are on a greatly reduced educational ration because of shortened term; fifty per cent of the cities have had to drop important services; 200,000 duly certified teachers are unemployed; 259 school districts in 29 states have defaulted on their bonds; the number of pupils per teacher is being increased. These are the figures for the schools publicly maintained. Church schools and those privately supported have suffered similarly.

This is an appalling situation that must give us deep concern. There are more and more children, while educational facilities are diminishing. The salaries of teachers are going down, 84,000 rural teachers now receiving less than \$450. Due to lack of available funds, schools have been compelled to drop overboard services of long recognized value in building better citizens. In 299 typical cities the average total cost of educating a child declines from \$113.03 in 1932 to \$87.65 in 1933.

This state of affairs is in marked contrast to that prevailing in previous depressions. Why this difference? In previous periods of depression there was always a frontier toward which those who had suffered could run. All the great depressions of the past possessed this safety-valve, and if only a minority took direct advantage of it, the stay-at-homes were relieved by their departure and indulged vicariously in their great adventure.

Traditionally characteristic of the pioneer is a passionate interest in children. They are the guarantors of that future to which he pins his hopes—the budding generation that is to

carry on the struggle and fulfill his dreams. He would give them every means for the purpose, and especially schools, and the harder his struggle became the more store he put by the promise of the school to compensate for current setbacks. Americans, however, are no longer pioneers. The frontier has disappeared and a new condition confronts our people.

AS TO OUR OWN Church colleges and secondary schools, there is no little cause for alarm. We have already commented on the loss of St. Stephen's College to the Church. Hobart, Kenyon, Trinity, and the University of the South are carrying on nobly, in spite of the financial losses they have suffered, but the Episcopal Church ought to support two or three times as many institutions of higher education. As to secondary schools, we have a splendid lot of them, in which we may well take pride, but we are in danger of losing many of them if we do not support them more adequately, both in funds and by sending our children to them. Some, like Donaldson School in Maryland, are already closed or lost to the Church; others, like St. Faith's in Saratoga Springs, N. Y., which is supposed to be the responsibility of the wealthiest province in the Church, will be unable to reopen in September unless help is promptly forthcoming.

Is the Church ready to give up all effort to educate her children? One would almost think so, judging from the record, and from the constant cry to eliminate the national Department of Religious Education and to curtail or eliminate provincial, diocesan, and parochial expenditures for that purpose.

We Churchmen are inclined to talk loudly of the anti-religious influence of the secular school and the state or private college and university. Then why do we send our children to those institutions while we let our own Church schools die for lack of support?

WHAT is the solution? So far as the public schools are concerned, Mr. Zook and many others urge that general panacea, a federal appropriation—in this instance one of \$180,000,000 to be allocated to the states. But, as the Baltimore

Sun points out, the aim of such a drive is "to compel states such as Maryland, which have husbanded their resources and are still paying their bills, to put up money to run the schools in such places as Alabama, Arkansas, and Chicago, which ran hog-wild in the good years and are now bankrupt." Moreover, as Dr. Henry S. Pritchett, president emeritus of the Carnegie Foundation, declares: "Education is primarily a local problem, and to transfer the responsibility for it from the local community to the federal government would be a greater disaster than now confronts us. Thousands of public school teachers would, under such dispensation, be in hot pursuit of their Congressmen. What this sort of pressure would do to the public treasury would make the advocates of the soldiers' bonus seem modest in comparison."

As to the Church schools, the men and women of the Church, particularly those who are parents, have the solution in their hands. If we believe in a Teaching Church, then surely we ought to do all in our power to support the Church's schools and colleges, by gifts, by legacies, and above all by sending our children and young people to them. The clergy, too, can help, by keeping the subject of the Church schools before their parishioners in sermons, conferences, and pastoral visits. Every rector ought to be a recruiting officer for the Church's schools; endeavoring to enlist at least a few boys and girls each year for the invaluable character education that those schools are uniquely equipped to provide.

There are many things that we cannot afford these days—and one that we can least afford is the lowering of educational and moral standards. It is poor economy to endanger our schools, and particularly our Church schools, in "such a time as this."

WE HAVE lately received from the Church Union, the new organization in the Church of England formed by the amalgamation of the English Church Union and the Anglo-Catholic Congress, a printed letter suggesting the formation of diocesan branches of this association

**The Church Union
and "Coöperation"**

overseas and describing preliminary plans for an international convention to be held in 1940. We are advised that this letter has been addressed "to every diocese in the Anglican communion." We are uncertain just how one addresses a diocese and do not know whether the letter has been sent to the several bishops or what method has been used for its distribution. We do know, however, that it has been sent out without consulting or even informing our own American Catholic Congress.

We are amazed at this seeming lack of courtesy on the part of the Church Union in ignoring the well organized association in this country that stands for the same principles that the Church Union represents in England, and the apparent attempt to set up a rival organization in American dioceses. The letter from the Church Union speaks of "the possibility of closer coöperation between Catholics all over the world," but appears to us to be instead a flagrant instance of utter lack of such coöperation.

The plans for the international convention of Anglo-Catholics to be held in 1940 are certainly worth considering and it may be a useful thing to have such a convention. We do feel, however, that a word of friendly advice and gentle reprimand to the Church Union is in order at this time. Americans have been independent of the Mother Country and the Mother Church for some 158 years now and we do not like to have our own organizations ignored nor do we like to

be told "to appoint an *ad hoc* committee . . . for the purpose of discussing the memoranda which would be issued from London."

We wonder how English Catholics would like it if our American Catholic Congress were to write directly to key persons in the English dioceses directing them to form local branches of the American Congress and to appoint a committee for the purpose of discussing memoranda to be issued from New York or Washington. Somehow, neither that hypothetical plan nor the one actually being followed out by the Church Union strikes us as an instance of the "closer coöperation between Catholics" that the Church Union seeks to foster.

These things we say with all kindness and charity toward our well-meaning English brethren. We have no doubt that they do mean well and we shall be glad to work with them in any way we can in the development of closer and more cordial relations. Indeed, it is because we do want to foster such relations and avoid misunderstandings that we give them this friendly word of caution and ask our fellow Churchmen in this country to look behind the method, that they may be inclined to resent, to the motives with which we are sure they are in general agreement.

AS THIS ISSUE of THE LIVING CHURCH goes to press, a city-wide electric power strike is impending in Milwaukee. Apparently it is to be put through by an organization representing a relatively small minority of the workers in this great public utility, in spite of earnest efforts at arbitration being made by the federal government and in complete disregard of the public health, welfare, and convenience. As to the particular issues involved, we can only say that we see no reason to believe that they cannot be settled fairly to all parties concerned, by the peaceful method of arbitration, without this recourse to a weapon which, however it may be theoretically justified, is in a case such as this a definite threat to the security and well-being of the public.

**The Milwaukee
Power Strike**

Whether or not the strike will actually materialize, and whether, if it does, it will tie up industry dependent on electric power, cannot be determined at this writing. In order to assure the appearance of this issue of THE LIVING CHURCH we are advancing our press schedule eighteen hours, and printing Monday night instead of Tuesday morning. We are able to do this through the generous and willing coöperation of the workers in our printing department. As the state law does not permit women to work at night, however, and our bindery is operated by women, it is possible that we may have to send out at least a part of the issue unstapled. If this should be the case, we ask the indulgence of our readers.

BISHOP FISKE, in his letter published in the Correspondence department of this issue, gives expression to the sense of shame and humiliation that many of us feel in the marital misadventures in which members of the President's family are engaging. We have been inclined to

**The Roosevelt
Divorces**

boast of the fact that the Roosevelts are members of the Episcopal Church, and to hold them up as shining examples of loyal Churchmanship. Now, with the President's son divorced and remarried within a week, and his daughter establishing residence in Reno for divorce purposes, some revision of that estimate seems to be necessary.

One sympathizes, of course, when heart rending conditions in a home lead to marital shipwreck, particularly when, as in these cases, innocent children are involved. But a divorce followed by a remarriage five days later evokes no such sympathy for the one who thus shows his defiance of the law of God and the teaching of the Church; and a second divorce in the same family, with the hint of another possible remarriage in the offing, certainly does not seem to indicate the kind of parental influence that one might expect from a family of strong religious and social interests.

The most discouraging feature of it all is that neither the President nor his wife has seen fit to give any public intimation that they do not regard these proceedings as wholly regular, normal, and consistent with the Christian religion. Doubtless many men and women, perhaps sincere Churchmen included, will seize upon that fact as a guiding precedent when they grow restive under the bonds of their marriage vows, and find, as some have found all through the ages, that the other man's wife, or the other woman's husband, appears more desirable than the mate to whom lifelong fidelity has been pledged.

Through the Editor's Window

EXTRA! . . . *News-Week*, in an article June 23d on the *Churchman* and its editor ("good-looking, soft-spoken and witty" Dr. Shieler) notes: "Anyone can get into his office, even on busy press days, by announcing he has a bag of pop-corn." We hasten to announce the formula for admission to the office of the Editor of THE LIVING CHURCH: a box of strawberries and/ or a carton of whipped cream. But don't count on us for a buck-and-wing dance!

A FAMOUS BAPTIST preacher, Robert Burdette, once wrote of parish boards of trustees, corresponding to our vestries:

"Tell my trustees when I am dead
That they shall shed no tears,
For I shall be no deader then
Than they have been for years."

HARVARD, COLUMBIA, and the University of Pennsylvania have given more honorary degrees to prominent clergymen of the Episcopal Church than to any other ministers, as judged by a study of *Who's Who in America* by Dr. Ray H. Abrams in the *Croger Quarterly*. The six leading seminaries of the Episcopal Church have granted 121 honorary degrees to clergymen in *Who's Who*—120 to Episcopalians and one to a Baptist! Of the 456 honorary degrees to priests of the Church, 277, or 61 per cent were granted by twelve of our own colleges and seminaries.

A REPORT of a Southern Baptist revival in Raleigh, N. C., notes that the expenses were about \$300 for two weeks, and the evangelist received some \$1,400 for his services. What an amazing way to measure a spiritual enterprise! At least it seems to have been a profitable stand for the spell-binder.

SOME TIME AGO we made an editorial plea for votes for suffragans in the House of Bishops, declaring that we wanted no "half-bishops" in the Church. Here is an amusing and appropriate story from England, gleaned from the columns of the *Record*. It seems that when a suffragan bishop was visiting a certain village the sexton hoisted the church flag half-mast high. When asked who was dead, he replied, "Nobody. When the Bishop comes we hoists the flag up to the top, but this is only the Suffragan."

HEADLINE in the *Church Herald*, Florida diocesan paper: "Lay Readers Present Four—Messrs. Spain and La Forge Doing Fruitful Work at Orange Park."



The Sanctuary

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

The Hour of Decision

READ the Gospel for the Fifth Sunday after Trinity.

WHEN SIMON PETER saw it, he fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord.' Why did Simon Peter say this? Why did he feel the weight of his sins suddenly press upon him so that the burden of them was intolerable? We say those words before we draw near to receive Holy Communion, but we say them as a corporate act, thinking of the inconceivable mass of the sins of the world and not merely of our own individual transgressions. For Simon Peter, on the other hand, this was an intensely individual matter. There is a piercing anguish in his cry.

The Evangelist tells us that the reason was, "he was astonished at the draught of the fishes which they had taken." It must have been indeed an astonishing experience and one that made the disciples think. Yet in itself even so great a manifestation of power on the part of Christ does not fully explain the penitence of Simon Peter. The more we meditate upon these words, the more it will seem certain that something lies behind them. Simon Peter's first contact with Jesus was by the bank of Jordan when his brother Andrew brought him to the Master. After that he was much in His company, but only as one of many followers. He was a disciple, a learner, now sitting at the feet of Jesus and again returning to his home and his daily work.

The second stage in their relationship was now at hand. The men who follow Jesus are dimly aware that a process of selection is going on. This is partly because He must have helpers in His work and partly because, with the rising hostility of scribe and Pharisee, He must have an inner circle of those whom He can trust and to whom He can commit a share of responsibility. We can imagine the secret working of Simon Peter's mind. "Suppose," he says to himself, "this comes to a question of leaving all. Suppose I should have to decide between Jesus of Nazareth and everything else I have. What then?"

As such thoughts were turned over in his anxious mind the sense of his own inadequacy seized him and filled him with an inward dread. He did not understand all that was implied, but he saw enough to realize that when the decision was made it must change his whole life. At length came this turning point in his relations with the Master. What there was about the great draught of fishes that made him feel that the moment had come, we cannot be sure. Perhaps there was something in the voice of Christ or in his look; perhaps there had been a parable or a conversation that led up to this. At any rate, as we see him throw himself on his knees among the nets and the fish scales in the bottom of the boat, we are aware that there had come upon him in a sudden flash of comprehension the knowledge that he must decide, with no possible turning back.

Think now of our Lord's answer "Fear not." How many times He said that! One controlling purpose of His ministry on earth was to drive away men's fears. He whose courage never wavered must instill courage into the wavering. He whose life was pure must find a way to lift men above their sins and make them clean. He is absolutely confident that He can do it; so to Simon Peter—weak, wavering, penitent, and crying "No"—our Lord says "Yes." "Fear not; from henceforth thou shalt catch men." Simon Peter the disciple can become St. Peter, the Apostle. The fisherman of Galilee can become the fisher of men. The call was heard, the choice decided, the great surrender made. "And when they had brought their ships to land, they forsook all and followed Him."

O Lord, whose call of old drew sinful men to follow Thee and made them strong and clean, grant us the grace to hear and to obey Thy voice, rid us of our fears, forgive us our sins, and fill us with strength for Thy service, now and forevermore. Amen.

Synod Attempts to Free German Church

An Answer to Totalitarianism in Religion

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council for Life and Work

AS A MEANS of clarifying certain of the issues which are involved in the religious aspects of the German revolution I want to share with my readers a few paragraphs from an admirable article from the pen of my friend Dr. Reinhold Niebuhr of Union Theological Seminary. His analysis is extraordinarily keen and made at first hand with intimate knowledge of German life, philosophy, and literature. "Religion," he writes "is a 'totality act.' It demands commitment of the will and incites the emotions. It demands that the love for God (or the nation) be given 'with all thy heart and with all thy mind and with all thy soul.' . . . The conflict in the modern world is therefore between Christianity, nationalism, and communism—three types of religion. Each of them is devoted to an ultimate value which claims the entire allegiance of its devotees. The Communists have a value (the ideal of a classless world) which is in fact more universal than that of the racialists and nationalists. The possession of this universal emboldens them therefore to seek the annihilation of classical religion rather than its prostitution. The Nazis must prostitute religion because their ultimate value of race and blood is too obviously not a universal and they must therefore allow the Christian religion to share the devotion of their devotees. But the Christian religion which they tolerate must be one which affirms that the absolute God has given a particular sanction to their values of *Volk and Blut*."

This should be pondered in conjunction with the facts concerning the developments of the past year about which I have been writing in recent months. And to it I would add another paragraph or so from the same source—an article, by the way, which those deeply interested should read in its fullness. It is published in the current number (Vol. 3, No. 3) of the *American Scholar*, published by Phi Beta Kappa.

Professor Niebuhr thinks that "what is happening in the German Church today is a real process of purification. That part of the Church which has covertly given the sanction of the ultimate to the partial and the relative values has, under the pressure of the crisis, made this covert prostitution overt. Thus the 'German Christians' have consciously corrupted the Christian tradition and seek to establish a kind of bastard Christianity in which the paganism of a religion of race and blood is mingled with a religion which seeks the universal and the absolute above all particulars. This corruption is under attack from two sides, from that of a purer paganism and a purer Christianity. The purer pagans . . . want to reject Christianity altogether because its tendency toward universalism raises too many doubts about their religion of race and blood. The purer Christians, on the other hand, reject the compound of the 'German Christians' because they regard it as apostasy from the true Christian faith."

Voicing one of the few optimistic remarks which he is known to have made in recent months, Niebuhr observes:

"It is quite possible that the purification through which the Church is going in Germany will give it a new stamina throughout the world so that the Christian religion may become again a fortress of man's inner life against the absolutism of any society or state which seeks to identify his loyalty to the absolute with the social values which it has declared to be absolute. If such a new purity and power could be achieved it would ultimately express itself not only in opposition to the Fascist state but to the Communist state as well."

Despite its universalism and its demand for justice and peace on its own terms, Communism is "irreligious because it imagines

that the final ideal can be identified with a particular organization of society and it therefore tempts that society to tyranny and spiritual imperialism. In all pure religion there must be an object of devotion which transcends any partial good which has been achieved in history. If this is not the case the fanaticism of devotees to a particular cause grows intolerable."

Lacking both an ideal of universal justice or of lasting peace, the Fascist religion of the new Germany has likewise demonstrated the danger of fanaticism in the interest of a particular organization of society.

Over against this danger we have seen how the opposition forces led by men like Karl Barth, Martin Niemoeller, Dr. Koch of Westphalia, Dr. Jacoby, the former Bishop of Hamburg, and the Bishops of Bavaria and Württemberg, among the Evangelicals, and Cardinal Faulhaber and Bishop Bares, among the Roman Catholics, have struggled through months of uncertainty and rapid change. There is, at this writing, no particularly new development to report as far as Roman Catholic policy is concerned. The effort to enforce the terms of the Concordat between the Nazis and Rome has been only partially successful, but the struggle goes on unremittently. More Roman priests are in concentration camps than Protestant pastors, and the lack of detailed news is no indication of indifference or surrender on their part.

AMONG THE EVANGELICALS there is news of the greatest moment as bearing on the struggle in behalf of the pure Christian faith in its universality and spiritual freedom. It comes from the city of Barmen in Westphalia where May 31st were organized independent Prussian and National free synods. The Reich Council of Elders was created to govern the Church in opposition to the administration of the Reichsbishop in Berlin.

Apparently there was no police interference, although it is too soon to say what degree of liberty will be granted these brave pastors and their lay followers. Their action followed careful discussion in which Reich Supreme Court Councilor Flor and others of national repute in legal and ecclesiastical concerns pointed out what they regarded as illegal in the conduct of Church affairs since the events of last June and July which led up to the adoption of the new Reich Church Constitution and the election of Hitler's personal candidate for the Primacy, Dr. Ludwig Müller.

The Reich Council of Elders includes not only Drs. Niemoeller and Jacoby but also Bishop Wurm and Bishop Meisser. I am not certain whether Dr. Koch, who was prominent in the formation and activity of the synod, is in the Council or not. But it is a vigorous and fearless group of well-known men. They do not regard this as a new Church, but as a "Church within a Church." They claim that the true succession of the historic Christian *ecclesia* in Germany has been violated by the acts of the Nazi controlled Churchmen in Berlin; that their own move to create a Reich Council is a move to unify the Church as represented in those more than 8,000 (out of 18,000) pastors in the Evangelical ranks who have not bowed the knee to "race and blood."

Recognizing that one of the first acts of the dominant party will be to cut off the tax-derived support of the Churches whose pastors and people have gone into the free synod, the leaders have directed that parish councils should in each community undertake the raising of funds by voluntary subscription.

But most important of all, members of the Barmen Synod

(Continued on page 91)

An Indian Survey

An Analysis of State and Church Activities

By the Rev. Thomas F. Opie, D.D.

Rector of St. Bartholomew's Parish, Olney, Maryland

IT IS NOT GENERALLY KNOWN that there are Indians in every state in the union and that the whole Indian question is one that affects not only the life and interests of the American Indian, but, in a sense, the whole life of the nation. It is estimated on good authority that there are today some 350,000 Indians in the United States, of whom something over 200,000 are "wards" of the government. The American Bureau of Ethnology estimates that there were 800,000 Indians in what is now the United States when Columbus discovered America. Thus it will be seen that for one reason or another these first "Americans," so-called, have been reduced in numbers nearly five-eighths, since the white man came to this continent.

Says Edwin C. Hill, in *The Human Side of the News*:

"The Indians have much to forgive. They were a kindly people when the white man set foot on Jamestown Island and Plymouth Rock. They had developed agriculture. They were a moral people—with a firm belief in God—and their family life was a lesson to the 'invader.' But the white man almost destroyed them—luring them with pretty beads, slaughtering them with leaden bullets—degrading them with whiskey." Further, "They were shunted onto 'reservations'—where no white man wanted to settle." Mr. Hill also refers baldly to what he calls "the robbery and pauperization" of the American Indian and to "the suppression of the Indian tribal and social and religious institutions."

Supporters of the Wheeler-Howard Bill, which has been pending in Congress since April last, under the title The Indian Act—and which was disposed of unfavorably by the senate Indian affairs committee recently in favor of a measure committee members proudly say "doesn't mean anything"—claim that this proposed legislation constituted a "new deal" for the Indian, socially, economically, politically, educationally. It appears to this writer that the bill contained much that would represent "good news" and at least a "better" deal to the Indians on the whole. However, he learns from reliable sources that most of the Church's missionary workers in our well-established Indian mission centers in the middle west do not favor the passage of this bill. In conversation with one who is personally familiar with Indian missionary work and who himself has spent considerable time in the Indian mission field, it developed that the Church's leading missionaries to the Indians are opposed to the proposed legislation—apparently on the basis of the feeling that the provisions of the Indian Act, a bill introduced in the House of Representatives by Congressman Howard in April and referred to the Committee on Indian Affairs and "ordered to be printed," would estop initiative on the part of the Indian; make him less self-reliant—and, in fact, amount to a throw-back to primitive conditions! In the nature of the case it has been impossible to obtain a compendium of opinion from the missionary field, but this impression of opposition to the proposed bill has been gathered from reliable sources in the persons of two Episcopal clergymen, one of whom has been laboring in the Indian field and the other, one who has just had conference with a well known Indian missionary of the Church.

John Collier, Commissioner of Indian Affairs, United States Department of the Interior, whose sincerity of purpose in making his administration socially and economically sound, just, and of constructive service to the American Indians throughout the land is beyond question for the Wheeler-Howard Bill. In fact, it is understood that the bill was drafted by the Bureau of In-

dian Affairs. Mr. Collier also quoted President Roosevelt as favoring the bill.

Answering certain questions asked by the writer, as to the status of Indian citizenship, property-holding, religious rights, etc., Mr. Collier says:

"In many cases the Indians do own individual property, some of which represents the results of their own individual efforts, and, in a great many other cases, the property flowing to them from the hands of the government by way of division of tribal assets, funds, lands, and so forth. By the Act of June 2, 1924, all Indians born within the territorial limits of the United States were thereby made 'citizens' of the United States—and the courts have held that 'citizenship' is not inconsistent with 'wardship.' . . . This in no way affects their right to 'tribal' or other property—and the Act of June 2, 1924, expressly so provides. . . . The Indians have the same right which every other American citizen has under the Constitution to enjoy *religious liberty*. An order issued last winter by the present Indian administration *expressly confirms this right.*"

REPLYING to inquiries as to the work of the Church among the Indians of the west, a representative of the Department of Domestic Missions, National Council, 281 Fourth avenue, New York City, writes in part:

"There are approximately 350,000 Indians in the United States. Our Church touches about 75,000—of whom approximately ten per cent are communicants and about fifteen per cent baptized members. Our work is done through homes, orphanages, boarding schools, day schools, hospitals, and mission stations and churches on the reservations. . . . The Department of Domestic Missions is continually studying the entire field—and at the present time is endeavoring in every way possible to cooperate with the plans of the new Commissioner of Indian Affairs. The conditions in each field are so different that it is necessary to meet them individually. Therefore no definite policy covering the work as a whole has been adopted—this being left to the bishops of the various dioceses and districts in which the work is located—in consultation with the Department of Domestic Missions."

A partial list of Indian missions discloses missionary work in Duluth (Ven. W. K. Boyle, Archdeacon of Indian Work), twenty-three missions; Fond du Lac, one—Oneida, Church of the Holy Apostles; Idaho, one—Fort Hall, Mission of the Good Shepherd; Minnesota, one—Birch Coulee, St. Cornelia's; Nebraska, three—Genoa, Ponca Reservation, and Winnebago; Nevada, three—Nixon, Moapa, and Fort McDermitt; New Mexico, one—Farmington, San Juan; North Dakota (Ven. A. L. Parcels, Archdeacon of Indian Work), seven—Brien, Cannon Ball, Dunseith, Fort Totten, Fort Yates, Nishu, and Turtle Mountain Reservation; Sacramento, one—Orleans, Holy Spirit; South Dakota (Rev. D. W. Clark, dean, Niobrara Deanery, Indian Field) eleven—Cheyenne River Mission (twelve chapels), Crow Creek (five chapels), Flandreau Mission, Lower Brule (six chapels), Pine Ridge, Agency District (twenty-three chapels), Pine Ridge, Corn Creek District (twelve chapels), Rosebud Mission (twenty-three chapels), Santee Mission (Nebraska) (three chapels), Sisseton (five chapels), Standing Rock (seven chapels), Yankton (three chapels); Utah, three—Ft. Duchesne, Randlett, and Whiterocks; Wyoming, two—Ethete and Winding River.

Indian institutions—Arizona: Good Shepherd Mission to the Navajos, Fort Defiance, boarding school and orphanage. Idaho:

Mission of the Good Shepherd, home for girls. New Mexico: San Juan Mission Hospital, Farmington (on the desert). South Dakota: Crow Creek Dormitory, Ft. Thompson, residence for boys and girls; Hare School, Mission, for high school boys; St. Elizabeth's, Standing Rock (P.O. Wakpala), boarding school for boys and girls; St. Mary's School, Springfield, boarding school for girls. Wyoming: St. Michael's Mission School for the Arapahoes, Ethete; Shoshone Mission School, Wind River, boarding school for girls; Bishop Randall Hospital, Lander, for Indians and whites.

IN A BULLETIN issued by *The Missionary* on Breck Memorial Mission, Ponsford, Minn., it is said:

"This is one of the oldest missions on the White Earth Reservation. It was established by the Rev. James Lloyd Breck, who was of a truth the man who brought the message of Christ to the Ojibway people and left it with them. . . . There are about a hundred members in this mission among whom are a number of old Indians whose loyalty to their religion is an honor to their race."

The mission is 22 miles from the nearest railway station.

Of St. Columba's, White Earth, Minn., *The Missionary* says:

"St. Columba Mission has had a wonderful history, it being the largest as well as the oldest mission in the diocese of Duluth. . . . Here the early Indian missionaries were prepared to go out among their own people and teach them the principles of the Christian religion. Here Bishop Whipple would gather the Indians under the shade of the native trees and explain many things to them. It was here that Miss Sibyl Carter came and taught the Indian women to make lace."

Over 50 years ago a fine stone church was dedicated here.

Bishop James Bowen Funsten established a mission at Fort Hall, Idaho, known as the Mission of the Good Shepherd, in 1900. A memorial chapel in honor of Mrs. Tazwell Taylor, of Norfolk, Va., was built in 1904. In 1918 a brick structure was erected to take the place of a former school building destroyed by fire—enlarged later under Bishop Touret. Quoting:

"The school now aims to take only young girls, from the beginners up, as the government school affords good educational facilities for the boys and for older girls. While the government school at Fort Hall is one of the best on any reservation, the results obtained at the mission school are better in many ways, because of the personal touch which is possible with a smaller number—and also because of the religious training which is stressed. Government officials visiting both institutions have noted the difference and attributed it to the fact that the religious training is given paramount importance."

Former Assistant United States Commissioner J. H. Scattergood, of Washington, visited the mission and showed much interest in its work.

In this connection, in speaking of the government methods of education in the past, Commissioner John Collier had this to say:

"The educational system extended to the Indians in the past has been based . . . on the idea of crushing out Indian self-consciousness in the belief that white self-consciousness would somehow take its place. . . . There have been, too, definite efforts in some instances to implant in the children contempt for the parents' way of living, with the result that shame of race was born in them at an early age, to act as a psychological bar to normal self-expression throughout the remainder of their lives. There is certainly no extenuation for such a wrong to any individual. It can hardly be called Christian and it should not be called American."

WRITING of Pyramid Lake Reservation, where St. Mary's Mission is located, at Nixon, Nevada, *The Missionary* says:

"Of the 600 Indians something over 300 have been baptized—but there are only 30 or 40 of those who have been confirmed. The Paiutes are very difficult to get close to. Their medicine men have a very strong hold on them and it is most difficult to waken

any interest in Church or religion. Like all other Indian work, the real hope lies in training the children."

Two miles from Farmington, New Mexico, stands San Juan Episcopal Mission Hospital. This hospital has 16 beds and is full most of the time. In addition to regular hospitalization there is a dispensary where a number of cases are treated daily. Here, too, daily services for patients and visitors are held in the chapel, erected several years ago.

"In 1872 when the Church took over a part of the then Dakota Territory and consecrated the Rev. William Hobart Hare to be the Bishop of the Missionary District of Niobrara, the Bishop coming to this field was confronted with the magnitude of the work before him . . . and conceived the idea of a 'Lay Ministry,'" says another writer. "Thus there grew up a body of men known as Helpers and Catechists. The Helper was a man with little education but who was earnest in his Christian faith and, furnished with Hymnal, Service Book, and Bible, could gather the people together for service and exhortation as only an Indian can do with his own people. Later, as the work extended, these men held regular Sunday services in the chapels, instructed the people, visited the sick, and buried the dead. After a time of testing, devotedness, and loyalty, the Bishop would advance a Helper to be a Catechist—and later to the honor of Senior Catechist, which was denoted by a Niobrara Cross, made of crimson velvet, worn upon the breast of his cassock. These Senior Catechists were the men from whom was evolved the Native Ministry."

BISHOP HARE also organized Corn Creek Mission, Allen, S. D.; and in 1924, under Bishop Burleson, part of the Pine Ridge Mission, including three congregations, was added to the Corn Creek Mission. Later a 40-acre tract of land on the extreme edge of the Pine Ridge Reservation was given to the Church and here a church, chapel, and a log building have been put up, which made the twelfth mission station on this one reservation, which now has over 500 communicants, mostly Indians.

What is known as Hare School, at Mission, S. D., is a home for Indian boys of the Episcopal Church, in attendance upon an accredited high school. It was started in 1928. Out of the score or more of boys enrolled two are grandsons of Indian priests. One of them, Kenneth Jones, grandson of the late Rev. William Holmes, was an athletic star. The Hare School property has an 880-acre farm, three buildings, a dormitory, and a garage—also a small barn for milch cows, and other animals and a small granary—plus a fine herd of cattle.

At Rosebud Indian Mission, Mission, S. D., there are a number of native helpers and catechists and two deacons, with a staff of four priests. St. Elizabeth's School for Indian boys and girls is located near Wakpala, S. D., started by Bishop Hare in 1885, when a small chapel and a frame house were erected, part of which was used for a school room. The average enrolment is now about 50. St. Mary's School, a boarding school for Indian girls, also started by Bishop Hare, 1879, is located on the banks of the Missouri River at Springfield, S. D. It is said to be the only school of its kind in America—a Church boarding school for Indian girls only, of junior high and high school ages and accredited by the public school system. The Sisseton Episcopal Missions, Sisseton, S. D., embrace eight chapels, five for Indians and three for white people, and the Standing Rock Mission, Wakpala, S. D., lately enlarged by act of General Convention, includes ten chapels, where lay services are held by native lay readers, in the absence of a priest of the Church. Reference should also be made to St. Michael's Mission, Ethete, Wyo., on the Wind River Reservation, where missionary work has been going on for twenty years or more, and also to Shoshone Indian Mission, Wind River, Wyo., where a fine school has been conducted for nearly half a century. It is a boarding school for Shoshone Indian girls.

There are many more Indian missions to which reference might well be made, but space will not permit of even a reference to them and to their splendid work through hospitals, schools, dispensaries, churches and chapels, and in many lines of constructive enterprise in the interest of lifting the level of living for the American Indians.

St. Peter's Vision

By the Rev. Desmond Morse-Boycott

ONE OF THE MOST TOUCHING stories echoing down the corridors of Christian history is that of St. Peter's vision on the Appian Way. He was hastening, impulsively, from martyrdom, whether out of fear or constraint we do not know, when Christ met him. He knelt in adoration of the vision beautiful. Jesus looked tenderly at the tired fisherman, whose uplifted face, rugged with the marks of many storms on the boisterous seas of life, beamed with devotion, and said, in reply to his "Lord, whither goest Thou?" (*Quo Vadis, Domine?*) "To Rome, to be crucified afresh."

Peter was greatly humbled, for he perceived that by fleeing he was bringing suffering upon the Lord, and, when the vision had faded, slowly retraced his steps. The ferocious persecution of Nero was in full swing. He was scourged and, after bidding farewell to St. Paul, was led to the top of the Vatican mount and there executed. Tradition says that he begged the officers not to crucify him in the same way as our Lord, feeling unworthy to suffer in that posture. Granting his last wish they crucified him with his head to the ground. "Happy man," says St. Chrysostom, "to be set in the readiest posture of traveling from earth to heaven." His body is said to have been embalmed by Marcellinus the Presbyter, and buried in the Vatican, close to the triumphal way. A small church was erected there, but Heliogabalus destroyed it, the body being removed to the cemetery in the Appian Way. Cornelius, Bishop of Rome, removed it once more to the Vatican in the middle of the third century, and there it remained until the first Christian Emperor, Constantine, rebuilt and enlarged the Vatican in St. Peter's honor.

According to tradition, St. Peter and St. Paul suffered martyrdom at the same time. Tradition is strengthened by the fact that in the catacombs the two saints are generally depicted together.

Can one believe the *Quo Vadis* story? It has always gripped the imagination, and has been the theme of books, pictures, and films. Henryk Sienkiewicz has written a classic about it. The Church has always kept the legend close to her heart, and there stands on the Appian Way a little church (I have seen it) called the *Quo Vadis* Chapel, built on the traditional spot where Christ met Peter. There's an old stone in the chapel bearing the impress of a foot, reputed to be Christ's. But what solid grounds have we for believing the *Quo Vadis* story?

No solid grounds, but some not insubstantial hints. The first is that memorable occasion when Jesus walked with Peter by the blue Lake of Gennesaret, amid the familiar green hills. Then was Peter given the threefold commission to feed the lambs and sheep of Christ, and promised the guerdon of suffering. "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old . . . another shall gird thee, and carry thee whither thou wouldest not."

St. John's Gospel, from which the foregoing text is quoted, was written long after St. Peter's death. Its writer would look back with peculiar insight upon the words of Jesus and their eventual fulfilment, in the indubitable crucifixion of Peter. It was after the Last Supper, St. John tells us, that Peter said to Jesus: "Lord, whither goest Thou?" (*Quo Vadis, Domine?*) Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Peter said unto him, "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake."

SURELY the echo of these words was haunting Peter's mind when he saw the vision on the Appian Way. Surely, when he had seen it, it drove him back to Rome and death. Surely it was because of that vision and death, often on the lips of

the early Christians, that St. John was moved to insert those early incidents which threw a flood of light upon the close of St. Peter's life.

The Epistle to the Hebrews is popularly supposed to have been written by St. Paul, and if that is so, and he suffered contemporaneously with St. Peter, it is useless to search it for confirmation of the legend; but there is consensus among scholars (the justification of which I shall not argue) that St. Paul did not write it. If they are right, may we not suppose that the author had the *Quo Vadis* story in mind when he spoke of the impossibility of renewing unto repentance those who fall away in time of persecution, "seeing that they crucify to themselves the Son of God afresh, and put Him to an open shame."

Synod Attempts to Free German Church

(Continued from page 88)

adopted a six-point "Confession" through which they reaffirm historic Church doctrine in the face of "German Christian" attempts to prostitute the religion of Christ to the new Germanism of the Nazis. They begin by refusing any approval of the theory that the National Socialist revolution is to be regarded as a direct revelation of Divine will. The Church, they declare, can recognize only one event in the supreme place as the foundation of the Church—the revelation of God in Christ.

They see, in the second place, no occasion or place where the power and love of Christ are not needed and where their presence is not to be regarded by Christians as the supreme consideration for conscience and conduct.

Third, no philosophy outside of the fundamental Christian revelation is to be regarded as having more than secondary importance. (This, you see, like the articles in ancient creeds is to be understood in the light of that against which it is a protest—in this instance the claim that there has been a new revelation in the Messianic work of Hitler and a new value given to race and blood.)

Fourth, there is no justification for the claim that the Church must imitate the forms of government adopted by the state or the ideas of "leadership" as espoused by the National Socialists. (This is a direct response to the repeated declarations of Reichsbishop Müller, Judge Jaeger, former "Chief-of-Staff" Oberheid—now happily out of the Church government in Berlin, and other "German Christians.")

Fifth, the Church is independent of the state. It cannot take into consideration political programs or serve political leaders. Its unique functions and its usefulness to society depend upon its maintaining a status wholly of its own.

Sixth, and in conclusion, the Church can serve but one Master. Its life and activities flow from His will and from no other. It cannot be made an adjunct of the program of any other leader.

It looks like a clean break and a virtual declaration of independence; and with grief that it should appear necessary, one hails it as proof that there are yet left many thousands in Germany who have no intention to suffer the prostitution of the Church to the will of Hitler or any other.

Not since Luther nailed his theses up before the astonished eyes of the Germans of Wittenberg in 1517 has there been a more stirring declaration of its kind. The Christian world—insofar as it is conscious of the momentous events taking place in Germany—holds its breath as it waits to see what the outcome will be of this bold move.

THE MURDER of Christ in hearts and souls in Russia hides in it Christ's resurrection that is happening now. In Russia, Christ is rising again, rising from the grave.—*Rev. Sergius Bulgakov.*



Churchwomen Today

Ada Loaring-Clark, Editor

OFTEN OVER A THOUSAND visitors a month means a very real interest in the work that is being carried on at St. Mark's Mission, Dante, Va. (diocese of Southwestern Virginia), by Deaconess Maria P. Williams and her staff, largely composed of volunteer workers. Deaconess Williams is admired by so many of us who have been privileged to hear her speak. Unfortunately she has been ill for some time but we rejoice to report that she is now rapidly regaining health and strength.

Miss Nancy Chamberlain, one of the workers at Dante, says: "The work here is so thrilling one could write reams about it; something new and exciting happens every day. We never have those long, lonely winter evenings that are attributed to most missionaries. Life is a grand and glorious adventure." That is the spirit that makes achievement possible and one that seems peculiarly to belong to Deaconess Williams and her co-workers.

In 1907 the council of Southern Virginia commenced to develop the missionary work in the southwestern part of the state. Miss Mabel Mansfield, director of industrial work in the diocese writes: "St. Mark's Mission at Dante was one of the first missions to be started and Deaconess Williams has been in charge of this work since its inception." In the coal fields great opportunities have always abounded for the work of the Church in all its phases. Dante is a mining camp in the heart of the coal fields. The first year the Deaconess lived in the hotel; later on a teacherage was secured and, during the winter the Deaconess occupied three rooms at one end, the public school teachers occupying the rest of the house. In the summers from then until now more rooms were secured, making it possible to accommodate volunteer workers, many of them college girls who offer their services for a month or six weeks, helping where they are most needed. Many have caught the vision here for life work and are now working either in the foreign or domestic fields.

Through all the years, with changes in the diocese and changing incumbents, St. Mark's Mission has found a limitless opportunity which has been eagerly seized by Deaconess Williams who has launched out to nearby points, such as Bear Wallow Hollow, organizing Church schools and other activities. Space does not permit us to tell of the development of the Woman's Auxiliary, of the splendid assistants that have helped through the years, or of the many activities connected with the daily life at St. Mark's. There are three groups of the Girls' Friendly Society, week-day religious instruction, a good library, industrial and kindergarten schools, with a daily vacation Bible school in summer. Deaconess Williams' radiant, happy life permeates every activity. Recently, one of the first women prepared for confirmation by the Deaconess turned to her on her last sickbed and said: "I wonder what Dante would have been like if you had never come?" "Many of us wonder the same thing" says Miss Mansfield, "for we know of the work accomplished in the hearts and lives of the people by Deaconess Williams."

THE REV. RAYMOND C. KNOX, D.D., who has recently completed a quarter of a century as chaplain at Columbia University, says that college students of today have a far less cynical and materialistic attitude toward religion than had the students of twenty-five years ago. The students are seeking a "personal faith" and are turning far less to a dogmatic and institutional Christianity, Chaplain Knox asserts, and he believes that those with the better minds are endeavoring to acquire a reasonable view of the purpose of life both individually and socially.

So many more young people than formerly, and especially those of our Church, attend college today, that we Churchwomen who live in college towns have the responsibility and privilege of doing what we can to keep the student in touch with the Church.

Books of the Day

Rev. William H. Dunphy
Editor



THE PERSON OF CHRIST. By L. W. Grensted. Harper. Pp. 292. \$3.00.

THE BOOK might be subtitled "an interpretation of the orthodox faith in Christ as directly related to the needs and experiences of devout believers; by the theologian of the Group Movement." Then no one would expect the ordinary historical or apologetic essay, for to the author's purpose "neither formal theology nor exact metaphysics has been very relevant"—nor has history, as generally understood. The author is entirely loyal to Catholic Christology, Christ God and Man, in the one Person of God the Son, as defined by Chalcedon, although that statement says nothing about what the nature of God really is—or rather, *because* it does not. Thus the way is open for us all to renew and improve our idea of God and still be loyal to the conciliar definition. Now in this case, the aspect of God which alone is of concern to us is his character of Person-in-personal-relationships. Quick would say "empirical Deity." Canon Grensted says "here and plainly" that the God of religious experience must be objectively and cosmically real, out beyond that experience; but the emphasis is on the empirical object of religion. That is how Christ is God—he is the completely adequate object of our religion, just as God is, in just the way that God is.

Philosophy and "formal" theology are not really dealt with here. But the use of history is worth noting. The Jesus of history—what does that mean? Well, "it is curious how very few things we know about Him with that complete certainty of circumstance, date, and place which would satisfy the demands of history or law." The facts that we do have are chiefly these: (1) there is the New Testament, and (2) the disciples of our Lord had a great saving religious experience, which with strong faith they proclaim as Gospel for all the world. By the law of sufficient cause we know that the life of Jesus must have been such as to account for the experience and the writing of its record. But otherwise the biographic Jesus is an X.

The rest is not unfamiliar, but the religious confidence which animates it is high and strong. The Christ of religion brought to his first disciples fellowship, new life, release from sin, a new understanding of God and man. So He does now to men who sorely need these things.

M. B. STEWART.

MANY OF US have been annoyed at times, when we were blissfully rolling off a Latin quotation in the classical—or supposedly classical—pronunciation we had learned in college, by having one of our "spiky" friends inform us that we were all wrong, that we should have used the ecclesiastical pronunciation, that is to say, the Italianate. Quite apart from the homicidal impulse aroused by some of these superior gentlemen, we were quite chagrined by our ignorance. But now F. Brittain's *Latin in Church* (Cambridge: The University Press; New York: Macmillan. \$1.25) comes along to reassure us. There never has been a uniform pronunciation of Latin, ecclesiastical or secular. In the course of a witty and sparkling essay, as far as possible removed from pedantry of every sort, he conclusively proves this, and demolishes the "philological Nag's Head Fable," which has been industriously circulated in recent years. It is a good book to get and lend to your friends—you will enjoy it, and they will not.

W. H. D.

Correction

BY A SCRIBAL ERROR, the review of *The Reformation and the Contemplative Life*, by David and Gervase Mathew (L. C., June 23d), contained this statement: "Cranmer is seen as the great forerunner of the Totalitarian State." It should read "Cromwell is seen as the great forerunner of the Totalitarian State."

NEWS OF THE CHURCH

Religious-Welfare Leaders Study Needs

Various Beliefs Represented in
Group Conferring on Depression's
Spiritual Phases

WASHINGTON, D. C.—In response to a nation-wide feeling that religious leaders should hold a conference on the moral and religious phases of the depression and make some definite contribution to ways and means out, a group of religious and welfare representatives met here June 14th.

The meeting, which was the first of a series of such gatherings, was held under the auspices of a national committee of 170 leaders, including Roman Catholics, Jews, and Protestants—probably the first time that so many prominent leaders of all three religious groups have gotten together on a nation-wide and inclusive basis with a view to extensive betterment in moral and religious realms.

It was shown that the program of the present administration in Washington, in its economic recovery program, also emphasized the necessity of a revival of spiritual and social values. Reference was made to the following statement made by President Roosevelt several months ago, when he addressed the Federal Council of Churches, on the occasion of its 25th anniversary: "The great objective which Church and State are both demanding is a 'more abundant life.'"

Plans were made for launching a co-operative educational program in the interest of religious, philanthropic, charitable, cultural, and character-building agencies, on an extensive and comprehensive basis. The Church and Welfare Recovery scheme is dedicated to the task of "Strengthening and undergirding the moral and spiritual forces of the nation," as indicated by the prospectus broadcast throughout the land. Leaders of the three religious groups in America are lending their influence to Church and welfare recovery.

Among those representing the Episcopal Church in this movement are Bishops Abbott of Lexington, Freeman of Washington, Mikell of Atlanta, Parsons of California, and Taitt of Pennsylvania.

Georgia Rector Elected Legion Post Commander

BRUNSWICK, GA.—The Rev. Royal K. Tucker, rector of St. Mark's Church, has been elected commander of the Brunswick post of the American Legion. The Rev. Mr. Tucker served throughout the World War as a major and was cited for bravery, one of the medals now in his possession being for extreme bravery under fire.



HORNER HALL, APPALACHIAN SCHOOL

50 at Virginia Seminary Summer School Sessions

Canon Prichard and Faculty Members
Present Five Courses

ALEXANDRIA, VA.—The first session of the summer school of the Theological Seminary in Virginia was held at the seminary during the week of June 10th. Lectures began the evening of June 11th, and ended at mid-day June 16th. Between 40 and 50 clergymen and several laymen were in attendance, either for the entire time or for a part of the period.

The Rev. Canon H. A. Prichard, D.D., rector of St. Mark's Church, Mount Kisco, N. Y., delivered a series of lectures on preaching each evening of the session.

Four other courses were provided and took up each morning from 9 until 1. These were taught by members of the faculty of the seminary. The Rev. Prof. Thomas K. Nelson, D.D., lectured on The Prophet Jeremiah; the Rev. Prof. A. C. Zabriskie on The Values and Significance of the Holy Communion Today; the Rev. Clifford L. Stanley, associate professor, on Some Ethical Problems Today; the Rev. Stanley Brown-Serman on Preaching Values in the New Testament.

There were daily devotional services each day at 7:30 A.M. and 10 P.M. The Rev. A. T. Mollegen, Teaching Fellow in Theology, June 11th gave a deeply spiritual talk in preparation for the celebration of the Holy Communion the following morning, at which time Bishop Goodwin, Coadjutor of Virginia, was the celebrant, assisted by the Rev. Dr. Wallace E. Rollins, dean. Dean Rollins conducted the rest of the devotional services until the morning of June 16th, when the Holy Communion was again celebrated.

Lake Tahoe Summer School Session July 9th to 21st

RENO, NEV.—The Lake Tahoe Summer School, sponsored by the district of Nevada and the diocese of Sacramento, will be held at Galilee July 9th to 21st. Bishop Jenkins of Nevada is chaplain.

Members of the faculty include Bishop Reifsnider, Suffragan of North Tokyo, and Bishop Porter of Sacramento.

Appalachian School Building Dedicated

Bishop Gribbin Officiates at
Service; Rev. G. F. Rogers
Makes Address

PENLAND, N. C.—An event looked forward to for the past two years was the dedication here June 16th of Horner Hall, new building of the Appalachian School, Western North Carolina school for young children.

The building was made possible by a gift from the United Thank Offering of 1928.

Bishop Gribbin of Western North Carolina dedicated the building. It was named Horner Memorial Hall in memory of the late Bishop Horner.

The Rev. G. Floyd Rogers, of Asheville, made an address, recounting Bishop Horner's labors in developing the diocesan schools.

Miss Catherine Califf has been in charge of the Appalachian School for two years, and the Rev. J. B. Sill, of Rutherfordton, has been priest-visitor this year.

Philadelphia Divinity School To Open as Usual This Fall

PHILADELPHIA—The annual meetings of the governing boards and of the associate alumni of the Philadelphia Divinity School were held June 6th. Much of the time at both meetings was given to the financial problems of the school, which has been hard hit by the failure of income of a considerable part of its invested funds. Much has already been accomplished in providing the additional funds necessary for the work of the year 1934-35, and the school will reopen as usual in the last week of September, with its normal quota of students.

At both meetings high tribute was paid to the Rev. Dr. George C. Foley, who, after 29 years of service had presented his resignation as Holy Trinity Professor of Systematic Divinity. The boards elected Dr. Foley professor emeritus. The class of 1925 presented him with a portrait of himself painted by the Rev. G. A. Scarinci.

Bishop Graves Recovering From Stroke; Makes Trips

SHANGHAI—Bishop Graves of Shanghai has so far recovered from the stroke which he suffered at the end of January that he has begun to hold confirmations in the Shanghai churches. The confirmations in the churches outside of Shanghai are being held by Bishop Curtis of Chekiang.

Dr. A. M. Sherman Dean Of Council Institute

20 Classes Arranged in Connection
With General Convention Sessions;
Date October 15th to 18th

NEW YORK—The third National Council Training Institute in connection with General Convention will be held October 15th to 18th, inclusively, at Atlantic City. The Rev. Dr. Arthur M. Sherman, secretary for Missionary Education in the Department of Religious Education, is dean of the faculty.

Twenty classes have been arranged to consider themes that are vital to the Church's service in the world. There is no charge for attendance at these classes. The object is to give to parish and diocesan leaders an opportunity to share their experiences and gain new ideas.

The large enrolments at the two previous institutes show that this opportunity for preparation for Church work under trained leadership has been appreciated both by the delegates and by the visitors.

The classes will meet in Convention Hall where large and comfortable class rooms insure ample space. The House of Deputies will meet and the various exhibits will be displayed in this same building. There will be two periods each morning: 9 to 10, and 10:15 to 11:15.

Idaho Adopts Bishop's Pence Plan

BOISE, IDAHO—The convocation of the missionary district of Idaho, in St. Michael's Cathedral June 10th, 11th, and 12th, adopted the Bishop's Pence Plan and restored the *Idaho Churchman* to life in a simpler form. Resolutions were adopted against any plan to re-align the boundaries of the district.

The clerical deputy to the General Convention is the Very Rev. Frank A. Rhea, of St. Michael's Cathedral, and the alternate is the Ven. M. Belknap Nash, archdeacon of the North. The lay deputy is S. G. Moon, of Boise, and the alternate, H. B. Goldsmith, of Salmon.

Council of advice: the Ven. H. Stoy, of Boise, Dean Rhea, Archdeacon Nash; and W. N. Northrop, R. M. Davidson, and S. G. Moon, of Boise.

St. Mary's Hall Commencement

BURLINGTON, N. J.—Dr. John Duncan Spaeth of Princeton University delivered the address June 5th at the commencement exercises at St. Mary's Hall. The baccalaureate sermon was preached the previous Sunday by the Rev. John T. Ward, chaplain of the school and rector of St. Mary's Church.

Breck School Commencement

ST. PAUL, MINN.—The graduating exercises of Breck School were held June 15th here. In the absence of Bishop McElwain, diocesan, Bishop Keeler, Coadjutor of Minnesota, presided and awarded the diplomas.

Brotherhood of St. Andrew Conference in Japan is Aid To Training Native Leaders

TOKYO—Training of native leaders, much needed by the Church in every land, will be helped forward in Japan this summer by a conference held from August 25th to September 1st by the Japanese Brotherhood of St. Andrew, which is taking for its central theme a study of the Purpose of God.

Another series of the conference discussions will have for its theme the Need and Nature of Fellowship in the Modern World, fellowship between nations, in industry, in the Church.

Bishop Matsui of Tokyo, Bishop Naide of Osaka, and Bishop Basil of Kobe, are among the conference leaders. About 100 men are expected, 10 from each diocese.

The conference meets on the Y. M. C. A. grounds at Gotemba in the foothills of Mt. Fuji.

Kiangsu Synod Considers Plans for Self Support

SHANGHAI, CHINA—At the preliminary informal meeting of the Kiangsu synod May 22d, plans for self support were discussed. (The diocese of Kiangsu is coterminous with the missionary district of Shanghai.)

The chief actions of the synod were the establishment of a trust fund committee to hold diocesan and parochial endowment funds and of a committee on Christian Unity and the instruction to the standing committee to consider plans for the cutting off of the Shanghai district as a separate diocese and the raising of an episcopal endowment fund for the same so that a Chinese diocesan bishop can be elected for Shanghai by 1945, the centenary of the establishment of the Anglican Church in that city.

Albany Chapter Wins Contest

PHILADELPHIA—The Knights of Saints John's inter-chapter contest covering hobbies, sports, entertainments, and Churchmanship, has just been won by the cathedral chapter of Albany, N. Y. Second place by the chapter in St. James' Church, Old Town, Maine, under Archdeacon J. deB Saunderson; third place by St. Mark's chapter, Malone, N. Y.; fourth place by St. Simeon's chapter, Philadelphia. This contest started St. John's Day, December 27th, and ran until May 27th. The Grand Commander's pennant and citations have been sent to Albany, and second banner to Old Town, Maine.

Paterson, N. J., Church Celebrates

PATERSON, N. J.—The 40th anniversary of St. Mark's Church, Paterson, the Rev. John Miller Horton, rector, was observed June 10th and 14th. At a service on the former date the greetings of the diocese of Newark were expressed by Bishop Stearly, diocesan, and the rector was the preacher. At a parish dinner, June 14th, the Rev. Dr. G. Warfield Hobbs, of the Department of Publicity, National Council, made the principal address.

Social Service Quiz For S. Ohio Clergy

35 of 41 Answering Agree With
Pastoral Declaration That "Cross
Is Above Flag"

CINCINNATI—A questionnaire, sent to the clergy of Southern Ohio by the diocesan department of social service, revealed that 35 out of 41 answering were in agreement with the recent Pastoral of the House of Bishops which stated that "the Cross is above the Flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty."

Two modified the statement, two made no replies, and two apparently were in disagreement due to the vagueness of the statement to them, a tabulation showed.

Thirty-four are seeking to instruct their people in regard to this matter, and 17 said their people reacted favorably to the attitude expressed in the Pastoral.

The replies to the question about parish instructions for marriage and parenthood were varied and many made no reply. The bulk of the instruction that is given might be classified under the heads of sermons and private talks. Fifteen clergymen asked for more material on preparation for marriage.

Thirty-one clergymen indicated they were making an effort to inform their people on current community social and economic problems, mainly through the medium of sermons or discussion groups.

"In the main we are greatly pleased by the facts that the summary reveals," said Dr. William S. Keller, chairman of the department of social service.

"It is to be hoped that eventually more men may see the value of giving pre-marital instruction for marriage and parenthood. We hope also, as time goes on, that parish houses may be more generally used for leisure time activities that result from enforced unemployment. Our rapidly changing social order makes it necessary for religion to take stock."

Western North Carolina Delegates

ASHEVILLE, N. C.—Woman's Auxiliary delegates from Western North Carolina to the national convention are: Mrs. Robert E. Gribbin and Mrs. T. J. Woolridge of Asheville, and Miss Martha Norburn, of Biltmore. Alternates: Mrs. A. M. Kistler, Morgantown; Mrs. S. E. Elmore, Rutherfordton; Mrs. Garland Jones, Lenoir; Mrs. Randolph Harper, Lenoir, and Mrs. Floyd Rogers, Asheville.

St. Katharine's School Commencement

DAVENPORT, IOWA—The Rev. Dr. A. Haire Forster of Seabury-Western Theological Seminary preached at the service in Trinity Cathedral June 3d in connection with the commencement at St. Katharine's School. Twelve students were in the graduating class.

Dr. Block Virginia Seminary Speaker

Memorial Tablets in Chapel Unveiled; Bishop Thomson Delivers Ordination Sermon

ALEXANDRIA, VA.—The Rev. Dr. Karl M. Block, rector of St. Michael and St. George's Church, St. Louis, delivered the address to the graduating class at the Virginia Theological Seminary June 7th.

This was followed by the unveiling of memorial tablets in the chapel and the annual alumni meeting. Bishop Thomson of Southern Virginia delivered the ordination sermon June 8th. At the annual missionary service on June 6th the preacher was the Rev. Dr. James T. Addison, of the Episcopal Theological School.

Five Additional Flags Presented to Cathedral

WASHINGTON, D. C.—Flags from five states were officially presented June 10th to Washington Cathedral and were received by Bishop Freeman of Washington. The states represented were Kansas, Michigan, California, Texas, and Virginia. There are now over 30 state flags in the cathedral.

Celebrates 230th Anniversary

MAMARONECK, N. Y.—St. Thomas' Church celebrated its 230th birthday on June 11th. Bishop Manning of New York was the chief speaker at the anniversary dinner, at which there were 300 guests. The rector of St. Thomas', the Rev. Frank Dean Gifford, was toastmaster. Other speakers were two former rectors, the Rev. Frank T. German of Holy Trinity Church, Middletown, and the Rev. Wilbur L. Caswell of St. Paul's, Yonkers.

Baltimore School Commencement

BALTIMORE—The Boys' School of St. Paul's parish, Baltimore, had its commencement on the afternoon of June 6th. Charles Morris Howard, of the Baltimore Bar, made the commencement address, replete with wit and good counsel, and the Rev. Dr. A. B. Kinsolving, rector of the parish, presented diplomas to five graduates, and spoke of the deep satisfaction of the religious and Churchly aspect of this school, which has just completed its 87th year.

Lightning Bolt Strikes Church

ELMIRA HEIGHTS, N. Y.—St. John's Church here was struck by lightning during a storm June 6th. The bolt, striking a chimney, did not enter the church and the building escaped serious damage.

Bishop Page Anniversary Speaker

ALPENA, MICH.—The 50th anniversary of the dedication of Trinity Church, Alpena, was observed June 18th at a dinner in the parish house. The main address was by Bishop Page of Michigan.



CHAPEL, CHRIST CHURCH, WILLIAMSPORT, PA.

The Lady Chapel at Christ Church, given in memory of the late Mrs. Allen P. Perley by members and friends of St. Mary's Guild, of which Mrs. Perley had been head for more than 50 years, was blessed Whitsunday by the rector, Canon Hiram R. Bennett. Other memorials include a rug for the foot pace of the chapel altar in memory of Mrs. A. T. Page, Mrs. Perley's daughter, and a reredos for the high altar, given in memory of the late Allen Putnam Perley by his children.

New Jersey Receives Stones From Shrines for Cathedral

TRENTON, N. J.—Bishop Matthews of New Jersey reported to the diocesan convention that the Very Rev. Samuel Falle, dean of Jersey, has sent him some ancient stones from St. Helier's Church and the Oratory of St. Helier, the earliest shrines on the island, to be incorporated into the structure of the Cathedral of New Jersey in Trenton. The Bishop is planning to secure also stones from Cæsarea Philippi and Cæsarea Palestina for the same use.

Utah Nurses Get Diplomas

SALT LAKE CITY—The annual graduation exercises of St. Mark's Hospital Training School for Nurses, Salt Lake City, was held May 24th 8 P.M. in St. Mark's Cathedral. The exercises were in charge of Bishop Moulton of Utah, who awarded the diplomas to the 14 young nurses and made a brief address to them.

New York Catholic Club on Pilgrimage

NEW YORK—The New York Catholic Laymen's Club June 17th made a pilgrimage to the Church of St. Anthony in Hackensack to take part in the solemnities of the patronal festival. The address was delivered by the Rev. Carmelo Di Sano, pastor of the Church of the Redeemer, Staten Island.

E. T. S. Graduates Hear Dr. Kinsolving

Bishop Roots of Hankow Preacher at Annual Alumni Service; Dean Sturges Heads Association

CAMBRIDGE, MASS.—The Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, Boston, gave the sermon June 14th at the commencement of the Episcopal Theological School. Bishop Lawrence, retired Bishop of Massachusetts, presented the diplomas.

Bishop Roots of Hankow was the preacher at the annual service of the alumni. The Rev. Dr. W. Appleton Lawrence, retiring president of the Alumni Association, was toastmaster at the alumni dinner. Speakers were Bishop Lawrence, the Rev. Dr. Henry B. Washburn, dean, the Rev. Dr. Endicott Peabody, the Rev. Lindley H. Miller, and B. Preston Clark, president of the board of trustees.

The Very Rev. Philemon F. Sturges, dean of St. Paul's Cathedral, Boston, was elected president of the Alumni Association. Other officers are: Bishop Hobson of Southern Ohio, vice president; the Rev. Arthur C. Lichtenberger, rector of St. Paul's Church, Brookline, Mass., and the Rev. B. N. Lovgren, rector of St. Paul's Church, Concord, N. H., executive committee; the Rev. Dr. George H. Thomas, rector of St. Paul's Church, Chicago, preacher for 1935, and the Rev. Dr. Phillips E. Osgood, rector of Emmanuel Church, Boston, substitute preacher.

Maine Church Observes 100th Year

BANGOR, ME.—St. John's Church celebrated its 100th anniversary June 17th, together with observance of Bishop Brewster's 25th anniversary of his consecration to the episcopate, with the Bishop celebrating Holy Communion here and delivering the historical sketch and sermon. In the evening there was an elaborate musical program. The Rev. John A. Furrer is rector.

Cathedral Model on Display

CHICAGO—A feature of the Episcopal Church exhibit in the Hall of Religions at the World's Fair is a remarkable model of St. Luke's Pro-Cathedral. The model was built by a class in church architecture at Christ Church, Waukegan, Ill., and required months to complete.

Kirkpatrick Heads Philadelphia Students

PHILADELPHIA—John J. Kirkpatrick, of the diocese of Newark, has been elected president of the student body of the Philadelphia Divinity School for the coming year.

Marquette Conference Opens July 7th

MARQUETTE—The diocese of Marquette will hold its third annual summer conference from July 7th to July 13th at the Fortune Lake Summer Camp near Crystal Falls.

Eastern Orthodox Conference Planned

Three Prominent Authorities to Address Meeting at Adelynrood July 12th to 16th

SOUTH BYFIELD, MASS.—The Church Unity Committee of the Society of the Companions of the Holy Cross has had the good fortune to secure for its forthcoming conference at Adelynrood July 12th to 16th on the Eastern Orthodox Church three prominent authorities. The secretary to the Greek Archbishop for North America, will speak on The Present Religious and Ecclesiastical Conditions in the Eastern Communion Throughout the World. The Rev. Arthur Johnson, a young American priest of the Russian Church, will speak on The Outlook for the Reunion of Christendom. Kenneth Conant, professor of Architecture in Harvard University, will speak on The Place of the Orthodox Church in Christian History. Mr. Conant is a member of the Eastern Orthodox Church.

Of special interest will be the celebration of the Divine Liturgy according to an Eastern rite in the Chapel of the Holy Cross on the Sunday morning of the conference. At an earlier hour, there will be the customary celebration of the Holy Communion by a priest of the American Church.

The conference will open on the afternoon of July 12th, and will close July 16th, after luncheon. The chairman of the conference is Miss Alice V. V. Brown of Wellesley College. The conference is open to all interested in Church unity.

Commencement at Mississippi College

VICKSBURG, MISS.—The 25th annual commencement of All Saints' College, Vicksburg, Miss., took place June 2d to 4th. The sermon was preached in Holy Trinity Church by the Rev. Duncan M. Gray, of Columbus, Miss. The speaker at the college auditorium June 4th was Dr. W. D. Weatherford, president of the Y. M. C. A. Graduate School, Nashville, Tenn.

Brownell Hall Commencement

OMAHA—Brownell Hall, diocesan Church school for girls, held the annual commencement exercises in Trinity Cathedral June 12th. Bishop Shayler of Nebraska presented diplomas to a class of 16.

Albany Rector Baccalaureate Preacher

ALBANY—The Rev. Charles W. Findlay, rector of St. Andrew's Church, preached the baccalaureate sermon at New York State College for Teachers June 17th.

140 at Kansas Camp

TOPEKA, KANS.—The annual diocesan camp for young people on the cathedral and diocesan grounds here May 30th to June 3d was attended by 140 persons.

Dean of Exeter, Storm Center of Controversy, Given London Deanship

LONDON—The Very Rev. Dr. William Inge is to be succeeded as dean of St. Paul's Cathedral by the Very Rev. Dr. Walter R. Matthews, dean of Exeter. Dean Inge's plan to retire October 2d was announced June 18th.

Dr. Matthews was responsible this year for a series of Lenten lectures in Exeter Cathedral by Nonconformist ministers. The lectures created a storm of controversy and led to a "petition of regret" signed by a large number of the clergy and laity.

Canadian Catholic League Meets

TORONTO—The Catholic Fellowship League held its recent meeting in All Hallows' Church, Toronto. Clergy were present from the dioceses of Niagara, Toronto, and Western New York. The Holy Eucharist was celebrated by the Rev. F. R. Mason of Newcastle, Ont.

Spokane Summer School Opens July 2d

SPOKANE—Bishop Cross of Spokane is chaplain of the Spokane Summer School for Church Workers, which will be in session July 2d to 12th at McDonald's Point, Lake Coeur d'Alene, Idaho. The Rev. Donald Glazebrook of Holy Trinity Church, Spokane, is chairman.

THE HOLY CROSS MAGAZINE

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Bishop Rogers to Lead Forum

NEW YORK—Bishop Rogers of Ohio will be the leader of the Sunday Evening Forum to be held for six weeks, beginning July 8th. The general theme is The Place of Religion in Radiant Living.

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By

John Newton McCormick, D.D.

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Federal Council Gives Movie Drive Approval

Executive Committee Recommends Cooperation With Legion of Decency in Fight for Clean Films

NEW YORK—The organized drive of religious bodies against objectionable motion pictures has brought from the executive committee of the Federal Council of the Churches of Christ in America a recommendation that members of Protestant denominations in the United States and Canada cooperate with the Legion of Decency, the Roman Catholic organization for clean films, by refusing to patronize objectionable films.

The resolution held that "the binding pledge of the Legion may or may not be signed, according to the individual conscience, but its purpose should be kept."

Celebrates 85th Anniversary

CHICAGO—St. Ansgarius' Church—the church which Jenny Lind helped found when she was at the height of her fame—climaxed its 85th anniversary celebration recently with the presentation of an age-old Swedish festival—a Midsummer Eve party.

Special Services for Utah Archdeacon

SALT LAKE CITY, UTAH—Special services were held on Whitsunday at St. Mark's Cathedral and St. Peter's Church, Salt Lake City, in commemoration of the 25th anniversary of the ordination to the priesthood, of the Ven. William F. Bulkley.

Rev. C. R. Barnes Commencement Speaker

CHARLOTTE, N. C.—The Rev. C. Rankin Barnes of the National Council gave the address at the 29th annual commencement of the Good Samaritan Hospital School of Nursing May 15th at the Church of St. Michael and All Angels.

Closing Exercises at Utah School

SALT LAKE CITY—Rowland Hall, Salt Lake City, has just completed another school year. On June 5th, a class of seven young women received their diplomas from Bishop Moulton of Utah at the commencement exercises in St. Mark's Cathedral.

Dr. Mansfield's Son Appointed

NEW YORK—Richard H. Mansfield, eldest son of the Rev. Archibald R. Mansfield, late superintendent of the Seamen's Church Institute of New York, has been elected a member of the board of managers of the Institute.

Bishop Withdraws as Visitor

CHICAGO—The Community of the Holy Name, together with its chaplain, the Rev. Walter P. Crossman, having removed to another diocese, the Bishop of Chicago has withdrawn as the Visitor of this Community.

Bishop Schmuck Honored By Arapahoe Indians

LARAMIE, WYO.—Bishop Schmuck of Wyoming recently was paid a high honor by Arapahoe tribesmen. Through a special dispensation of the tribal council, he was permitted to see the "sacred pipe," most prized possession of the Arapahoe tribe. The pipe, preserved for many generations, is wrapped in hundreds of yards of fine cloth and skins. It is seldom brought to the view of either Indians or whites.

Bishop Creighton to Address Women at U.T.O. Mass Meeting

NEW YORK—Bishop Creighton, Suffragan of Long Island, will be the speaker at the United Thank Offering mass meeting the night of October 11th. This meeting is a part of the Woman's Auxiliary triennial meeting in Atlantic City. Francis Cho Min Wei, Ph.D., is to make the address on Missions in This Age October 13th.

British Honor Canal Zone Rector

PANAMA CITY—The Rev. Arthur Francis Nightengale, rector of St. Paul's Church, Panama City, in the Canal Zone, has been awarded membership in the Order of the British Empire for "services to the British Empire among West Indians in Panama."

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Rectory Damaged by Fire

MONT ALTO, PA.—Fire caused by lightning June 12th damaged the rectory of the Ven. A. A. Hughes, archdeacon of Harrisburg, and chaplain of the Mont Alto Sanatorium here, to the extent of about \$1,500.

Bethlehem Bishop Graduation Speaker

BETHLEHEM—Bishop Sterrett of Bethlehem was the speaker at the recent graduation exercises of the nurses of the Robert Packer Hospital in Sayre.

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ATLANTIC CITY

Organizations Plan N.Y. Vacation School

Courses to be Given Children at Cathedral of St. John the Divine July 9th to August 10th

NEW YORK—With the approval of Bishop Manning of New York and the Very Rev. Dr. Milo Gates, dean, a Progressive Vacation School will be carried on at the Cathedral of St. John the Divine for five weeks this summer. The dates are July 9th to August 10th. The school is a joint enterprise of the diocesan board of religious education, the Federation of Churches, the Department of Religious Education of Teachers' College, Columbia University, and the National Child Study Association.

Miss Louise E. Rich, executive secretary of the diocesan board of religious education, will be the principal. It will be supervised by the Department of Religious Education of Teachers' College. The Federation of Churches is paying one of the two paid teachers. The Child Study Association will lead one of three groups of parents in child study.

The pupils will be the boys and girls between the ages of six and 11 years of the students and professors in the Columbia Summer School and the members of St. Faith's Church School. The number will be limited to 75. Each child will pay a small sum for materials. The hours will be from 9 to 12:30 on the first five days of the week. All sessions will be held in Old Synod Hall. The playground of the Cathedral Choir School will be used for recreation. One of the chapels of the cathedral will be set aside for the regular morning service of worship.

In order to emphasize the progressive character of the enterprise, the school is to be called A Summer Adventure at the Cathedral.

Universal Christian Council Sponsors Conference in London

LONDON—An important conference on The Church and the European Crisis was held June 12th at the Mansion House, London, under the auspices of the Universal Christian Council for Life and Work which in England is intimately identified with the Christian Social Council, under the chairmanship of the Lord Mayor of London. A distinguished group of speakers, including the Archbishop of Canterbury, the Bishop of Chichester, and Dr. Henry L. Henriod, general secretary of the Universal Christian Council, Geneva, spoke of the unique interest which Christians everywhere feel in the subject of the Church's relation to the State.

Bishop Fiske Speaks at Celebration

OWEGO, N. Y.—The third in the monthly series of events commemorating the centennial of St. Paul's Church, Owego, was opened June 4th with a reception in the parish house at which Bishop Fiske of Central New York gave an address.

Augusta, Ga., Parishes Honor Deaconess Byllesby On Her 38th Anniversary

AUGUSTA, GA.—In celebration of her 38th anniversary as deaconess, the staff of Christ Church, with the coöperation of three of the other parishes, recently honored Deaconess Ruth E. Byllesby with a banquet in the parish house of Christ Church, which is located in the mill district of the city and does a great work in that community.

The Rev. Jackson H. Harris, vicar of Christ Church, who is also rector of the Church of the Atonement, was toastmaster and read a telegram of congratulation from Bishop Reese of Georgia, who was unable to attend. A number of addresses were made by prominent citizens of Augusta.

Toronto School of Church Music Attended by Many Clergy, Laity

TORONTO—The Toronto diocesan summer school of Church music, held in Trinity College, and Wycliffe College, had an attendance of a large number of clergy, organists, choir members, and laymen.

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Magna Carta Day At N. Y. Cathedral

Dean Gates Emphasizes Significance
of Document Establishing Free-
dom of Nation and Church

NEW YORK—Delegations from the International Magna Carta Association and the English Speaking Union attended the service in the Cathedral of St. John the Divine June 17th, in commemoration of the 719th anniversary of the signing of the Magna Carta. The Very Rev. Milo H. Gates, D.D., dean, preached on the significance of Magna Carta.

After drawing a vivid picture of England in 1215, after the Battle of Runnymede, Dean Gates went on to point out the striking modernity of the provisions of Magna Carta, which established in England the freedom of the nation and of the Church. He stressed the fact that in this great document the Church is designated *Anglicana Ecclesia*, not *Romana Ecclesia*. In their demands to King John, the barons had the firm support of Stephen Langton, Archbishop of Canterbury. In spite of the fact that the Pope declared the Magna Carta null and void, its provisions have been in operation since the day King John signed it.

Clock on Strike After 100 Years of Striking; Neighbors Raise Funds

NEW YORK—After striking the hours for 100 years, the clock in the tower of St. Peter's Church has had an accident. The weights which control the striking apparatus crashed down through the belfry, breaking the ceiling and the wooden supports and damaging the floor of the vestibule of the church. Fortunately no one was in the building.

The clock has for decades been the neighborhood clock, sounding the hours above the noise of traffic. The rector, the Rev. Richard A. D. Beaty, was besieged with inquiries as to why the clock did not strike. A resident of the neighborhood, learning the reason, at once went out and collected the money needed to replace the weights. The sum was made up of nickels and dimes from other residents. New weights have been ordered.

Cuba Reports Advance Despite Difficulties

HAVANA—The 28th annual convocation of the Church in Cuba was celebrated in Havana June 15th to 18th under the presidency of Bishop Hulse of Cuba. Reports from the various fields showed the Church was holding the line and even advancing in spite of revolution, cyclones, and the depression.

The Very Rev. A. H. Blankingship,

dean of Holy Trinity Cathedral, was elected clerical delegate to the General Convention, with the Rev. Canon R. D. Barrios, of Havana, alternate. E. G. Harris is lay delegate, and E. F. Ozab alternate.

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Prominent Japanese Join Hospital Staff

Latest Additions to St. Luke's,
Tokyo, Two Professors From Imperial University's Medical School

TOKYO—Two of the most prominent professors at the Imperial University's School of Medicine, having just retired at the age of 60 from that institution, are joining the staff of St. Luke's International Medical Center, Tokyo.

Dr. Hiroshige Shioda is widely known as the leading surgeon in Japan. During the World War he was head of the Japanese Red Cross in Paris. He speaks English, French, and German fluently.

Dr. Ryokichi Inada is one of the leading diagnosticians in Japan. For 10 years he has been consulting physician to the Imperial household. In American medical circles he is known for his work on the spirochete of infectious jaundice, for which he developed a serum.

"While St. Luke's Hospital is recognized," says *The Japan Advertiser*, "as having the most complete and modern equipment of any hospital in Japan, the addition to its staff of such eminent leaders as Dr. Shioda and Dr. Inada will place it higher in public estimation than at any time in its career."

Rev. F. H. Richey Elected Head Of General Alumni Association

NEW YORK—The Rev. F. H. Richey, rector of St. George's Church, Maplewood, N. J., recently was elected president of the General Theological Seminary Alumni Association.

Vice presidents: the Rev. Messrs. Julian D. Hamlin, Boston, province of New England; Samuel W. Hale, Buffalo, province of New York and New Jersey; S. Tagart Steele, Baltimore, province of Washington; Richard A. Kirchoffer, Mobile, province of Sewanee; Walter K. Morley, Jr., Milwaukee, province of the Mid-West; William F. Lewis, Bozeman, Mont., province of the Northwest; Frederick B. Howden, Jr., Roswell, N. M., province of the Southwest; John C. Donnell, Los Angeles, province of the Pacific.

Other officers are: the Rev. Gregory Mabry, Brooklyn, recording secretary; the Rev. Dr. Charles H. Boynton, New York City, corresponding secretary; Rear Admiral R. R. Belknap, New York City, treasurer; the Rev. Dr. C. N. Shepherd, New York City, necrologist. The executive committee consists of the Rev. Messrs. Robert Williams, Trenton; C. R. Barnes, New York City; J. C. Jones, Brooklyn; R. D. Pope, Westbury, Long Island; H. F. Taylor, New York City, and Dr. Wallace J. Gardner, of New York City.

The alumni dinner will be held during General Convention, the evening of October 16th.

Organist to Study Ancient Organs

NEW YORK—During the summer months, Raymond Nold, organist and choirmaster at the Church of St. Mary the Virgin, will visit Europe to make a study of ancient organs and plainsong singing in various monasteries. On his return he will lecture on the subject.

Williamsport, Pa., Parish Named in Will

WILLIAMSPORT, PA.—Christ Church, Williamsport, is the residuary legatee of the estate of the late Margaret Embick, who died in New York City early in May. The estate is estimated at more than \$10,000.

The Gallery of Original Sources of the Episcopal Church

Consisting of rare photographic copies of the original heads of the Church, at Jerusalem, in England, and America. Produced and sold singly or in sets under the auspices of the Choir Guild of St. Luke's Church, Marianna. The set comprises five prime pictures and first Bishops of many of the American Dioceses, with biographies—

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FIRST BISHOP OF JERUSALEM

This picture is St. James the Less, reputed first Bishop of Jerusalem (A.D. 35), the beginning of the line from which, with that of St. John of Ephesus (A.D. 96), the Anglican Church connect their Apostolic Succession. This picture is copied from the only known one of James the Less outside the group of the Last Supper. A biographical sketch goes with it.

FIRST ARCHBISHOP OF CANTERBURY

This is Augustine of Canterbury, first Archbishop, A. D. 601-604. A splendid picture, in his vestments and mitre, with pastoral staff. Of interest to everybody. Biography with it.

FIRST AMERICAN BISHOP

This picture is Samuel Seabury of Connecticut. Elected Bishop March 25, 1783, in Connecticut, consecrated November 14, 1783, at Aberdeen, Scotland, by Bishops Kilgour, Petrie, and Skinner. He was a Presiding Bishop, and presided at the first General Convention of the Churches of all the states at Philadelphia September 29, 1789. This picture carries a facsimile autograph and a biographical sketch.

FIRST MISSIONARY BISHOP

This is Jackson Kemper, native of New York State, consecrated first Missionary Bishop at Philadelphia September 25, 1835 for Indiana and Missouri. First Bishop of Wisconsin, Founder of Nashotah House, etc. A most interesting biography with this picture.

FIRST BISHOPS OF THE DIOCESES

The Gallery is one of original sources. It therefore includes the first Bishops of many of the American Dioceses. Same size and style of pictures, with facsimile autographs. Such as, Bishop White of Pennsylvania (1784-1796), Provoost of New York (1787-1815), Madison of Virginia (1790-1812), Claggett of Maryland (1792-1816), Griswold, first and only Bishop of the "Eastern Diocese," composed of Maine, New Hampshire, Massachusetts, and Rhode Island (1811-1841), Ravenscroft of North Carolina (1823-1830), Otey of Tennessee, Wilmer of Alabama, Rutledge of Florida, Smith of Kentucky, Polk of Arkansas and Louisiana, Green of Mississippi, Tuttle of Montana, Whipple of Minnesota, Kip of California, and others.

The photography is done by the Eddy Studios of Marianna, Fla., from privately owned plates. The pictures are sold for Church purposes only, in sets or singly, nicely framed in 3/4 inch silver molding 10 by 13 inches, at \$4.60 each. Without the frames \$3.60 each.

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Schools Retained On Aided Work List

National Council Not to Discontinue Appropriations for Windham House and Tuttle School

NEW YORK — Appropriations for Windham House, N. Y., and Tuttle School, Raleigh, N. C., are being continued by the National Council.

In its search for items in which reductions in appropriations for the Church's work might most wisely be made, the National Council questioned whether or not Windham House and Tuttle School were conducted at too great a cost per capita, and whether or not they were training workers who could at present be placed. When these matters were brought before the Council at its April meeting, the Council referred them to the officers of the Council with power to act after conference with the committee in charge of each house.

These conferences took place May 23d in New York. Windham House is a residence for graduate students in training for Church work and for missionaries on furlough who are taking further training. After consideration of receipts and expenditures, the conference recorded its opinion that "the opportunity given to both domestic and foreign missionaries for residence and study would be one of the chief factors to justify the existence of Windham House" and that "this conference recommends to the officers of the National Council that the work at Windham House be continued." The officers of the Council at a subsequent meeting therefore voted that "an appropriation at the rate of \$3,000 for Windham House be placed in the budget for 1935, and the appropriation for 1934 be continued at the present rate." The total appropriation for 1934 is \$3,250.

Tuttle School is for the training of Colored girls for social or religious work. Of the 38 living graduates since 1927, every one is now employed. The current appropriation is \$5,750. The head of the school, Miss Bertha Richards, stated that the school could be kept open for 1935 on an appropriation of \$3,000. The officers of the Council then voted that "an appropriation at the rate of \$3,000 for Tuttle School be placed in the budget for 1935, and the appropriation for 1934 be continued at the present rate."

Bishop of Chicago is Speaker On Canadian Centennial Program

CHICAGO—Bishop Stewart of Chicago recently returned to his boyhood home at Sarnia, Ontario, Canada, to be the speaker at the opening ceremonies of its centennial celebration.

He also preached at the Anglican church in Sarnia, and at Grace Church, Port Huron, Michigan, which is celebrating its 75th anniversary.

Year's Work Completed By Idaho Institutions

BOISE, IDAHO—The educational institutions of the Church in Idaho have completed another year's work with a feeling of real accomplishment. The Mission School of the Good Shepherd, Fort Hall Indian Reservation, closed the year with satisfaction. St. Luke's Hospital Training School for Nurses graduated a class in St. Michael's Cathedral late in May. The Boise Junior College held its first commencement on June 11th, when Bishop Barnwell, of Idaho, as president, conferred diplomas upon a class of 26.

Considerable change will take place in all these institutions. The government's plan of decentralization of school work on the Indian Reservation will probably curtail attendance at the Mission School, as schools will be built on the Reservation and the government school reduced.

St. Luke's Hospital is admitting only one class a year now instead of two because of the increased number of graduate nurses.

The Boise Junior College passes out from under the supervision of the Church, and will be administered by a board of trustees chosen from the citizens of Boise. The property has been leased to the board for five years. Bishop Barnwell continues as a member of the board.

Fulton, N.Y., Church Observes 100th Year

FULTON, N. Y.—The centenary of All Saints' Church, Fulton, was celebrated on June 3d. The special preacher was the Rev. J. E. Clark, Christ Church, Oswego.

Rev. R. E. Carr Heads Chicago Clergy

CHICAGO—The Rev. Ray Everett Carr, rector of St. Peter's Church, has been elected president of the Episcopal Clergy's Association of Chicago.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:00, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer, 7:30 P.M.
Week-days: 7, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

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

NEW YORK

The Cathedral of St. John the Divine,

Amsterdam Avenue and 112th Street
New York City
Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4. Weekdays: Holy Communion, 7:30 (Saints Days); 10. Morning Prayer, 9. Evening Prayer, 5. Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 and 11 A.M.

NEW YORK—Continued

Church of the Ascension, New York City

Fifth Avenue at Tenth Street
SPECIAL MIDSUMMER SERVICES
Sunday evenings 8:00.
The Rev. DONALD B. ALDRICH, D.D., Rector
will preach on
"ADVENTUROUS RELIGION"
8 A.M.—Holy Communion.
This church is open all day and night.

Holy Cross Church, New York

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

St. James' Church, New York

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 A.M. Matins, 10:30.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
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. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

+ Necrology +

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

C. I. LA ROCHE, PRIEST

BALTIMORE—The Rev. Christopher Innis La Roche died June 10th at his home near College Park, at the age of 82.

Dr. La Roche was born at Young's Island, S. C., in 1851. He was graduated from the University of the South and from Nashotah House. He was ordained in 1879 and served as rector of churches in Zion parish, Beltsville, Md.; Charleston, S. C.; Camden, S. C.; Thomasville, Ga.; Oakley, Md., and Rockville, S. C.

He retired from the active ministry in 1922.

JOHN L. SHORT, PRIEST

KENMORE, N. Y.—The Rev. John Lowe Short, for the past nine years rector of the Church of the Advent, Kenmore, died June 11th in the General Hospital at Buffalo. He was in his 51st year.

Fr. Short was born in the village of Honeoye, N. Y., the son of Peter A. and Martha Lowe Short. He was educated in the public schools of Honeoye, the Brockport, N. Y., Normal School, the University of Rochester, and the General Theological Seminary. He was ordained deacon in 1913, and priest in 1914, by Bishop Walker. He was rector of St. John's Church, Youngstown, N. Y., and priest in charge of St. Paul's Church, Lewistown, N. Y., 1913-1914; curate of St. Luke's Church, Buffalo, N. Y., 1914-1915; and rector of the same, 1915-1919; chaplain and a master of DeVeaux School, Niagara Falls, N. Y., 1919-1923; rector of St. Mark's Church, Penn Yan, N. Y., 1923-1925. He was assistant secretary of the diocese of Western New York.

A Requiem Eucharist was celebrated at 10 A.M., June 13th, by the Rev. John Sagar, of Buffalo, N. Y., with the Rev. David L. Leach, of Dansville, N. Y., as deacon. The burial office was read at 1:30 P.M., on the same day by Bishop Davis of Western New York, assisted by several of the clergy. Both services were held in the Church of the Advent, Kenmore.

The interment was in Lakeview Cemetery, Honeoye, the Rev. David L. Leach officiating.

THEODORE T. CHAVE

BOISE, IDAHO—Prof. Theodore Taylor Chave, a devoted Churchman, died here May 28th.

The funeral service was at St. Michael's Cathedral here May 30th.

Although he passed the examinations for holy orders, and received permission from Bishop Winchester of Arkansas to give his own addresses, he never became a priest. He was born in New York City March 26, 1868.

Among the survivors is an aunt, Mrs. Emma L. Burgess, of Boise.

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ANNOUNCEMENTS

Died

SISTER KATHARINE—SISTER KATHARINE, of the Sisterhood of the Holy Nativity (formerly Miss Effie A. Dunbar, of Lynn, Mass.), entered into rest on Monday, June 18, 1934. Burial was from the Convent Chapel, Fond du Lac, Wis., on June 21st.

Memorial

WILLIAM SHERMAN MADDOCK
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Seamen's Institute Library Dedicated

Christopher Morley Speaker at
Service of Dedication to Joseph
Conrad

NEW YORK—The marine library, named for and dedicated to Joseph Conrad, has been completed at the Seamen's Church Institute and was formally opened May 24th. The speaker was Christopher Morley. He was introduced by Sir T. Ashley Sparks, resident director of the Cunard Line, who is chairman of the Conrad library committee.

The central feature of the library is the wood carving of Conrad, by Miss Dora Clarke, in the form of a ship's figurehead.

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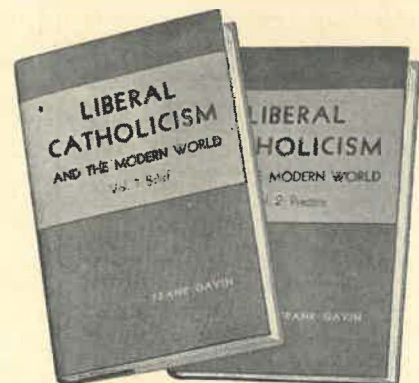
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