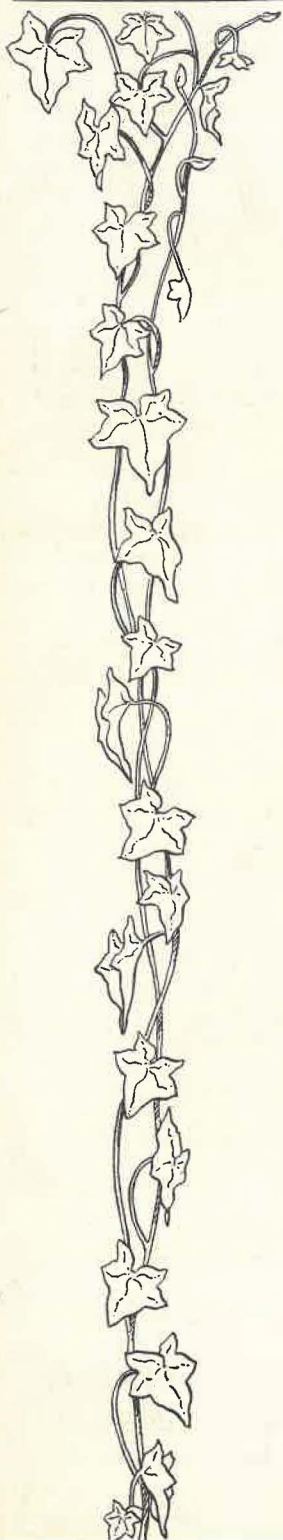
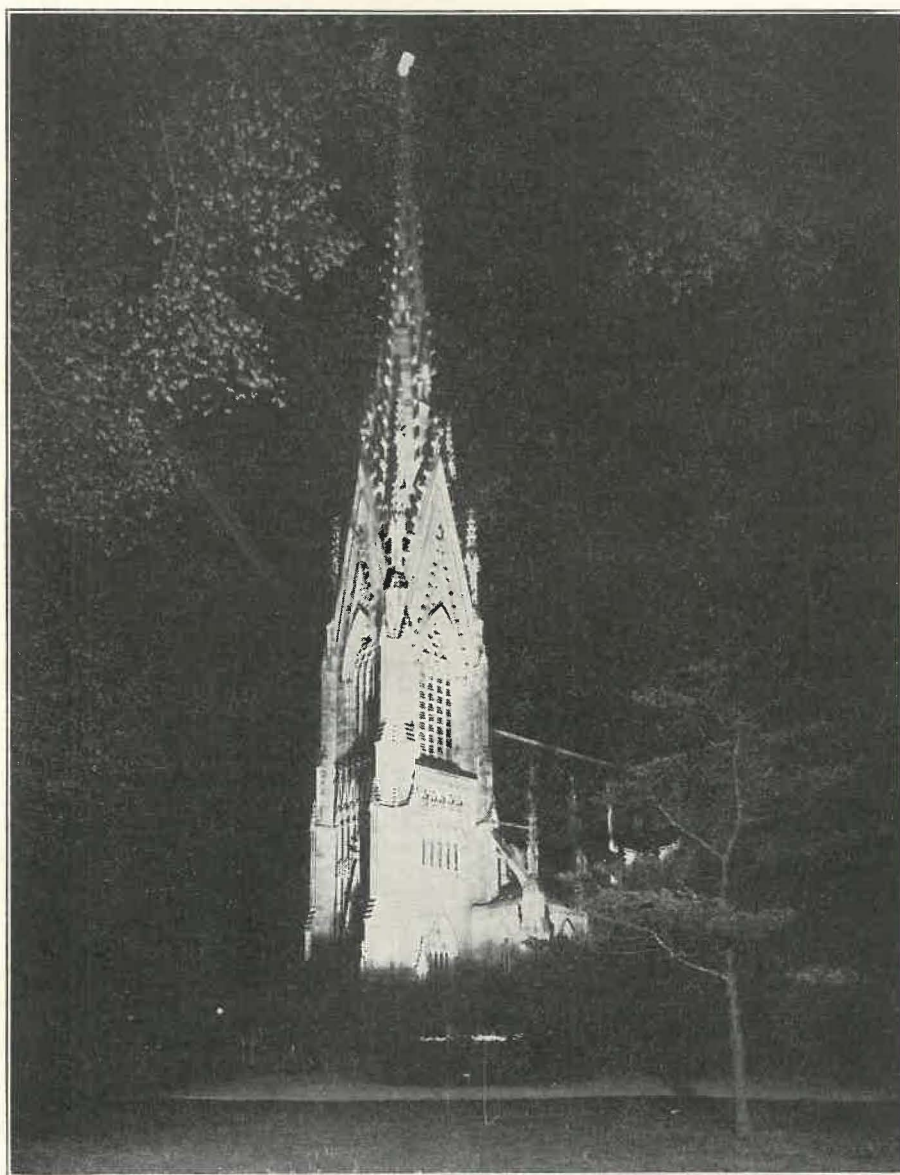


June 6, 1936



The Living Church



CATHEDRAL OF THE INCARNATION
Garden City, L. I.

The Living Church

Established 1878

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

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Church Calendar



JUNE

7. Trinity Sunday.
11. S. Barnabas. (Thursday.)
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. Nativity S. John Baptist. (Wednesday.)
28. Third Sunday after Trinity.
29. S. Peter. (Monday.)
30. (Tuesday.)

CALENDAR OF COMING EVENTS

JUNE

- 6-August 1. Camp Reese Conferences.
- 8-12. Virginia Theological Seminary Summer School.
- 8-July 18. South Florida Camps.
- 9-July 19. South Dakota Conference.
- 9-August 30. Texas Camps.
- 12-14. Vade Mecum Conference.
- 14-15. Convocation of Wyoming.
- 15-20. West Virginia Conference.
- 17-19. Forward Movement Commission Meeting.
- 21-26. Olympia Conference.
- 21-28. Eagle's Nest Conference.
- 22-26. New York and New Jersey Provincial Conference on Rural and Social Work.
- Albany Cathedral Summer School.
- Anglican Society Summer School.
- Camp Sierra Conference.
- 22-July 1. Concord Conference.
- 22-July 3. Blue Mountain Conference.
- 28-July 3. Erie-Pittsburgh Conference.
- Peninsula Summer School.
- 29-July 3. Wa-Li-Ro Choir School.
- 29-July 10. National Episcopal Conference on Rural Church Work.
- Kemper Hall Conference for Church Workers.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

15. Trinity Church, Brooklyn, N. Y.
16. St. Matthew's, Hallowell, Me.
17. Trinity Church, Haverhill, Mass.
18. St. Agnes', Washington, D. C.
19. St. John's, Norristown, Pa.
20. St. John's-in-the-Wilderness, Gibbsboro, N. J.

Clerical Changes

NEW ADDRESS

OAKES, REV. FREDERICK W., retired, formerly 2903 W. 32d Ave., Denver, Colo.; 231 N. Nevada Ave., Colorado Springs, Colo.

SUMMER ADDRESSES

BULKELEY, REV. WILLIAM TUDOR, St. John's Rectory, Harbour Island, Bahamas; from June till November, c/o Miss Sally Bulkeley, 502 Park Ave., New York City.

PACKARD, REV. A. APPLETON, JR., formerly of Holy Cross Monastery, West Park, N. Y.; to be locum tenens at St. George's Church, Utica, N. Y. (C. N. Y.). Address 1520 Kemble St., from June 29 to September 8.

RESIGNATION

GROTON, REV. JOHN M., as rector of Grace Church, New Bedford, Mass., due to ill health. Address, 8 Elm St., Westerly, R. I.

ORDINATIONS

PRIESTS

LONG ISLAND—The Rev. ERNEST ALBERT HARDING was advanced to the priesthood by Bishop Larned, Suffragan of Long Island, in the Church of the Messiah and Incarnation, Brooklyn, N. Y., May 21st. The ordinand was presented by the Rev. Frederick M. Adams, who also preached the sermon. The Rev. Mr. Harding will continue as curate at the Church of the Messiah and Incarnation.

NORTH CAROLINA—The Rev. HENRY JOHNSTON, JR., was advanced to the priesthood by Bishop Penick of North Carolina in St. Andrew's Church, Charlotte, May 25th. The ordinand was presented by the Rev. John L. Jackson, and the Rev. R. Bruce Owens preached the sermon. The Rev. Mr. Johnston is in charge of St. Andrew's Church, and the Chapel of Hope, Charlotte, and St. Mark's, Mecklenburg County, N. C. Address, 615 Grandin Road, Charlotte, N. C.

DEACONS

COLORADO—JAMES LATIMER McLANE was ordained deacon by Bishop Johnson of Colorado in Grace Church, Colorado Springs, May 24th. The candidate was presented by the Very Rev. Paul Roberts, and will continue to assist at Grace Church. The Bishop preached the sermon.

MARYLAND—CHARLES GILBERT HILL was ordained to the diaconate by Bishop Helfenstein of Maryland in All Hallows' Church, Anne Arundel County, May 21st. The Rev. Victor S. Ross presented the candidate and also preached the sermon.

NEWARK—GEORGE BOWDEN, BEN MINIFIE, and MORGAN TABB will be ordained to the diaconate by Bishop Washburn of Newark in Christ Church, Belleville, N. J., June 7th. The Rev. Gordon Jones will be the preacher.

JAMES J. SHARKEY will be ordained deacon by Bishop Ludlow, Suffragan of Newark, in the Church of the Holy Communion, South Orange, N. J., June 14th. It is expected that the Rev. James T. Addison, D.D., will be the preacher.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—The honorary degree of Doctor of Sacred Theology was conferred upon Bishop VAN DYCK of Vermont and the Rev. WILLIAM HENRY OWEN, JR., rector of Holy Trinity Church, New York, and the Rev. PAUL OTOZO YAMAGATA, of Central Theological College, Tokyo, at the commencement exercises on May 22d.

HOBART COLLEGE—The honorary degree of Doctor of Divinity was conferred upon the Rev. CEDRIC CHARLES BENTLEY, rector of Trinity Church, Toledo, Ohio, and the Rev. HENRY CURTIS WHEDON, rector of St. Paul's Church, Oxford, and missionary dean of the diocese of Central New York at the commencement exercises of Hobart College; the honorary degree of Doctor of Laws, upon Bishop REINHHEIMER, coadjutor of Rochester; Doctor of Letters, the Rev. AARON

CUTLER COBURN, headmaster of Wooster School, Danbury, Conn.; and Doctor of Laws, HARPER SIBLEY, a member of the National Council.

NASHOTAH HOUSE—At the Nashotah commencement exercises the degree of Doctor of Divinity was conferred upon the Rev. WILLIAM L. ESSEX, Bishop-elect of the diocese of Quincy. At the meeting of the board of trustees Dr. Essex was also elected to membership of that body. The same degree was also conferred upon the Rev. C. NAPIER WHITTINGHAM, English Anglo-Catholic leader. The degree of Doctor of Laws was conferred upon FRED ALBERT FOSTER, chancellor of the diocese of Fond du Lac.

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One Parish's Mission Plan

TO THE EDITOR: A Church without a vital missionary interest is a dead Church. Yet many congregations never hear a missionary tell of his work. The clergy often want them, but vestries sometimes oppose because "the women get sentimental and give money sorely needed for parish expenses or the apportionment."

Yet parochially-minded parishes are actually dying of anemia which may be pernicious. They cannot raise their bare expenses just because they are self-centered. They need healthy missionaries to give regular transfusion of good, red blood.

But some vestries cannot be convinced. Would they care to try a method that "works" even today in a parish long famous for missionary effort but which has suffered under "depression"? This vestry "backs it" to a man.

Several times a year a special offering representing sacrifice on the part of the congregation (as at Easter or Christmas) is sent to some pre-selected and especially needy field, alternating between American and foreign missions. Then with this predisposition to interest on the part of the congregation, some clergyman, school head, or nurse from that field is asked to address us on that work.

There is no request for money, no offering taken. Nobody fears a possible drain on parish finances. In every case this method has enlarged missionary interest, given an intelligent appreciation of some field of service and its needs, created a pride in the home parish that makes things "hum." And "281" has cooperated heartily in putting us in touch with real needs and live, interesting missionary speakers.

(Rev.) FRANK S. PERSONS, II.

Mauch Chunk, Pa.

Who Gave What

TO THE EDITOR: A list of the parish membership, giving the pledges of each of them, the amount paid, and balance due, together with other offerings, like at Christmas, Easter, Pentecost, as well as for diocesan support and missions, is one of the best and most stimulating reports that a parish treasurer can present. For years I have experienced the results of such data. A mimeographed copy was mailed to each member quarterly. In a certain small parish, the amounts pledged and paid were doubled the first year and almost doubled again the second year, and after that stayed on the high level attained. It stimulated at least some people to give generously, and even enlisted new pledgers, since they now "got credit for what they were giving." There was some, though not much, criticism. The rector of the Church was the one who took the initiative, and has used it in several parishes for more than 15 years, always with success.

While it is true that in our Church generally there seems to be an aversion to such reports, it is noteworthy that not only among the Roman Catholics, but also in the Lutheran Church, such annual reports are quite common. Just why there should be any opposition to such publicity is hard to understand. Surely the business of the King should be as open and public as that of lodges, golf

clubs, or social organizations. I certainly endorse the article by the Rev. William M. Hay on the Sixth Precept of the Church in the April 11th issue of THE LIVING CHURCH. It would be wise for each diocese to urge such reports in every parish and mission. For it is a particularly fair method. Each person has there a receipt for what he has paid in, which he has not where no such report is given. And it will stimulate people to do their best to pay up, that they may be credited as paid in full in the annual report.

R. E. CARLSON.

Minneapolis, Minn.

The Declaration of Faith

TO THE EDITOR: In your issue of February 1st, under the heading of Religion in the World's News, reference is made to the declaration of Faith made by the British Sovereign at his accession. I note the statement as to the form of the declaration "which will presumably be used for Edward VIII." to wit:

I, A. B., do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful Protestant, and that I will, . . ."

Now this is not in accordance with statements made repeatedly in the secular press as to the form of this declaration of Faith. In a recent issue of the *Evening Star* of Washington, D. C., for example, in the column entitled Answers to Questions, conducted by Frederic J. Haskin, I read the following question and answer:

Q. What was the oath which King Edward VIII took shortly after the death of his father?

A. The accession oath, sworn by the King before the Privy Council, was: "I, Edward Albert Christian George Andrew Patrick David, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful member of the Protestant Reformed Church by law established in England, and that I shall, according to the true intent of enactments which secure the Protestant succession to the throne of my realm, uphold and maintain said enactments to the best of my powers, according to law."

(Rev.) WILLIAM S. BISHOP.

Washington, D. C.

OUR LONDON correspondent verifies the form of the oath taken by Edward VIII as quoted above. The form we gave in our issue of February 1st was that used at the accession of George V.—THE EDITOR.

Rites and Ceremonies

TO THE EDITOR: The call from a few voices for a "Congregation of Rites and Ceremonies" is a natural reaction from the increasing demand for individual license and variety. The demand, as regards at least the "minor Offices," has reached such a stage that they might as well be abolished altogether. For what is gained by establishing a "trial lectionary" for the Christian Year and prefacing it with a lot of rubrics which explicitly permit the officiant to lengthen, shorten, or change altogether the passages selected as Lessons? It is to be hoped when the "trial lectionary" comes before the General Convention these preliminary rubrics will be eliminated.

One defect in our American Prayer Book is that there are too many "ors." Time was

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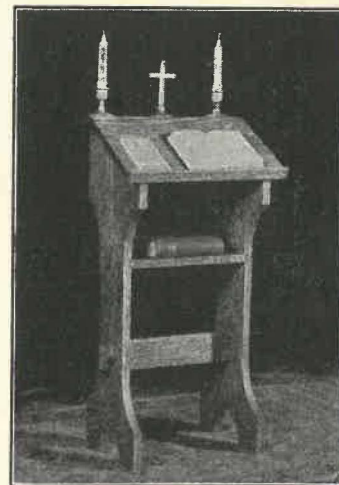
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when members of the congregation could take Bible and Prayer Book to Church with certainty that the services could be followed, with the assurance that they would be rendered as printed and could be united in by the people without alteration. But not now. The rage for alternatives—"ors"—has penetrated even to the Liturgy itself, so that it is now a common thing to hear Mass said without either decalogue or *Gloria in Excelsis*, the latter of which used to be considered as invariable a part of the Mass as the Creed.

The ancient Offices of the Church were arranged for the edification of the worshippers and no momentary whim of the officiant was tolerated (Rev.) S. J. FRENCH.

Milledgeville, Ga.

A 19th Century Sermon

TO THE EDITOR: Would the editor care to look through his window at the following? In a book of sermons by one of my predecessors (vintage of the '60's) I came across one on the text:

I Chronicles 15:29: "And it came to pass, as the ark of the covenant of the Lord came to the city of David, that Michal the daugh-

ter of Saul, looking out at a window, saw King David dancing and playing; and she despised him in her heart."

The subject proved to be "*The Ascension*."

Now, you might print this text and subject, asking your readers to submit an outline of what they consider such a sermon would be. Then, in a couple of weeks, print the right answer. Comparisons should be interesting to say the least.

The outline as I made it from the original sermon follows:

(1) Comparison of the text with II Samuel 6:12-18. Exposition of the passages.

(2) Explanation of the religious dance among the Abyssinians, the Lacedæmonians, the American Indians, the Greeks, the Egyptians, the Latins, and the Hebrews. The last with quotations from the Psalter.

(3) Examination especially of the 24th and 47th Psalms. Parallelism of the Ascent of the Ark and the Ascension of Christ. "The opening of everlasting doors—the lifting up of the gates for the entrance of the King of glory, expressed far more than the song of joy as the ark of the covenant approached to its new tabernacle."

(4) Consideration of the attitude of

Michal. The place given by the Church to the Feast of the Ascension; and the attitude of neglect on the part of Church people: this is likened to the despite of Michal.

(5) A plea to the congregation to adopt the attitude of David.

The whole treatment is so unusual that I submit it with the above suggestion. The development of the theme certainly contains the element of surprise.

(Rev.) THEODORE J. DEWEES.

Binghamton, N. Y.

As we do not think our readers could stand the suspense of waiting two weeks for the outline of this remarkable Ascension Day sermon we print Fr. Dewees' letter in full.—THE EDITOR.

Why Not?

TO THE EDITOR: "... Why should not the Easter service, the choral Eucharist, High Mass, call it what you will, be the chief service on the first Sunday after Easter? Does not this seem to be both natural and right?" asks the Rev. C. M. Lever of readers of THE LIVING CHURCH, May 2d.

Yes, why not?

Surely it would seem to be "both natural and right," if we can believe that Jesus Himself was right when He clothed with mandatory emphasis, as part of His last will and testament, His most solemn charge to His followers to "do this (not something else) in remembrance of Me."

If each succeeding Sunday bears witness to an event so stupendous in magnitude that it caused the first day of the week to supplant the age-old Sabbath, a man's chief day of worship of almighty God, it should not be difficult to appreciate the fact that without the "breaking of bread" in personal fellowship with the risen and living Christ, as the only reason for each succeeding act of worship, Sunday is completely shorn of its true meaning and significance.

Therefore, why should not the Easter service, the choral Eucharist, High Mass, call it what you will, be the chief service on every Sunday after Easter?

Why not?

(Rev.) QUINTER KEPHART.

La Salle, Ill.

Dr. McGarvey and Dr. Percival

TO THE EDITOR: Referring to the review of my book, *William McGarvey and the Open Pulpit* [L. C. April 25th], I should like to point out for the benefit of your readers who have not read it, and are not likely to read it, that Dr. Percival died in 1903 and that Dr. McGarvey attended his death-bed in the character of a clergyman of the Episcopal Church. Under these circumstances there seems to be no reason for any criticism of Dr. McGarvey's action. He did not leave the Episcopal Church until 1908. (Rev.) EDWARD HAWKS.

Philadelphia.

The Shortest Season

TO THE EDITOR: In THE LIVING CHURCH for May 23d you state in the editorial entitled Ascensiontide that "The ten days of Ascensiontide comprise the shortest season of the Christian year." If I am not mistaken the Whitsun season with seven days is the shortest, and not Ascension.

(Rev.) PARKER F. AUTEN.

Trenton, N. J.

QUITE RIGHT. Thanks to Fr. Auten and other sharp-eyed readers for catching us in an obvious error.—THE EDITOR.

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, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights
New York City
Sundays: 8 and 9, Holy Communion, 9:30, Children's Service, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

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Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

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

Church of the Incarnation, New York

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PENNSYLVANIA

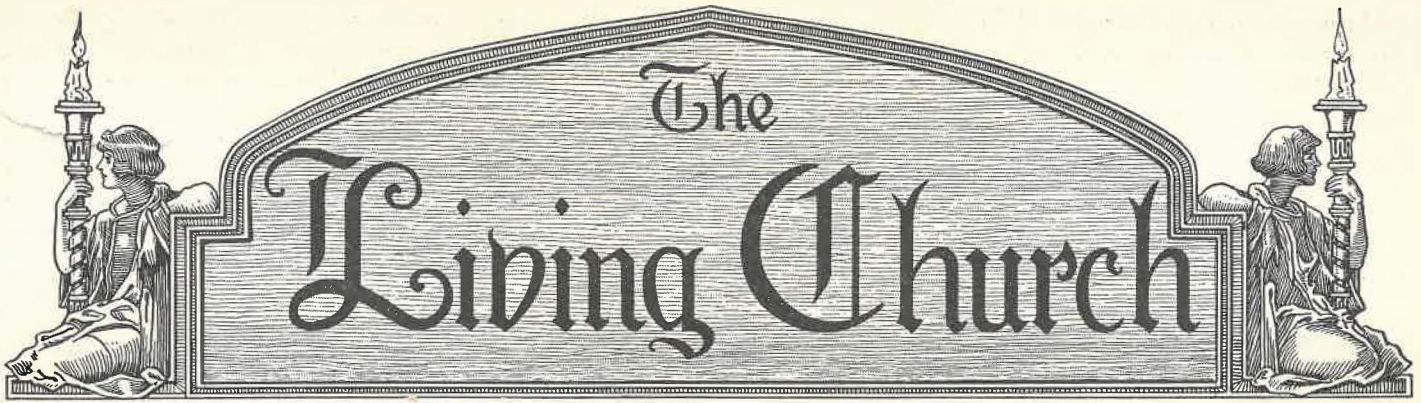
St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
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Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

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



VOL. XCIV

NEW YORK AND MILWAUKEE, JUNE 6, 1936

No. 23

EDITORIALS & COMMENTS

Anglican Orders and Rumanian Orthodoxy

LAST SUMMER there was held a conference* at the call of His Beatitude Miron Cristea, the Patriarch of Rumania, between a deputation of Orthodox Rumanian theologians and certain representatives of the Anglican communion appointed by His Grace the Archbishop of Canterbury. The confidential report from both commissions was therefore held, with due submission to the proper ecclesiastical authorities concerned, until the 21st of March, when the Holy Synod of the Rumanian Church accepted it and buttressed it with its full approval.

Last week this report, which we publish in full elsewhere in this issue, was presented to the convocations of Canterbury and York, with the motion that it be "thankfully accepted and approved." Favorable action by both houses of these two convocations will mark the formal ratification of this important document by the Church of England, supplementing the formal ratification by the Church of Rumania. To put it mildly, this action is highly significant.

For a long time past, Eastern theology, according to Western eyes, has been constituted chiefly of the Slavic and Hellenic elements. There is none of us who does not revere the notable part taken in the conferences of early Christians by the Greek Church and its famous saints—Athanasius, Cyril, Basil, the two Gregorys, and a host of others, culminating in the eighth century in the person of the writer *On the Orthodox Faith*, the first and last of the Aristotelians of the East, St. John of Damascus. On the whole, it might be said that the formal and formative outline of Christian Faith was delineated by the Eastern Church; it is equally true to say that it was from the East that all the great heresies arose—those of Arius, Macedonius, Apollinaris. In fact without any exception, save that of Pelagius, all the significant overemphases which ac-

companied the progress of Christian insight were from the East. For weal or woe the contribution of the Hellenic spirit has been of overmastering importance for us all. Those who do not feel it have suffered the plight of the outsider; whether they be Slav, Anglican, or Rumanian.

The Great War created a new kingdom of Rumania; or, more properly, reestablished the old, when Transylvania and Bessarabia were added to the old kingdom. It has often been said that despite the centuries of separation the language and culture of the separate sections has continued to keep step with those of the Mother Country. Again, as a result of the war, what might be described as the balance of power in Eastern Orthodoxy has been significantly shifted. The tremendous preponderance of the Slavic influence having been greatly reduced, it was not necessarily the Hellenic that should come into the position of supreme authority. After all, in the set-up after the war, Rumania came to be the most influential of single principalities which were almost completely Orthodox. Hence the grave significance of the invitation of the largest single national Orthodox Church to the Archbishop of Canterbury to send a deputation of Anglican theologians to discuss, under his hospitable roof, the problem of the validity of Anglican Orders.

Long before, the Greeks had dealt with the question in a singularly guarded and careful manner. Opinions had been given from individual theologians and His late Grace, formerly of Constantinople and latterly of Alexandria, had pronounced in no uncertain terms his own conviction. The sum and substance of the conclusion was that Anglican Orders could be recognized as valid *economically*.

To understand what the Greek Orthodox mean by this would take much more than an editorial or even than a single volume of writing. For to them, as constituents of the tradition of Orthodoxy, the Church means Orthodoxy, and in consequence it could take cognizance of nothing outside its borders save insofar as that which was without was related to itself. "Economy" has a great variety of meanings in Greek

* The Anglican delegation was headed by the Bishop of Lincoln and the American representative on it was the Rev. Dr. Frank Gavin, professor of Ecclesiastical History at General Theological Seminary, member of the Advisory Council of Ecclesiastical Relations, and associate editor of THE LIVING CHURCH.

theology—among others the conception of dispensation, exception, conditional acceptance, and similar items. Greek theologians are loath to rule on such matters unless the issue might have to do with the concrete case of an Anglican priest seeking admission to the Orthodox fold. In that case how should he be regarded? Under the due provisions of the principle of *economy* such a priest, say certain authorities of the Greek Orthodox Church, could be accepted as priest on the basis of his Anglican ordination and the Faith he holds, if it conforms to that of the Orthodox Church.

In the Rumanian Church it might be hazardous to say that the situation is quite different, and so to say would overstate the facts. After all, Orthodoxy is one and the same everywhere—in Moscow as well as in Belgrade, in Constantinople as in Sofia, in Alexandria and Antioch and in the Orthodoxy of the Diaspora. But there is no question that the emphasis is different.

WHEN one considers the whole question of Holy Orders and their validity there are two main questions at issue: those concerning historic fact and those concerning intent. To the Orthodox in general the latter consideration is far more important than the former. All Orthodox eschew anything that smacks of a mechanistic view of the Church and of her functions. The Orthodox point of view might be said to be far more biological than logical, far more vital than legalistic. Hence the great distinction that has been maintained for many centuries past between the title of the Eastern traditional Christian as "Orthodox" and that of the Western as "Catholic." The Eastern Christian is far more concerned with the Faith; the Western tends a great deal more to scrutinize allegiance to organization. So it is only natural that, when any question such as that of the validity of Anglican Orders presents itself, the Eastern mind works very differently from that of the West.

As it has already been suggested there are differences of emphasis within the Greek Church of the East. Greek Orthodox theology is not, syllable by syllable and word for word, identical with that of the Slavic Church, nor under these same categories is that of the Rumanian identical with that either of the Slavic Church, or of the Greek. It is one of the glories of Orthodoxy that it has availed itself of national differences, so as to flower vigorously in different localities, and while maintaining its identity has developed some of the potential richnesses of difference. On a moot point a Rumanian would not necessarily say the same thing as a Greek, nor an Arab as either the former or the latter.

Of all of the nations of the world, Rumania, a preponderantly Orthodox nation, is in spirit nearest to us of the West. Its name as well as its language derives from the Latin tradition of which all of us are inheritors who live within the scope of Western Christianity. Yet its Christianity is that of the East, not of the Latin West. It is the more significant, then, that the Holy Synod of Bucharest has after careful study and due consideration of the facts in the case, seen fit to pronounce this judgment in favor of the validity of Anglican ordinations. When we can once interpret ourselves to each other it will, we believe, be abundantly clear that what Orthodoxy is to the East the Anglican tradition is to the West. The Rumanian Church, quite apart from political and extraneous considerations, has affirmed by implication the principle that Bishop Anderson stated so well many years ago: "In structure and dogma this Episcopal Church is Catholic."

There is no reason to enlarge upon the momentous quality of this decision of the Holy Synod of the Church of Rumania.

For the first time without qualifications or exception, the fact has been proclaimed that the Orders of the Anglican communion are undisputably valid; and this has been done without the expedient of "economy" or qualification of other sort. What in God's Providence may lie ahead for the future rapprochement of the Anglican with the Orthodox communion cannot be now determined, but for this step of the consummation of God's plan for the reunion of His Church we must be heartily thankful.

Forward Movement Booklets

THE Forward Movement commission has announced two booklet publications that should prove of value for discussion groups throughout the Church.

Proving Prayer (10 cts.) is described as "a working guide for groups seeking to develop experience in prayer." Although intended primarily for the leaders and members of such groups it also has much help for the individual seeking to study the elements of Christian prayer. It is divided into six lessons with simple and definite directions for personal experiments in prayer.

Religion in Family Life (5 cts.) is a discussion course in six sessions for family groups. This has already been successfully used in a number of parishes. Its purpose is to arouse a conviction in the Church that the will of God for His world depends upon Christian ideals in the home and to give definite guidance in ways of making our homes more Christian. This booklet is particularly a contribution of the women associates of the Forward Movement commission.

Still another publication in preparation by the Forward Movement commission is *Why Be a Christian?* (20 cts.), a course for study groups of adults or older young people seeking to formulate a Christian philosophy of life.

All of these publications should be known by the clergy and Church leaders so that they may put them to use among the groups where they will be most effective. They may be obtained for the prices indicated from the Forward Movement Commission, 223 West 7th St., Cincinnati.

"Come and See"

IN ITS endeavor to deepen the spiritual life of the Church, the Forward Movement Commission has not forgotten the children. The summer booklet for children, *Come and See*, has just been published. It is one of the finest pieces of literature that has yet been produced in the name of the Forward Movement. Like the Christmas booklet for children, it combines prayer, instruction, and activity, and in our opinion it is an even better production than the Christmas one.

The summer number of the adult Bible reading leaflet, *Forward—day by day*, is a study of the Gospel of St. Mark, as all of our readers doubtless know by this time. The children's booklet, *Come and See*, is also based on St. Mark's Gospel and so the prayer and study of the children is definitely parallel to that of their elders. Beginning with an attractive pictorial map of the Holy Land, the book is divided into twelve weekly sections with daily readings, simple comments, and practical suggestions. Although it is planned to cover the summer period, the readings are undated and the booklet will be useful for a twelve weeks' project for boys and girls at any time of year. It seems to us that it will be especially valuable for family use where it is started immediately after the closing of the Church school and continued throughout the summer, wherever the family may happen to be. It is an ideal daily

vacation activity for children and an excellent preparation for the reopening of the Church school in the fall.

Every home in which there are children should have *Come and See* in daily use among the youngsters, just as *Forward—day by day* is in daily use among the adults.

Legislation on the Movies

FRRIENDS of clean movies will be interested in the status of the Neely and Pettengill motion picture bills, the purpose of which is to abolish block booking and blind selling. The passage of some such legislation as this would be an effective step, because it would give the independent theater managers an opportunity to select their pictures in accordance with the public opinion of the community instead of being forced to accept inferior films that may be forced upon them by distributors under the present system.

In the Senate the sub-committee on the Neely bill reported it to the full Senate committee on interstate commerce on May 4th with the recommendation that it be passed. It is now believed that this committee may report the bill favorably, which action would place it in the best position it has ever attained and pave the way for favorable action by the Senate. The chairman of the committee on interstate commerce is Senator Wheeler of Montana.

In the House of Representatives the sub-committee of the committee on interstate commerce has not yet reported it to the full committee. It is understood that this sub-committee, of which Congressman Pettengill is chairman, is fairly evenly divided.

These two measures, which are identical, forbid the selling of films in blocks and without the purchaser having been given an opportunity to view them. They are backed by the Motion Picture Research Council, which several years ago embodied in a series of nine volumes the results of a long series of studies into the effect of motion pictures on the morals, health, and activities of adults and children alike. This council, of which Dr. Ray Lyman Wilbur is the national president, has been continued with a view to correction of certain evils in the business as at present conducted.

The Neely and Pettengill bills, which are being more vigorously assailed by a large and vigorous lobby than any other measure since the utilities bill, are being supported by a long list of Church and civic organizations and leaders, including the National Council of our own Church, the Federal Council of Churches, and the Editorial Council of the Religious Press.

The American Church Union

WE ARE SURE that Catholic Churchmen will rejoice with us in the rebirth of the Catholic Congress as the American Church Union. The news of this reorganization, which we have long desired, is contained in a special article in this issue by the Rev. C. Clark Kennedy, who has served for a number of years as executive secretary of the Congress.

The two greatest weaknesses of the Congress in the past have been the sporadic character of its activities and the lack of lay leadership. In England the Church Union is largely a lay organization, having grown out of the Anglo-Catholic Congress and the English Church Union, of which the late Lord Halifax was the president for many years. In this country the Catholic Congress has been under the control of a small group of priests and so has naturally given rise to the impression that Anglo-Catholicism is largely a clerical move-

ment. In our opinion this unfortunate impression has hindered the growth of a Catholic consciousness in the Church, though the fact that that growth has been apparent in spite of this defect is ample indication that the beauty and truth of the Catholic Faith are daily shaping the life of the Church, quite apart from any formal organization.

The American Church Union has a definite place in the life of the American Church and an important work to do. It should be a group of devoted Church men and women, loyal to the undiluted Catholic Faith, living according to the historic precepts of the Church, and exerting their missionary influence in every parish and mission of the Church. There is nothing controversial about the American Church Union, except insofar as loyalty to our holy religion means opposition to any watering down or denial of it.

We hope that Churchmen will rally to the standard of the American Church Union and make it one of the largest and most active organizations in the Church. The Union is definitely committed to coöperation in the Forward Movement, and its purpose is in full harmony with the ideals of the Forward Movement. How thoroughly that purpose will be carried out, what the nature and extent of its activities will be, and what measure of influence it will have in shaping the future of the Church depend on the extent to which devoted lay men and women of the Church enter into its activities and make the American Church Union the vehicle for a more vigorous, a more united, and a more truly Catholic expression of the genius of our Church.

Jubilee in Haiti

TRINITY SUNDAY will mark the 75th anniversary of the beginning of the American Church Mission in Haiti. The work in this island republic in the West Indies is a truly notable missionary endeavor and one in which Churchmen may justly rejoice.

In 1861, during the early days of the Civil War, a company of Negro emigrants went to Haiti under the care of an American Negro priest, the Rev. James T. Holly. Fr. Holly was a convert from the Roman Catholic Church who had become interested in Haiti through the teaching of the Roman priest who baptized him and who had been a refugee from Haiti in the early days of the independence of that country, when it had expelled all white people during a reign of terror following the withdrawal of the French. Fr. Holly was ordained deacon by Bishop McCoskry of Michigan with the express understanding that he would endeavor to establish a mission in Haiti when the opportunity offered. On Trinity Sunday in 1861 his plan began to take shape when he held the first service of the Episcopal Church in Haiti among the 110 Negro emigrants who had accompanied him to that country.

The work in Haiti grew and prospered, and in 1874 Fr. Holly was consecrated under authority of General Convention as the first Anglican Bishop of Haiti. It is interesting to recall that Fr. Holly was elected Bishop by the Church in Haiti, which had by that time grown to several congregations, and he was consecrated under a covenant between the Episcopal Church and "the Orthodox Apostolic Church of Haiti." This document recognized the Church in Haiti as a national and autonomous body. After Bishop Holly's death, however, the jurisdiction became a missionary district of the American Church, though it still retains a measure of its autonomy.

Since its inception the Church in Haiti has grown along sound Catholic lines and it has stressed the ideals of a native

priesthood and national consciousness. Today Bishop Carson and the Rev. Robert F. Lau are the only white clergymen in the missionary district.

The American Church congratulates the Church in Haiti on its 75th anniversary and wishes it a bright future in the service of our Blessed Lord.

Dr. Bartlett's Resignation

THE alumni of Hobart and William Smith Colleges are not the only persons concerned in expressing their respect for Dr. Murray Bartlett on his retirement as president of those two important Church institutions. The entire Church owes him a debt of gratitude for his courage and leadership in upholding the ideal of higher education under religious auspices in a day when the trend is increasingly toward the secularization of colleges and universities. All learning is essentially religious education; it is the way in which the things of the world are brought into perspective with the things of eternity that governs a man's outlook on life. The focussing of one's outlook is the purpose of education, and only when the truths of Christianity are given their proper place in the picture is a true focus possible. Dr. Bartlett knows this, and his practical application of it has left its impress on the members of seventeen graduating classes at Hobart and William Smith. May that ideal continue to animate these colleges, so that the Church may continue to be proud of their achievements in the name of education and religion.

Diocesan Financial Machinery

BISHOP MAXON, whose vigorous and homely oratory has enlivened many a diocesan convention during the past year, frequently reminds his hearers that the special genius of the Episcopal Church is the incurring of mortgaged indebtedness. Bishop Spencer and the Rev. John W. Gummere have elaborated this statement and performed a real service to the Church through their articles in *THE LIVING CHURCH* on the depressing effect of the enormous parochial debt of the Church on her missionary endeavors. That this is actually a matter of tremendous importance was recognized by General Convention in 1934, when in setting up the Forward Movement Commission it assigned as a part of the task entrusted to that commission "the rehabilitation of the parish, the diocese, and the general Church."

The first step in remedying this appalling situation is an adequate analysis of it. The diocese of Pennsylvania is setting an admirable example to the whole Church in this respect by making a thorough-going examination of its financial machinery and taking steps to put it on a sound modern basis.

In his report to the recent Pennsylvania diocesan convention, Mr. Spencer Ervin, vice-president of the executive council, pointed out how the business depression had stimulated improvements in organization and supervision, in the diocese as elsewhere. An important reorganization of the department of property was initiated in 1935, but as it did not become effective until 1936, there was no detailed report to this year's convention. Mortgages are being reduced or paid off as funds or gifts permit, and there is a determination, originated by Bishop Taft, that no more mortgages shall be created, certainly not this year or for some years to come. In other words, for the present the policy will be a "pay as you go" one.

This diocese is a large one and an old one, which means that there are many antiquated methods, and certain duplications. Mr. Ervin has been successful in enlisting a number of

new men of ability and as a result the various boards have had the benefit of additional able counsel on the business side. The diocese will need the continued assistance of volunteers among the clergy and laity for the analysis and solution of its problems. In the not distant future it may require a large permanent staff to carry out their decisions and to conduct the large amount of routine work.

It is not expected to introduce an omnibus reorganization, but to proceed step by step. For instance, certain amendments to the canons will be needed, clarifying the phraseology of the description of the episcopal funds. This improvement in the terminology will no doubt in time lead to an improvement in the actual machinery and the concentration of the various trust funds in some such body as the Church Foundation, established in Bishop Garland's time and greatly developed under Bishop Taft.

The diocese has also a "special committee on financial safeguards," which asked each parish these questions:

- (1) *Audits.* Have you an audit? How often, and by whom? Covering what?
- (2) *Bonding.* Is your treasurer or accounting warden under bond, and for how much?
- (3) *Safe custody and supervision.* Where are your securities kept? Who passes on the soundness of your investments, and how often?
- (4) *Missionary funds.* Do you keep an account of money given for missions? Have you a separate treasurer for missionary moneys? How often do you send in missionary moneys?
- (5) If your parish holds any endowments, has it been difficult or burdensome to carry out terms of trust because of changed conditions?

One hundred and forty-three parishes replied and their replies, carefully tabulated, were presented to the convention as a basis for concrete recommendations.

To many of our Church people financial considerations may be burdensome. But for the proper conduct of the Church's affairs it is essential that they should be conducted on the soundest business basis, not only because they constitute trust funds for the greatest cause in the world, but because the Church should set the standard for their efficient and honorable management.

Bishops Maxon and Nelson have sounded the call for a re-examination of diocesan and parochial finances. The diocese of Pennsylvania has pointed the way. It is time for the Church to go forward in this material way as well as in spiritual matters, for the spiritual and the material are closely linked together in the sacramental doctrine of the Catholic Faith.

Senator Pepper on the Prayer Book

ABOUT two months ago the Hon. George Wharton Pepper, distinguished Churchman and former Senator from Pennsylvania, delivered a splendid address on the evolution of the Book of Common Prayer before the men's club of St. John's parish, Washington, D. C. In it he traced the history of the Prayer Book, comparing it in its development to the Constitution of the United States, and emphasizing its spirit of comprehension and true Catholicity. The paper is too long for us to publish in *THE LIVING CHURCH* but it has fortunately been published in pamphlet form by the organization before which it was delivered, and we believe that a limited number of copies can be obtained from the rector, the Rev. Oliver J. Hart, Sixteenth and H streets, Washington, D. C. It is an admirable statement of the nature and the background of that great devotional and inspirational work, the Book of Common Prayer.

Social Work in the Parish

By the Rev. C. Rankin Barnes

Rector, St. Paul's Church, San Diego, Calif.

IT IS a significant fact that in the average parish social service is the only activity which does not have a definite medium of expression provided for it. The activity of missions has its instrument in the Woman's Auxiliary and the mission study class. Religious education has its instrument in the church school and confirmation class. Social service, ordinarily at least, has nothing of the sort. This may account for the following description which the archdeacon of a midwestern diocese gave of the situation therein: "Outside of the big cities the typical Episcopal church of this diocese is one of from 75 to 100 communicants, very exclusive and made up of the more prosperous people of the town. So far as its relation to the town goes, it is quite dead!"

For the purpose of this paper I am assuming a parish of approximately 350 communicants, which is the number required in the average community for self-support upon an adequate basis. A parish of this size would have a reasonable total of resources in both personnel and finances, but its rector would be the sole clergyman. If this parish is to have an adequate instrument for fulfilling its social responsibilities it must be provided with a parish social service committee. The rector cannot fulfil these responsibilities by himself.

Such a committee will accomplish more effective results if definite thought is given in advance to the character of its membership. First of all this should include one or two social workers. Almost every parish has within its membership social workers whose professional duties do not permit them to take any other part in the activities of the parish. Similarly many parishes have within their membership women formerly engaged as professional social workers who have been married and have given up active social work. Such persons, by virtue of their training and experience, could make an invaluable contribution to such a committee. Furthermore, it has been demonstrated that many women of this type appreciate being used by the Church in such a capacity. Also there should be included in the membership of the committee one or two parishioners, either men or women, who are known to the community as influential, socially-minded citizens. Perhaps they have served as board members of local welfare organizations. Their value to the committee is not to provide "window dressing" but to give to the program of the committee enough prestige to demand attention, both from the parish and the community. Furthermore it would be well to add to the committee some parishioners whose interests are closely associated with either the school system or organized labor. Again, it would be well if at least one vestryman were included on the committee. The value of including a member of the vestry lies in the fact that it prevents any undue isolation of the work of the committee from the men officially elected by the parish as a whole to serve as its board of trustees.

Frequently I have been asked for my opinion as to the ideal number of persons on a parish social service committee. I do not feel that there is any single answer to this question but that it depends primarily upon the available personnel. For the average parish a committee of seven to nine members would probably be satisfactory.

IN THIS ADDRESS, delivered before the Episcopal Social Work Conference at Atlantic City, May 26th, Fr. Barnes presents some practical standards for parish social service committees.

The way in which this committee is geared into the general structure of the parish will probably depend upon the type of parish organization already in effect. It makes no fundamental difference

whether the committee is one appointed by the rector and responsible directly to him, appointed by the vestry and responsible directly to it, or a committee of the parish council in those parishes which utilize the parish council set-up. In small parishes it might be preferable to create merely a social service committee of the parish branch of the Woman's Auxiliary. If this is done, however, it would be well for the committee to coöpt the services of one or two men parishioners so as to keep both the viewpoint and program of the committee truly representative of the parish as a whole.

The spirit dominating such a committee must be a thorough determination to apply the principles of Christianity to the social needs of the community. If the committee is definitely sold on this conviction it will have a far simpler time in developing its program of action. The committee will, however, need two primary qualities. The first is vision, the ability to sense ways in which the parish may be of service in meeting the social needs of its own community. The second is patience, a thorough-going determination not to be discouraged by the spirit of pettiness with which its activities may be met.

WHEN such a committee is set up its members naturally will be prompt to ask the question, "What shall we do now?" Its first task will be that of a frank analysis of its community. The committee should pause first of all to see the situation as a whole, first as regards the parish, then as regards the community, and then as regards the diocese. Before undertaking a program it should thoroughly analyze the community situation so that it may base its program upon facts rather than upon wishful thinking. Action must follow, but facts must be secured before action.

Ordinarily I should like to refer to this analysis as a community survey, but I have learned from experience that such a phrase frightens the volunteer worker. Yet at least in its scope such an analysis should approach that of a real community survey. Expressed in simple language it should include the drawing of a picture of the community as regards types of population, types of industry, educational opportunities, recreation, child welfare, family welfare, delinquency, care of the sick, care of the aged, and the degree of community organization. Especial care should be taken to include the listing of the assets as well as the liabilities of the community, to ascertain its strength as well as its weaknesses. While the making of such an analysis has distinct project value it has an even greater importance in suggesting lines for the committee's later activity.

The second responsibility of the committee will be to coöperate with those recognized social agencies which are already in existence. This involves cordial coöperation with the community chest if there is such an organization. An effective parish social service committee would soon be asked to take its place on a council of social agencies in those communities which have one. This coöperation with the social

agencies which are already set up will serve the dual purpose of giving the parish committee needed information as to the changing social situation of its community and will also prevent duplication. In this connection it is significant to point out that two years ago the council of social agencies in Grand Rapids, Mich., requested each church in that community to appoint a social service committee.

The third step in the program of such a committee will be to learn those directions in which the parish, through its various organizations or through the activities of the committee itself, may be of service in meeting the needs of the community. Naturally the details will depend upon the size and resources of the parish.

THE COMMITTEE should then be on the alert to learn of some serious social need which has not as yet been met and determine upon a program which will be adequate to meet it. It is almost impossible to make specific recommendations at this point inasmuch as the opportunities vary enormously according to the needs of the several communities. At the Church of the Ascension, New York, it seemed the part of wisdom to select well-equipped volunteers who would give assistance, in the name of the parish, to various local social service agencies of all types rather than to develop any independent program. At Grace Church, Newark, N. J., about four years ago the chief call was for the daily provision of lunches to a group of undernourished school children, a call that was nobly answered by that downtown parish. To Trinity Church, Red Bank, N. J., in the face of a changing community situation came an opportunity of utilizing its parish house as a recreational center for little children. To St. James' Church-by-the-Sea, La Jolla, Calif., came the rather unique opportunity of setting up a baby clinic. The social service committee of the Cathedral of St. John the Evangelist, Spokane, Wash., after carefully surveying its community situation came to the conclusion that the greatest need in Spokane was for the developing of a child guidance clinic which might serve the entire Inland Empire area. This work was so successful and the clinic so won the confidence of its community that only recently the state of Washington decided to take it over, triple its budget and use it as a demonstration center for this type of work for the entire state. The parish social service committee of St. Mark's Church, San Antonio, Tex., deliberately adopted the policy of seeking a large membership. Its chairman was a woman who had retired from professional social service work by the matrimonial route and had a large measure of leisure time to give to the work. At the peak of the depression this committee was providing daily lunches to large numbers of school children in three separate school districts. In almost every one of these cases a completely different program was developed. They therefore serve as ideal illustrations of my contention that there is no single standardized program for a parish social service committee but that its program must be determined by a careful analysis of community needs and the resources which the parish has both in funds and personnel.

There is, however, one direction in which every parish social service committee has an identical responsibility and that is for the maintenance of a constant educational program. It should arrange for occasional social service lunches or dinners with speakers on such live subjects as concern both the Church and the community. Occasionally, however, it would be well if individual lectures or a series of lectures could be arranged, apart from meals, at which there would be no admission charge whatsoever. An example of the latter method, I

might cite the request which came to me on my recent return to work as a parish priest. Branch B of the Woman's Auxiliary of St. Paul's Church, San Diego, comprising primarily a younger group of women, requested me to give a series of addresses on The Church and Modern Community Problems. Using as a catch-word the phrase "May Monday Mornings" I have given, on the Monday mornings of this month, a series of one-hour lectures on the subjects of Child Welfare, Delinquency, The Community's Health, and The New Leisure. The response completely justified the effort involved.

AS PART of its educational program the social service committee should feel a specific responsibility for promoting the parish observance of Social Service Sunday (the third Sunday after the Epiphany), Labor Sunday (the first Sunday in September), and Armistice Sunday (the Sunday before Armistice Day). Similarly the committee would feel a particular responsibility for promoting appropriate action on such measures of social import acted upon by General Convention as bear upon local situations.

In those dioceses in which there are a number of diocesan social service institutions and agencies it would presumably be the parish social service committee which would answer their requests. The diocesan hospital might be calling for surgical dressings, the Seaman's Church Institute for Christmas boxes for seamen, the settlement house for magazines, the home for dependent children for candied fruits, or the home for the aged for phonograph records. It would be far better for the parish organization to clear such requests through the parish social service committee than to appoint new and distinct committees to aid each of these perfectly proper requests for assistance.

The work of such a committee must inevitably be a dynamic one since it is dealing with a field of human activity which is always dynamic and never static, namely, the welfare of human beings. The possibilities of effective action are quite endless but will in the last analysis depend largely upon the degree of imagination and judgment possessed by the chairman of the committee and by his members.

The Church and the University

CHRISTIANITY will never again be strong till the Church has regained the allegiance of the educated and professional classes. We have been far too ready to assume that they are outside the scope of its ministry. Such a policy is suicidal. A terrible nemesis waits for any Church which neglects its ministry to the universities. The close relation of Church and university has been one of the most profound influences in our national life and religion. It is only when he travels in other countries that an English parson can fully appreciate how much this has meant both to Church and State, and how ruinous would be its severance. It is hardly too much to say that it is this educational tradition which more than anything else has saved Britain from the *Komsomol* and the *Hitler-Jugend*. At its peril will any Church forget the student-class. After all, the whole of the next generation will have its attitude to life moulded by the men and women who are today in the colleges. If there is one suggestion which our Church may venture to offer the Church in the new countries, it is Put your picked men in your universities. Students are a special constituency, and their needs are not satisfactorily provided for by the ordinary parochial machinery. Yet there is nothing which will count more in providing Christian leadership in the parishes as well as in education and public life. There is no cause with a stronger claim on Christians, whether in new Churches or old, than the due endowment of ministries to students.

—"The Relevance of the Church," by F. R. Barry.

The Anglican-Rumanian Report

WE, THE MEMBERS of the Rumanian commission and Church of England delegation, report to the Holy Synod of the Church of Rumania, and to His Grace, the Archbishop of Canterbury, as follows:

I. SCOPE OF THE CONFERENCE

According to the tenor of the correspondence between His Beatitude the Rumanian Patriarch and His Grace the Archbishop of Canterbury, the scope of the conference was in general the consideration of the statements exchanged between the Orthodox delegation to the Lambeth Conference of 1930 and the committee on unity of that conference, which statements were declared by the whole body of the Lambeth Conference to be sufficient and were recommended by the Orthodox delegation to the authorities of the Orthodox autocephalous Churches (see Lambeth 1930, pp. 138-40 and p. 49, resolution 33 (c)),¹ as also the report of the Metropolitan Nectarie of the Bukovina to the Holy Synod of Rumania²).

II. METHOD OF THE CONFERENCE

Papers were read as follows, discussions ensuing after the reading of each pair of papers:

(1) *On the Apostolic Succession and the Validity of Anglican Ordinations from the Historical Point of View*, by the Dean of York and by Prof. Dr. Teodor M. Popescu.

(2) *The Necessity of the Priesthood and Its Sacramental Character*, by Prof. the Rev. Dr. I. Mihalcescu and by Canon J. A. Douglas.

(3) *The Holy Eucharist and Its Sacrificial Character*, by the Bishop of Lincoln and the Rev. Prof. Dr. Petre Vintilescu.

(4) *Holy Scripture, Holy Tradition, the Prayer Book, and the Thirty-nine Articles of Religion*; by the Rev. Dr. A. J. Macdonald and Prof. Dr. V. Loichita.

(5) *The Holy Sacraments and Church Offices*, by the Rev. the Archimandrite J. Scriban and by the Dean of York.

(6) *The Process of the Justification of Man* (Rom. 3: 20, 21), by Prof. the Rev. Dr. Frank Gavin and by the Rev. Prof. V. Cheorghiu.

(7) *Christian Life and the Stimulus of Œcumenicity*, by the Archbishop of Dublin and by Prof. Vasile Ispir.

III. THE THIRTY-NINE ARTICLES

In answer to an inquiry of the Rumanian commission the Anglican delegation stated that "the doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer and that the meaning of the Thirty-nine Articles must be interpreted in accordance with the Book of Common Prayer" (see Lambeth 1930, p. 139) and that therefore the Thirty-nine Articles are to be regarded as a document secondary to the Book of Common Prayer.

IV. THE HOLY EUCHARIST

A statement was submitted by the Rumanian commission to the Anglican delegation, concerning the Holy Eucharist and was accepted unanimously by the latter in the following form:

THIS IS the full text of the official report of the conference held June 1 to 8, 1935, in the Patriarchal palace of Bucarest, between the commission of the Rumanian Church upon relations with the Anglican Communion and the Church of England delegation appointed by the Archbishop of Canterbury to confer with the same.

(1) At the Last Supper, our Lord Jesus Christ anticipated the sacrifice of His death by giving Himself to the Apostles in the form of bread blessed by Him as meat and in the form of wine blessed by Him as drink.

(2) The sacrifice offered (προσενεχθείσα) by our Lord on Calvary was offered once for all,

expiates the sins as well of the living as of the dead, and reconciles us with God. Our Lord Jesus Christ does not need to sacrifice Himself again.

(3) The sacrifice on Calvary is perpetually presented in the Holy Eucharist in a bloodless fashion (ἀναμάρτως) under the form (Rumanian, *sub chipul*) of bread and wine through the consecrating priest and through the work of the Holy Ghost in order that the fruits of the sacrifice of the Cross may be partaken of by those who offer the Eucharistic Sacrifice, by those for whom it is offered, and by those who receive worthily the Body and Blood of the Lord.

(4) In the Eucharist the bread and wine become by consecration (μεταβολή) the Body and Blood of our Lord. How? This is a mystery.

(5) The Eucharistic bread and wine remain the Body and Blood of our Lord as long as these Eucharistic elements exist.

(6) Those who receive the Eucharistic bread and wine truly partake of the Body and Blood of our Lord.

V. HOLY SCRIPTURE AND HOLY TRADITION

THE CONFERENCE considered the following statement agreed unanimously at its session at Lambeth in 1931 by the Orthodox and Anglican members of the joint doctrinal commission appointed in pursuance of the recommendation of the Orthodox delegation to the Lambeth Conference of 1930 (see Lambeth Conference 1930, Resolution 33 (b), p. 48).

"Everything necessary for salvation can be founded upon Holy Scripture as completed, explained, interpreted, and understood in the Holy Tradition, by the guidance of the Holy Spirit residing in the Church.

"We agree that by Holy Tradition we mean the truths which come down from our Lord and the Apostles through the Fathers, which are confessed unanimously and continuously in the Undivided Church and are taught by the Church under the guidance of the Holy Spirit.

"We agree that nothing contained in Tradition is contrary to the Scriptures. Though these two may be logically defined and distinguished, yet they cannot be separated from each other nor from the Church." (See report of joint doctrinal commission, page 12.)

The Rumanian commission agreed unanimously that if the above statement is amended to read as follows, it will be sufficient:

*"The Revelation of God is transmitted through the Holy Scriptures and the Holy Tradition."*³

"Everything necessary for salvation can be founded upon Holy Scripture, as completed, explained, interpreted, and understood in the Holy Tradition, by the guidance of the Holy Spirit residing in the Church.

"We agree that by Holy Tradition we mean the truths which have come down from our Lord and the Apostles and

¹ Found in extenso as an appendix.

² Translated in the *Christian East*, Spring, 1931, vol. 12, no. 1.

³ The words italicized constitute the amendments by addition or alteration.

have been defined by the Holy Councils or are taught by the Fathers,³ which are confessed unanimously and continuously in the Undivided Church and are taught by the Church under the guidance of the Holy Spirit.

"We agree that nothing contained in Tradition is contrary to the Scriptures. Though these two may be logically defined and distinguished, yet they cannot be separated from each other nor from the Church."

The Anglican delegation concurred unanimously with the Rumanian recommendation.

VI. DIVINE MYSTERIES

THE CONFERENCE compared the two statements upon the Sacraments made respectively and unanimously by the Orthodox and Anglican members of the joint doctrinal commission at its session of October 1931, namely:

(a) by the Orthodox:

"We accept that the two of the seven Sacraments—namely Baptism and the Holy Eucharist—the first as introducing us into the Church, the second as uniting us with Christ, are pre-eminent among the others. But we do not think that the other five are of secondary importance as Sacraments, neither that they are unnecessary to the spiritual life of the Christian and consequently to his salvation. These also, as the two first, are Holy Services of Divine foundation in which through an outward visible sign the invisible grace of Christ is conveyed."

(b) by the Anglicans:

"The number of the Sacraments has never been authoritatively fixed either by tradition from the Apostles or any decision of an Ecumenical Council. We recognize that the two Sacraments of Baptism and the Holy Eucharist are pre-eminent above the rest. As regards other Sacraments, while the Eastern Orthodox Church uses the term *mysterion* also of Ordination, Penance, Confirmation or Chrism, Marriage, and the Anointing of the Sick; in the Book of Common Prayer of the Church of England the word Sacrament is only used of the two Sacraments Baptism and the Holy Eucharist, inasmuch as these only have an outward visible sign ordained by Christ Himself and are held to be generally, that is universally, necessary for salvation. But it is recognized also in the Anglican Communion that in other Rites there is an outward and visible sign and an inward spiritual grace, and in that sense they may be considered to have the character of Sacraments and are commonly called Sacraments."

While hesitating to revise the above Anglican statement and while considering that before a final and complete agreement is reached, a further Conference is desirable, the Anglican delegation agreed unanimously to recommend for consideration the following formula:

"We agree that Baptism and the Holy Eucharist, the first as introducing us into the Church, the second as uniting us with Christ and through Him with the Invisible Church, are pre-eminent among the Divine Mysteries. We agree that because Holy Scripture and Tradition witness to their origin, Confirmation, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick are also Mysteries in which, an outward visible sign being administered, an inward spiritual grace is received."

The Rumanian commission agreed to recommend this formula to the Holy Synod of Rumania for consideration.

VII. JUSTIFICATION

The Orthodox commission and the Anglican delegation agreed unanimously upon the following statement:

"By the redeeming action of our Lord Jesus Christ, man-

kind has become reconciled to God. Man partakes of the redeeming grace through faith and good works, and reaches through the working of the Holy Ghost, the Lord and Giver of Life, sanctification by means of the Church and the Holy Sacraments."

VIII. THE VALIDITY OF ANGLICAN ORDERS

The Rumanian commission made the following declaration:

"Having considered the conclusions of the papers on the Apostolic Succession, Holy Orders, Holy Eucharist, Holy Mysteries in general, and Tradition and Justification,

"And having considered the declarations of the Anglican delegation on these questions, which declarations are in accordance with the doctrine of the Orthodox Church,

"The Rumanian Orthodox commission unanimously recommends the Holy Synod (of the Rumanian Orthodox Church) to recognize the validity of the Anglican Orders."

The Anglican delegation received the declaration with due acknowledgment.

IX. CONCLUSION

IN THE STRICTEST interpretation of the Rumanian invitation, the purpose of the Anglican delegation was to elucidate the statements interchanged between the Orthodox delegation of 1930 and the Anglican bishops with whom it conferred, in order that the Rumanian commission might be able to advise the Holy Synod of Rumania as to whether it should declare that subject to the agreement of all the sister Orthodox autocephalous Churches, it is prepared to accept Anglican ordinations.

As a result of the conference, the Rumanian commission has decided unanimously to recommend the Rumanian Holy Synod to accept the validity of Anglican Orders.

It should be noted, further, that in the course of the conference, important agreements were reached between the Rumanian commission and the Anglican delegation not only (a) upon the doctrine and significance of the Sacred Ministry, but also: (b) upon the doctrine and significance of the Holy Eucharist, (c) upon the doctrine and significance of Holy Tradition, and (d) upon Justification.

Moreover, a preliminary agreement was also reached upon the nature and character as Holy Mysteries of Confirmation, Absolution, the Marriage Blessing, and the Unction of the Sick.

By these agreements, we believe that a solid basis has been prepared for further discussions whereby full dogmatic agreement may be affirmed between the Orthodox and the Anglican Communion. And to that end, we are agreed that it is desirable that further conferences should be held between representatives of the Church of Rumania and the Church of England, with or without assessors from the other Orthodox autocephalous Churches and from the other Churches and provinces of the Anglican Communion.

But whether or not the agreements reached in this conference upon the Holy Eucharist, upon Holy Tradition, upon the other Divine Mysteries, and upon Justification be implemented in all their details, we are of opinion that by the decision of the Rumanian commission in regard to the acceptance of Anglican ordinations as valid from the Orthodox point of view, this conference has prepared a solid foundation for dogmatic agreement between the Orthodox and Anglican Churches.

In saying this, however, we are well aware that this expectation (Continued on page 728)

³ The words italicized constitute the amendments by addition or alteration.

Priests and Prophets

By the Rev. J. H. Randolph Ray, D. D.

Rector, Church of the Transfiguration, New York City

IT IS OF the office of Prophet and Priest that I want you, who are preparing for that great office, to think with me for a brief space this morning. The fulfilment of this office depends on the man who is to be clothed with its great responsibilities. There is a Latin proverb: *Operatio sequitur esse*; only a good tool can do good work.

Not even God Himself can do good work if He is dependent on a tool or instrument which will break under His hand. You who are preparing for the sacred ministry are God's tools, with which He must do the work of His Holy Catholic Church. Your own life, your personality, your intelligence, must be developed first of all as a man. The kind of man you are decides definitely the kind of priest you will be. To teach religion, you must know religion, not merely intellectually, but practically.

We incline to think of religion as exceedingly helpful in the lives of our neighbors or of men and women in missionary lands; and, convinced of its use to *them*, we forget to apply it in the concerns of our own everyday living. This is natural because charity has trained us to be interested in the good of others; but I believe that our Lord Jesus Christ intended that the first and immediate uses of religion were to be practical and personal.

Must not religion begin always as something of individual application? At the font, each child is born into the spiritual life as truly as he was born into the physical life. The priest pours water upon the child's head and gives him a name which becomes a most personal possession. At Confirmation, the bishop lays his hand on the child of the Church and prays that he or she personally may increase in the Holy Spirit. You pray as an individual, confess your sins as an individual, and receive an individual's absolution. The benefits of God's grace come to us primarily as individuals. We must have the strength that comes from them before we can be of use to others, even to members of our own family.

We ought to think of the Founder of the Christian religion as the Revealer of God to man and of man to man. The likeness of God is revealed in Jesus Christ, and in His humanity Jesus unveils to us that which He brings from God. He who created us in His own image breathed upon our animal bodies and we became living souls, endowed with His own spirit. What is His purpose for those whom He has made to share His nature? Does He intend that we should move about on earth only a little better than the animals? No! Out of the souls created in His image and endowed with creative powers He plans to make a complete and perfect Kingdom.

Jesus taught that we were sons of God, part of the life that He had come to represent upon earth, and He showed us that God's purpose for man was the development of this life. We are to go on and on till, perhaps in other worlds, He has worked out our full perfection. The practical use of religion for us is to keep us in mind that we are sons of God and to keep us living in accord with this truth. Only thus does power come to us, and power we must have if we are to live as God has designed.

THIS ADDRESS, on the text, "When he went up to the holy altar he made the garment of holiness honourable" (Ecclesiasticus 50:11), was delivered May 28th at the commencement exercises of Nashotah Theological Seminary.

How is our use of the spiritual power at hand for us frustrated? Largely by fear! We remember the devil of the Middle Ages, a horned creature with forked tail and pitchfork—the incarnation of evil, upon whose

influence could be laid all shortcomings and misdoings of men. He was a frightful figure, but perhaps no more devastating to the imagination than are the fears that beset men today. None of us escapes entirely the terrible clutch of fear, which perhaps is more paralyzing in lives that are unaware of its domination. We have had, during the last few years, an object lesson of how fear can stop all wheels in the business world.

Yet, the spiritual forces about and within us can be drawn upon for actual application in living. The past is past, except for its contribution to the present; the future is all unknown, except that it grows out of today; but we have the present. Today is *today*, and it is ours. I believe that our religion, the religion of Jesus, points to the true pathway; that it places the key of life in our hands. Let us cease to blame our environment and let us refuse to be dismayed by fears. Let us lay hold on the strength provided for us to overcome fear—the creative forces of the spiritual life. Prayer, praise, faith, endurance—such are some of the practical means with which our Christian religion would have us meet the adverse situation of today. And, as each one of us, day after day, faces his own personal problems, God uses earth's disciplines to develop spiritual life in each individual soul.

LOOKING back to the earliest revelations of our religion, we read that man was created in the image of God. Though part of the dust of which all material things were made, he was also partaker of the Divine idea, of which the human body was an outer symbol. His supremacy lay not so much in his claim to unending existence as in his capacity for a victorious stream of life that should survive the rain of tears, the vales of sorrow, and the storms of adversity that might be his portion. Except for his share in the nature of God, man is no more than any other part of the physical world. The buildings he erects may last longer than his own human structure. Man is less than the work of his own hands but for the Divine idea, but through it he may mount to victory and supremacy.

From age to age man forgets that life is made up of something other than the outer. We are terrified by emergencies, by perplexing conditions, even though reflection would assure us that other people have gone through similar experiences before us. We can stand the pain of others, viewing it with either sympathy or complacency, but when pain comes to us, such memories are obliterated, and our experience of pain seems the worst that could be endured. Without religion there is nothing to do but bear it stoically or escape through suicide. So with other forms of adversity. The memory of past experiences of our own or of other persons helps us not at all when, in merely human strength, we strive to meet that which seems to us insurmountable.

What should be the message of God's prophet today in the midst of our problems, cares, and disasters? That life is not to be taken seriously? Such a message would be false on its face. God must have meant life to be a serious business, a strenuous development. If all success, all attainment, came with ease, what would be our education; what our development? If man has no soul, he has no need of education. All we need in that case is enough to eat and drink and enough to spend on other pleasures. What is the *summum bonum* of life? Left to ourselves, most of us would proceed to get material good. Nowadays, certainly, the materialist would strive for money.

But no one can use vast millions for his own aggrandizement merely. Individual fortunes bring large cares and the great money-makers come to look upon their toils as an interesting game. The lure of money-making is supremacy of power; but amassing of wealth may be at the expense of the kind of supremacy that overcomes the world.

THE CALL of the modern prophet to himself and to his hearers must be a summons to full realization of what we are—living souls made in the image of God. God is Spirit, and we can develop only through the Divine idea. God is a King, ruling in equity. Jesus is His revelation to us, a perfect man, understanding men in all their weakness and their strength. He has shown us how to meet life with its cross purposes, its disasters in which we are wrapped up with one another and with generations gone and to come; the innocent suffering from the sin of others. If the soul is to endure, to become victor, it must be through the knowledge that ruled the life of Jesus—that the physical and the material is always subservient to the real and the unseen. If you know that you are more than your body, dwell on that knowledge, for the eternal God lives in you as He lived in Jesus. The power and strength of Jesus is given directly in the Sacraments of His Church.

When you were baptized you were declared to be a son of God, and such you are. All your fellowmen have this quality. Your first duty is to develop this life in yourself and in them. Do you believe in this life? Often we ignore it till we are in trouble, then we call wildly upon God for help. In these days of adversity God's life is in us still. No man is down till he himself gives up. Happiness does not consist in things, but in our capacity to know that we are sons of God, and that the body is not the chief part of life.

Let us be loyal to the highest in us, marshalling our forces and passing on to those around us coolness and courage, calmness, faith, and belief in life. This is the greatest contribution we can make to our generation. We cannot make it unless we believe in the righteousness and love of God who strives to build up righteousness and love in us.

As life, experience, and conditions educate our souls, we, who are priests, must interpret life not only to ourselves, but to our people, in the terms of our Holy Religion, through the Sacraments of the Church, centering around the Altar of His Presence. The Mass is, and ever must be, the center not only of worship, but of personal religion. Let us emphasize that center and make that center strong.

We long for men today who are really inspired by Jesus Christ. The times call for such leadership! We look back through the years and we see that same individual inspiration in all those who have given every effort of their being to correct colossal wrongs—those who in Abraham Lincoln's day fought against the innate wrongness of slavery; those who in the same way today see that war is wrong. All honor and

praise be given to such men and women. It is our duty as members of Christ's Church to support them.

It is your business and mine to be interested in the body politic. It is for such leadership that we call today, and not the spectacle of our appointed leaders battling and battling and talking and talking. Where there step forth real leaders, there are always plenty to follow them! If we of the Church will stand back of brave souls who are ready to crusade, then we can accomplish something!

Nashotah has a splendid and honorable past. Her traditions are of the highest. She has stood faithfully for the Catholic Religion. She has trained practical parish priests who believe in the Apostolic Ministry and the full Sacramental teaching of the Church. She has sent out real pastors—men who were both prophet and priest.

America is in great need of Church extension. A new missionary campaign is necessary. We need men like Kemper and Breck—men who, fired with the zeal of understanding, go out and enlarge our borders; men who make the garment of holiness honorable.

Such men have been Nashotah's contribution in the past! We need you *today*!

MIDNIGHT OF TRINITY SUNDAY

HOLINESS is on our hill,
Three poplars shiver and are still.
The moonlight is like sins forgiven.
Immaculate as thoughts in heaven.
One poplar blossoms with a star
And where the blackest shadows are
The pines are huddled—awed to see
The august light of deity.
The Three in One, the One in Three,
Adorable in Unity,
Shines in the whiteness of the night
That is the effulgence of His Light.

Holiness is on our hill,
Three poplars shiver and are still.

VIRGINIA HUNTINGTON.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

CHINESE FAMINE RELIEF

A Communicant, Trinity Church, Pharr, Tex.\$5.00

CHURCH FLOOD RELIEF FUND

Miss Heloise Meyer, Lenox, Mass. For St. Mark's Church, Johnstown, Pa.\$3.00

FOR THE CHURCH AT BALBALASANG, P. I.

Miss Heloise Meyer, Lenox, Mass.\$3.00

Religious Liberty

IN THE present upset state of the world we need to be specially on our guard to preserve this peculiar and precious treasure, bequeathed to us by our fathers and enshrined in our Constitution—religious liberty. We can be certain of no immunity from the mighty tides of thought and feeling which are sweeping over the world. There are not wanting in this country groups of persons who would make religion subservient to the state, who would place the flag above the Cross; and, if that should ever come to pass, it would spell the death of religious liberty and all other liberties would quickly follow. Let us determine, at whatever cost, to keep pure and inviolate this citadel of all our liberties.

—Bishop Oldham.

Tornado

By the Rev. Frank E. Walters

Priest in Charge, All Saints' Church, Tupelo, Miss.

HAVE you ever stood in the midst of a torn and blood-drenched battle field in the early morning hours, when the sun's first rays disclosed the terrible reality of it all?

The fiery funnel, full of sound and fury, left as quickly as it came. The long night hours had quieted the wounded and dying. With the exception of a lone rooster heralding the dawn, an "awful" calm pervaded the whole of what was once the beautiful residential section of Tupelo, Miss. Not until the morning after were we able to comprehend the enormity of the disaster.

The church had been appropriately decorated for the Palm Sunday service. Having concluded the service just thirty minutes before the Tornado struck, some of us went to the home of a friend for a light supper.

About 9 o'clock the lights began to flicker—then a terrifying roar, which sounded as though about ten freight trains were bearing down upon us, was heard in the distance. The lights went out! "A storm," someone screamed. "Hit the floor," was my reply. Before we could get into our positions on the floor, timbers and glass began flying through the house. The roof went off over our heads—the rooms in the rear were next! then timbers began piling in upon us! We could smell gas escaping. Rain, which fell most of the night, set in! Through the debris we could see fires starting up over the city. Would everything left be burned? That blinding rain was a blessing!

As soon as we could work our way through the debris we went to some friends of ours across the street. There we found the mother dead and others

WHAT A BAD TORNADO is really like is told here by an eye-witness, the priest in charge of the devastated church at Tupelo, Miss. His appeal for aid in rebuilding is endorsed by the Bishop Co-adjutor of Mississippi, who writes that he has already received a number of generous checks for that purpose from readers of "The Living Church" as a result of his letter published some weeks ago.

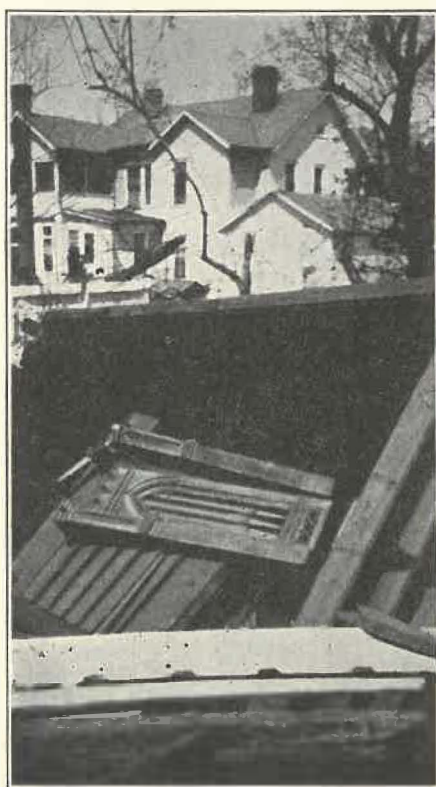
badly injured. In an hour we had gathered a large number into one place. Using sheets, shirts, or anything we could find, we went to work on them until the doctor arrived.

The rest of the night was spent with a doctor in making the rounds. The only light was a flashlight, the batteries of which were none too good. We had no water for washing or drinking. The only antiseptic, a bottle of Lysol found in the streets. Skulls were split—legs, arms, and backs were broken. Some were so badly mangled that we did not recognize them, and some of those, because of shock and pain, could not give their names. Every person able to get about was working with the doctors and nurses in some part of the devastated area.

Monday's work was not cheerful—for the most part, sickening. Every available building in the city was used as a hospital. The lower floor of the court house was lined with army cots. The dead were removed upstairs or to other buildings to make room for the many others being brought in by a corps of ambulances and trucks. As soon as the injured could be cared for, they were placed on special trains for hospitals in nearby towns and cities. Friday and Saturday saw the last remains taken from the lake on the northeast end of town.

Accurate figures cannot be given after a disaster of this kind; but the totals at present seem to be about 5,000 homeless, 450 injured, and about 230 dead. The property damage and household damage will be over \$4,000,000.

All Saints' Church was completely destroyed. The rectory, just completed, was badly damaged also. Every family



ANOTHER TORNADO-STRUCK CHURCH

Grace Church, Gainesville, Ga., was visited by the tornado after it had swept through Tupelo. The illustration shows part of the organ cradled in the upturned roof. Among other freaks of the storm, the heavy stone font left its corner at the rear of the nave and landed upright and unharmed on the roof of a nearby house.



ALL SAINTS' CHURCH, TUPELO—EXTERIOR



INTERIOR OF ALL SAINTS'



INTERIOR OF GRACE CHURCH, GAINESVILLE

The ruins of the High Altar are shown in the background. Cross, candlesticks, and missal stand were found safe, though bent, beneath a pile of lumber in the cellar, while the Altar vases were blown in opposite directions, one being found at the eastern end of the church property and the other at the western end. A confirmation card bearing the date of 1893 was picked up beyond the city limits and returned to the Rev. Geoffrey Hinshelwood, rector.

Photo by R. A. Romanes, Alto, Ga.

in the small but growing congregation, with the exception of two, suffered heavy personal losses and is not able to assist in a financial way toward the rebuilding of the church.

In a crisis of this kind—when nearly every family in town suffered loss—it becomes necessary for us to ask our friends and brethren of the general Church to help. Won't you send a contribution to aid in the rebuilding of All Saints' Episcopal Church of Tupelo, Mississippi? Tupelo is the first TVA city; it is fast becoming *the* city of Northeast Mississippi!

The church received its first resident minister last September. Since that time we have made great strides, the number of the congregation being tripled. The church is needed here. It does have a future! Won't you help with the work of your Church in Tupelo? Send contributions to the Rev. Frank E. Walters, or to W. F. Holmes, Jr., treasurer of All Saints' Episcopal Church, Tupelo, Miss.

The Anglican-Rumanian Report

(Continued from page 724)

tation is provisional, in the first instance upon the acceptance of the Rumanian commission's recommendations by the Holy Synod of the Church of Rumania and ultimately of the other Orthodox autocephalous Churches which have not yet replied to the invitation issued in 1922 by the Ecumenical Patriarch.

Finally, the Church of England delegation and its assessors desire to express their warm sense not only of the thoroughness of the investigation of the Rumanian commission but also of its deep spiritual and Christian goodwill. And in so doing, they desire to acknowledge the singular and gracious kindness and brotherly hospitality accorded to them by His Beatitude the Patriarch of Rumania.

Peace and Justice

OUR INFLUENCE should be exerted now not simply for peace, but for justice; and sometimes we overlook the latter; for the great underlying cause of international discord is injustice, of which war is a visible and terrible symptom. The present injustices on the map of the world should be faced frankly by every nation. Until that is done, all peace moves will be only weak palliations.

—Bishop Sherrill.

Churchwomen Today

Ada Loaring-Clark

Editor

Proving Prayer

TO THE thinking Churchwoman these are times of much anxiety and turmoil. Doubt and uncertainty face us in the midst of perplexities. Indifference is amply demonstrated by empty pews. The Forward Movement Commission has just issued two valuable study courses. They are called *Proving Prayer* and *Our Father* and will be especially valuable to those who have already found a value in prayer and would develop that experience still further.

There are seven lessons in *Proving Prayer*: (1) Our Knowledge of God, (2) What is Prayer? Why Should We Pray?, (3) Different Kinds of Prayer, (4) Our Daily Rule of Prayer, (5) Bible Reading and Meditation, (6) Petition and Intercession, and (7) Corporate Prayer.

The text abounds with suggestions for rekindling the desire to pray and for the development of the prayer-life of an individual or a group, and blank pages are at hand to make the student's notations permanent. I am particularly impressed with the chapter on corporate prayer. It contains many practical suggestions which, alas, only too many of us need. Punctuality and regularity in Church attendance are insisted upon and we are helped in making our prayer and worship more intelligent. It is late in the season for diocesan or parochial study classes, but just the time when those who expect to be leaders of classes in the fall, whether of a large study class or a small group, should prepare themselves. This material is not planned for use at summer conferences at which classes must necessarily meet in daily session under a crowded schedule. We are told that "if the material is so used, the leader will need to take special precautions against the course being bolted whole."

Each chapter needs time for digestion, as did the chapters of the course on *Religion in the Family*. I like to think that those of us who deliberated on the first study course will make a practical study of the second course not only in groups but in the quiet of our own families. The study entitled *Our Father* comprises devotions for any ten day period and will be found invaluable to rectors or laywomen who lead this course. It is based upon The Lord's Prayer and contains ten studies which should teach the diligent searcher to know God as someone always very near to us, to whom we owe everything good, our Father who knows all about us.

Helps for Finding God

WHEN you are going away for a holiday, tuck these two books into your baggage. You will enjoy both when you make time for a little serious reading. One is written by a Churchwoman, *As Far as I Can See* by Winifred Kirkland (Scribners, \$2.00), and the other by a man and his wife, *The Life in the Vine* by Alice and Arthur Ludlow (Revell, 75 cts.). These authors deal in a simple and direct way with the problem of personal religion.

Winifred Kirkland lies quite ill at her home in Sewanee at the time of my writing and the circle of friends she has drawn around her, especially those known as "The Women of the Way," anxiously wait and pray for her speedy recovery.

The American Church Union—A Rebirth

By the Rev. C. Clarke Kennedy

ON WHITSUNDAY, May 31st, the Catholic Congress of the Episcopal Church became the American Church Union.

Beyond all question the congresses and conferences of the past several years have done much to stimulate the zeal of convinced Catholics and to make others aware of the power and depth of the Catholic Movement. Undertaken with none too great confidence, the Priests' Convention of 1924 surprised its promoters, and gave an impulse to the congresses which followed and reached their climax in the great Oxford Centenary with its ten thousand attendants. But it was soon discovered by those concerned that there was need and demand for something more permanent and more continuous in its activity. Enthusiasm so great must not be allowed to evaporate but must conduce to practical good. Hence came into being the Priests' Institute, the School of Sociology, and other schools, the Cycle of Prayer, the linked Altars, the many local conferences, the quarterly bulletins, and the various tracts to which the Congress committee gave its *imprimatur*. Hence also the necessity for a central office and for a secretary who should give his whole time to the work, and carry on the correspondence which had now become formidable in amount. This unanticipated development is now familiar to the members of the Congress.

But numerous weaknesses have become apparent in a structure hastily reared to meet situations and demands as they presented themselves. The executive committee, which formed its base and which elected the working Congress committee, was made up of bodies of widely varying nature and size, and could only imperfectly reflect Catholic opinion and judgment. By force of circumstances its membership was drawn from a small section of the country, namely that within easy reaching distance of New York. Moreover—and this was probably its most serious defect—it was wholly clerical in makeup, since the various societies from which it was formed were all organizations of priests. It was therefore only in the immediate preparations for the congresses and conferences, and to a small extent at the time, that the laity of the Church had any real share. Yet the laity furnished the larger part of the Congress membership, their coöperation was in every way essential, and without their financial support the whole work was impossible.

There have been other grave difficulties. Congresses and conferences are in their very nature occasional affairs, and can only be held at intervals and in certain localities. Their astonishing success has resulted in the great size of these gatherings, and this in turn has made them more infrequent than was at first proposed. There are few places where such enormous meetings can be accommodated, and the labor and expense of arranging for them is often prohibitive. The inevitable consequence of these facts has been the lengthening of the intervals between congresses, the lessening of interest, and the consequent falling off in contributions. Experience has shown that a large proportion of the membership is active only during the year of the holding of a meeting. This may be natural but it is certainly inconvenient. It has long been evident to the leaders of the movement that some means must be found to enlarge its constituency and to secure for it greater permanency. The need will not be filled by spasmodic exertions, and laymen can hardly be expected to take a profound interest

in an enterprise in which they have no real share and of which they hear only infrequently.

SIMILAR forces appear to have been in operation in England. For many years past the English Church Union, composed largely of laymen, has been a tower of strength to the Catholic cause. The late Lord Halifax was its president for a long time, and other men of standing have been prominent in its councils. Much later the project of an Anglo-Catholic Congress arose and drew its support mainly from the clergy. It was there as here that other activities necessarily followed in its train. Recently, after years of negotiations, the two movements were merged in one great society which embraces numerous forms of work. The example thus set has commended itself to many in this country. For a year past the executive committee of the Central Conference of Associated Catholic Priests—to use the long title of the parent body from which the committee springs—has been considering the matter and has consulted the societies which form its constituency. Finally, on April 29th, they formally voted to dissolve the C. C. A. C. P., and to found "The American Church Union" to be made up of clergy and laity, men and women. The date fixed for the beginning of the work was Whitsunday, May 31, 1936, the day being chosen in recognition of the fact that the enterprise must find its life and power in the Holy Spirit of God, and that without Him all effort must be in vain. We ask your prayers.

The purpose of the Union is declared to be:

To uphold the doctrine, discipline and worship of the Episcopal Church, to extend the knowledge of the Catholic Faith and Practice of the Church at home and abroad; to seek thereby to bring everyone to worship and serve our Lord Jesus, Saviour and King.

The result of the decision thus made will not be the cessation of the Congress Movement, but rather the losing of its individual identity in something larger and more comprehensive. It is hoped to give increased vitality to the Congress. Congress membership, Congress activities, and Congress property will all become part of the American Church Union. For the present, and until a new committee of both priests and laymen can be chosen, the present executive committee and Congress committee will continue to serve as officers of the new body.

In October or November an executive committee will be chosen by ballot, and thereafter this procedure will be followed. In the meantime a simple constitution is being formulated to be presented to the executive committee for approval.

All Congress members of record on June 15th (that is with dues paid up to date) will be taken over into the American Church Union and will be entitled to vote for the executive committee in the fall.

All the present activities of the Congress will be continued. The School of Sociology (August 31st to September 4th) and the Priests' Institute (September 7th to 11th) will be held as usual, and conferences are planned for the fall.

PREJUDICES are the tramps of the mind that go about with no visible means of support. Prejudice is to fairness what jealousy is to love.

—Bishop Woodcock.

In the World's News

THE eyes of the country are turning toward Cleveland, where the Republican national convention will assemble next Tuesday to adopt a platform and nominate a candidate to oppose President Roosevelt in what threatens to be one of the bitterest campaigns in the history of the country. The sentiment of the rank and file of Republicans, according to a poll of the American Institute of Public Opinion and other indications, favors the nomination of Governor Landon of Kansas, "the Coolidge of the Middle West." But it is not always the most popular candidate that wins the nomination and Mr. Landon is sure to have stiff competition from Senator Borah, Col. Knox, and other opponents, perhaps leading to the choice of a dark horse.

Democrats, who convene in Philadelphia June 23d, will of course nominate President Roosevelt for reelection. Socialists last week endorsed Norman Thomas for President and George A. Nelson for Vice-President. Farmer-Laborites are as yet undecided whether to endorse Roosevelt or to put a slate of their own in the field.

THE AMERICAN SCENE

CONGRESS, with the major tax and relief measures not yet enacted, is still hoping to adjourn June 6th, though it is having great difficulty in reaching agreement on these important matters. The Senate voted to give the President unlimited discretion in the spending of a billion and a half for relief next year. The House voted a citation for contempt against Dr. Francis E. Townsend, who "took a walk" while an investigating committee was questioning him on the inner workings of his old age pension plan organization. Shortly thereafter Dr. Townsend and the Rev. Gerald Smith, head of the remnants of Senator Huey Long's "Share the Wealth" group, announced that they had joined forces.

Amazing revelations are coming from Michigan and Ohio, where authorities are investigating the newest secret terrorist organization, the Black Legion. This secret society, which seems to have inherited the mantle of the Ku Klux Klan, is charged with at least one murder and several floggings, while it is suspected of scores of other criminal acts, including the burning of Fr. Coughlin's Shrine of the Little Flower. As in the case of other night-riding societies, the Black Legion seems to direct its unlawful activities chiefly against Roman Catholics, Negroes, and Jews in the name of "100% Americanism." Surely this country has grown mature enough to realize that liberty cannot thrive side by side with racial persecution, nor law and order with the cowardice of masked terrorism.

INTERNATIONAL AFFAIRS

IT WOULD be pleasant to be able to report an improvement in the prospects for future world peace, but it would be an optimistic observer indeed who could venture such a prediction. The week's developments almost all point in the opposite direction.

In Palestine the Arab anti-Jewish riots have become increasingly violent, leading to an attack on British soldiers protecting the Jews. In a pitched battle, the troops shot down several rioters. During the past month at least 50 Jews and Arabs have died in clashes in the Holy Land, in the dispute over Jewish immigration and sale of lands to them. Zionism and Arab nationalism are thoroughly incompatible, and the British have a thankless and well-nigh impossible task on

their hands in trying to keep the peace between these two powerful interests.

Though weeks have passed, Germany has not yet given a written or verbal reply to the questionnaire of British Foreign Secretary Eden. The purpose of the British questions was to reveal Herr Hitler's plans in regard to the future peace of Europe. Perhaps more eloquent than any direct reply was the naval review at Kiel last week, when the Fuehrer watched one hundred units of the new German navy pass before him. Small, swift battleships, cruisers, destroyers, submarines, and speed boats were all present, to advertise to the world that on the sea as well as on land and in the air, the Nazi Reich is rushing its plans to "be prepared."

Preparedness is also the order of the day in Italy, where Fascist hosts, flushed with the African victory, celebrated the anniversary of their country's entrance into the World War. Shouted the Duce: "Let us prepare the youthful warriors of tomorrow to defend our empire!" And again, referring to the coming conflict that he regards as inevitable, "You are preparing yourselves superbly to carry out the duties the Fascist country will entrust to you."

Even Switzerland, fearing that its mountains will not be sufficient protection of its neutrality if European armies again begin to march, is about to reorganize its army with a view to protecting all frontiers, but particularly the German one, against sudden attack.

In Belgium, Fascism made important gains in the recent elections. Although the Socialist-Catholic-Liberal bloc retains the control of Parliament, the new "Rexist" party, a Roman Catholic Fascist organization, the methods of which are modelled on those of Hitler and Mussolini and which recognizes Leon Degrelle as "Chief," gained 21 of the 202 seats in the Chamber of Deputies.

The Irish Senate was abolished by vote of the House of Commons of the Irish Free State, controlled by President Eamon De Valera.

The French Senate and Chamber of Deputies are meeting this week, and it is expected that Leon Blum, Socialist leader, will be invited to form his new "Popular Front" cabinet immediately.

RACE RELATIONS IN SOUTH AFRICA

THE PROBLEM of relations between the white and colored races in South Africa is becoming increasingly acute. A survey of the situation during 1935 has recently been published in Johannesburg, showing that during the year public attention has been drawn to a number of cases of assault by Europeans on non-Europeans. No statistics are given to indicate whether or not these are increasing but there is said to be "a sounder public opinion on such matters" and some of these cases have shocked a large portion of the public. It is alleged, however, that the treatment of natives by the courts is unfair and that sentences imposed on natives are out of proportion to the offense and to those imposed on Europeans for similar offenses. Still another cause of friction noted is the question of the "color bar," one example of which is an effort cited to prevent the erection of a church in Johannesburg "unless the Bishop inserted a clause in the trust deed prohibiting the use of the church by non-Europeans."

In the diocese of Bloemfontein, which comprises the Orange Free State, the Nationalist stronghold of the Union of South Africa, the synod of the Anglican Church defiantly replied to a speech by the Minister of Native Affairs protesting against the Church's interference in "affairs which are not

its concern" by adopting a series of five resolutions demanding justice for the natives and urging that they be given a "fair share in the fruits of industry, and of the national wealth which they have done so much towards increasing." The resolutions further brand legislation depriving the natives of their political rights as "subversive of Christian principles."

MORE PROTESTANT CONVENTIONS

THE PRINCIPAL business at the meeting of the General Conference of the Methodist Protestant Church in High Point, N. C., was the plan of union of that body with the Northern and Southern Methodist Episcopal Churches. After two days of discussion the plan of union was adopted but it requires ratification by two-thirds of the local annual conferences before the denomination is definitely committed to the plan. It has already been approved by the General Conference of the Northern Methodists, but cannot be considered by the Southern Methodists until their conference in 1938. Immediate steps to consummate a union with the Primitive Methodists, following ratification of the other union plan, were voted by the conference.

Northern and Southern Baptists met simultaneously in St. Louis and for the second time since the split of the two denominations in 1845 joint fellowship meetings were held. Southern Baptist statistics showed a membership of 4,389,417, making this the largest Protestant denomination in America. Contributions showed an increase of 10% over the previous year, totalling \$26,887,567. As to the ministry it was indicated that 64% of Southern Baptist preachers had neither college nor seminary training, and only 14% had both. A mildly liberal social service report was passed, but a resolution to "investigate moral and social conditions as they affect Southern Baptist life" was tabled.

Northern Baptists discussed possible reunion with the Disciples of Christ but did not appoint a committee on reunion or take any other practical steps toward that end. The convention declined to adopt a standard of ethics for its ministers and refused to answer the question, Should ministers preach only what their congregations want to hear or believe? A prominent speaker won applause when he scored "clergymen who contribute Bible verses to editorial pages which contradict all that Christ ever said or did." A report on Christian youth, in which ten of the twenty-four pages dealt with the liquor situation, urged the continuation of peace education and called for a youth department for the denomination. It was reported that the Baptist Missionary Society spent a little over a million dollars for foreign missions last year and the missionary budget for foreign work in the coming year was set at \$950,000, a reduction of \$100,000 from the budget authorized for the current year.

The Eastern Synod of the U. S. Reformed Church, in its annual sessions in Philadelphia, demanded thorough study and more definite action on the problems of war and peace and took a firm stand against gambling. To enforce its views in this regard it delegated all Reformed ministers of Harrisburg, Pa., to attend the public hearing of a pending state bill to establish state-wide lotteries.

Speaking to the diamond jubilee assembly of the Southern Presbyterian Church, Dr. Joseph A. Vance, moderator of the Northern Presbyterian Church, urged a union of all branches of that denomination. Proposals to unite the Southern, Northern, and Reformed branches of Presbyterianism were later debated in closed committee meetings. The assembly condemned vice and aggressive warfare, and endorsed a broad program of social reform. This program urged the abolition

of child labor, fair wages for a fair day's work in wholesome conditions, abolition of lynching and obscene movies, improvements of the Southern sharecropper's status, a campaign against all kinds of gamblers, an educational campaign against liquor, protective neutrality legislation, support of national leaders for peace rather than war, and low prices for consumers. The assembly also urged Presbyterians to help improve the status of the Negro, declaring that the race was "economically handicapped, politically disfranchised, inadequately housed, and frequently denied equal justice in our courts." In matters of doctrine, the Presbyterians split along modernist-fundamentalist lines. The issue came in the budget debate, when one of the delegates moved to eliminate the appropriation for the Federal Council of Churches which he described as "a thorough-going modernist organization." However the \$8,000,000 budget was approved with only scattering negative votes. Dr. J. Gresham Machen, fundamentalist leader, was said to be planning to lead a new schism and formation of a separate denomination.

RELIGION AND POLITICS

CLERGYMEN and others who are puzzled by receiving a pamphlet entitled *The Social Ideals of the Churches and The Social Program of the Government* will be enlightened if they understand that this is strictly a campaign document. Written by Dr. Charles Stelzle, it is inspired by Dr. Stanley High, sometime associate editor of the *Christian Herald* and now a publicity agent for the Democratic party. In the present booklet New Deal legislation is pointed out as the practical accomplishment of reforms advocated by various religious bodies. For example, the Social Security Act is said to apply principles fostered by the Roman Catholic hierarchy, the National Labor Relations Act is the fulfillment of collective bargaining pronouncements by the Federal Council of Churches, and the Administration's activities on behalf of the abolition of child labor through the NRA and through the work of the Children's Bureau is the fulfillment of one of the planks in the program of the Central Conference of American Rabbis. The pamphlet ends with a description of Dr. High's new organization, the Good Neighbor League, described as a non-partisan association but clearly one whose purpose is the reelection of President Roosevelt next November.

PUBLIC SCHOOLS AND MORALS

A NATION-WIDE movement for larger use of public schools for teaching morality has been launched in Washington, under the chairmanship of the Rev. William R. Moody, who is also chairman of the board of education of the Episcopal diocese of Washington. Catholics, Jews, Protestants are members of the committee, which believes that religion and morality should be taught to every pupil in the land. The churches have the teachers and leaders; the public schools have the buildings; get the two together and something can be accomplished, Fr. Moody announces.

NOTES FROM HERE AND THERE

THE ETHIOPIAN war cost Italy about one billion dollars, although the finance minister has skillfully concealed the fact from the people. And Mussolini declares the Fascisti will be invincible in the "inevitable European War." . . . Haile Selassie left Jerusalem for England. He traveled *incognito*, thus relieving Great Britain of a difficult decision as to how to receive him. . . . The *Queen Mary*, newest and largest British vessel, was welcomed in New York by a distinguished committee after an uneventful first crossing of the Atlantic.

Books of the Day

Edited by Elizabeth McCracken

Life and Law

CIVILIZATION AND THE GROWTH OF LAW: A Study of the Relations Between Men's Ideas About the Universe and the Institution of Law and Government. By William A. Robson. Macmillan. Pp. xv-344. \$2.50.

THE UNIQUE character of this volume lies in the fact that it is essentially an experimental study in the borderland between law, sociology, political science, and certain natural sciences. It is a book not merely for the lawyer, as the title might indicate, but for any student of human relations. Although it draws multitudinous illustrations from the early reaches of human history it has definite bearings on the current situation in Russia, Germany, and Italy.

The author, a barrister serving on the staff of the London School of Economics and Political Science, presents his subject in three major divisions. In the first, *The Origins of Law*, he outlines the intimate liaison which existed for many centuries between law and religion, and then indicates the gradual displacement of religious beliefs in secular affairs. He maintains that contemporary political phenomena can only be understood in the light of earlier history: "The revival by the Nazis in Germany of a pseudo-racial basis of society is a reversion to the doctrines, not of the Middle Ages, but of the Dark Ages."

In the second part, *The Law of Nature*, Dr. Robson surveys the influence exerted by human laws and institutions on men's conceptions of the universe and the general order of nature, thus sketching a life history of the idea of natural law. He reminds his readers that the English word law was not applied to natural phenomena before the Restoration.

A survey of the relationship existing between contemporary science and contemporary law comprises the concluding part, *The Nature of Law*. Regarding law as a formulation of the pattern of social behavior, the author holds that "the old-fashioned idea of law as a menacing system of threats and punishments is as obsolete today as the Victorian theology which taught religion in terms of fire-and-brimstone Hell." He dips into the findings of the new physicists and feels able to trace "the origin of both jural laws and the laws of Nature to the human mind. Hence we can reunite natural law with the laws of man by acknowledging the legislative power and creative ability of the human intellect to be the source of both." He concludes with a plea for a more intelligent use of man's new-found liberty.

His thought is closely articulated, his style direct without being aggressive. The documentation is impressively exhaustive. Excellent proof-reading is matched by a pleasingly complete index.

C. RANKIN BARNES.

Lay Sermons by a Lay Woman

TEMPLES AND TREASURIES AND OTHER LAY SERMONS. By Helen Wodehouse. Macmillan. \$2.25.

THE MISTRESS of Girton College, Cambridge, has given in these eleven "lay sermons"—all too short and all too few—a welcome message. How I like her good strong titles! Finding God, The Strength of My Heart, Stability, Ministry, Temples and Treasures—these are some of the great matters she dwells upon in her Sunday evening talks to her girls and I wish I might have heard them all. Especially would I have loved to be present in Girton College Chapel on one particular Sunday, about the "falling of the day," with the beauty of the English spring enfolding and refreshing us, to hear the "May Sermon" with which the printed series ends.

"Spring and Easter and Ascensiontide," she says, "have all verified themselves once more. This is an appropriate time for speaking of the place of happiness in the good life."

"What have we to be happy about? We make a random selection from the round of the year. That some of our friends care for us, and that we care for them. That what we are doing sometimes goes well, and that what is no doing of ours sometimes goes well; the spring comes without being carried on our shoulders. That we may concentrate and deepen our interest, and that we may also widen it, and take pleasure in the little things and the

happy changes and chances; the sunny miscellaneousness which is one aspect of life."

Since I must not quote all the rest of the book, I will just stop where she begins to say, "Consider an experience out of doors on a very lovely morning—" and leave our readers to continue and complete the sermon for themselves, with that sentence as a starting point.

HENRIETTA R. GOODWIN.

Father Andrew's New Book

THE SOUL'S DISCIPLESHIP. Meditations on the *Anima Christi*. By the Rev. Father Andrew, S.D.C. Mowbray, 1936. Pp. 155. Paper boards. \$1.00.

IT IS always a safe risk to purchase one of Father Andrew's books of devotional meditations. He has an original mind that brings a wealth of illustrations to illuminate old truths; he shares with his readers a vision that has been won through the struggles of his own prayer-life. As one reads this commentary on the familiar *Anima Christi*, one gains a new insight into past failures and recaptures the vision that brings peace and stability of the soul; there arises the longing never again to commit the sin of "making God a means to give us Heaven, and man a means to give us interest," but rather to lay hold of that wisdom which can rest nowhere short of God and must express sacrificial love in pure worship. The meditations were written in "a round little native house under a roof of thatch far out on the African veld," but the author takes pains to tell us that neither the writing of them nor the greater part of his missionary labors constitutes real "work." On the other hand, however, he says that "he was working, or trying to work a little while ago, as he knelt and did his best to pray and to unite his will and all the powers of his being with the will of God." Such is the spirit which breathes throughout the volume and makes it worth buying and pondering.

MOTHER MARY MAUDE, C.S.M.

Entertaining Musings

MONOGRAM. By G. B. Stern. Macmillan. \$2.50.

THE MONOGRAM is made of Miss Stern's initials—by the way did it not occur to her that an even more distinguished author has the same initials?—and serves to designate the book as in some sense an autobiography. As a matter of fact it is autobiographical only in the sense that it contains certain of her present day musings over certain of her past day musings over most subjects in the universe, ranging (say) from the Dreyfuss case to the Marx Brothers. None of these musings is particularly important, but they are all entertaining; not least of all when she applies Freudian analysis to Mr. Dick in *David Copperfield*, to Peter Pan, and—Heaven save the mark!—to the Elsie Dinsmore stories.

E.

Ordinary Difficulties of Everyday People

THE ORDINARY DIFFICULTIES OF EVERY DAY PEOPLE. By John Rathbone Oliver. Alfred A. Knopf. \$2.50.

THIS BOOK, somewhat tardily brought to our attention, consists of a series of easily read essays from a familiar pen on the natural crises and problems which the normal individual can be expected to meet in an ordinary lifetime. From the rich experience in the pursuit of his varied interests Dr. Oliver assembles his observations concerning human personality in its various stages of development. This mellow rumination carries the reader from a discussion of babies and children through the gamut of life, concluding with an interesting chapter on old age.

The volume is not a handbook of mental hygiene nor of elementary psychiatry. The author would be the first to deny any intention to make it the mouthpiece of any particular school of psychology. He does not mean to be dogmatic in his assertion, and abounds in generalizations to which he would admit many exceptions. The pleasant style and non-technical language will insure the interest of many readers.

OTIS R. RICE.

NEWS OF THE CHURCH

Canon Dearmer Dies in England

Noted Anglo-Catholic Churchman
Was Author of Many Well-
Known Books

LONDON—The Rev. Percy Dearmer, Canon of Westminster, professor of ecclesiastical art at King's College, and one of the most noted liturgiologists in the Anglican Church, died May 29th in Westminster at the age of 69.

Canon Dearmer visited the United States in a lecture tour in 1918-19, but he was best known in America through his publications, which have had a wide effect throughout the Anglican communion. He was widely recognized as the leading authority on the Sarum use, and as an advocate of the revival of the Catholic ceremonial of the undivided Church. Many of his books, notably *The Parson's Handbook*, *The Art of Public Worship* (the Bohlen Lectures, delivered in Philadelphia in 1918), and *A Short Handbook of Public Worship* were on this subject. He was also an authority in the field of Church music, and was the honorary secretary and joint editor of the English Hymnal, published in 1906. Church history also claimed his interest, and his *Everyman's History of the English Church*, *Everyman's History of the Prayer Book* (the American edition of which was edited and adapted by the late Frederic Cook Morehouse), and *The Story of the Prayer Book* are extensively used both in England and in America. Among his other sixty-odd book publications are able contributions to many religious subjects, as well as a novel, a play, and travel books.

UNKNOWN SOLDIER IDEA

The idea of burying an unknown soldier in Westminster Abbey, which led to similar ceremonies in most of the Allied countries following the World War, has been attributed to Canon Dearmer, though he himself often declared that it originated independently in a number of minds at about the same time.

WAS RED CROSS CHAPLAIN

Canon Dearmer was born in London on February 27, 1867. He filled several London parishes, including the important ones of St. Mary's, Primrose Hill, for 14 years before the World War, and Holy Trinity, Sloane street, for six years, 1924 to 1930. During the World War he served as chaplain to the British Red Cross in Serbia in 1915. His first wife, who was a nurse in the Balkans, died there. He was later a YMCA lecturer in France and in 1918 and 1919 he lectured in India, Japan and the United States. He had been chairman of the League of Arts since 1920.

Canon Dearmer had been canon of Westminster since 1931 and Professor of Ecclesiastical Art at King's College, London since 1919. He was widely traveled.

Bishop and Mrs. Ivins on Round-the-World Trip

MILWAUKEE—The Bishop of Milwaukee and Mrs. Ivins left here June 1st on a trip around the world. Sailing from San Francisco June 5th on the *President Adams*, they will include in their itinerary Hawaii, Japan, China, the Philippines, India, France, and Italy, returning home in September. While in Japan, Bishop Ivins will make an official visitation to the two mission houses of the Society of St. John the Evangelist in that country.

Bishop Stewart Speaks at Brotherhood Meeting

SYCAMORE, ILL.—Declaring that radio programs would indicate America a nation of juveniles, Bishop Stewart of Chicago called upon laymen to see to it that they grow spiritually, speaking before 100 members of Brotherhood of St. Andrew assemblies of the diocese of Chicago. The group met at St. Alban's School here on May 23d.

Growth, said Bishop Stewart, is the keynote of spring. Growth in religion is as important as growth in the garden. War, declared the Bishop, represents "arrested development and childishness."

Election of officers of the three assemblies resulted as follows: president, senior assembly, John Tredwell, Jr., Church of the Mediator, Chicago; president, junior assembly, David E. Evans, Church of the Advent, Chicago; president, town and country assembly, Fred Freeman, DeKalb, Ill.

The joint meeting voted an intensive effort to enlist support of youth of the diocese for attendance at St. Alban's School.

Georgia Diocese Emphasizes Social Service Information

SAVANNAH, GA.—A committee of Savannah members of the Georgia diocesan department of Christian Social Service, at Bishop Barnwell's request, is making visits to various missionary, educational, and social service projects of the diocese in order that the people of the diocese may be informed as to what the Church is doing along these lines. The first visit, made on May 12th and 13th, was to Christ Church Neighborhood House in the mill district of Augusta. The Rev. Jackson H. Harris is vicar of Christ Church and the social work is done by Deaconess Ruth E. Byllesby and Miss Lily May Doughty.

Colorado Coadjutor to Be in Charge of Wyoming

NEW YORK—The Presiding Bishop has appointed the Rt. Rev. Dr. Fred Ingley, Bishop Coadjutor of Colorado, to represent him as bishop in charge of the missionary district of Wyoming, the jurisdiction left vacant by the death of Bishop Schmuck.

44 Dioceses Take Part in Conference

Episcopal Social Work Conference
at Atlantic City Has Large and
Representative Attendance

BY ELIZABETH MCCracken

ATLANTIC CITY, N. J.—The 16th annual Episcopal Social Work Conference, held here May 24th to 29th, had a large and representative registration. Forty-four dioceses in the United States were represented. To these were added representatives from the diocese of Toronto, the missionary district of Shanghai, and from the field in South China under the jurisdiction of the Church of England.

The Conference at Montreal last year struck an international note; the note this year was distinctly domestic. Nor could any one at the Convention be unconscious of the fact that this is an election year; it colored both programs and discussions.

The average attendance at sessions was unusually high, members of other conferences meeting during the same week being added to the registered members as visitors. Attendance at the daily celebrations of the Holy Communion, in the Church of the Ascension was large. Here, again, members of other conferences were present. Spencer Miller, Jr., Consultant on Industrial Relations, Department of Christian Social Service, National Council, presided.

It was estimated that there were 10,000 persons registered for the conferences of the week, including 6,600 for the 63d annual meeting of the National Conference of Social Work and a large number for the Church Conference of Social Work of the Federal Council of the Churches of Christ in America, which was holding its seventh annual meeting. Thousands, representing all the many conferences, attended the general meetings of the National Conference of Social Work.

MONDAY, MAY 25TH

The first session of the Episcopal Social Work Conference heard two papers and discussed their two distinct subjects. The Rev. George W. Dawson, executive secretary of the board of social service of the diocese of Newark, read a paper on *The Part-Time Diocesan Social Service Executive—Asset or Liability?* Canon Dawson paid tribute to the fine quality of work done by Bishop Gilbert, Suffragan of New York, as executive secretary of the diocesan social service department before his elevation to the episcopate, and to the splendid work of his successor, the Rev. Dr. Floyd Van Keuren. Canon Dawson declared that their work had necessarily been full-time. But, he went on to say, part-time should not be regarded as being simply better than nothing, half

a loaf being a large allotment of bread. He said in part:

"Certain organizations exist within the diocese which need the services of some person qualified to transact their business and influence their policies and standards. In the diocese of Newark the executive secretary of the board of social service serves also as executive secretary of the city mission. Again, we have a child-caring agency which now, for the fifth year, has been spending \$20,000 a year on child welfare work. The executive secretary of the board of social service has served this foundation in a similar capacity. A by-product of this work is that a new relationship has sprung up between this foundation and the board of social service and its executive, and a number of child welfare agencies throughout the diocese. If the board of social service did not have an executive whose services were available to this organization, a considerable expense would have to be incurred in paying another person to do this work, and hence reducing the amount of money actually available for expenditure on behalf of children. I, therefore, feel that to diocesan institutions and agencies it has been of real value to have a part-time executive secretary of the board of social service of the diocese."

The discussion, opened by Dr. Van Keuren, turned upon the practical problems of a diocesan social service executive, whether part-time or full-time. Miss Emily Sophie Brown, Assistant Executive Secretary of the Department of Christian Social Service of the Diocese of Connecticut, asked whether in Newark the executive worked under the Social Service Commission of the Diocese, or whether the commission worked under him. Canon Dawson replied: "Both," and added that all the agencies worked together, the case-work, for example, being done by or under the direction of the Church Mission of Help, because of its possession of trained case-workers. Another question touched on the advantages or disadvantages of an executive who also had a parish. The general feeling was that the disadvantages would out-weigh any advantages. Canon Dawson is a canon missionary of the diocese, the work of which is to a large extent social service, thus fitting in well with his work as social service secretary.

The second paper of the first session, by the Rev. Russell S. Hubbard, rector of St. Martin's Church, Providence, R. I., on "Instruction before Marriage," drew a number of experts in case-work to the meeting. Fr. Hubbard's address will be published in an early issue of THE LIVING CHURCH.

The discussion upon Fr. Hubbard's paper dwelt to a great extent on the difference between the Church's attitude toward marriage as compared with that of the world. The idea that the purpose of marriage is happiness has led to much misery, several speakers said. They urged that the true meaning of marriage should be taught to boys and girls—namely the founding of a Christian family, of which happiness would be a by-product. Other speakers suggested that part of the preparation for marriage should be a frank statement that it will bring trials and sorrows and the adjustments required will often be hard. Canon Dawson, the final speaker, won applause when he declared that the clergy should study the service in

New York Negro Church Obtains New Building

NEW YORK—After worshiping for ten years in a rented hall, the congregation of St. Ambrose's Church (Negro) on May 25th held its first service in the beautiful church building recently secured as the result of determined efforts on the part of the rector, the Rev. E. Elliot Durant. The building, one of the largest churches in the Harlem section of New York City, was bought from the Presbyterians who, owing to changes in the neighborhood, no longer used it. Consecration must be deferred until the final payments can be made; but the congregation will conduct all its services and other parish activities in the newly acquired church.

St. Ambrose's Church is notable for its large and devoted membership. It is noteworthy also for the fact that it established and has maintained its work throughout all these years without asking for or receiving any financial aid whatever from the diocese. By its own ardent labors, the parish has reached its present state.

At the service on Sunday morning, over 1,500 worshipers were present. Bishop Manning, in his sermon, paid high tribute to the unremitting and enthusiastic work of the rector and the people, which had made possible the purchase of this beautiful building.

the Prayer Book for the Solemnization of Holy Matrimony, devoting years to it; and that they should base all their instruction to those about to marry on what that service actually says and means.

TUESDAY, MAY 26TH

It was a matter of very great regret to everyone that the Rev. C. Rankin Barnes, who recently resigned as executive secretary of the department of Christian social service of the National Council to become rector of St. Paul's Church, San Diego, Calif., was unable to be present. Fr. Barnes planned the program and secured all the speakers before leaving for the Pacific Coast, and a paper by him was scheduled for Tuesday, May 26th. The Very Rev. Walter H. Gray, Dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa., read Fr. Barnes's paper, the subject of which was Practical Standards for Parish Social Service Committees. This paper appears on page 721 of this week's issue of THE LIVING CHURCH.

The paper was followed by hearty applause. Requests were made for printed copies of it. It was then announced that plans were being made to print the full proceedings of the conference, at fifty cents each, should a sufficient number of advance orders to cover the cost be received.

The second paper of the session was by the Rev. Dr. Don Frank Fenn, rector of St. Michael and All Angels' Church, Baltimore, on Pastoral Use of Case Work in Family Adjustments. Fr. Fenn said in part:

"It is remarkable how little the average clergyman or lay person trusts a social worker. . . . Still, on the other hand, it is truly remarkable how little the social worker trusts the skill of the clergyman when it

comes to dealing with social work. Indeed, after 21 years in the ministry I am becoming more and more aware of the fact that, even in our spiritual sphere of theology, lay people, by and large, at best look upon us tolerantly and think that their intuitive theology is much more reliable than that we possess as the result of a formal training and continuous study over a period of years.

"But there is real misunderstanding between the clergy and social workers, which I am glad to say, I think is becoming less. I am afraid that our difficulty lies in the fact that each of us, in our own sphere, thinks that he possesses the whole secret of the salvation of men's souls and bodies. After all, social work did originate in the Church, and impulse to service has, for the last twenty-five years, come to the individual social worker from the Church. Rather, I think that because the Church was unable to furnish a channel in which that impulse to service might flow, many have gone into social work and divorced it from the Church utterly. But even today and throughout its history the support of social work has come largely from people connected with the Church and whose wish to better the conditions of human living has come from religion."

Fr. Fenn had emphasized the importance of keeping records in the parish as they are kept in social agencies. In cases which he cited, the new rector had been at a disadvantage because he knew little or nothing about the cases as dealt with by his predecessor. This casual attitude toward records, he thought, was one of the reasons for the distrust of the clergy by the social worker. Mrs. Muriel Lenten, in charge of social service in the city mission society of the diocese of New York, said that many of the clergy of city parishes referred cases to the social worker of the city mission for the very reason that men and women in need of relief or other help hesitated to confide in the parish social service worker, and even sometimes in the rector himself, lest their acquaintances in the parish learn of their difficulties. Mrs. Lenten thought that parish records were too likely not to be kept confidential. She added that she felt that no record should ever be made to be filed, even in the most confidential file, without the knowledge of the person concerned. Other speakers agreed that the social worker could coöperate best with the priest by doing what a lay expert could do, leaving to him to do what, as an expert in religion, he could do most effectually.

WEDNESDAY, MAY 27TH

The session on Wednesday, May 27th, took the form of a joint luncheon sponsored by the Church Mission of Help. Mrs. John M. Glenn, President of the National Council of the Church Mission of Help, who was on the program to preside, was unable because of illness to be present. Spencer Miller, Jr., took the chair. Miss Agnes M. Penrose, executive secretary of the Church Mission of Help of the diocese of Albany, read a fine paper on The Church and the Social Case Work Method. This paper was based on Miss Penrose's intimate acquaintance with many CMH clients. She said in part:

"Over twenty-five years CMH began its work in New York City. The group who
(Continued on page 738)

GTS Graduation Exercises Held

**Class of 28 Represents 21 Dioceses;
Dean Roelofs Pleads for Renewal
of Historical Study**

NEW YORK—At the 115th annual commencement of the General Theological Seminary, held in the Chapel of the Good Shepherd of the seminary on May 27th, 28 men were graduated, receiving their diplomas from the Very Rev. Dr. Hughell E. W. Foscroke, dean of the seminary. They represented 21 dioceses. The degree of Bachelor of Sacred Theology in course was conferred upon 16 candidates; the degree of Master of Sacred Theology in course upon two. The honorary degree of Doctor of Sacred Theology was conferred upon the Rt. Rev. Vedder Van Dyck, Bishop of Vermont; the Rev. William Henry Owen, Jr., rector of Holy Trinity Church, New York; and the Rev. Paul Otozo Yamagata, of Central Theological College, Tokyo, Japan.

The commencement address was delivered by Howard Dykema Roelofs, Ph.D., dean of the McMicken College of Liberal Arts of the University of Cincinnati. Dean Roelofs made a plea for a renewed study of the history of Christianity, to the end of gaining a sound understanding of the nature of sin and the doctrine of redemption. Such study would do much to correct the limited outlook which handicaps all teachers today, most especially the teachers of the meaning and value of religion.

Following the commencement exercises, there was the annual luncheon of the senior class, held in Hoffman Hall. There was a large attendance, both in chapel and refectory.

The baccalaureate sermon was preached on May 26th by Bishop Van Dyck. Taking for his text, St. Matthew 11:7-9, Bishop Van Dyck analyzed the several types of prophet and priest set forth in the questions asked by our Lord. He urged the example of Christ as both prophet and priest upon all to be ordained.

The 26th was alumni day. The alumni essay was given by the Rev. William Henry Dunphy, GTS 1926, on Technical Civilization and the Christian Ideal.

Complete Study of Church and State Relationship

NEW YORK—A comprehensive study of the relationship between Church and State has been completed by the Federal Council of Churches.

The committee to draw up the study was headed by Prof. William Adams Brown of Union Theological Seminary. Anglican members of the committee were Prof. Vida D. Scudder of Wellesley College and Mrs. V. G. Simkhovitch.

It is planned to present the report as an American contribution to the World Conference of Churches to be held in England next summer, the subject of which is Church, Community, and State.

1,600 Children Present Offering in New York

NEW YORK—The annual service for the presentation of the missionary offerings of the children of the diocese of New York took place in the Cathedral of St. John the Divine on May 23d. Attendance at this service is limited to 20 per cent of the total Sunday school enrollment because of the seating capacity of the crossing. Representatives of Sunday schools from all sections of the diocese began to gather shortly before noon.

The great vested choir, composed of 1,600 children, marched in procession at 2 o'clock and was reviewed by Bishop Manning of New York and nearly fifty other clergy from a position in front of the Bishop's House in the cathedral close. The procession entered the cathedral between the great bronze doors, the Haley Fiske memorial, and filled the chancel and crossing.

The Rev. Dr. H. Adye Prichard, rector of St. Mark's Church, Mount Kisco, executive secretary of the committee on the program of the Church (which sponsors this service), announced the awards. Bishop Manning made the address and personally presented the certificates of honor and the banner awards.

The total offering from the children was announced at \$23,696.92.

British Primate Scores International Impotence

LONDON—"We are suffering the most bitter of humiliations, the humiliation of impotence," said the Most Rev. Cosmo Gordon Lang, Archbishop of Canterbury, addressing the opening session of the convocation of his province May 27th. The Primate, referring to the diplomatic defeat of Great Britain by Italy in the Ethiopian war, continued:

"Are those members of the League of Nations who are professedly loyal to its covenant ready to follow all the implications of their commitments? In the existing temper of the world and with the existing membership of the League, are its members really prepared for the possibility of war with an aggressor, even if war should be limited to the aggressor?"

"I doubt if even our own people, the great majority of whom are enthusiastically in support of the League, have yet thought out what its obligations may involve. In the last resort, what are they prepared to fight for?"

One of the most important matters to be considered by convocation is the ratification of the joint report of the Anglican and Rumanian commissions on the validity of Anglican orders and the relations between the two Churches. [The text of this report is published elsewhere in this issue.]

Bishop Hulse in U. S.

BOSTON—Bishop Hulse of Cuba filled a series of engagements in the diocese of Massachusetts May 1st to 13th before addressing the Woman's Auxiliary of the archdeaconry of Litchfield, Conn., on May 14th. Bishop Hulse also addressed the Woman's Auxiliary of Christ Church Cathedral, Springfield, on May 8th.

Kemper Hall Fund Is Now \$100,000

George Allen Mason, Chairman of Campaign Committee, Reports Progress of \$250,000 Drive

CHICAGO—A long step toward placing Kemper Hall, Kenosha, Wis., upon a sound financial basis was shown to have been taken when George Allen Mason, Chicago, announced that \$100,000 has been raised for the school toward a \$250,000 fund.

The fund is to be used to refinance the indebtedness of Kemper, to make certain improvements in the buildings and to enlarge the scholarship fund of the school, according to Mr. Mason, who is chairman of the board of trustees and chairman of the fund committee.

"Kemper Hall today faces the most critical period in its history," says the campaign committee's statement of the situation. "It must, within the next few weeks, place itself in a position to progress with the rising tide of prosperity or it must prepare to face the only other alternative—the closing of its doors and the ending of its service to young womanhood."

Interest on obligations amounting to \$150,000 is an increasing drag upon the school's resources, says the statement. It is aimed through the campaign to reach Kemper alumnae and friends throughout the world. Mr. A. Hasell Lance is honorary chairman of the campaign committee; Mr. George A. Mason, Chicago, chairman; Robert B. Whitaker, vice-chairman; Mrs. Walter J. Cavanagh, alumnae chairman; Bishop Ivins, chairman of the diocese of Milwaukee committee; Mr. Ralph S. Kingley, Kenosha, citizens' committee chairman.

Religious Census May Be Approved by U. S. Senate

WASHINGTON, D. C. (NCJC)—The Senate appropriations committee announced May 16th that hearings would continue on the Deficiency Bill which contains an item of \$60,000 for the usual decennial census of religious bodies. No date has been set for the termination of the hearings.

The general consensus of opinion here seemed to indicate that the Senate Committee would act favorably on the modest amount requested by all the religious denominations. Daniel C. Roper, Secretary of Commerce, has approved the appropriation. President Roosevelt, it was stated, is also convinced of the necessity of the census.

Church leaders are of the opinion that the Senate appropriations committee, headed by Carter Glass of Virginia, should be informed at once by letter and telegram of the unanimous desire of all religious groups for an impartial government census during the current year. If the Senate approves the measure, the bill would then be sent to the House appropriations committee for joint conference.

Spring Conventions Held in Many Dioceses

EAU CLAIRE

Bishop Wilson Surveys Troubled International Scene

EAU CLAIRE, WIS.—In his address to the annual council of the diocese of Eau Claire, held here May 19th and 20th, Bishop Wilson called to the attention of his diocese the complex situation facing Christians of the present day.

"Our daily diet of current news," the Bishop said, "feeds us with a strange mixture of facts, predictions, surmises, and contradictions which is difficult for any one of us to digest. The effort to gain an intelligent view of what is actually going on in the world is a dizzy and perplexing experience. . . . The cause of international peace, which was so promising a few years ago, is now struggling to preserve an anæmic existence while nations glare at one another over mounting accumulations of destructive armaments. Democracy languishes in the shadow of truculent dictatorships. The Church struggles against the attempt of virulent nationalists to drain it of its spiritual value. . . .

"Nothing is more deadly than a neglected religion. People neither struggle for nor against a religion that has gone stale. Therefore the very fact that opposition to Christianity has raised its head in several countries is in itself a tribute to the vitality of the Gospel. . . . In times of stress convictions come to the front. Many instances of real heroism for Christ are being written into the annals of this generation and we may well anticipate that out of the present confusion there will emerge a sounder spiritual life, a stronger Church, and a better grounded body of disciples than could be found in the less strenuous days behind us. . . . The most notable sign of spiritual vigor in the Church is to be found in the wholesome rally to the call of the Forward Movement within the past year. Probably there is more personal religion in the Episcopal Church today than there has been in the memory of any one of us."

The Rev. C. H. Gesner, of the Church of St. John the Evangelist, St. Paul, Minnesota, spoke on the Forward Movement.

A discussion was held on the second day about increasing the contributions of the churches in the diocese to the Church's Program. After the noonday prayers and luncheon, reports were heard from the various committees and minor changes in the canons of the diocese were made. The council adjourned at 3:00 Wednesday afternoon.

Deputies to the provincial synod are: the Rev. Messrs. G. L. Hill, J. G. Hilton, G. B. Wood, and F. V. Hoag; and Messrs. W. R. Crosby, G. Van Steenwyk, J. Boothby, and G. Baldwin.

The Rev. J. G. Hilton was elected to the standing committee to succeed the Rev. J. T. Golder.

New Jersey CMH Seeks Funds

TRENTON, N. J.—Because of the steadily increasing demands upon it, the Church Mission of Help in the diocese of New Jersey has been endeavoring to raise \$5,000 during the month of May. A portion of the money will be spent for the employment of a full-time case worker in Camden.

Laymen's League Branch Formed in West Virginia

JACKSON'S MILL, W. VA.—One hundred and fifty laymen from the diocese of West Virginia met at Jackson's Mill, May 12th, and organized a diocesan branch of the Layman's League. Thirteen parish branches of the league sent delegates.

Eugene Thompson, president of the league in America, discussed the Layman's League in the National Church. Bishop Strider, coadjutor of West Virginia, discussed the progress of the league in the diocese.

Diocesan objectives approved by the convention are: Men of the diocese to organize; Go to Church; Church School; Study; New understanding and emphasis on Holy Communion.

The delegates elected Randolph Bias, Williamson, president of the diocesan branch; William Peterkin, Parkersburg, vice-president; J. E. Lawrence, Williamson, secretary; Herbert Alexander, Martinsburg, treasurer.

SPRINGFIELD

Renewed Vitality in Church Life Seen

PEKIN, ILL.—Addressing a joint session of the Springfield diocesan synod and the diocesan Woman's Auxiliary in St. Paul's Church here on May 20th, Bishop White, the diocesan, emphasized the renewal of vitality in the life of the Church, which he declared, was encouraged and fostered by the Forward Movement.

The first meeting of the synod was held at 5 P.M. on May 19th, and was followed by the annual meeting and banquet of the Church Club of the diocese. Dr. L. T. Gregory of Champaign, was elected president of the club for the coming year.

In business session on the following day, the constitution and canons were revised and brought up to date.

New elections are as follows: standing committee, the Rev. Edward Haughton, to succeed the Rev. Dr. George P. Hoster; C. W. Armstrong, to succeed Harry Faulkner. Delegates to the provincial synod: the Rev. Messrs. H. L. Miller, T. A. Dixon, R. H. Atchison, E. L. Roland; Messrs. C. M. Hathaway, Ernest Wilson, A. O. James, and J. Heber Smith.

Lexington W. A. Meets

FORT THOMAS, KY.—On May 15th, in St. Andrew's Church, the Lexington diocesan Woman's Auxiliary held its 40th annual meeting, Mrs. Almon Abbott presiding. It was the seventh anniversary of the consecration of Bishop Abbott, who celebrated the Holy Communion and made a brief address of appreciation of the Auxiliary.

At a luncheon addresses were made by Miss Mary Johnston of the national Executive Board on the plans of that body and the United Thank Offering, and the Rev. Dr. Arthur M. Sherman of the Forward Movement Commission on the new projects of the Movement.

Mrs. Robert McMeekin and Mrs. Arthur Haines were elected Supply and Box Secretaries respectively.

MINNESOTA

Bishop Cook Gives Address

RED WING, MINN.—Approximately five hundred persons heard an arresting address by Bishop Cook of Delaware, president of the National Council, stressing the Forward Movement and the missionary program of the Church, at the 79th annual convention of the diocese of Minnesota, held here May 26th and 27th in Christ Church.

New elections are as follows: C. E. Purdy of Minneapolis was elected chancellor to serve one year of the unexpired term of William H. Lightner, deceased.

The Rev. Dr. Guy C. Menefee, the Rev. Messrs. Austin Pardue, Frederick E. Stillwell, and Messrs. E. J. Schrader and D. A. Hormel were elected to the Bishop and council.

Delegates to the provincial synod are the Rev. Drs. D. H. Atwill and A. E. Knickerbocker, the Rev. Messrs. Conrad H. Gesner, Earle B. Jewell, V. O. Ward, and Hubert Wrench; and Messrs. Ralph Brownson, Jr., C. J. Gutgesell, G. R. Kingham, G. A. N. King, F. Wigginton, and John Friedrich. Alternates are the Rev. Dr. C. P. Deems; the Rev. Messrs. Monroe Bailie, Thomas M. Baxter, F. H. Davenport, E. C. Gear, and F. E. Stillwell; and Messrs. Edgar Dyer, Harold Fabley, E. M. Grime, E. A. Rundell, A. O. Sturley, and Harold Ward.

MAINE

Bishop Brewster Calls Fear

Disease of Nations

PORTLAND, ME.—"Fear is the fundamental disease of nations, breeding distrust, suspicion and lying accusations," declared Bishop Brewster, the diocesan, in his address to the 117th annual convention of the diocese of Maine, held May 27th at the Cathedral Church of St. Luke in this city. The fear that separates class from class, he said, "inspires unworthy suspicions of any who cherish the vision of a more Christian social order." The work of the Church is needed to banish fear, he declared.

"We must be tender with prejudices," asserted the Bishop, "as we present the faith of the Catholic creeds, and we seek to lead our people in worship in agreement with the reality of the faith. The faith of the Church is no dream, no sentimental offset, to a grim reality of hate and greed. The truth of the Gospel is the hope of the world."

Increases in confirmations and numbers of communicants were noted, together with a large gain in the number of pupils in Church schools. Progress is being made in making contacts and laying foundations for Church extension in the rural sections, and plans are being considered for a diocesan missionary in the near future.

At the 58th annual meeting of the Woman's Auxiliary on May 26th, the Rev. Victor L. Dowdell of Philadelphia described missionary work in the West Indies, and Miss Jean Waldron, of Union Hospital, Fall River, Mass., spoke on her experiences at Exeter summer school.

The Rev. Arthur Lee Kinsolving, rector of Trinity Church, Boston, delivered the address at the convention service in the Cathedral, Tuesday evening, speaking on the Forward Movement. In the con-

vention, next day, Dr. Clarence C. Little of Bar Harbor, former president of the University of Maine, urged active promotion of the movement by radio, tracts, and other methods, and a resolution to that effect was adopted.

Officers generally were reelected, with the exception that the Rev. Charles M. Tubbs was elected to the standing committee, succeeding the Very Rev. J. Arthur Glasier, resigned. Delegates to the provincial synod at Portsmouth, N. H., October 27th and 28th, are: the Rev. Messrs. Tom G. Akeley, William E. Patterson, Arthur T. Stray, and William E. Berger; Dr. Charles S. F. Lincoln; and Messrs. George Purington, Frank W. Farrar, and A. M. G. Soule.

SOUTHWESTERN VIRGINIA

Bishop Jett Stresses Church Finance

ROANOKE, VA.—In his address to the 17th annual convention of the diocese of Southwestern Virginia, meeting at St. John's Church here May 19th and 20th, Bishop Jett, the diocesan, called upon clergy, vestries and people to give their attention to the proper financing of the Church both at home and abroad. He urged vestrymen to conform to the letter and spirit of the declaration made by them at their election to office. The Bishop decried the trend toward worldliness on the part of Church people, attacking particularly increasing intemperance in society, "shameless methods of money-making for God's work," improper Sunday activities, and indecent movies and literature.

On the 19th there was a mass meeting in which addresses were made by the Rev. John A. Winslow, in charge of several of the mountain missions, in this diocese, and the Rev. Lloyd R. Craighill, a native of Lynchburg, Virginia, and for the past 18 years missionary at Nanchang, in the missionary district of Anking, China.

On the 20th the Rev. Dr. Wallace E. Rollins, dean of Virginia Seminary, led a devotional service, with impressive meditations on the transition in the attitude of the disciples when it became necessary for them to relate their thinking to the ascended Christ rather than the Christ in physical presence, the power that is gained through fellowship with Christ and the fact that such fellowship enables one to live a really Christ-like life in this world.

New members elected to serve three years on the executive board of the diocese were the Rev. Messrs. J. F. W. Feild of Roanoke and Robert A. Magill of Lynchburg, and Messrs. C. Edwin Michael of Roanoke and Kennon C. Whittle of Martinsville. John McCleary, Jr., of Roanoke having recently resigned his membership on the board on account of the pressure of his own business, W. P. Wiltsee of Roanoke was elected to fill for an unexpired period of two years the vacancy thus created.

The Rev. J. F. W. Feild was elected to the standing committee, succeeding the Rev. Dr. Thomas D. Lewis, who has been president of the committee since 1921, but, on account of the state of his health, did not stand for reelection at this time. Other members of the standing committee were reelected.

Delegates to the provincial synod are: the Rev. Messrs. Richard S. Martin, Thomas H. Wright, Warren A. Seager, and Roland Moncure; Messrs. W. B. Dew, E. G. Hiron, Charles P. Macgill, and Dr. George J. Tompkins. Alternates: the Rev. Messrs. Richard H. Lee, Robert A. Magill, Hugh V. Clary, and William C. Marshall; Messrs. J. Hudson Hufford, J. D. Mitchell, Jr., Dr. W. E. Walker, and Col. William King, Jr.

The council will meet next year at Emmanuel Church, Covington.

Dominican Nun Admitted to Supreme Court Bar

By JOHN J. O'CONNOR
NCJC News Service Correspondent

WASHINGTON—"Sister Ann Joachim," said Chief Justice Hughes, "you may pass to the clerk's desk and take the oath."

With these words, a Roman Catholic Dominican nun of Adrian, Mich., and partner in the law firm of Ruby and Joachim, Detroit, Mich., became eligible to practice law before the United States Supreme Court.

So far as is known, she is the first nun ever admitted to practice before the nation's highest tribunal.

"I don't know whether I shall ever plead before the Supreme Court," she said, "but at any rate I shall be prepared to do so."

For five years she was a trial lawyer in Detroit, and still retains her partnership in the firm with which she once was actively engaged. She is not only an expert on Constitutional Law but she has won eleven tennis trophies and once flew her own airplane.

Sister Ann Joachim was born in Cologne, Germany, and came to this country at the age of three. She received her LL.B. from Detroit College of Law in 1923 and was admitted to active practice the following year. She began her Dominican novitiate in January, 1928.

LONG ISLAND

New Balloting System Works Well

GARDEN CITY, L. I., N. Y.—Permissive use of the Hare single transferable ballot was adopted unanimously by the 69th annual convention of Long Island, meeting here May 26th, and as a result elections to diocesan offices were accomplished on one ballot. According to the Rev. J. H. Fitzgerald, diocesan secretary, at least three ballotings would have been required under the usual system.

[This simplified method of voting, now officially in use by the National Assembly of the Church of England, with the necessary adaptations to American requirements, was described in an article by the Rev. L. Bradford Young, L. C. May 9th.]

The social service department of the diocese offered resolutions favoring certain pending legislation on social matters, and after warm debate, the resolutions were referred back to the department with instructions to use their own best judgment as to the wisest way of furthering the desired purposes, without committing the convention on matters of a political aspect.

The following new officers were elected, all others being reelected: on the standing committee, Christopher W. Wilson in place of Howard Burdick; on the diocesan council, in place of those whose terms expired, who are not eligible for reelection, were elected the Rev. Dr. Robert Rogers, the Rev. John S. Haight, the Rev. W. Spear Knebel, and Messrs. Frank C. DuMoulin, Byron W. Baker, and Arthur S. Dwight, all for three years; and Lynde Tucker to fill a vacancy. As provincial deputies to provincial synod, the Rev. Frederick M. Adams was elected in place of the Rev. Alexander McKechnie, and Hawley Webster to fill the place of Col. William S. Gogswell, deceased.

RHODE ISLAND

Bishop Perry Makes Frontal Attack on Organized Gambling

PROVIDENCE, R. I.—The most notable feature of the Rhode Island diocesan convention was the frontal attack which Bishop Perry made in his address on legalized gambling. The reference was generally accepted, although the Bishop did not mention the specific institution, to be to the Narragansett track, where pari-mutuel betting on horse races is allowed and from which the state gains considerable revenue.

"We have seen the citizenship of a state," the Bishop said, "conspicuously in Rhode Island, victimized by organized gambling on a colossal scale and on official authority for profits taken from a people upon shameless pretenses."

He asked the laymen of the diocese to take the matter upon their consciences. The Bishop also urged the laity to watch the methods of raising money in their parishes, calling them "guardians of the Christian standards which govern the conduct of parochial finance."

Two memorials to the General Convention were adopted, one asking for a change in the canons which would require candidates to pass all required examinations for the diaconate and priesthood before ordination to the diaconate. The other asked General Convention for the appointment of a general board of examining chaplains, which should set the standard for examinations and prepare the questions to be submitted to candidates in all dioceses and missionary jurisdictions.

The convention adopted a new diocesan canon which prohibits a parish from incurring an indebtedness greater than one-fourth of its endowment, or if not endowed, than its average annual income, except with the permission of the Bishop and standing committee.

A committee of five clergy was appointed to prepare for a general diocesan Lenten program next year. The plan as outlined before the convention was to abandon the present casual exchange of pulpits, and substitute for it carefully prepared series of instructions or devotional sermons, for which the clergy would receive special training during the fall and winter.

The following were elected as deputies to the provincial synod: the Rev. Irving A. Evans, Lonsdale, the Rev. Robert O. Meader, Providence, the Rev. Robert R. Carmichael, Providence, and the Rev. Dr. William T. Townsend, Pawtucket; lay deputies elected were Messrs. Lewis D. Learned, B. M. MacDougall, Albert E. Thornley, and Karl G. Anthony.

Newly elected to the standing committee were the Rev. Irving A. Evans, succeeding the Rev. Charles Townsend, and Messrs. Robert L. Anthony and Lewis D. Learned, succeeding Messrs. B. M. MacDougall and Albert E. Thornley.

The Rev. John B. Lyte, Providence, and the Rev. Roger Alling, Pawtucket, are the new clerical members of the diocesan council.

Plan Anniversary Reception

CHICAGO—The Rev. Alfred Newbery, rector, Church of the Atonement, will be honored on the tenth anniversary of his ordination and the beginning of his tenth year in the parish on June 12th. A reception has been arranged by the wardens and vestrymen of the parish and the parish Woman's Auxiliary.

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44 Dioceses Take Part in Conference

Continued from page 734

began to plan were interested in a particular type of problem. Primarily, they were interested in the Church's relation to young women and girls who had, through some anti-social act, need of the services of an agency such as CMH, an agency working with the individual girl and bringing into her life the forces of religion, trying to bring her into relationship particularly with the Church. To accomplish this task it was decided to work out the problem girl by girl, to do an individual piece of work with girls who might turn to it for care, and to help each girl to help herself by building her up physically, mentally and spiritually, by using such forces in the community as would help us to accomplish this threefold task.

"The workers in CMH as they went about their task saw these girls, grew to know them, and soon learned that many coming to CMH had certain definite needs. To meet these, CMH needed the services of doctors and clinics for the treatment of bodily illnesses; the services of hospitals and psychiatrists for emotional difficulties; treatment by mental specialists. However, we soon learned that one of our most difficult techniques was when and how we could bring the forces of religion to our girl. We began to ask the clergy who were interested in what we were trying to do—what about it? Some of us began to look around us and we found that other groups were interested in asking the same question. How was the young clergyman working out that problem as he left the seminary? . . .

"The CMH case worker sees tensions in a situation involving a girl that could have been sensed by the clergyman of her parish years before. She wonders why they have been allowed to go on unchecked. But, you say, does the training given in the seminary equip the young clergyman for this delicate task of adjustment? I think as I go to talk over such situations with the clergy that we both agree that it does not. It is sometimes gained by the older clergymen after years of experience. Training in this field should be an important part of the preparation of every candidate for the ministry."

The second paper, New Opportunities Face CMH, by the Rev. Almon R. Pepper, executive secretary of the national council of the Church Mission of Help, outlined the wide range of relationships with public and private agencies which CMH must cultivate in order to increase the value of its service in its own field. Fr. Pepper reminded the audience that CMH is the chief organization in the Church which is doing social case-work with expert case-workers. He said in part:

"New opportunities face CMH. I have been with this work now nearly five months and I have sought for new opportunities. I have found none—at least none new in the sense of being different. But what I have found were new opportunities for the old methods and ideals, increased needs for our work, and a new challenge to meet these increased needs.

"I remind that Dr. James S. Plant of Essex County Juvenile Court said recently that none of us knew how to talk to adolescents—that for them we have not developed any understanding or technique comparable to those we had developed for children or

Silver Jubilee of Dean of Nashotah

Graduation of Dean Nutter Took
Place Exactly 25 Years Before
1936 Commencement

NASHOTAH, WIS.—On May 28th, 1911, the Very Rev. E. J. M. Nutter, Dean of Nashotah House, was graduated from Nashotah. This year, on the same day, and at the same hour he sung his Jubilee Mass.

With the weather ideal, the largest crowd in the history of Nashotah House was present for the commencement exercises. Men who had graduated from the House years before and who have since located in many parts of the United States returned for the exercises this year. Because of the limited seating capacity in the seminary chapel all seats were reserved for graduates from the House. In order that the great crowds who had journeyed from Milwaukee and Chicago might hear the service an amplifying system was set up on the lawns. The commencement address was preached by the Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration (the Little Church Around the Corner), New York. The text of his address is printed elsewhere in this issue.

The graduating class this year was the largest in the history of Nashotah House. Those to receive their diplomas were the following:

The Rev. Trevor W. Bacon, diocese of Fond du Lac, to enter the English Benedictine Order, Nashdom, England; the Rev. Richard G. Baker, Iowa; the Rev. Frank E. D. Blaikie, Maine; the Rev. Lorenzo R. Clapp, Pennsylvania; the Rev. Harlan R. Coykendall, Northern Indiana; the Rev. George DeH. Franklin, Quincy; the Rev. Kenneth M. Gerhart, Harrisburg; the Rev. Charles Howard Graf, Long Island; the Rev. Erland L. Groton, Milwaukee; the Rev. Norval W. Holland, Quincy; the Rev. Alfred T. Johnston, Fond du Lac; the Rev. Edward L. Lacher, Maryland; the Rev. Beauford L. Marcell; the Rev. John F. Moore, Arizona; the Rev. William P. D. O'Leary, Milwaukee; the Rev. Harry L. Paff, New York; the Rev. Kenneth D. Patterson, Milwaukee, to enter the English Benedictine Order, Nashdom, England; the Rev. Willis R. Row, Erie; the Rev. Donald W. Lloyd, Lexington.

adults. We in CMH have chosen this difficult field; we have developed considerable experience in working with girls with specific problems. We must continue to accumulate and understand this experience; we must continue to develop insight and skill, and we must make this knowledge available to other agencies in our cooperation with them. We have a real opportunity here to be leaders in the solution of one of life's most difficult problems.

"The clarification of the whole field of the relationship of the Church and social work is a responsibility and opportunity for CMH."

Boston Churchman Honored

BOSTON—A signal honor to one of the personnel of the Episcopal city mission, diocese of Massachusetts, is the appointment of Philip King, superintendent of the Sailors' Haven, Charlestown, as one of four neutral members of the advisory committee on merchant marine personnel under the U. S. Senate commerce committee.

New Ministerial Program Outlined

Dr. Zahiser, at Church Conference of Social Work, Asserts Training Should Emphasize Healing Souls

By ALLYN H. JONES

NCJC News Service Correspondent

ATLANTIC CITY—The whole present program of training young men for the ministry was challenged here May 25th by Charles R. Zahniser, director of the division of social work of the school of religious work, Boston University, in addressing the Church Conference of Social Work of the Federal Council of Churches of Christ in America.

The meeting was one of the many group conferences held in connection with the 63d annual meeting of the National Conference of Social Work which has attracted 8,000 persons from all sections of the country to Atlantic City.

Declaring the typical present-day seminary has inherited a conception of its function which is predicated upon the assumption that the Christian minister's primary task is the delivery of a "message," Dr. Zahniser said:

"The proposal herein discussed does not suggest that the preaching function of the ministry shall be dismissed, but it does challenge its right to be the dominant interest to which all others shall be adjunct and contributory.

"What is proposed is a functional configuration of the ministry in which the dominant objective is found in human needs to be met rather than in a message to be delivered, one in which the minister thinks of his task in terms of sick souls in need of devoted and skillful spiritual therapy. The minister thus becomes primarily a physician of the soul."

OUTLINES NEW PROGRAM

Dr. Zahniser then outlined a new five-point curriculum for seminary training, suggesting that:

(1) It be constructed along lines similar to those in schools of medicine rather than those of the college of liberal arts; the primary function being training young men as future practitioners in the field of spiritual ministries.

(2) It begin with studies leading to the understanding of the souls to be helped rather than the message to be delivered.

(3) It involve extended training in the technique of individual diagnosis and therapy.

(4) Spiritual nurture and prophylaxis programs be emphasized, but they be projected on the basis of information which clinical experience disclose.

(5) It include clinical experience with extensive supervised field practice akin to that of the scientifically trained social worker and the medical student in laboratory, clinic, and hospital.

Vespers was held every afternoon at St. Andrew's-by-the-Sea Lutheran Church in connection with the Church Conference of Social Work. Speakers were Miss Miriam Ristine, of Philadelphia; the Rev. William Lloyd Imes, St. James Church, Harlem, New York; and Clarence E.

Education Department of Pittsburgh Gives Dinner

PITTSBURGH, PA.—Evidence that interest in the subject of religious education in the diocese of Pittsburgh is both widespread and active was afforded by a dinner attended by over 200 persons held here May 18th, at which the Rev. Dr. D. A. McGregor, executive secretary of the National Council Department of Religious Education, was the chief speaker.

The dinner given by diocesan department of religious education with the Rev. E. L. Pielow, chairman, as toastmaster, was attended by teachers from nearly all parishes in and around Pittsburgh. Distinguished guests included Dr. Craig, general secretary of the Allegheny county Sabbath school association, and Dr. Franklin, dean of the University of Pittsburgh school of religion.

Plans and program for the dinner were arranged by Miss Evelyn G. Buchanan, diocesan superintendent of religious education, assisted by Mrs. T. J. Bigham and others. Full credit for the success of the affair, which it is hoped will be repeated in succeeding years, was assigned to Miss Buchanan.

Bishop Coley Dedicates Two Memorials at Owego Church

OWEGO, N. Y.—The Rt. Rev. Edward Huntington Coley, recently elected Bishop of Central New York, on May 21st administered the rite of Confirmation and dedicated two memorials at St. Paul's Church, Owego.

The first memorial dedicated was a carved oak doorway given by Mrs. Gershom W. Clark in memory of her late husband, Gershom Willard Clark, senior warden and vestryman of St. Paul's Church for 33 years, who died July 26, 1934. The other was a stained glass window given in memory of Mrs. Robert W. Eastman and her sister Miss Lydia M. Lovejoy, by Mrs. Eastman's three daughters.

Pickett, American Friends Service Committee, Philadelphia.

NATIONAL CONFERENCE HEARS MONSIGNOR

The National Conference of Social Work opened on May 24th with an address by Mgr. Robert F. Keegan, of New York City, president, who spoke on Democracy at the Cross-Roads.

"The future of American democracy rests, in large measure, upon a wide distribution of private ownership of property," he declared. "The right to own private property has been given to man by nature or by the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the goods which the Creator has destined for the human race may serve his purpose.

"If necessary, the government must aid in procuring individual ownership, otherwise the epitaph to the passing of the great middle-class is being written. Government must adhere to the only safely charted course of our democracy; it must steer by the lodestar of the Constitution as a living thing."

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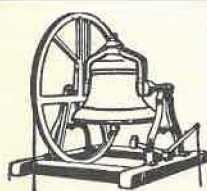


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Four Conferences to Be Held at Florida Center

JACKSONVILLE, FLA.—Four conference periods have been announced for Camp Weed in the diocese of Florida this summer. The conference grounds belong to the diocese and are situated on St. Andrew's Bay at Beacon Beach, near Panama City. The Gulf of Mexico is in close proximity.

Special emphasis is being placed this year on the leader's conference, formerly known as the adult conference. Of this the Rev. Gladstone Rogers, rector of St. Luke's parish, Marianna, is the director. The Rev. Vernon McMaster of the national Department of Religious Education has been secured for this conference and will lead a course on the Small Church School. The dates set are July 6th to 18th.

The Young People's Service League camp, for young folks between the ages of 14 and 18, will be held from June 22d to July 6th; the junior girls' camp from July 20th to August 1st; and the junior boys' from August 2d to August 16th.

Directors of the three last mentioned camps will be the Rev. John C. Turner, rector of All Saints' parish, Jacksonville, Miss Marjorie J. Yonge, of Pensacola, and Ben A. Meginniss, Jr., of Tallahassee.

The annual convention of the Young People's Service League is scheduled to be held at Camp Weed from July 27th through the 28th.

Camp Allen, Texas Diocesan Summer Camp, Opens June 9th

HOUSTON, TEX.—Camp Allen, Texas diocesan summer camp, opens this year on June 9th.

Since the first of January, a new committee composed of the Rev. E. H. Gibson, the Rev. G. W. Provost, and A. J. Dow, under the supervision of the diocesan department of religious education, has been perfecting plans for camps throughout June, July, and August, as follows: June 9th to 22d, older boys' camp (14 to 19 years), the Rev. Gresham Marmion, director; June 25th to July 4th, adult conference, the Rev. Everett H. Jones, director; July 7th to 20th, junior boys' camp (10 to 13 years), the Rev. Louis Goodrich, director; July 24th to August 14th, senior girls' camp, (14 to 19 years), Miss Lynette Giesecke, director; August 17th to 30th, junior girls' camp, (10 to 13 years), Miss Susie Buford, director.

Verger, Past 80, Retires

RIVERSIDE, ILL.—St. Paul's Church, Riverside, is losing her "patriarch." Herbert Brooks, who has served as verger of the parish for 48 years, is retiring. He is past 80 and has been voted a pension by the vestry.

Mr. Brooks has made for himself a large place in the parish and community through his faithful service to St. Paul's. He has kept up, year after year, the spacious grounds of St. Paul's; his flower gardens have attained a reputation and from them have come prize-winning blossoms.

Hobart President in Last Exercises

Dr. Bartlett Acclaimed by Leaders of Church and State as Resignation Becomes Effective

GENEVA, N. Y.—Alumni of Hobart and William Smith Colleges came from all parts of the United States May 25th to pay their tribute of love and respect to Dr. Murray Bartlett, president of the two colleges for the past 17 years, as he carried on the duties of his office for the last time.

Dr. Bartlett's resignation as president, announced last year, became effective on May 31st. He will be succeeded this summer by Dr. William Alfred Eddy, professor of English at Dartmouth College, although Dr. Eddy will not be formally inaugurated until October 2d. The guest of honor at the luncheon of the Associate Alumni of Hobart College following the commencement exercises, Dr. Bartlett was cited by the alumni council for conspicuous service to Hobart and named one of Hobart's great presidents. Dr. Alan Valentine, president of the University of Rochester, paid him the tribute of Hobart's sister college, and Harper Sibley, president of the Chamber of Commerce of the United States, cited him as an educator and administrator who had earned the love and respect of the nation.

Telegrams were read from Hobart alumni who were unable to be present and messages of respect for his accomplishments and regret at his retirement came from President Roosevelt, Governor Lehman of New York, and many other distinguished men.

Amidst a clamor of applause, Dr. Robert E. Doran, president of Hobart's alumni body, announced the Murray Bartlett Foundation, raised exclusively from friends and admirers of Dr. Bartlett, and the fund was added to the College's endowment forever to memorialize his career.

Dr. Bartlett was touched most deeply by the simplest tribute of all—a souvenir booklet containing hundreds of letters from Hobart alumni telling him what his friendship, his kindly advice, and his gift for leadership had meant to each of them personally.

Following the luncheon, Dr. Bartlett and Mrs. Bartlett, equally beloved by Hobart men, received their friends in their final reception in the president's house.

Rev. H. F. Butts Heads Convocation

WASHINGTON—The Hon. William Tyler Page, minority clerk of the House of Representatives, U. S. Congress, Bishop Freeman of Washington, and the Rev. Thomas F. Opie were the speakers at the spring meeting of the northern convocation of the diocese of Washington, held May 13th in St. Phillip's Church, Laurel. Mr. Page spoke on the ideal clergyman and Dr. Opie spoke on the ideal layman. The Rev. H. Fairfield Butts, of Christ Church, Kensington, was elected dean of the convocation to serve for two years.

Pacific Synod and Auxiliary Convene

Many Notable Speakers Address
18th Meeting of Pacific Province;
Social Work Conference Held

YOSEMITE NATIONAL PARK—Delegates to the 18th synod of the province of the Pacific, held at Camp Curry here, May 13th to 15th, heard addresses by a notable list of speakers including Bishop Dagwell of Oregon, Miss Grace Lindley, Bishop Mitchell of Arizona, Miss Gammack, Dean Grant of Seabury-Western, and the Rev. C. Rankin Barnes.

The provincial Woman's Auxiliary, meeting concurrently with the synod, heard an address by Miss Lindley, who is executive secretary of the national Woman's Auxiliary, on the subject, What the Woman's Auxiliary Was and Now Is. Miss Lindley traced the history of the Auxiliary and pointed the way to a broader concept of its nature, stating that today any woman doing Church work is doing the work of the Auxiliary.

At a pre-synod conference of social work held May 12th addresses were made by Bishop Remington of Eastern Oregon on the subject, Is Youth Fair to the Church? and by Dean Grant on Is the Church Fair to Youth?

Bishop Remington, the Rev. Dr. Mark Rifenbark, and Herbert Wilbur were elected to the provincial council; F. M. Lee was reelected treasurer; and the Ven. William Bulkley was chosen chairman of the house of deputies.

As a result of the Woman's Auxiliary elections, Mrs. Charles Carver, Jr., became 3d vice-president, Mrs. J. Benson Wrenn was continued as secretary-treasurer, and Mrs. E. Melville became a member of the provincial council. Mrs. J. J. Janton of Portland, who continues as president of the Provincial Auxiliary, and Mrs. W. L. Wotherspoon of Phoenix were placed on the board of St. Margaret's House, Berkeley, Calif.

Charles A. Houston Elected Social Service Treasurer

NEW YORK—Charles A. Houston was elected treasurer of the social service commission of the diocese of New York at the annual meeting of the board of directors of the commission, held in the home of the Rev. Dr. and Mrs. Henry Darlington on May 8th. Mr. Houston succeeds W. W. Peake, who has served as treasurer for 16 years.

The Rev. Dr. John Gass delivered an address at the meeting, on the relation between the Church and social work.

Other officers of the commission were reelected. Mrs. John H. Thomas was elected to the board of directors to fill a vacancy in the class of 1938, and the Rev. R. A. D. Beaty, Frederic A. Burlingame, and Mrs. Philip J. McCook were elected to the executive committee.

Bishop Barnwell to Go Abroad

SAVANNAH, GA.—Bishop Barnwell, coadjutor of Georgia, and Mrs. Barnwell are planning to go abroad this summer and will sail for England from New York on June 27th. They will return some time in September.

† Necrology †

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

ZACHARY T. SAVAGE, PRIEST

PUEBLO, COLO.—The Rev. Zachary Taylor Savage, retired priest of the diocese of Colorado, died in Pueblo on May 18th, after a long illness. Bishop Ingley, coadjutor of Colorado, said the Requiem in Holy Trinity Church May 21st, assisted by the Rev. C. D. Evans, rector. Fr. Savage, who was about ninety years of age, was ordained deacon in 1874 and priest in 1875 by Bishop Spalding of Laramie, Wyo. He ministered the year following his ordination to the diaconate in Laramie and then went east, serving from 1875 to 1876 in Lawrenceville, N. Y.; from 1877 to 1879 in Tom's River, N. J.; from 1880 to 1883 in Norfolk, N. Y.; Kewanee, Ill., from 1886 to 1888; and Griggsville, Ill., from 1888 until 1890. He then returned to Colorado where he served at Buena Vista from 1904 to 1909, and at the Church of the Messiah, Las Animas, from 1909 to 1910. Thereafter he supplied in several missions throughout the state until his retirement in 1918.

RUSSELL V. WALTON

MILWAUKEE—Russell Vincent Walton, head of the shipping department of Morehouse Publishing Co. and senior acolyte at All Saints' Cathedral, died here on Monday, June 1st, after an illness of less than a week.

Born at Summit Hill, Pa., October 15, 1885, he came to Milwaukee at the age of ten, and early began to sing in the

cathedral choir. At the annual acolytes' festival here on May 19, 1936, he was awarded a cross in honor of 37 years of Altar service. During recent years he had frequently acted as subdeacon at solemn celebrations. In 1915 Mr. Walton was married to Clare Darkow, who survives him.

A requiem and the funeral service were held at All Saints' Cathedral June 3d, the Very Rev. Henry Roth and Canon E. H. Creviston officiating. The offices of the Morehouse Publishing Co. and THE LIVING CHURCH were closed, and his fellow-workers attended the services in a body.

MRS. GEORGE L. CLIFT

SYRACUSE, N. Y.—Gertrude Lott Clift, widow of George L. Clift, a faithful and devout member of St. Paul's Church, Syracuse, died at her home, May 9th, shortly after returning from a district meeting of the Woman's Auxiliary, at which she appeared to be in good health.

Identified with the work of the Auxiliary for many years, her special interest was the United Thank Offering of which she was custodian in the 4th district of the diocese from 1924 to 1929, and diocesan custodian from 1916 to 1936. From 1906 to 1923 she was treasurer of the Auxiliary of the 4th district, and of the diocesan Auxiliary from 1916 to 1934.

Mrs. Clift was honored by the Auxiliary on several occasions as representative of the diocese in the triennial convention, attending conventions at Detroit, St. Louis, Portland, New Orleans, Washington, Denver, and Atlantic City.

She was born February 27, 1867, in Syracuse, the daughter of Charles and Mary Buxton Lott. A daughter, Mrs. Harry Emmons, and a granddaughter, Mary Emmons, survive.

The funeral service was held in St.

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Paul's Church, May 13, attended by diocesan and district officers of the Woman's Auxiliary. Bishop Coley and the Rev. Franklin P. Bennet, rector, officiated.

MRS. EDWIN DENNETT

CHICAGO—Mrs. Edwin Dennett, for 25 years a leader in religious education in the diocese of Chicago and 25 years officer of church school institutes, died recently. She had been for years superintendent of the Church School of Holy Trinity Church in the Stockyards district. Requiem was celebrated at St. Margaret's Church and the funeral service was at Holy Trinity, with burial in St. Bartholomew's cemetery.

MISS EDITH NEVILLE

BLOOMINGTON, ILL.—Miss Edith Neville, lifelong resident of Bloomington, and devout communicant of Saint Matthew's Church, died suddenly of heart failure, May 14th.

The only daughter of the late James S. Neville, former mayor of Bloomington, and Nellie Bent Neville, she was born in Bloomington August 29, 1885.

Miss Neville was educated by tutors. Her interest in literature, especially poetry, was keen and discerning, and she gave poetry lectures before many groups. Her interest in young people was sympathetic and helpful, and she was known as a benefactor of a number of young men and women. She was a member of the Bloomington History Club and an honorary member of the Normal History Club.

In Saint Matthew's Church she was very active in women's organizations. The Woman's Auxiliary presented her in a series of devotional talks during the past Lent. She was a member of the Society of the Companions of the Holy Cross, and was planning to attend the society's summer retreat at Adelynrood, Mass., at the time of her death.

Her loss will be keenly felt by scores of individuals and by all the groups with which she has been closely identified, but above all by the rector and people of Saint Matthew's Church.

Commencement at Philadelphia Deaconess Training School

PHILADELPHIA—The annual commencement exercises of the Church Training and Deaconess School of the diocese of Pennsylvania were held in St. Peter's Church, Third and Pine Streets, on Wednesday afternoon, May 27th. The commencement address was delivered by the Rev. Dr. Howard Morris Stuckert, rector of the House of Prayer, and a member of the faculty of the school. The class numbered ten: Marian E. Davis, Connecticut; Eva M. Edwards, Alabama; Florence and Ivy May Hardman, New Jersey; Lucille M. Holladay, Southern Virginia; Phyllis Little, Southwestern Virginia; Elizabeth E. Morris, Washington; Virginia Owen, Southern Virginia; Zelma B. Ritter, Central New York and Hazel L. Spink, Rhode Island.

Noted Welsh Boy Soprano Confirmed in Illinois

CHAMPAIGN, ILL.—Dewi Jones, a 13-year old boy soprano whose home is in Pontardulais, Wales, while touring this country and Canada with Derek A. Inman, his manager, was baptized by the Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, May 23rd. He was then presented to Bishop White of Springfield on the 24th in the student chapel of the University of Illinois with three students and two other children for Confirmation.

Dewi Jones had been in Champaign for three days as the guest of the Rev. Herbert Miller, and while there, the opportunity was presented to the boy to be baptized and confirmed, and he readily accepted it. The young man was presented with a gold cross and an un-set diamond, as a token of remembrance. The cross was made 15 years ago from some rings which had been owned and worn by an old sea-captain, and the cross was blessed at that time and presented to the Rev. Mr. Miller. He wished Dewi Jones to have it as a reminder of the day he was confirmed in the American Episcopal Church. The boy will probably be transferred to the Church of Wales in Pontardulais.

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parishes and missions exchanging. It is hoped to develop this custom to affect all the churches and mission stations during the Rogation period. The plan was conceived and will be developed by the diocesan department of social service, the Rev. William E. Sprenger, chairman, in cooperation with the Archdeacon of the diocese.

Memorial to Dr. F. C. White

TAMPA, FLA.—Parish organizations of St. Andrew's Church, Tampa, united with other friends of the late Rev. Dr. Francis C. White in placing a white marble rail and a marble floor in the sanctuary as a memorial to this former rector. This memorial was dedicated by Bishop Wing on May 3d.

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