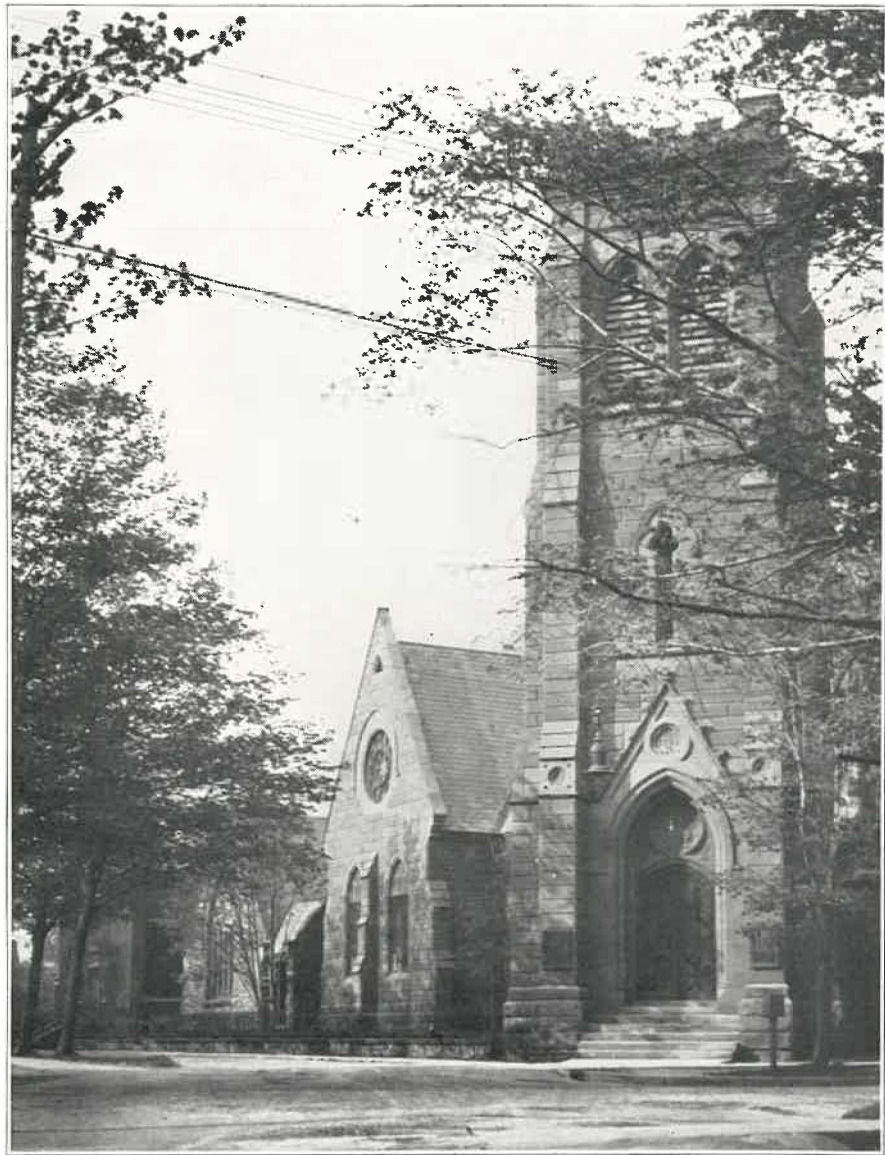


May 18, 1938

# The Living Church



ST. PAUL'S CATHEDRAL, MARQUETTE, MICH.

The Michigan cathedrals are discussed in an article in this issue by Clinton Rogers Woodruff.

*(See page 597)*

Vol. XCVIII, No. 20

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# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## Christianity and the Social Order

**TO THE EDITOR:** One of the distressing features in the history of the Christian Church is the fact that the followers of our Lord have seldom been content to confine themselves within the limits which He imposed on Himself. They have sought a wider range of activity. To a man in the crowd who one day said to Jesus, "Master, speak to my brother that he divide the inheritance with me," Jesus replied, "Man, who made Me a judge or a divider over you?" When charged with seeking worldly power, Jesus declared, "My kingdom is not of this world." How far the Church has wandered from these principles!

Thoughts of this sort arise after reading guide No. 3 of the Forward Movement Commission, called *A Better Economic Order—A Christian Approach*. It is regrettable that the Commission, after doing some fine work in the way of quickening the spiritual life of both clergy and laity, should risk its influence by entering a field where its observations are as rash and doubtful as they are weak and disappointing. The pamphlet is largely devoted to a drastic attack on "the present economic order," although on page 17 there is a disclaimer that "the Church's main task is to help in bringing in happier material conditions for poor people." It is with some difficulty that the reader can keep this last statement in mind because so much of what is written relates to a denunciation of the "motive of gain." This motive is held up to vehement disapproval. After favoring in almost unqualified terms such propositions as "a partnership relation between employer and employee" and collective bargaining, "unemployment insurance, and adequate provision for old age," the pamphlet refers to a recent pastoral letter of the House of Bishops, and says at page 22 that the bishops demand: "Inequalities of wealth must be lessened. Christ demands a new order in which there shall be a more equitable distribution of material wealth."

"The motive impelling economic activity must be altered. Above all else (Christ demands) an order which shall substitute the motive of service for the motive of gain."

Here is an extraordinary and far-reaching program, laid down with a smug assurance of shallow confidence that savors of the claptrap language of a political party platform, slightly colored by an atmosphere of something unpleasantly like a violation of the Tenth Commandment. We wonder whether the bishops or the composers of the pamphlet have any conception of what they ask.

It cannot be pretended that our Lord ever laid down any such rule. One has but to read the famous parables of the talents, of the pounds, and of the householder who wished to hire laborers for his vineyard, to perceive at once that Jesus Christ's point of view of business and trade was widely different from that of the pamphlet. In this letter it is impossible to do more than suggest some of the insuperable difficulties that inhere in such a program.

The desire for gain is not, of itself, an unholy thing. Only when the "love of money" is made the great end and object of life, and wealth is exalted into the place of Almighty God, does the "love of money" become "the root of all evil." Zacchæus the publican was

rich, but our Lord uttered no word of criticism against him because of that fact. A merchant who engages in trade and commerce, hoping thereby to provide for his wife and family in the present and for the future, as well as to benefit others, is not to be condemned because he seeks for large rewards in return for his labor and skill and anxious thought, as well as the risk of his investment. "If any provide not for his own, and specially those of his own house, he hath denied the faith, and is worse than an infidel," says St. Paul.

"A partnership relation between employer and employee"! This is vague language; the very vagueness of it makes comment difficult. How far is it meant to go? Apparently, it contemplates some arrangement whereby all who work in any enterprise are to share in the results. Sharing in "gains" is one thing, and is popular; but sharing in "losses" is quite another thing, and is most unpopular. We do not believe there is any body of workers, large or small, skilled or unskilled, gathered in unions or working as free lances, who would be willing for a moment to accept such a method of compensation in place of the present system whereby wages are duly paid when payday comes round, irrespective of whether the employer is making a profit or operating at a loss. Moreover, if the workers are to share in the "gains," they would seem to come very close to working "for the motive of gain," rather than the motive of service.

But what of competition? Is the partnership or coöperative spirit to be confined to those only who stand in relation of employer and employed, or is it to be extended to individuals, corporations, and other concerns that now exist side by side in trade and commerce as competitors? Is the competitive principle, which has done so much to eliminate incompetence, laziness, and unprogressiveness in the world of business, to be thrown

into the discard? The pamphlet leaves one in doubt.

But to return to "the motive of gain." It is this which, in very large part, has impelled untold thousands of men to devote years of anxious thought and labor, as well as to risk their private fortunes, toward achieving new discoveries and inventions, and setting on foot new business undertakings. Thus it has come to pass that they, and others after them, have been able to carry out great enterprises, to construct railroads, open up steamship lines, build labor-saving machinery, and establish mills and factories. The advantages which these things have brought to our country and the world at large have been simply beyond calculation. They have provided employment for millions who were incapable of originating the enterprises themselves, but who have made excellent operatives, clerks, and managers. Is there any assurance that the same advances and improvements will continue, if those who originate, and those who carry into execution, are not to be allowed to reap large rewards for their hard work, their ingenuity, their courage and foresight, when other men were blind and timid and lazily inactive? To ask such questions is to furnish the answer.

In a recent sermon, the Rev. Dr. Theodore Cuyler Speers made this wise observation:

"The time is long overdue when in every field of human endeavor we have got to think more about means of reaching the end we desire, about the roads that can carry us to the goals for which we long. There has been too much talk filled with the acclaim of great goals and with nothing else. More consideration needs to be given to the means instead of the end, because the means always determine the ends that will be reached."

We commend these words to our bishops and the Forward Movement Commission.

WILLIAM ALLMAND ROBERTSON.

East Orange, N. J.

WE COMMENT on this letter in our leading editorial.  
—THE EDITOR.

## Intercommunion

**TO THE EDITOR:** I am among many who think that inviting those who have not been confirmed to our Altars is a mistake. And I think those of our clergy who do so are acting under a misapprehension in supposing those who accept have any real desire for sacramental grace. In most of the sectarian bodies the Communion is administered so infrequently as to lead one to suppose they do not value it to any great degree.

I was brought up in the Congregational fold; and in the congregation I belonged to, the Lord's Supper was administered only four times in the year.

Here in the parish in which I now live, when rector I prepared three persons for Confirmation who were members of the Congregational Church in good standing, one an active worker in the Sunday school. None of the three had been baptized. One told me she asked the minister to baptize her, and he told her it was not necessary.

One of our clergy told me—and he will I am sure be willing to repeat his testimony if desired—that in a transatlantic passage he visited at some length with a professor in a certain theological college of a large Prot-

## The Living Church

Established 1878

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

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estant body, and the teacher said that many of the younger ministers of that denomination were not baptized, as they considered it a pietistic sentimentality.

One Protestant body here for some years baptized only "in the name of the Lord." One at least of these ministers was not a believer in the divinity of Christ. Another large congregation here was invited to be present at a baptism of children where the "beautiful rose ceremony" would be used. This consisted of sprinkling rose leaves instead of water on the children.

I know there are many very grave irregularities practised by some of these dissenting bodies, and if Baptism is to be reckoned as a prerequisite for Communion, on this ground if not on any other, indiscriminate admission of dissenters to our Altars should not be allowed. (Rev.) A. PARKER CURTISS.

Sheboygan, Wis.

"Roman Fever"

TO THE EDITOR: I wish to commend most highly the editorial entitled Roman Fever [L. C., April 27th]. Your insistence upon real Catholicism (and *not* the Roman variety) is the heritage of our part of the Church, and it is to be regretted we are not all convinced of the fact. Unfortunately many of those to whom we look for guidance, *i.e.*, the clergy and even some of our bishops, do not apparently believe this—as is shown in their participation in so-called union Communions. What *unity* can there be in such services with each believing a *different* thing?

And is it any wonder that some weak ones look longingly at Rome's *apparent* unity in the faith?

Loyalty would seem to dictate that the clergy, at least, should abide by the rubrics in the Confirmation service and in the Holy Baptism service—which distinctly state that before a person be admitted to the Holy Communion he should be confirmed.

There is so much superficial sentimental thinking these days, and especially in Church matters.

With sincere thanks for your truly Catholic editorial,  
KATHARINE LEE JONES.  
Washington.

Kuling American School

TO THE EDITOR: Will you allow me the courtesy of your columns to give the latest news from the Kuling American school, in which many of your readers are deeply interested?

The school opened in September, with an attendance reduced by the war to 60 pupils. Notwithstanding the growing menace of war, they had three good months in which valuable work was done, and the pupils were kept from the dangerous conditions around their homes. When the Japanese army started its westward progress from Shanghai, and the tide of war drew nearer every day, it became evident that it was necessary to evacuate the school. The authorities realized that a Japanese air raid directed against the neighboring government buildings might easily result in the death of a number of our pupils.

Most of the faculty and students went by steamer up the Yangtze to Hankow, and from there by train to Hongkong. Mr. Allgood, the principal, who through these difficult months has showed great courage and fine judgment, remained at Kuling to care for final arrangements and to look after the school property.

It is impossible, of course, to forecast the future, but the board of trustees at home and the board of managers in China are keeping their organization intact, and will be ready to reopen the school whenever conditions in

China make this possible and desirable. There is good reason to believe that a wonderful period of development for Christianity in China is likely to follow the fires of suffering through which the country is now passing. The heroism and constancy of our missionaries is greatly increasing their influence. Missionary families will return, more missionaries will be needed, and the education of missionary children will continue to be a matter of the first importance.

May I take this occasion to thank the friends of the Kuling school for the support they are giving in this difficult year. The war and the evacuation have entailed heavy expenses, and only the loyal support of our friends is enabling us to carry our responsibilities.

(Rev.) EDMUND J. LEE, Chairman,  
Board of Trustees of the Kuling School.  
Chatham, Va.

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Cash -----	113,946.52	\$4,182,362.30

NON-LEDGER ASSETS

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## BOOKS RECEIVED

(All books listed here may be obtained from the publishers or from Morehouse-Gorham Co., 1801 West Fond du Lac avenue, Milwaukee, and 14 East 41st street, New York City.)

### WORLD AFFAIRS

- At the Paris Peace Conference.* By James T. Shotwell. Macmillan, New York. Pp. 444. \$4.00.
- Burning Question.* By Louis Wallis. Willett, Clark, Chicago. Pp. 111. 75 cts.
- Dictators and Democracies.* By Calvin B. Hoover. Macmillan, New York. Pp. 110. \$1.50.
- Latin America.* By Samuel Guy Inman. Willett, Clark, Chicago. Pp. 462. \$3.75.

### HISTORY

- European History Since 1870.* By F. Lee Bennis. Crofts, New York. Pp. 925. \$6.00.
- An Introduction to Medieval Europe: 300-1500.* By James Westfall Thompson and Edgar Nathaniel Johnson. Illustrated. Norton, New York. Pp. 1092. \$5.50.
- The Old South: Struggles for Democracy.* By William E. Dodd. Illustrated. Macmillan, New York. Pp. 312. \$3.75.
- Old Parish Life in London.* By Charles Pendrill. Illustrated. Oxford University press, New York. Pp. 295. \$8.50.

### BIOGRAPHY AND AUTOBIOGRAPHY

- Robert Browning and Julia Wedgwood: Their Letters.* Edited by Richard Curle. Illustrated. Stokes, New York. Pp. 199. \$3.00.
- Footsteps in a Parish.* By John Timothy Stone. Frontispiece. Wilde, Boston. Pp. 98. \$1.00.  
‡ An appreciation of the Rev. Maltbie Davenport Babcock.
- Henry Grattan.* By Roger McHugh. Sheed & Ward, New York. Pp. 222. \$1.75.
- It Occurred to Me.* By Muriel Lester. Harpers, New York. Pp. 268. \$2.00.
- The Life of Henry Clay.* By Glyndon G. Van Deusen. Illustrated. Little, Brown, Boston. Pp. 448. \$4.00.
- Lords of Speech.* By Edgar Dewitt Jones. Willett, Clark, Chicago. Pp. 256. \$2.00.  
‡ Pen portraits of 15 American orators.
- Horace Mann.* By E. I. F. Williams. Illustrated. Macmillan, New York. Pp. 367. \$2.00.
- A Memoir of AE (George William Russell).* By John Eglinton. Illustrated. Pp. 291. \$3.50.
- Men of Power.* By Fred Eastman. Cokesbury press, Nashville, Tenn. Pp. 186. \$1.50.  
‡ Short biographies of Jefferson, Dickens, Pasteur, and Matthew Arnold.
- On the Trail of Truth.* By John Milton Moore. Fleming Revell, New York. Pp. 187. \$1.50.  
‡ The spiritual autobiography of a Baptist minister.
- Dick Sheppard and St. Martin's.* By R. J. Northcott. Introduction by Pat McCormick. Illustrated. Longmans, New York. Pp. 109. \$1.40.
- A Yankee Xavier.* By Neil Boyton. Macmillan, New York. Pp. 137. \$1.50.  
‡ A life of the Rev. Henry McGlinchey, a Jesuit missionary to India.

### OTHER BOOKS

- An A. B. C. of English Usage.* By H. A. Treble and G. H. Vallina. Preface by Henry Seidel Canby. Oxford University press, New York. Pp. 185. \$1.50.
- Emotional Hygiene.* By Camilla M. Anderson. Lippincott, Philadelphia. Pp. 242. \$4.50.
- Industrial Art in England.* By Nikolaus Pevsner. Illustrated. Cambridge University press (Macmillan, New York). Pp. 234. \$5.00.
- Ladies and Gentlemen in Victorian Fiction.* By E. M. Delafeld. Illustrated. Harpers, New York. Pp. 294. \$2.50.



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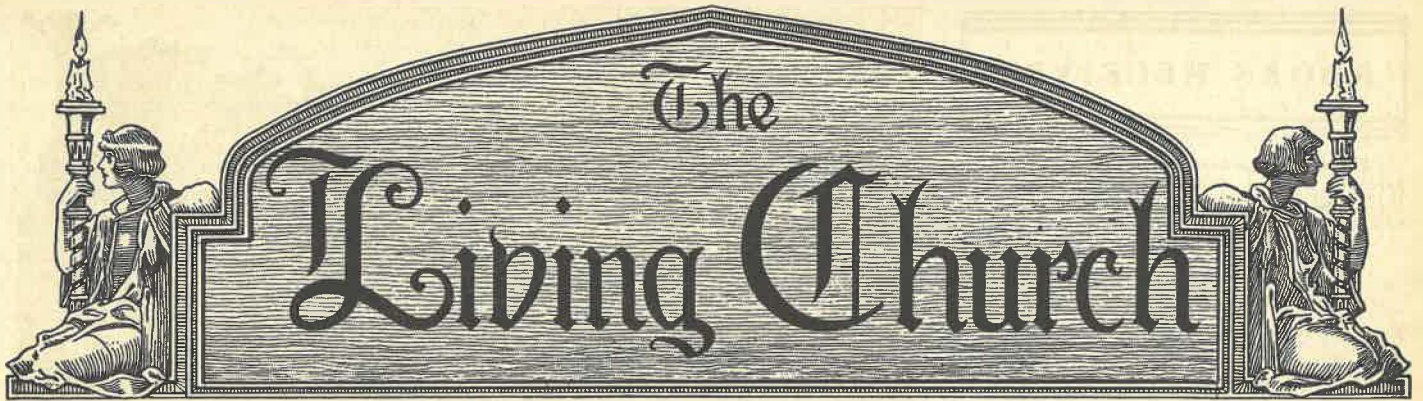
- The Meaning of Spenser's Fairyland.* By Isabel E. Rathborne. Columbia University press, New York. Pp. 275. \$3.25.
- Modern Scotland.* By Cecely Hamilton. Illustrated. Dutton, New York. Pp. 239. \$2.75.
- The Novel of Adolescence in France.* By Justin O'Brien. Columbia University press, New York. Pp. 240. \$2.50.
- The Oxford Companion to Classical Literature.* By Sir Paul Harvey. Oxford University press, New York. Pp. 468. \$3.00.
- Personality Survives Death.* Edited by Lady Barrett. Foreword by R. J. Campbell. Longmans, New York. Pp. 204. \$2.50.
- Queen of Arts.* By Benjamin Musser. Magnificat press, Manchester, N. H. Pp. 223. \$2.00.  
‡ Twenty papers on poets and poetry.
- The Story of Instruction.* By Ernest Carroll Moore. Macmillan, New York. Pp. 380. \$3.50.
- Victorian England.* By Peter Quennell. Illustrated. Scribners, New York. Pp. 120. \$3.00.
- The Village Carpenter.* By Walter Rose. Illustrated. Cambridge University press (Macmillan, New York). Pp. 146. \$2.50.
- The Work of the Lord.* By Walton Harlowe Greever. Fleming Revell, New York. Pp. 142. \$1.25.  
‡ A discussion of the Scriptural grounds for the support of the great causes which constitute the program of the Church.

### PAPER BOUND PUBLICATIONS

- Anglo-Catholic Annual: 1938.* Faith press, London. Pp. 284. 1s. 6d.
- The Choirmaster and the Clergyman.* By Frederick C. Grant. Northwestern University press, Evanston. Pp. 14. 6 cts.
- Catholics Reply to "Open Letter" on Spain.* Signed by 175 priests and laymen. America press, New York. Pp. 8. 5 cts.
- Children of the Church of Many Lands.* Anonymous. Church Missions Publishing Co., Hartford, Conn. Pp. 10. 15 cts.
- Christian Teaching and the Christian Year.* By H. L. Goudge. Morehouse-Gorham, Milwaukee. Pp. 51. 40 cts.  
‡ A valuable handbook for the clergy and theological students, by the Regius professor of divinity in the University of Oxford. In addition to subjects for sermons for Sundays and holy days for two years, the book contains four sermon outlines and a bibliography.
- A Church in the Wilderness.* Anonymous. Church Missions Publishing Co., Hartford, Conn. Pp. 12. 25 cts.
- The Church and Social Revolution.* By Bernard Iddings Bell. Pp. 15. 3d.

- Conversations with Jesus.* By Richard Elliott Raynes. Pp. 32. 3d.
- Did Christ Found a Church?* By Colin Dunlop. Pp. 8. 1d.
- Is Church-Going Necessary?* By Colin Dunlop. Pp. 7. 1d.
- Must Christians be Churchmen?* By Colin Dunlop. Pp. 7. 1d.
- Remember the Future: An Appeal from Youth.* By four Oxford undergraduates. Pp. 31. 4d.
- The Use of Incense.* By G. B. Rosenthal. Pp. 6. 1d.
- Embertide.* Anonymous. Pp. 16. 3d.  
‡ Tracts of Church Literature Association, London.
- Common Order in Christ's Church.* By George Kennedy Allen Bell. Morehouse-Gorham, Milwaukee. Pp. 84. 40 cts.  
‡ The Bishop of Chichester's primary charge to his diocese. It is a notable statement on the importance of maintaining a common order and discipline in the Church.
- For Those Who Mourn: A Message to the Bereaved.* Anonymous. Forward Movement, Cincinnati. Pp. 27. 3 cts.  
‡ Forward Movement Guide No. 5. This booklet, a personal testimony of one who has known great sorrow, carries conviction.
- How?* Anonymous. Church Literature association, London. Pp. 109. 1s.  
‡ An excellent handbook of Catholic practice for the individual.
- Love in Action.* By Francis Underhill. Church Literature association, London. Pp. 78. 40 cts.  
‡ A discussion of love, according to its New Testament meaning, by the Bishop of Bath and Wells.
- An Outline of the Christian Sacraments.* By Frank Wilson. Illustrated. Morehouse-Gorham, Milwaukee. Pp. 107. 30 cts.  
‡ This new volume in the Outline series by the Bishop of Eau Claire should be in every parish.
- My Lord the Shepherd is a Westerner.* By T. F. Gullixson. Augsburg publishing house, Minnesota. Pp. 36. 25 cts.
- Scholasticism: The Philosophy of Common Sense.* By John A. Staunton. Foreword by Charles C. Miltner, CSC, Notre Dame university, Notre Dame, Ind. Pp. 66. 50 cts.
- What Are You Going to Do About It?* By Aldous Huxley. Chatto & Windus, London.  
‡ A fine tract on constructive peace.
- The "Western" Text of the Gospels.* By William Paine Hatch. Seabury-Western, Evanston, Ill. Pp. 44. 50 cts.  
‡ The 23d annual Hale Memorial lecture, delivered March 4, 1937.





VOL. XCVIII

NEW YORK AND MILWAUKEE, MAY 18, 1938

No. 20

## EDITORIALS AND COMMENTS

### Christianity and the Social Order

**WE PUBLISH** in this issue a letter from Mr. William Allmand Robertson criticizing the attitude of the Forward Movement guide *A Better Economic Order* and certain pronouncements of the House of Bishops on which the guide is based, dealing with the social questions of the day. The letter considerably exceeds our usual limit of 500 words, but we have extended that limit in order to permit him to present his case fully and freely.

Mr. Robertson's argument may fairly, we think, be summarized as follows: (1) Our Lord refused to involve Himself in political questions of His day, and the Church should follow His lead, keeping aloof from such questions. (2) The ideas of "brotherhood," "production for use," "substitution of the motive of service for the motive of gain," etc., are visionary dreamings, incapable of application to practical affairs. And (3) The motive of gain has produced a great many fine things for the world, and there is no reason to believe that it will not continue to do so.

We should like to deal with these points in reverse order.

(1) Mr. Robertson's third point betrays, perhaps, the error which subverts his judgment of the present-day economic order. The profit motive has indubitably increased the amount of material goods and services available, to such an extent that the poorest WPA worker today lives on a scale that would have been thought magnificent in the middle ages. But this is surely a poor basis for judging a civilization. Rome, in its richest days, is not remembered with one-tenth as much approbation as in its struggling republican period, when virtue and courage were valued beyond wealth and power.

What has been the effect of the profit motive on truth, beauty, and goodness? Truth has been subordinated to material gain. Science which does not aid in production is merely tolerated; and even productive science is often suppressed because someone will lose money by its being made known. In the arts, the true and beautiful have been submerged by the platitudinous and the pretty. The notion that an Edgar Guest, a Maxfield Parrish, a Howard Chandler Christie, an Edgar Rice Burroughs is to be admired because he has what it takes to *sell* shows to what extent our standards have been subverted by the motive of gain. Christian marriage is subjected, these

days, to attack actually from within the bosom of the Church, on the ground that some married couples don't gain from it the pleasure they had expected. The workman's pride in his work has been destroyed by the boss's attitude that the worker is to be worked as hard as possible, in as mechanical a way as possible, for the swiftest production of the greatest number of units; and by the worker's own attitude that he is to get the greatest possible gain for the least possible effort. If Mr. Robertson cannot see the corrosive effects of the motive of gain upon all that is worth while, we recommend to him Ruskin's great essay, *Sesame and Lilies*.

**WHAT** has been the effect of the profit motive on Christian love? That too has been subordinated to it. If loving one's neighbor leads to no financial loss, it is all right. But if it gets in the way of the motive of gain, it becomes a sentimental weakness to be avoided by sensible business men. Overpower your neighbor with high-pressure ads that bludgeon him by lies (like those of a prominent cigarette firm), by fear (like those of mouth washes, razors, and deodorants), by any worthy or unworthy motive, into buying your product whether he needs it or no. Sell at the highest possible price, pay the lowest possible wages and costs, profit by bankruptcies. When a politician is ruled by motives for which a business man is praised, he is called a traitor to his country. No, the sin of greed is a sin, whether it be called the motive of gain, the profit motive, or some even more euphemistic name. And like all sins, it cannot be kept within prescribed bounds, but reaches out to work its ill effects far beyond the original intent of the sinner.

We have built a mighty monument to greed in our present civilization. More goods and services are produced and dispersed than at any other time in the history of the world. But what shall it profit a man to gain the whole world if he lose his own soul? And that soullessness of our civilization is patent.

(2) It is patent to Mr. Robertson himself, as he indicates in his letter. So far have we sunk in the mire that a Christian dare not believe in the "vague generalizations" preached by Jesus of Nazareth, about loving our fellow man, and being



servants of each other. "Christ demands a new order" because our present unChristian (or nonChristian, as Mr. Robertson argues) order is such that Christian virtue has little or no survival value in it. The perfectly natural desire of a man to support himself and his family is forced by the economic process into a battle with other men similarly bent, so that every man is for himself, and "devil take the hindmost."

Now, there may have been a time when the means of life were so scarce that this sort of struggle was necessary—just as wolves, were they endowed with reason, might argue that it was necessary in times of scarcity for them to prey upon each other. But as the Forward Movement guide points out, that time is now in the far distant past. There is far more than enough produced right now to provide decent subsistence for everybody. And if our economy were intelligently planned so that goods could be distributed, far more could be produced.

**T**HE PAMPHLET and the pastoral suggest that perhaps it is foolish to pin our faith on a motive which, in addition to having failed miserably under both favorable and unfavorable governments, has led to manifold evils of a spiritual kind and is in its nature unChristian. Mr. Robertson states dogmatically that the Christian motive will not work. He doesn't adduce reasons to support his stand, except for generalizations about human nature as vague as the statements to which he objects. To be sure, men are full of selfish impulses. But they are also full of good impulses. The order based on evil impulses has failed. It has broken down seriously every few years, even according to its own materialistic standards. And by any spiritual standards it hasn't even tried, but has subverted past advances. Why not at least make an attempt at an order based on the good impulses?

(3) We could, by the proof-text method, advance as many examples as Mr. Robertson adduces to support his first point, to show that our Lord was interested in questions of political economy. In fact, Socialists are fond of using one of the parables he cites—that of the laborers in the vineyard—to show that equal wages ought to be paid, regardless of work done.

But the Socialists are as wrong as Mr. Robertson is in this use of the parables. The point of this parable is that heaven is as much as anybody can get, and it is the same heaven no matter how extensively one labors. Similarly, the one about the talents teaches that it is a Christian duty to use one's abilities to the full. The parable of the tares does not contain a divine injunction against weeding, nor does that of the pearl of great price admonish the hearer to invest in jewelry. It is also interesting that salvation came to Zacchæus, cited by Mr. Robertson as an uncondemned rich man, only when he promised to give half his goods to the poor and restore fourfold every cent won in sharp deals.

"Man, who made Me a judge or divider over you?" said our Lord when a man asked Him to divide his inheritance with his brother. Our Lord answered that question Himself: "All power is given unto Me in heaven and in earth." He refused to be made a party to a greedy contention; but as sure as the man lived, our Lord was to be his judge at the bar of heavenly justice.

The fact of the matter is that our Lord claimed the whole allegiance of man—and claimed that allegiance in the form of citizenship in a divine society. Of course He did not support this or that movement of Roman imperialism or Palestinian nationalism. He was advancing the claims of a kingdom in open conflict with both. All four gospels testify unmistakably to this fact—that of St. John with the utmost explicitness. Nothing that a man does can be separated from his religion.

If voting, for example, is nonChristian, it is unChristian and Churchmen should not vote. If Christianity has nothing to do with business, a Christian should not be a business man. On the contrary, if his religion does have a bearing on these things, it should be the dominant force.

In His earthly life, our Lord did not, of course, develop any of the principles He taught to their utmost application. He did not fix the form of any Church service, or develop a system of theology, or even separate the three orders of the ministry. His followers were left to carry out His teachings through the Church, guided by the Holy Ghost. It is almost enough summary of the whole subject to point out that the most sanguine defenders of capitalism do not attribute its growth to the Holy Ghost.

This being so, it seems to us that efforts such as those of the Forward Movement guide and recent pastorals of the House of Bishops to interpret with prayer and contemplation the revelation of God in political, economic, and social affairs, are to be gladly welcomed and supported by all who call themselves Christian. None of these efforts may lay claim to infallibility. But it is only through straightforward, fearless judgment of all human affairs by the divine standard that genuine and spiritual—as opposed to illusive and material—progress can be made.

### Dictatorship in Jersey City

**T**HE ARTICLE in this issue by the Rev. William C. Kernan is a commentary on one of the most unhappy phases of contemporary American life. Dictatorship is no idle threat in New Jersey; it is a present reality, at least in Jersey City where Mayor Hague reigns supreme.

Fr. Kernan's article tells something of the history of Mayor Hague's flagrant suppression of free speech in Jersey City. The victims of the mayor's dictatorial repression have been those of any political doctrine, liberal or conservative, of which the municipal dictator disapproved. Not only has Mayor Hague seen the red spectre of Communism rearing its head in every radical or even mildly liberal organization, but with a fine impartiality he has also made it virtually impossible to hold conservative Republican meetings. Alfred Landon, Norman Thomas, and John L. Lewis have all alike incurred Mayor Hague's displeasure and the voices of their supporters cannot be heard in Jersey City.

The expulsion of Norman Thomas and his wife two weeks ago was a sorry business more suited to Soviet Russia or Hitler Germany than to an American community. The terrorism that recently prevented two liberal congressmen from making a speech in Journal square is typical of European authoritarian methods. One wonders whether Hague's black shirts were prepared with bottles of castor-oil to administer to the congressmen, had they appeared, in emulation of the methods employed by Mussolini's henchmen. It is significant that the Jersey City chief of police, advised of the congressmen's decision not to appear, said: "It is just as well they are not coming. It would have been murder if they did."

Does religion have anything to say about such a state of affairs? Liberty and democracy are basically Christian concepts derived from the Christian doctrine of the dignity and individual worth of man. These are the principles on which our American republic is founded. They have been the watchword of every political party that has flourished in this country. They are the lifeblood of our American Constitution. Today they are gravely threatened by such tactics as those of the mayor of Jersey City. Today dictatorship is a local affair but



tomorrow it may become national in its scope unless vigorous steps are taken to safeguard the civil rights of American citizens in Jersey City as well as everywhere else in the United States. It is still true that "eternal vigilance is the price of freedom"—and the matter is one that vitally concerns every one of us both as Americans and as Christians.

◆  
**"Let Us Pay"**

**I**N READING one of the many intercession papers that come to our desk we were amused to read the exhortation: "Let us pay for the cause of Christian unity." Typographical errors will creep into the best publications—even THE LIVING CHURCH has been guilty of them with more frequency than we care to admit.

But after all, there is a real relationship between praying for a worthwhile cause and paying for it. This is a material world and we do have to pay as we go through it whether we like it or not.

So it is with the cause of Christian unity. It is highly important that we pray for the unity of Christendom, and particularly for such powerful movements toward coöperation and unity as those represented by the Oxford and Edinburgh Conferences. The work of those conferences is going forward both in Europe and America, and like everything else that work inevitably involves certain expense. Thus a Christian Unity fund has been set up under the joint executive committee of the American sections of Oxford and Edinburgh to provide the means for continuing this work. The budget for the united movement for the year 1938 amounts to \$55,009. This is not a large sum; indeed, it is no more than that of a single large parish. We are confident that many of our readers will want to share in raising this budget so that they may have the privilege of paying as well as praying for the cause of Christian unity.

Contributions may be sent to THE LIVING CHURCH RELIEF FUND marked "For the Christian Unity Fund" or may be sent directly to fund headquarters, Room 1014, 17 East 42d street, New York City.

◆  
**"The Bishop"**

**T**HE MULTITUDE of friends and admirers of Bishop Lloyd will want to obtain a copy of a little memorial booklet entitled *The Bishop*, which is published by the New York Churchmen's association and for sale at Church book stores at 50 cts. a copy. The booklet is not a biography but simply a collection of extracts from Bishop Lloyd's voluminous correspondence classified by subjects. There is a frontispiece portrait of the Bishop and a foreword by Bishop Manning.

Here is one of Bishop Lloyd's statements in regard to war:

"I believe we may as well try to legislate out of existence the plague of yellow fever. Scourges have been more or less eliminated because we found out the bug that caused them; and it seems to me that war is in the same category" (p. 53).

And here is a quotation that explains much of the source of Bishop Lloyd's unflinching loving kindness and that aptly characterizes the true Christian home:

"I can recall as a very small child the amazement with which I would find wrangling in a house where I happened to be. I knew of nothing in my home like it. I was young enough to know that it was different without being able to

explain the cause." Also this: "When I was a small boy I was taught never to say anything about a man unless I said it to his face. It is a hard rule but I have tried to follow it" (p. 9).

The formal biography of Bishop Lloyd is now being prepared under the auspices of the New York Churchmen's association by Dr. Alexander C. Zabriskie of Virginia Theological seminary. The Church looks forward eagerly to this biography but we doubt whether it will give a truer picture of Bishop Lloyd or a clearer insight into his character than this little book containing revealing extracts from his own writings.

◆  
**Through the Editor's Window**

**T**HE BISHOP of Oregon sends us a clipping that seems to settle the long-standing dispute regarding the oldest church on the continent. The clipping refers to St. George's church, Roseburg, Ore., as "Roseburg's 781-year-old Episcopal church building." Apparently Leif Ericson must have brought over a consignment of rectors, wardens, and vestrymen who made their way through the wilderness to the far Northwest by the year 1157. Who would have suspected it?

◆  
 HERE IS more news from the West. Apparently an ecclesiastical purge is in progress in Arizona, for we read in a Phoenix newspaper: "An ecclesiastical court will be held to examine chaplains, canons, forward movement, evangelism, and deputies to the General Convention." Send them all to a concentration camp, say we, or at least put them under "protective custody."

◆  
 TURNING to the East, we have a delightful though somewhat belated Easter story from Philadelphia. It seems that the organist of a certain parish in the city of brotherly love passed the curate on Easter Day with the greeting "Happy Easter," to which the curate replied "*Et tu Brute.*" A woman of the congregation was heard to mutter "All the time this High Church business."

◆  
 REMINDS US of the lady who objected to the High Church practices of her rector, particularly his custom of "practising celibacy in public." On being pressed for an explanation she admitted that what she had in mind was the fact that he wore his cassock while greeting parishioners after the Sunday service.

◆  
 THE DRAFT of a questionnaire proposed by students in one of our theological seminaries reached the chairman of the Liturgical Commission in a form containing the following engaging *lapsus calami*: "Do you celebrate in rochet and chimera?"

Beware the deadly Chimera, boys; beware the deadly Chimera!

◆  
**ACKNOWLEDGMENTS**

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 West Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

**RUSSIAN THEOLOGICAL SEMINARY IN PARIS**

From the sale of color prints of Russian ikons .....\$12.20

**CHINA EMERGENCY FUND**

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\$16.00

**FOR FR. NOBES' WORK IN SAGADA, P. I.**

Anonymous .....\$5.00

# Unity in Action

## *The Whitehall Experiment*

By the Rev. Harold P. Kaulfuss

Rector, Trinity Church, Whitehall, N. Y.

FOR THE 10 weeks preceding Easter, the Baptist, Episcopal, Methodist, and Presbyterian churches of Whitehall (to put them in alphabetical order as we did on our circulars) conducted a fruitful experiment in coöperation.

Each Sunday morning the pastor of each church officiated in his own church, preaching upon a common topic—a picture of Christ from the Gospel according to St. John—appropriate to the Lenten season. Each Sunday evening there was a united Vesper service with the pastor of the church conducting the service, and a visiting preacher. The evening sermons were a series on the Apostles' Creed.

In Holy Week there was a union service in the Baptist church Monday and Tuesday nights and in the Episcopal church on Good Friday night. On Wednesday, Thursday, and Good Friday, 12 to 3 o'clock, we went our separate ways with the Episcopal church having its services and the others uniting in the Baptist church.

Easter afternoon at 5 P.M. the "united Christian mission," as we chose to call it, ended with a cantata by the united choirs of the four coöperating churches, entitled *Everlasting Life*. This was held in the Presbyterian church and was very largely attended.

One of the most successful features of the united effort was the "united children's mission" held the week of March 28th in the Episcopal church. The rector conducted the children's mission with the Baptist minister taking charge of attendance, the Methodist minister leading the singing, and the Presbyterian minister presiding at the organ. The life of our Lord was taught in story, catechism, and alphabetical rhyme. The children were enthusiastic and got a surprising grasp of the whole life of Christ. They are anxious for another mission.

The results are largely unmeasurable, as is true with most spiritual experiments. The attendance increased at each Sunday Vesper service through March 27th with the largest attendance that night. There was a falling off on April 3d and an improvement April 10th with a crowded church at the Easter cantata. Hundreds of people said daily the prayer for the mission provided on a printed card, which carried a series of personal resolutions on the other side, and the effect of this united prayer is immeasurable. There is a new spirit of fellowship. People were intensely interested in learning the meaning of the Creed. They talked about the sermons in all sorts of places the week following, and some are still talking. Many received a clear conception for the first time in their lives of the meaning of the articles "who was conceived by the Holy Ghost, born of the Virgin Mary"; "He descended into hell"; "the Holy Ghost"; "the Holy Catholic Church, the Communion of Saints."

People got to know the pastors of the other churches, and to realize they could worship in other churches. They came to appreciate what we had in common. We stressed loyalty to one's own church on the pledge card and at all other occasions. We did not any of us compromise our principles. For example the word Protestant does not appear in any of the literature. There was no intercommunion service suggested. I have been working together with two of the other three men

for four years in the annual week of prayer as well as community projects. At the beginning I took the attitude that so far as I was concerned intercommunion services were irregular if not illegal and I did not feel justified in coöperative efforts which asked anyone to compromise or about which he would be honestly unhappy. There never has been any feeling on the matter. We have respected each other's position, and consequently there has been real friendship and fellowship.

We taught the laity we were willing to coöperate in work and worship and it was up to them to do likewise. I have often noticed articles which blame lack of unity on the clergy. After 15 years of closest fellowship and coöperation with other religious bodies my experience leads me to believe the clergy will go farther than the laity. Maybe that is something for which to be thankful. Except when the rector was preaching or the Vesper service was in their own church there were fewer Episcopalians at the united Vesper service than members of any other group, but at the same time we had a larger attendance by 40% at our Three Hour service than the three other churches combined at their Three Hour service. That is the reason a united Three Hour service did not seem feasible.

THE EPISCOPAL Church has benefited from this united effort in Whitehall because people have come to realize that it will not be standoffish, that it has something to offer in its worship, that one can go to service there and not be contaminated in some way. She has also gained (it ill behooves the writer to speak of this, of course) because people outside the Episcopal Church here have learned that even an Episcopal clergyman can preach. We did not go into this united effort to promote the Episcopal Church, but for the developing of a deeper spiritual life and understanding of the Christian religion in Whitehall. I think we succeeded. We had excellent publicity and people could read a very good resumé of the sermons in our weekly paper. There were some arguments, but even that was "all to the good" as it showed interest.

The four clergy met prayerfully together in three preliminary meetings. At those meetings we drew up a folder which described the nature, purpose, and program of the mission. The rector drew up the resolution card with the prayer on the back to be used daily during the mission. We agreed on the common topics for the morning services, chosen by the Presbyterian minister, the Rev. William J. Frazer. We appointed Mr. Frazer secretary and authorized him to have the material printed.

We chose committees from each church and had a dinner of the members of these committees in the Presbyterian manse, followed by a meeting of prayer and devotion in the church hall. At this meeting we distributed the circulars with the program of services and the resolution-prayer cards. We told them just what we wanted done and gave them lists of people in their respective parishes to see. Each member of each parish was called upon, the mission was explained to him, and he was asked to use the prayer for the mission daily. That helps to explain the large attendance at every service. At each Sunday service in all the coöperating churches the mission prayer was

*(Continued on page 600)*



# The New Freedom in New Jersey

By the Rev William C. Kernan

Rector, Trinity Church, Bayonne, N. J.

**T**HERE WAS a time when the Church might have asked, "What has the Church to do with civil liberties?" That question can no longer be asked because it has been answered. The totalitarian States have answered it by depriving the Church and all other groups of the rights of freedom of speech, freedom of the press, freedom of assembly, and freedom of religion.

The question can no longer be asked in America because in New Jersey the question is in the process of being answered after the same manner as it has been answered elsewhere. In New Jersey freedom of speech has been denied to American citizens. So have freedom of the press and freedom of assembly. The freedom guaranteed to religion has as yet been left untouched, although persuasive coercion has all but silenced the leaders of religion with respect to the whole matter of civil rights.

Of course, it ought to be understood that the people of New Jersey are assured that they are free. There is a new kind of freedom here. It is the kind that gives freedom even while denying it. This new freedom by suppression is necessary, it is said, in order to protect peaceful workers from the Reds and the CIO and the American Civil Liberties union. The center of the new crusade in New Jersey is in Hudson county, whose principal city is Jersey City. It may be interesting to see how this new freedom operates.

Take the matter of renting a hall for a public meeting in Jersey City. Now there are halls used in Jersey City for public meetings, but they are very careful that the right people use them. Earlier in the year the Hudson county branch of the Women's International League for Peace and Freedom wanted to rent a hall in Jersey City. Miss Dorothy Thompson of the

New York *Herald-Tribune* was to be the speaker. It was rumored that Miss Thompson might have some things to say against the suppression of civil rights in Jersey City. Apparently, this in itself placed Miss Thompson outside the ranks of the right people. And so, no hall could be rented. The president of the League for Peace and Freedom refused to say why. "It is a very delicate matter." That was all that she would say. Those of us who live in Hudson county know what she meant. The rest of the country, knowing little of the workings of the new freedom, cannot be expected to understand. Finally, some very brave man rented his very small hall to the league, but the president of the league refused to tell reporters which of the many halls in Jersey City it was.

During the last national election there was in Hudson county an emergency committee of the Women's National Republican league. They were for Alfred Landon for president. They wanted to rent a store as headquarters for Landon workers. But a member of that committee told a *World-Telegram* reporter that no tradesman in Jersey City would dare rent his store for fear of having his assessment doubled or tripled by the authorities.

All of this will show how the new freedom in New Jersey is implemented to protect the people who want law and order against the disturbers of the peace.

**T**HE NEW freedom in Hudson county also has a way with labor. The mayor of Jersey City held a big rally last January. It was in the interests of protecting the people against the Red menace. In his speech the mayor had some interesting things to say about the CIO, which is a legitimate and recognized labor organization in this country. He said that the CIO "shall never come into this city so long as I am mayor."

This naturally leads one to suppose that there is something very obnoxious about the CIO. And in the light of the new freedom in Hudson county that is true. The CIO has political consciousness. Its vote is not likely to be bought or coerced. With the CIO in Jersey City the political machine that at present suppresses civil rights would cease winning elections with the ease that it has displayed in the past. But, this is not the reason given for opposition to it. The CIO wants to hold meetings. It wants to inform the workers of their acknowledged rights. It wants to distribute pamphlets explaining the government's legislation with respect to labor. The Jersey City authorities see red when they face things like these. The mayor himself has told us that, so far as he is concerned, whenever he finds a man who talks about free speech and free press and free assembly he knows what it means. It means that there goes a Red. So, the CIO are just so many Reds, who "shall never come into this city so long as I am mayor."

The mayor has made good his promise. On November 29th some CIO members went to Jersey City to exercise their constitutional rights of freedom of the press. They were going to distribute circulars. In Jersey City there was for years a law against that. It is not the law even in New Jersey any more because the United States Supreme Court ruled it unconstitutional a few weeks ago. But it was the law on November 29th. The mayor called the appearance of the CIO men an

## I Saw Norman Thomas Evicted

**I** WAS in Journal square, Jersey City, on the night of Saturday, April 30th. I saw Norman Thomas forcibly evicted from the city by the police. He did not have a chance to make a speech. Even the deputy chief of police admitted that in his official report. Mr. Thomas had committed absolutely no offense.

There were also people in the square who were trying to distribute pamphlets. They were acting entirely within their rights. Even the Jersey City authorities have recognized that. And yet, these people were attacked and prevented from distributing the pamphlets. One of them was a young woman. The police made no effort to protect these people in the exercise of their rights under the law.

People were also beaten. Today they bear in their bodies the marks of the brutality of the police.

No one can adequately describe the scene in Journal square on that night. But, for the first time in my life I felt ashamed of humanity. I felt that I was in the presence of something grossly indecent. I never thought I should live to see my country so disgraced or all true religion so outrageously offended.

I am not writing this to protest. I am writing to say that the degradation of human beings in Hudson county is going to stop.

REV. WILLIAM C. KERNAN.

"invasion." As a matter of fact there were only some 20 men in the group who were there from outside Hudson county. Most of them were from Jersey City and nearby towns. Seven of these men were given five-day jail sentences and six of them were held for grand jury action on \$1,000 bail on the charge of unlawful assembly. The rest were deported. The mayor said that no rights had been denied to these men because they left willingly. But, as William Carney, the regional director of the CIO, exclaimed, "What else was there to do—or be beaten up?"

Mr. Carney knew whereof he spoke. In the affidavits and other documents given to the Senate civil liberties committee there is evidence that shows that men have been denied legal rights in Jersey City and that they have been beaten by the police. This has been going on for at least seven years in Jersey City.

One of these same affidavits shows that a Jersey City union worker was warned by a city detective to "keep away from Reds, agitators, and trouble-makers." At the same time the officer ordered the union worker to stop distributing leaflets. When the worker refused he was manhandled. And the detective said, "There is no Constitution in Jersey City—we are taking orders from the front." Other workers say that they have been held incommunicado in jail without adequate food or sleeping facilities.

**N**OW, the mayor of Jersey City asserts that he is the friend of labor and to prove it he reminds his hearers that he is an honorary member of the American Federation of Labor. It would seem, then, that his attack is against the CIO only. The AFL has not always felt just exactly this way about it. The presidents of three international AFL unions have moved to revoke that honorary membership because he conducts "an anti-labor drive . . . as dangerous to the AFL as it is to the Committee for Industrial Organization against whom it is ostensibly directed." In 1913 the police and firemen of Jersey City were organized into two AFL locals. The mayor gave them two choices: to quit the union or to resign from the departments. They quit the union.

Last year the Boot and Shoe Workers' and the Furniture Workers' union found it necessary to get a temporary injunction restraining Jersey City police from interfering with lawful strike activities. The counsel for Jersey City got a stay of execution, however, and the temporary order is still pending before the United States circuit court of appeals in Philadelphia. Neither does that indicate that there is any particular friendliness between the mayor of Jersey City and the AFL.

These attacks upon the rights of labor in a democracy such as ours are always justified here by the statement that labor activities are the activities of Communists. It is true that there are Communists in the ranks of labor. But, there are Communists in all other ranks too. There are some in the Church. The point to bear in mind is that the responsible leadership of the labor unions is not Communistic. Philip Murray, of the Steel Workers' Organizing committee, is a Roman Catholic. John Brophy, director of the CIO, is also a Roman Catholic. He has a son in the priesthood. Homer Martin, president of the automobile union, is a Protestant minister. David Dubinsky, of the International Ladies' Garment Workers, is known to be a strong opponent of Communism. So is Sidney Hillman of the Amalgamated Clothing Workers. William Carney, who is the regional director for the CIO in New Jersey, is a Roman Catholic and a former Altar-boy.

The "Red" scare in New Jersey, like the "witch" scare in Massachusetts, would be ridiculous if it were not for the fact

that many people believe it. But, so long as people do believe it, the cause of human rights will suffer. And so will the men and women and children who toil long hours in the New Jersey sweatshops for \$3.00 and \$4.00 per week. So will the 292,000 workers who receive less than \$17 per week—the minimum set by the state department of labor. So will the 43,000 workers who receive from \$5.00 to \$7.99 per week. So will those 34,000 workers in small New Jersey towns who receive less than \$5.00 per week.

But, the new freedom in New Jersey has a way with labor. It denies labor's rights in order to protect labor from the Red "invasion."

**H**OWEVER, this may seem as nothing when one considers the way New Jersey has with the courts and elections. To understand this one must know something about Chief Justice Brogan. He was once a young lawyer whom the mayor of Jersey City made corporation counsel of Jersey City. Mr. Brogan did very well for the mayor. In one election it looked as if the mayor might be defeated. The books in a certain polling-place showed that 500 people had cast ballots there. The ballots were counted. But, after 500 of them had been counted there still remained more ballots in the box. This looked rather suspicious. And so the superintendent of elections demanded that the box be opened. A court order to this effect was obtained. The box was opened. But Mr. Brogan refused to let anyone examine the ballots therein because, as he explained, the court order said nothing about examining the ballots. It merely stated that the box might be opened. "A Daniel come to judgment! Yea, a Daniel!"

Mr. Brogan later became an associate justice of the New Jersey supreme court. And when A. Harry Moore, a friend of the mayor of Jersey City, became governor of New Jersey for the second time he made Mr. Justice Brogan chief justice. Chief Justice Brogan has charge of the Hudson county grand jury which he may charge to investigate things in Hudson county. He was recently requested to give such a charge to the grand jury. He was asked to have the grand jury investigate alleged fraud in the November, 1937, election that resulted in making Senator Moore the governor of New Jersey for the third time. The request to the chief justice came in the proper legal form from State Senator Lester H. Clee whom Governor Moore had defeated by piling up a big vote in Hudson county.

Senator Clee showed that the results of a recount—particularly the examination of two poll-books of one election district—revealed some very interesting facts. Such as that men in the insane asylum had voted. That a rabbi who had not lived in Jersey City for three years was down in the books as having voted. That people who were known to be confined to their deathbeds were down in the books as having voted. That people who had lived out of the district for some time and whose names appeared as among those who had voted, signed statements that they had not voted. Still, in the land of the new freedom which protects the people against disturbers of the peace, such trivial facts could not be taken seriously. Chief Justice Brogan refused to order a grand jury investigation. He said that no evidence of fraud had been shown. "A Daniel come to judgment! Yea, a Daniel! O wise young judge, how I do honor thee!"

So the whole disgusting story goes on. It has been going on for some years. There are those in New Jersey, however, who feel obliged to assert once again the rights of men guaranteed to us under the Constitution of the United States. The move-

(Continued on page 599)



# The Church in Florida

By Herbert Lamson

**T**HE 100TH ANNIVERSARY of the organization of the diocese of Florida will be celebrated with fitting services and observances, at St. John's church, Tallahassee, on May 21st and 22d. In those 100 years many things have happened, and many changes have occurred. From a virtual wilderness, inhabited largely by Indians, Florida has grown to her present prominent place among the states of the union.

Scarcely had Florida become a territory of the United States when the missionary spirit of the Church showed itself:

The Rev. Andrew Fowler, sent from Charleston by the Young Men's Missionary association of that city, arrived at St. Augustine in October, 1821, after four days' sea voyage from Charleston. He found the town in the throes of a yellow fever epidemic, and was warned not to land, lest he fall a victim himself of the scourge. But with truly heroic devotion to the cause in which he was engaged, he landed, and ministered to the sick and dying. Other missionaries followed Mr. Fowler, and their efforts were rewarded by the organization on April 10, 1827, of the Episcopal congregation in St. Augustine, under the name of Trinity church, which continues down to this present time.

Another interesting missionary of those early days was the Rev. Ralph Williston. Called in 1825 to establish a missionary station at Tallahassee, he reached Pensacola en route to Tallahassee. Instead of going immediately to Tallahassee, the Rev. Mr. Williston remained for a time in Pensacola. He held services in the old theater and in the court house. His efforts were crowned with success as they resulted in a meeting of the congregation on May 4, 1827, at which a "Protestant association," which became Christ's church, Pensacola, was organized without a dissenting voice; and thus began the useful life of that historic parish that has come on down to us through all the years.

The Rev. Mr. Williston finally reached Tallahassee shortly thereafter. It appears that a large majority of the families settled at Tallahassee were Episcopalians, or had a decided preference for the Episcopal Church. The Rev. Mr. Williston passed 12 Sundays in middle Florida, dividing his time between Tallahassee and Wacissa, about 18 miles east of Tallahassee. From information he obtained as to the affairs of the Church-people at St. Augustine, Mr. Williston decided to go there. So he made the journey alone through the wilderness in eight days, fraught, he afterward reported, with fatigue and peril; and arrived at St. Augustine the latter part of February, 1828. Here he met with a warm welcome, and performed divine services and preached four successive Sundays to large congregations morning and evening in the old government house. He was most favorably impressed with the interest of the people and with the prospect of building up the Church.

In the fall of 1829, St. John's parish, Tallahassee, was incorporated by act of the territorial legislature.

St. Paul's church, Key West, was incorporated in 1833 by an act of the territorial legislature, and on April 8th of that

year it held its first election of wardens and vestrymen. St. John's church, Jacksonville, was organized in 1834.

In 1836, Christ's church, Apalachicola, and St. Joseph's church, St. Joseph, were both organized by the Rev. Fitch W. Taylor of the diocese of Maryland while sojourning for a few months in Florida.

Thus came into active life the seven parishes reported as entitled to be represented when the first convention met in St. John's church, Tallahassee, in January, 1838. There were present three clergymen and 12 laymen. They were, of the

clergy, the Rev. Robert Dyce, rector of St. Paul's church, Key West; the Rev. Joseph H. Saunders, rector of Christ's church, Pensacola, and the Rev. J. Loring Woart, rector of St. John's church, Tallahassee; and of the laity, the Hon. John A. Cameron, Thomas M. Blount, and Edwin M. Drake, from Christ's church, Pensacola; the Hon. James Webb from St. Paul's church, Key West; George Field from Christ's church, Apalachicola; H. R. Wood from St. Joseph's church, St. Joseph; Messrs. Isaac W. Mitchell, Francis Eppes, Turbett R. Belton, and J. Edwin Stewart from St. John's church, Tallahassee; and the Hon. J. L. Smith and Thomas Douglass from Trinity church, St. Augustine. A constitution was adopted for the diocese, under the title of the Protestant Episcopal Church in the diocese of Florida. Standing committees were appointed, rules of order were pre-

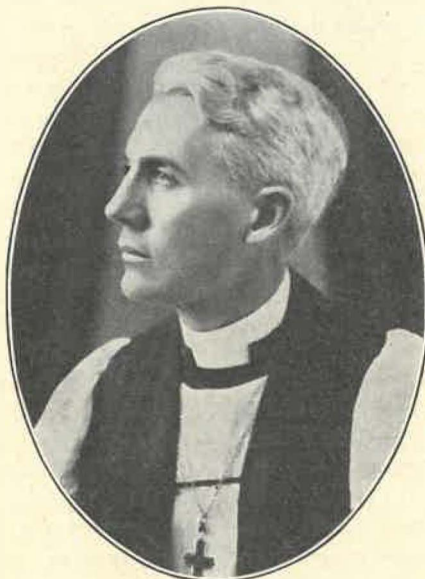
pared and adopted, canons were enacted, and a memorial was prepared to be submitted to the General Convention of the Protestant Episcopal Church in the United States of America, asking that, under the title of the Protestant Episcopal Church in the diocese of Florida, they be received and acknowledged as a diocese in union with the General Convention of the Protestant Episcopal Church in the United States.

**A**ND SO the diocese was organized 100 years ago, by three clergymen and 12 laymen—15 faithful Christian people.

By 1851 the number of parishes in the diocese had increased to 10. At the convention of that year, held at St. John's church, Tallahassee, the Rev. Francis Huger Rutledge was chosen as the first Bishop of Florida. Bishop Rutledge was consecrated on October 15, 1851, at Augusta, Ga. He served both as Bishop and as rector of St. John's parish, Tallahassee, until 1858, when he resigned the rectorship and devoted himself exclusively to his duties as Bishop. He died November 6, 1866, after 15 years' service as Bishop of the diocese, over a trying period which included the disruption of the diocesan work occasioned by the war between the states.

In 1861 came the war, with all its excitement, uncertainty, and losses. In writing of the war period, Major Fairbanks has said:

"The condition of the parishes during the Civil war was lamentable. All the coast cities and towns were occupied at an early period of the war by United States forces, a majority of the Churchpeople refugeeing to points in the interior or other



BISHOP JUHAN





CHRIST CHURCH, PENSACOLA, FLA.

The second parish to be erected in the diocese of Florida, Christ church is one of the most active in the diocese.

parts of the South. The churches at Jacksonville and Marianna were burned by the United States forces. The church at Warrenton, near the Pensacola Navy Yard, was set on fire by a shell during a bombardment and burned to the ground. The church at Pensacola was first used as a barracks by the United States troops, and afterward restored to religious uses. The parish schoolhouse and rectory were burned, congregations everywhere scattered."

**T**HE REV. John Freeman Young was elected in 1867 to succeed Bishop Rutledge, and was consecrated in Trinity church, New York, on July 25th of that year as the second Bishop of Florida. Bishop Young was not unfamiliar with his new field, having served as rector of St. John's parish, Jacksonville, from 1845 to 1847. He devoted himself untiringly to promoting the work of the Church in the diocese, and great progress was made during his administration. At his death, in November, 1885, there were, within the diocese, 47 parishes and missions, 36 clergymen canonically resident, and 2,173 communicants, truly a remarkable recovery from the disorganized condition in which the Church found itself at the close of the war in 1865.

Succeeding Bishop Young came the Rt. Rev. Edwin Gardner Weed, third Bishop of Florida. Bishop Weed was consecrated in St. John's church, Jacksonville, August 11, 1886, being the first Bishop to be consecrated in that church, and in fact the first to be consecrated within the diocese. Early in the period of Bishop Weed's episcopate was celebrated the semi-centennial of the diocese, with fitting services and ceremonies, in St. John's parish, Tallahassee. This was an occasion of much rejoicing throughout the diocese. The celebration was held in connection with the annual diocesan council of the year 1888, on January 18th and 19th.

In the summer of this same year came the epidemic of yellow fever. This was, indeed, one of the most trying periods of the Church's life. The suffering and losses endured and the heroism displayed would require volumes to record. The Church lost many of her noblest sons, but the spirit of Christian devotion and noble self-sacrifice shone brightly against the dark background. Bishop Weed, who was away when the fever started, hastened back to Jacksonville and rendered heroic service to his people and to the whole community. He suffered the disease himself, but was providentially spared to carry on for many years his inspiring work.

While greatly shaken by the losses suffered in the epidemic,

the foundations of the Church in Florida had been too firmly laid to be permanently impaired; and so it was that taking courage from the examples of those who had gone before, and inspired by the leadership of Bishop Weed, the diocese took on new life and set forth once again in its onward march to accomplishment. Talk of dividing the diocese had been going on for some time. A committee had been considering the matter at length. And so, in 1892 the necessary action was taken, and the diocese, which up to that time had included the entire state of Florida, was divided, as it has ever since remained, into the diocese of Florida to the north and the diocese of South Florida to the south.

In the 46 years that have elapsed since the division of the diocese, the Church has continued to grow and extend its work into new fields. The missionary district of South Florida has become a strong and vigorous diocese, and the diocese of Florida has shown steady progress. Among his many good works, Bishop Weed always took a particular interest in the work among the young people. It was during his episcopate that the University of Florida at Gainesville and the Florida State College for Women at Tallahassee came into being. Student work at these two great centers of activity was begun by the Episcopal Church during this latter period of the life of the diocese. A further effort on behalf of the young people was the establishment of Camp Weed at Beacon beach, near Panama City, in the year 1925, under the direction of Bishop Juhan.

**B**ISHOP WEED died January 18, 1924, loved and admired by all who knew him, leaving behind him a record of devoted service and an inspiring example to future generations.

At a special council held in St. John's church, Jacksonville, on July 22, 1924, our present diocesan, the Rt. Rev. Frank Alexander Juhan, was elected Bishop of Florida. He was consecrated in the same church on November 25th of that year. Working at all times for the good of the whole Church, Bishop Juhan has also had very close to his heart the spiritual welfare of the youth of the diocese. Under his inspiring leadership the Church has greatly extended its activities in this field; student centers have been established both at Gainesville and at Tallahassee, in charge of capable resident workers; and Camp Weed at Beacon beach has become a veritable training school each summer for the youth of the diocese.

Not only among the young people, but in all lines of Church endeavor, under Bishop Juhan's able leadership, expansion has gone on until today, in the diocese of Florida alone, exclusive of the diocese of South Florida, there are 60 parishes and missions, 41 clergy canonically resident in the diocese, of whom 29 are active, and approximately 7,000 communicants. And so, this year, in the same St. John's parish at Tallahassee where, a century ago, those 15 faithful Christian people organized the diocese, will be celebrated the close of 100 years of the Church's life in Florida. The centennial committee has adopted a definite forward program, which covers a period of three years, with definite objectives. Inspired by the record of the past the diocese looks forward with confidence to the future.

#### TWO WORDS

**T**WO words  
From my sad heart  
Death's bitterness have swept;  
They shine as jewels apart,  
"Jesus wept."

E. V. THOMSON.



# American Cathedrals

## *Michigan and Northern Michigan*

By Clinton Rogers Woodruff

**D**ETROIT is another city wherein our cathedral is a prominent building and a prominent influence. As Bishop Page, the diocesan, said some time ago in a cathedral publication:

"Formerly the spires of our parish churches dominated the skyline. Today they have given way to the immense palaces of commerce. It is not strange, therefore, that in these last 25 years there has been in this country a very marked growth in the cathedral idea. In Massachusetts, New York, Maryland, Washington, and Michigan—on soil historically unfavorable to the idea of the European cathedral—there has grown the desire and the determination to erect churches and develop organizations that shall worthily and effectively symbolize the larger life of the diocese itself. So while St. Paul's cathedral is the Bishop's church, nevertheless, if it is a real American cathedral, it must be in the truest sense *the* church of the diocese."

He further pointed out that therefore it was quite to be expected that Bishop Williams, "who peculiarly embodied what was best in the spirit of his time," should have desired soon after his election the establishment of a cathedral church; and nothing could have been more happy than that the "rector, wardens, vestrymen," and people of the amalgamated parishes of St. Paul's and St. Joseph's should have entered into an agreement with him to erect the present beautiful edifice, and offer it to him as his cathedral church.

The present church is certainly one of the most beautiful edifices in the United States, and most worthily embodies the life and aspirations of the diocese. The Bishop unhesitatingly declares that under singularly able and devoted direction St. Paul's "has attained a position of spiritual leadership in Detroit and in the whole of Michigan that must be gratifying to the heart of every good Churchman. The worship is beautiful, attractive, and inspiring. The preaching has long been of exceptional power. On most Sundays of the year the church is thronged morning and evening with eager worshipers."

Moreover, the cathedral is the center of a large social and educational ministry. A few years ago the dean and the vestry further manifested their diocesan consciousness by the gift to the diocese of a fine building on property immediately adjoining the cathedral, so that the offices of the diocesan administration and of the cathedral are now closely united.

In Bishop Page's opinion, the weak point in the cathedral organization in the diocese of Michigan lies in the fact that a plan has not been evolved for giving the diocese due representation in its management. Of course, such a plan would mean that the diocese would have to assume the responsibility for its support, now undertaken by the vestrymen and people of St. Paul's. However, the officers of St. Paul's have definitely expressed their willingness to turn over their properties to the Bishop, and through him to the diocese, as soon as the diocese is willing to assume the full care of the work. The time for



BAPTISTRY, DETROIT CATHEDRAL

accepting such a responsibility, the Bishop believes, has not yet arrived, but the day could be hastened if more members of the diocese would realize that morally the cathedral is already their church and make to it such gifts as to enable the Bishop, the diocese, and the vestry to make it a cathedral church in the fullest sense and not a burden to the diocese or to the congregation.

St. Paul's was not only the first Episcopal church in Detroit, but in the whole Northwest territory of the United States, even before the state of Michigan existed, and when the Northwest comprised part of the states of Ohio, Michigan, Indiana, Illinois, and Wisconsin. Its rector, the Rev. Dr. Samuel M. McCoskry, was consecrated the first Bishop of the diocese of Michigan (then comprising the entire state, which has since been divided into three dioceses), in 1836. He continued also as rector, as St. Paul's

was practically the only church in existence there, and his salary and support were provided for him by this parish. The charter for St. Paul's was granted on March 8, 1825; it is more liberal than those now granted and gives powers not possessed by other religious bodies, and St. Paul's has been careful not to disturb it. There have been only two amendments in 113 years, both of which have related to an increase in the number on the vestry. The last one increased the vestry to a total of 15.

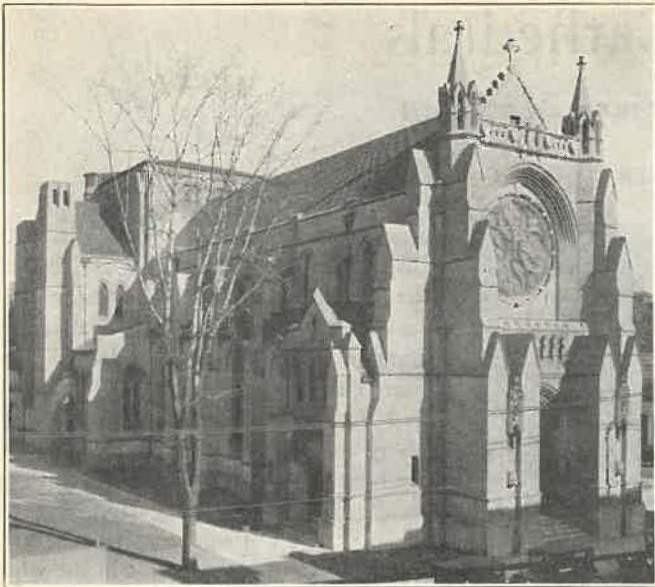
Almost from the beginning, according to Frederick G. Gilbert of the vestry, and as many as 15 or 20 years before the cathedral idea was actually under way, the developing of St. Paul's as a cathedral was in the minds of the people of the diocese.

"This is really not a converted parish," says Mr. Gilbert, "but a growth, born of necessity and to fill a definite place in our religious and social life. Emmanuel church was later taken



ST. PAUL'S CATHEDRAL, MARQUETTE, MICH.





EXTERIOR, ST. PAUL'S CATHEDRAL, DETROIT

over and a new Emmanuel was started later in one of the new residential districts, so that in all consolidations that have taken place, existing parishes have not been wiped out, but whenever and at such times as these consolidations have taken place, new parishes to fill the need have been started in the newer residential districts of the city and many of the active men and women in these new parishes have gone into their new work from the old 'Mother Church'; so that for nearly 100 years this organization, with its ideals, its position in the Church, and its undoubted leadership, has been that of definite cathedral status, and its building and plant were designed and built for that purpose and no other."

When the offer to build a cathedral was finally made, a definite concordat was worked out with the Bishop. It was accepted by him in 1906 and 1907. The cornerstone was laid in 1908. It was dedicated in 1911 and upon the payment of the balance of the indebtedness on the property, it was consecrated on October 12, 1919, as the cathedral church.

There is now being discussed the possibility of a change of name from "vestry" to "chapter" and an increase in the number on the official body, but there is a question whether it is wise to bring this matter up to the state legislature or these changes could be gotten through without jeopardizing the cathedral's legal status and privileges. The cathedral organization is bringing into this "Church of the reconciliation," to use Mr. Gilbert's words, converts, both lay and clerical, from Protestantism and Rome. It is significant that more than one-half of the large confirmation classes come from other religious bodies than our own. The dean is the Very Rev. Dr. Kirk B. O'Ferrall.

ST. PAUL'S cathedral, Marquette, Mich., was originally organized as a parish, and has since returned to the parish status. The first conversion took place in the year 1918. I think the main reason was to give the Bishop, a definite ecclesiastical home. The relation of the cathedral to the Bishop is simply that he has the authority to hold conferences, conventions, synods, etc., at the cathedral, and to celebrate the Holy Communion, and to preach when he shall so desire. He has no control at all over the general policy of the cathedral, and is not in any way involved in its actual organization or administration. He can when a vacancy occurs nominate clergy for the position of dean to the vestry. The diocese has no control whatsoever over the cathedral. The Very Rev. John G. Carlton is dean.

## CHURCH MUSIC

Rev. John W. Norris, Editor

### Passion Cantatas

IN AN ARTICLE in this column during Lent we made certain predictions concerning cantatas that would be sung during the season. During Passiontide we watched the church advertisements in the daily press to see whether this prediction would be verified and found that to a large degree it was. The cantata appearing most frequently in these advertisements was *The Crucifixion* by Sir John Stainer.

The popularity of this work cannot be denied. For many people it would not be Holy Week if they could not hear this work sung. In one of our large churches a visiting bishop, noting another work upon the program for the evening of Palm Sunday, remarked, "What! not singing *The Crucifixion*?"

Next to the Stainer work, the Dubois *Seven Last Words* appeared as the most popular. Other works listed during this period were *Penitence, Pardon, and Peace* by Maunder; *Victory Divine* by Marks; *Olivet to Calvary* by Maunder; *Stabat Mater* by Rossini; *Requiem* by Brahms; *Passion* by Haydn; *Passion According to St. John* and *Passion According to St. Matthew* by Bach; and *The Last Hours* by Wood.

Included in this list are some that are of the extreme sentimental and extreme dramatic types. The interesting point about this rather restricted study was the increase in the number of better types of works being presented. We are in the midst of a wave of Bach enthusiasm (for which we may be thankful), and this has no doubt encouraged the presentation of more of his works. One need not turn solely to the larger works to find things which are worthy of presentation.

An interesting program was prepared in the Wyoming valley of Pennsylvania when a Bach festival was presented this year. While not limited to our own communion, being in fact a community affair, it did include the choir of St. Stephen's church, Wilkes-Barre. This church, under the leadership of its rector, the Rev. Gardiner M. Day, coöperated to the fullest extent. Another clergyman of the diocese of Bethlehem, the Rev. Fritz W. Trumbore, is a member of the executive committee for the festival. The feature, of course, was the singing of the Matthew Passion (in abridged form) on Passion Sunday.

There were, however, two programs given as introductory to the main work. On March 28th a program designed to show the musical ancestry of Bach was presented and on April 1st, at St. Stephen's church house, a concert was presented showing not only the work of the great John Sebastian, but of his sons as well.

A preparatory series of this nature would naturally tend to acquaint the hearers with the type of music of Bach's period so that they could more easily appreciate the beauty of the Passion music. The clergy of the Church who coöperated in this festival are to be congratulated on showing interest in such a venture.

It is, of course, difficult to convince many of the laity that there is anything superior to works of that class. They "like" the sentiment, and the more sugary it is the more they seem to like it. It is possible that, by judicious use of good numbers without an immediate elimination of objectionable music, the better type can be substituted. The whole matter becomes one of education, but it must be done quietly and consistently.



# Is There a Wandering Jew?

By the Rev. Desmond Morse-Boycott

**T**HE STORY of the Wandering Jew has an historical foundation worth studying at a time when Biblical prophecies of the return of the Jews to Palestine are being fulfilled before our eyes, and our hearts are moved by their plight in Germany and other central European lands.

The Wandering Jew, despite the Christian twist, must be a fascinating figure to Jews, as he symbolizes their weary pilgrimage down the ages. I never can understand (perhaps because I have an Hebraic nose and a slight drop of Jewish blood, though the rest of me worth anything is Irish) why Christians gibe at Jews. We admire success, so why begrudge the Jew his? We admire nationalism, so why not the Jews', which they have maintained while dispersed throughout the world, age after age?

Our morality is grounded in the Ten Commandments. Our religion was intensely Jewish in origin. And the chief Apostle to the Gentiles has given us a pretty broad hint that the Christian Church will be incomplete until the Hebrews come into it as a nation. "For if the casting away of them be the reconciling of the world," he says, "what shall the receiving of them be, but life from the dead?"

Write me down therefore as a Hebrew fan, and if further excuse is needed let me say that, although I have heard many Christians jeer at the Jew, I have never heard a Jew jeer at a Christian, despite provocation.

The Wandering Jew puzzles me, as he has puzzled many historians. He was a native of Jerusalem, named Ahasverus, a shoemaker by trade. Let him tell his tale, as related by him in 1547 to Dr. Paul von Eitzen, Bishop of Schleswig, who had met him, a tall man with his hair hanging over his shoulders, standing in a church during a sermon, beating his breast and sighing.

He wore no other clothing, in the bitter cold, than tattered hosen and a coat with a girdle. He seemed about 50 years old. Many of high degree and title, the Bishop found out later, had seen and talked with him in England, France, Italy, Hungary, Persia, Spain, Poland, Moscow, Lapland, Sweden, Denmark, Scotland, indeed all over the world. A bishop, it may be said in parenthesis, had even in those days ample opportunity for such research, meeting, as he did, prelates and clergy of every clime.

"I lived," said the Wandering Jew, "at the time of the crucifixion, and regarded Christ as a deceiver and heretic. I saw Him with my own eyes, and did my best, along with others, to have Him put out of the way. When sentence had been pronounced by Pilate, and Christ was about to be dragged past my house, I ran home and called my household together to look at Him. I had my little child on my arm, and stood in my doorway. As He came by, bowed under the weight of the cross, He tried to rest a little, but in my zeal and rage, and to gain credit among the Jews, I drove Him forward. Jesus, obeying, looked at me, and said: 'I shall stand and rest, but thou shalt go to the last day.' At that I set down my child and followed Christ, and when I had seen Him crucified, it came upon me that I could no more return to Jerusalem, nor see again my wife and child, but must go like a mournful pilgrim, all over the world forever.

"I returned to Jerusalem many years afterward, to find it razed, so that not one stone was left upon another."

Dr. Eitzen and others, well versed in history, subjected

the old man to a searching cross-examination, and were amazed at his knowledge of ancient matters. He was undoubtedly no mendicant, for he continually refused money, and gave it away when it was pressed on him.

**T**HE CURIOUS thing is that this old man was known of by the Abbey of St. Albans, in 1228; by the Bishop of Tournay in 1242, who says he had visited the shrine of "St. Tumas de Kantorbire" and Cologne; as the friend of a weaver in Bohemia in 1505, assisting him to find a treasure in the palace, secreted there by the weaver's great-grandfather 60 years before, in the presence of the Jew; as living in the East among the Arabs, and believed by them to be Elijah.

In 1575 two legates to the Court of Spain witnessed to having met him. In 1599 he was alive in Vienna, a few years after in Moscow. Further references abound all over Europe. Oxford and Cambridge, on his coming to England, about 1700, sent professors to question him. He was always found able to converse in any language, including Arabic; declared that he had known Mahomet's father; could give minute details about the Crusades; had known Saladin, Tamerlane, and Bajazeth, and witnessed Nero's burning of Rome. He was in Munich in 1721, having previously been in Sweden.

How to account for this mass of evidence, which would be convincing were the story credible, I do not know; nobody does. Perhaps its roots lie in the medieval speculation on life, what it is and whether it is necessarily limited to fourscore years and ten; perhaps in Christ's perplexing prophecy: "Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of Man coming in His kingdom," words of which no commentator has offered even a plausible explanation, stressed as they are by the emphatic *Verily*, and supported by another saying (about St. John), "if I will that he tarry till I come, what is that to thee."

As we are merely limited by our own experience, and would not believe, could we wrench ourselves out of context, in the existence of life at all, it is silly to scoff at old wives' tales.

But where is the Wandering Jew today? The irreverent will locate him at Brighton or Coney Island. The sceptical will say there was no such person, despite the mass of evidence (for which they will give no account). The thoughtful will say, "Queer things do happen. And at least we can find the Wandering Jews and make life brighter for them."

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## The New Freedom in New Jersey

(Continued from page 594)

ment against tyranny is gaining ground. And the people who are fighting for the cause of liberty in New Jersey are convinced that they are also fighting for the same cause on behalf of others in America. They are convinced that if the battle is not won here it may not be won in other parts of the country. They particularly feel that the cause of religion is as intimately allied with this fight as is the cause of labor or minority groups. They have reason for feeling that way. For they know now what the suppression of civil rights in other parts of the world has done to the cause of religion. Dr. Niemöller began his fight five years too late!

# BOOKS OF THE DAY Edited by Elizabeth McCracken

## An Important Book on Pastoral Care

AN INTRODUCTION TO PASTORAL THEOLOGY. By Henry Balmforth, Lindsay Dewar, Cyril E. Hudson, and Edmund W. Sara. Macmillan. Pp. 302. \$3.00.

**T**HIS important contribution to the understanding of pastoral work discusses the pastor's care for individuals. It deals with the Christian ideal, sin and confession, moral disease and the work of the spiritual physician, and some other matters. The greater part of the volume might well be labeled penitential theology except, of course, that its applications are much wider than just in the confessional; but largely the discussion of pastoral work is from the ground of moral theology. In this it supplements the volume on pastoral psychology by Canon Dewar and Canon Hudson published in this country under the title of *Psychology for Religious Workers*. And in tone and temper this book follows the earlier one.

Both books are excellent examples of how fruitful can be the union of modern psychology with the older moral and ascetic theology. It is the contention of the authors—a contention well proved in their discussions and made clear by comparing their work with that of Belton, for example—that the legalism and pedantry that characterize so much of traditional moral theology can be remedied in the light of new scientific knowledge. Thus, these volumes are manuals along lines similar to the critical studies of Dr. K. E. Kirk, practical, illuminating, suggestive, but not exhaustive.

*An Introduction* is well titled, for the book makes no claim even to mention all the topics in pastoral theology nor to treat the chosen topics in detail. In addition to the penitential subjects, it has chapters on the pastor's training, the care of the sick, the training of children, and some mention of marital problems and those of the individual caught in the troubles of society. This miscellany of problems is treated with penetration but one wishes for somewhat greater length. Perhaps at the present stage of inquiry this wish cannot be fulfilled.

All the clergy will want to read and reread these pages, for at the very least it must be said—and much more should be said—that the work takes the necessary position that pastoral work is the proper study of pastors and a real study, to be "taught" and not just "caught." And it takes this position with the attitude that new knowledge must permeate the old studies but that the old wisdom is by no means to be jettisoned.

THOMAS J. BIGHAM, JR.

## Two Views of the "Groups"

THE OXFORD GROUPS. By Maisie Ward. Sheed and Ward. Pp. 44. 50 cts.

WHEN MAN LISTENS. By Cecil Rose. Oxford Press. Pp. 77. 25 cts.

**H**ERE we have a very personal, not unfriendly, evaluation of the Oxford Group movement or Buchmanism, by a distinguished Roman Catholic literary woman; and a defense of the movement from one of its leaders, which is an admirable illustration of most of the things that Miss Ward criticizes.

Mr. Rose's book shows all the weaknesses of Buchmanism. The naïve trust that "God-control" will solve all problems, which turns into a kind of spiritual Fascism; the implicit denial of free-will, the place of human reason, and the "mixed" situations in which men find themselves; the really appalling assumption that right relations with God will insure successful relations in business and other spheres with resultant increase in profits (p. 29)—all of this is so distasteful to the reviewer that he can only mention it and pass on.

Miss Ward suggests that what Buchmanism lacks is a sense of humility in the face of a great tradition of Christian faith and life; a saving sense of humor; and a realization that emotionalism, even when controlled and guided, can never take the place of sound theology, historical development, and the witness of the saints. Her pamphlet is excellent—and although we may not like

the appeal to specifically Roman claims, the constant reference to a great tradition will certainly strike us as essential in evaluating any movement such as Buchmanism. W. NORMAN PITTINGER.

## The Two "Femina" Prize Novels

BENEDICTION. By Claude Silve. Translated by Robert Norton. Appleton-Century. \$2.50.

CLAUDE. By Genevieve Fauconnier. Translated and illustrated by Lauren Ford. Macmillan. \$2.50.

**T**HE FIRST *Femina* prize novel *Benediction*, excels in its recreation of the atmosphere of an accumulated past. The old Dampard chateau is saturated with the scents, sounds, and shadows of family history; all symbolized in an old marquise and an old bishop, products of social and religious tradition. Into this atmosphere of unreality come a pair of young lovers, full of hope and happiness. But tradition will not tolerate them. Within a week it bears down upon them and pushes them out in turn; and the chateau continues its life unchanged. At the close of the week comes the blessing of its chapel, newly rebuilt by the marquise and now formally dedicated by the bishop—the marquise, who built a chapel when she could have built lives; the bishop, who could have raised his hand to help but raises it only to sanctify a building.

The second *Femina* prize novel, *Claude*, also has its charm, although a different one; Mlle. Fauconnier evokes the atmosphere of a lovely child-world in the prewar garden of a small French town. Of father, silhouetted against his bookshelves. Of mother, original and charming. Of the six sisters, Claude herself the last, leaving one by one to marry. And of three foster-brothers, also leaving one by one to go away. All this is told in the form of memories, set down by Claude as a married woman. Nor has her marriage been happy, for her hope of rebuilding her husband's estate has been frustrated; she lost her dowry through the Russian revolution and was brought down to poverty and hard labor. A dramatic note is introduced into an otherwise pleasantly discursive narrative through Philippe, the youngest of the foster-brothers.

M.P.E.

## Unity in Action

(Continued from page 592)

said by the pastor and congregation in the morning as well as at the united Vesper service. It was also used frequently at weekday services for there were copies in all the pews of each church.

The coöperating clergy of Whitehall are sending our own account of this mission to our various Church papers, in the hope that it may prove of some use in other small towns. We believe that it has stirred up the Christian people of our community to more interest in God and each other. We know that it has brought some outsiders into relationship with the Holy Catholic Church.

## CLOISTER

**B**EYOND the grim walls the winds and waves sing,  
Soft airs from the meadows scent of clover bring—  
The tall elms sway, and silent clouds go by  
Like snow drifts floating in the deep blue sky:

Above the iron gates the bright moon gleams;  
The orchard trees are glittering in her golden beams—  
Through the sweet stillness, from the wooded hill  
I hear the haunting, poignant whippoorwill.

HELEN HAWLEY.



# NEWS OF THE CHURCH

## Bishop Resigns After 20 Years in Easton

Gives Ill Health as Main Reason for Action; Convention Urges Him to Reconsider

CENTREVILLE, MD.—Bishop Davenport of Easton announced his resignation at the 70th annual convention of his diocese, held May 3d in St. Peter's church, Salisbury.

Bishop Davenport's resignation, which is to take effect on November 7th, is subject to the approval of the House of Bishops.

The convention voted unanimously to pass a resolution expressing the love and respect of the entire diocese and regretting the resignation. The Bishop was urged to reconsider, and to remain at least a few years longer with the diocese. In reply he explained that he had reached his decision only after earnest prayer and long consideration. His primary reason for the step, he said, was physical inability to meet the exhausting but necessary tasks of office.

Ordained deacon 45 years ago, Bishop Davenport has served the diocese of Easton since June 3, 1920, when he was elected to the episcopate. Since that day there has been an increase of 24% in Church membership in the diocese.

### EDUCATED AT HOBART AND GENERAL

Born in Burlington, Vt., in 1870, Bishop Davenport was educated at the Washington high school, Washington; St. Paul's Episcopal school, Baltimore; Hobart college; Bishop Paret Theological school; and the General Theological seminary.

Bishop Paret of Maryland ordained him priest in 1896. His first charge was at St. John the Baptist's church, Baltimore, from 1893 to 1895. From there he went to St. Matthew's church, New York, as assistant rector. He also served at the Church of the Resurrection at Richmond Hill, L. I.; the Church of the Redeemer, Astoria, L. I.; and St. James', Danbury, Conn.

In 1914 and 1915 he was missionary secretary of the province of New England. In 1916 he became rector of St. Paul's parish, Burlington, Vt., and remained there until 1919, when he became national secretary of the Seamen's Church institute, with headquarters in New York. From this work he was elected, June 3, 1920, to be Bishop of Easton.

### OPPOSE MERGER WITH DELAWARE

Spirited opposition was offered by the convention to a resolution providing for the appointment of a commission to investigate the possibility of union of Easton with the diocese of Delaware. It was suggested that the diocese of Delaware, where a vacancy has existed in the episcopate since the recent death of the Rt. Rev. Philip

(Continued on page 607)

## Central New York Elects

Rev. Malcolm E. Peabody

UTICA, N. Y.—The Rev. Malcolm Endicott Peabody was elected Coadjutor of the diocese of Central New York, on May 11th, on the seventh ballot, when the 70th annual convention of the diocese met in Calvary church here.

Fr. Peabody, a leader in the movement to create a General Convention Committee on Strategy and Policy, which grew out of the series of Forward Movement regional conferences on the missionary motive, has been rector of St. Paul's church, Philadelphia, since April of 1925.

From 1911 to 1913 he was missionary and master of Baguio School for American Boys in the Philippines. During the World war he was a Red Cross chaplain at United States base hospital No. 5, and later an army chaplain with the 102d field artillery.

## Nearly 2,000 Policemen Join in Memorial Service

DETROIT—A service in memory of the officers of the Detroit police department who died during the past year was held in St. Paul's cathedral on the evening of May 8th. All the officers not on duty at the hour of service were invited, and approximately 1,500 were expected. Nearly 2,000 attended.

The entire lower floor of the cathedral was reserved for the officers, who entered formation at the museum of arts, three blocks above St. Paul's, and marched to the service preceded by the police department band. But the cathedral officials underestimated the interest which the service would arouse.

"The lower floor was filled," said the Rev. Raymond M. Weikart, curate of St. Paul's cathedral and master of ceremonies for the service, "when I looked up Woodward avenue and saw a solid line of policemen in uniform still coming for a block and a half. We put them all in somehow, but I stopped counting at 1,800. They tell me it was the largest service ever held in St. Paul's cathedral."

All the high officials of the police department, the Hon. Richard W. Reading, mayor of Detroit, and other city officers attended. The service was conducted by the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's, who also preached the sermon. Bishop Page of Michigan spoke briefly. A poem by Edgar A. Guest, written for the occasion, was read.

## Dean Sprouse Declines

Bishopric of Arkansas

KANSAS CITY, MO.—The Very Rev. Claude W. Sprouse announced, May 12th, that after prayerful thinking he had decided to decline his election as Bishop of Arkansas.

## Hague Condemned by Newark Diocese

Resolution Passed After Powerful Speeches by Bishops; Editor of "Living Church" Praises Action

NEWARK, N. J.—The diocese of Newark, charging that the civil rights of American citizens were being violated in Jersey City by Mayor Frank Hague and his cohorts, went on record at its 64th annual convention on May 10th as strongly condemning "this suppression of civil rights and individual liberty" and called upon "all American citizens who value the precious heritage of liberty won for us by our forefathers to stand firm for the maintenance of freedom of speech, freedom of the press, freedom of assembly, and the freedom of religion fundamental to democracy."

The resolution was passed after Bishop Washburn, the diocesan, and Bishop Ludlow, the Suffragan, told the convention that Hague was threatening not only personal and political but also religious liberty.

"Let us not," Bishop Ludlow exclaimed, "express our disgust at brutality, Naziism, and Fascism and remain silent about Hagueism on our own doorstep!"

"Mr. Hague, by his high-handed methods, is hastening into power the very movements he claims he wants to destroy—by giving them a grievance and a cause!"

Deploring the arrogance of such a public official, Bishop Washburn pointed out that Hague "asserts his superiority to courts and constitutions . . . thus endangering the inalienable rights of free men to their freedom."

Clifford P. Morehouse, Editor of THE LIVING CHURCH, who was in Newark especially to address the diocesan convention, expressed a strong commendation of the diocese because of the step it had taken. He pointed out some of the consequences that might come of permitting such unAmerican activities to go unchecked.

Meanwhile, in Jersey City, the local director of public safety wrote to Norman Thomas, leader of the Socialists, denying a permit to that party for an outdoor meeting in Journal square.

## Mental Hygiene Project Announced

NEW YORK (RNS)—The first announced project of the Federal Council of Churches' new committee on religion and health will be a conference on Christianity and mental hygiene. The Rev. Seward Hiltner, secretary, in outlining the plans of his committee, said the conference will be held August 24th to 31st at the Riverdale country school in this city. It is expected that from 50 to 75 pastors and other religious leaders, psychiatrists, teachers, and social workers will attend.



## Florida Clergy Busy With Centenary Plans

Extend the Church Is Watchword of Diocesan Centennial Celebration to Be Held May 21st and 22d

JACKSONVILLE, FLA.—With Florida's centennial celebration scheduled to take place in St. John's parish, Tallahassee, on May 21st and 22d, the Bishop and the centennial committees, both diocesan and parochial, are extremely busy planning for what they anticipate will be the fruitful culmination of 100 years of service for Christ and His Church.

Extend the Church is the watchword of the centenary and three-year program committee of the diocese, of which the Rev. John L. Oldham, rector of St. Mary's parish, Jacksonville, is the chairman, and on which prominent Churchmen of the diocese are giving their best service.

One of the first steps taken through the Bishop's office was to set forth a centennial prayer and a pledge form asking for 5,000 volunteers who would pray repeatedly for the diocese of Florida, serve gladly in parish or mission, and make a pledge or financial contribution to the four centennial objectives prior to the holding of the celebration.

The Bishops of Florida and South Florida will be the leaders of the two-day program; the Rev. William Jeffery Alfriend, rector, and his congregation will be the hosts. Miss Julia Gehan, the Rev. Hamilton West, student workers at the two state universities, the Rev. Ben A. Meginniss, Jr., and the Misses Janet Wells and Mary Katherine Swinehart, presidents of the Young People's Service leagues of the two Florida dioceses, will have charge of the youth program.

### PROVINCIAL BISHOPS INVITED

All bishops of the province have been invited to attend the festival service. Bishop Wing of South Florida will be the preacher. During this service two offerings will be presented: that of the centennial for the four objectives of the celebration, and the Lenten offering of the church schools of the diocese of Florida. A shortened service has been prepared by Bishop Juhán.

A pageant will be presented under the direction of Miss Margaret G. Weed, daughter of the late Bishop of Florida, and participated in by communicants of both Florida dioceses. The pageant will represent the coming of the Mother Church to Florida and will depict a number of incidents in the 100 years of the Episcopal Church in the state.

### FOUR OBJECTIVES

Four definite centennial objectives have been set before the Church in Florida, each one of which will have its contribution to make, for the committee in charge is resolved that the centennial shall be something more than the observance of an historical event; thanksgiving to God for a rich heritage of the past is to bear fruit in greater endeavor and achievement in the

### Priests' Action Endorsed by American Church Union

ROSEMONT, PA.—The executive committee of the American Church union, the general secretary has announced, on April 25th heartily endorsed the action and statement of 1,406 priests in their protest regarding the matter of intercommunion services such as those sponsored by the Bishop of Washington.

The priests forwarded their petition to the Presiding Bishop recently, for presentation to the House of Bishops.

new century. The total financial goal of the objectives, extending through a three-year period, is \$3,500.

The clergy of the diocese of Florida and a number from the southern diocese, together with many of the laity from both dioceses are expected in Tallahassee on May 22d. Their offerings at the festival service on that day, it is hoped, will be generous and spontaneous, for the new century gives promise of renewed zeal and loyalty on the part of the Church in Florida.

## Historical Society Elects Officers for Coming Year

PHILADELPHIA—The Rev. Walter H. Stowe of New Brunswick, N. J., was re-elected president of the Church Historical society at its annual meeting here on April 28th. Re-elected vice-president was Samuel F. Houston of this city.

The president announced the publication this year by the society of *The Apostle of New Jersey—John Talbot*, by the Rev. Dr. Edgar L. Pennington.

Other elections at the annual meeting included: Honorary vice-presidents—Bishop Taitt of Pennsylvania; the Rev. Dr. William A. R. Godwin, Williamsburg, Va.; Bishop Tucker of Virginia; and the Rev. Dr. Louis Washburn, Philadelphia. Secretary—William Ives Rutter, Jr., of Philadelphia. Treasurer and librarian—the Rev. George Woodward Lamb, Philadelphia.

The following were elected to the executive board for three years: the Rev. Dr. E. Clowes Chorley, Garrison, N. Y.; the Rev. Dr. William A. Beardsley, New Haven, Conn.; the Rev. Dr. Leicester C. Lewis, Philadelphia; Bradford B. Locke, Princeton, N. J.; and Arthur M. Kennedy, Hattón, Pa.

## Rev. E. P. Sabin of Marinette Called to Be Fond du Lac Dean

MARINETTE, WIS.—The Rev. E. P. Sabin, rector of St. Paul's parish in this city, has been called, by recent action of the Bishop and the chapter of the cathedral, to be dean of the Fond du Lac cathedral. He has accepted the call and on May 20th will take up his new duties.

Dean Sabin was graduated from Northwestern university and from Seabury-Western seminary as Bachelor of Arts and Bachelor of Sacred Theology.

For two years he was a member of the cathedral staff in Chicago; then he spent a year as vicar of St. Mark's, Oconto, Wis., before going to Marinette in 1923. During his 15-year rectorate, a rectory and parish house have been built and entirely paid for, and the choral Eucharist established as the main service of worship on Sunday.

## Plan Four Meetings at Evergreen Center

General Conference, Retreat for Women, School of Prophets, and Clergy Retreat to Be Held

DENVER, COLO.—High up in the Rockies—7,500 feet above sea level—in the heart of Bear Creek canyon, the Evergreen conference center will present again this year a general conference, a woman's retreat, a school of the Prophets, a clergy retreat, and a school of Church music.

The 1938 summer session will open with boys' and girls' camps and a young people's conference. The general conference opens July 18th and continues through July 29th. The Rev. Dr. Sherman E. Johnson of Nashotah house will lecture at the general conference on St. Paul as portrayed in Acts. The Rev. Dr. Harold L. Bowen, rector of St. Mark's church, Evanston, Ill., will be the conference chaplain.

The women's retreat is scheduled for July 31st to August 3d.

The school of the Prophets is scheduled for the period from August 1st to 12th; the clergy retreat, August 4th to 18th.

A feature of every season at Evergreen is the school of Church music. Canon Winfred Douglas heads the faculty of this conference. Lester Groom, organist and choirmaster at the Church of the Ascension, Chicago, and the Rev. Walter Williams, choirmaster and organist of Christ church, Cambridge, Mass., will be others with courses at the school. Fr. Williams will give a course on The Prayer Book and the Hymnal in Worship at the school of the Prophets as well as his course at the school of Church music.

Evergreen is well equipped as a conference center. The Church of the Transfiguration constitutes the center of worship. Hart house, combining dormitory and dining hall facilities; Williams house, a dormitory with a large common room; and Meeting house, planned and equipped as an auditorium which will seat 400—these are central features of the plant. Several smaller dormitories and individual cabins are available. On the grounds is located a library of 10,000 volumes.

The village of Evergreen, a typical mountain summer resort, is about a quarter mile from the conference grounds. Within easy access are golf courses, fishing holes, swimming places, and other means of recreation.

Bishop Johnson of Colorado is honorary president of the conference committee; Bishop Ingley, Coadjutor of the diocese, is executive chairman; Miss Anne Woodward, executive secretary and treasurer; and Canon Douglas is chairman of the program committee.

The executive committee includes: Bishop Ingley, Canon Douglas, the Rev. Messrs. Harry Watts, Gregory Mabry, Rowland F. Philbrook, Harold L. Bowen, James W. F. Carman, C. F. Brooks; Malcolm Lindsey, Miss Woodward, Mrs. C. G. Mantz, Mrs. E. T. Boyd, and Mrs. C. C. Moore.



## '39 Church Congress Plans Get Under Way

Four Seminary Consultants and Five Committeemen to Prepare Program This Month

NEW YORK—Arrangements have just been completed for the first triennial Church Congress, to be held in Washington April 25 to 28, 1939. To prepare the program and the syllabus leading up to it, four Church Congress seminary consultants are meeting, May 22 to 24, 1938, five members of the working committee at the College of Preachers.

Consultants from the seminaries who have accepted the invitation are: General, the Rev. Edward R. Hardy, Jr.; Nashotah, the Rev. Frank H. Hallock; Virginia, the Rev. Charles W. Lowry, Jr.; Cambridge, the Rev. Charles L. Taylor, Jr.

Representatives from the working committee are: the Rev. Donald B. Aldrich, chairman; the Rev. Ralph S. Meadowcroft, secretary-treasurer; the Rev. Daniel A. McGregor, the Rev. Samuel M. Dorrance, and the Rev. Elmore McNeil McKee.

The group is strictly limited in number, though in no other way.

To have the coöperation not only of these four seminaries but also of Berkeley, Church Divinity School of the Pacific, Seabury-Western, and Philadelphia in planning this program guarantees the intellectual validity of what the Church Congress offers and assures its value.

### CONGRESS TO FOCUS THINKING

The Church Congress exists as a movement to focus the thinking of the Church today, "that she may give to all people a true vision of God, His love, purpose, and power to save a troubled and perplexed world. It offers a common meeting ground of fellowship for differing elements in the Church, that through unity of reason and generous understanding they may express the mind of the Church. It is open to all men and women in the Church who seek to do what they can to help establish God's kingdom on earth."

For 60 years the Congress was held annually, with topics important to clergy and laity presented by speakers of diverse viewpoints. In November, 1935, the annual Congress was supplanted by a triennial Congress, the three years intervening between sessions being devoted to theological preparation, usually through group study. As material for such study an annual syllabus is published in four sections, one section appearing in each issue of the quarterly *Anglican Theological Review*.

At present the movement has 200 paid members. One dollar members receive reprints of the syllabus; \$5.00, \$10, and \$25 memberships include a subscription to the *Anglican Theological Review* and other benefits. Twenty-four groups are at work or forming in 23 dioceses; 55 bishops are coöperating, including the Presiding Bishop; paid members or coöperating bishops reside in 42 states and 67 dioceses.

The two syllabi to date are as follows:

### Calendar Reform Needed

Easter was on March 28th in 1937. Easter was on April 17th in 1938. Receipts on expectations to May 1st were: 1937—\$391,078; 1938—\$312,479.

The Children's Lenten offering usually does not reach the diocesan treasurer until several weeks after Easter.

We trust that our diagnosis of the situation is correct and that there is no real falling off in collections for the missionary work of the Church. With expectations higher than for 1937, collections should be better. Many dioceses are keeping their payments up to date regularly.

We suggest that this would be a good time to suggest to parish treasurers that they send subscribers a reminder of unpaid pledges and the importance of maintaining payments during the summer months.

Faithfully yours,  
LEWIS B. FRANKLIN,  
Treasurer.

New York.

1936-37, *The Basis of Christian Faith and Action Today*. The subject is divided under these heads: (1) The Permanence of Christianity, by Dean Grant; (2) The Conditions of Our Times, by the Rev. J. S. Fletcher; (3) The Significance of Humanism, by Dean Sperry; (4) The Application of Christianity, divided again into subdivisions: (a) To the Church, by the Rev. Granville M. Williams; (b) To the State, by the Rev. J. Howard Melish; and (c) To the Community, by the Rev. Daniel A. McGregor.

### EVANGELISM THIS YEAR'S THEME

1937-38, *The Content of and Authority for Christian Evangelism*. This is divided into: (1) Its History, by the Rev. Edward R. Hardy, Jr.; (2) Its Content, by Dr. A. E. Taylor, University of Edinburgh; (3) Modern Criticisms of the Christian Evangel, by Prof. Gregory Vlastos, Queen's university; and (4) Its Relevance Today, by Bishop Rhineland.

Policies are determined by a working committee whose members are:

The Rev. Messrs. Donald B. Aldrich, chairman, New York; Ralph S. Meadowcroft, secretary-treasurer, Islip, N. J.; John Crocker, Princeton, N. J.; Raymond Cunningham, Hartford, Conn.; Samuel M. Dorrance, Brooklyn, N. Y.; John Gass, New York; T. L. Harris, Philadelphia; G. Warfield Hobbs, New York; C. Clark Kennedy, New Haven, Conn.; Daniel A. McGregor, New York; Elmore McNeil McKee, New York; J. Howard Melish, Brooklyn, N. Y.; H. Adye Prichard, Mt. Kisco, N. Y.; Howard Chandler Robbins, New York; Guy Emery Shipler, New York; S. Tagart Steele, Jr., New York; T. O. Wedel, New York; Granville M. Williams, New York; Harold G. Willis, West Orange, N. J.; the Very Rev. Walter H. Gray, Hartford, Conn.; the Very Rev. Hiram R. Bennett, Wilmington, Del.; and Clifford P. Morehouse, Milwaukee.

### Bishop Gribbin Dedicates Chapel

ARDEN, N. C.—Bishop Gribbin dedicated the Father Harris Memorial chapel here on Easter afternoon. The chapel is an addition to the school chapel of Christ school. Like the former, it is of native stone. Eventually a stone cloister will connect the two buildings.

## Observe Centennial Sunday in Louisiana

Celebrate Holy Communion in All Parishes in Diocese; Presiding Bishop Delivers Sermon

NEW ORLEANS, LA.—May 1st, the feast day of SS. Philip and James, was observed throughout the diocese of Louisiana as Centennial Sunday. Holy Communion was celebrated in every parish and, wherever possible, in every mission chapel, with the intention that the Church in all Louisiana be strengthened for a new century.

At the united festival centennial service at the diocesan cathedral in this city, the Presiding Bishop preached a missionary sermon on the need of real endeavor and the great opportunities at home and abroad. He said, in part:

"Having been a foreign missionary, I am forced to say that we should make America a better witness for Christ in these times. . . . In celebrating the centennial of this diocese of Louisiana we should ask ourselves, how well prepared is the Church in America to face the trends of the next century? How well Christianity works in Christian countries will determine the progress of Christian missionary work elsewhere."

The Primate complimented the Church in Louisiana upon the work of the past century. He also pointed out broad fields for increasing communicant lists in parishes and missions, and he emphasized the great need for making Church members more loyal and consistent Churchmen in these days.

The Very Rev. William H. Nes, dean of the cathedral, was master of ceremonies at this united festival service. He was assisted by the Rev. Donald H. Wattle, rector of Grace church in this city.

Bishop Mikell of Atlanta read Evening Prayer, assisted by the Rev. Sidney L. Vail, secretary of the diocese of Louisiana and rector of the Church of the Annunciation. The service was broadcast over WDSU.

### BRINGS GREETINGS FROM SEWANEE

Bishop Mikell brought greetings from the province of Sewanee, praising Louisiana for its coöperation with the fourth province from the very day of its organization, in 1914, when the primary synod was held in Trinity church here. He also noted the devoted service of the Rev. Dr. G. L. Tucker (now ill in Touro infirmary) as provincial field secretary of religious education of the province of Sewanee.

The golden jubilee offering of the Woman's Auxiliary, amounting to \$1,030.47, was presented at this service. It is to be used as a contribution to the centennial endowment fund. Other offerings received, it was planned, will go to the Church's program in Louisiana and in the national Church, and to the Chinese Relief fund.

Long before the opening of the service the cathedral was crowded to capacity and many worshippers found it necessary to join the overflow congregation in the chapel. Many stood in the doorways of the cathedral throughout the entire service.



# Spring Conventions Held in Many Dioceses

## ALBANY

### Bishop Oldham Discusses Christian Unity at 70th Annual Assembly

ALBANY, N. Y.—At the 70th annual convention of the diocese of Albany, opening on May 3d, Bishop Oldham made a stirring address on Christian Unity. The Cathedral of All Saints was filled by clerical and lay deputies and members of the Woman's Auxiliary.

Bishop Oldham also presented, with special emphasis to his own diocese, the matter of religious education and the paramount claim of the mission of the Church. Trends indicated by statistics, he said, showed a rather alarming situation with regard to the Church's youth and to a vital interest in missions.

"I lay these two matters," said Bishop Oldham, "with all the emphasis at my command on the hearts and consciences of the clergy and laity of the diocese, to work and pray to see what can be done to make our Church care for the things for which Christ cared most, namely, the spread of His kingdom and the nurture of His little ones."

Bishop Oldham designated the notable losses to Christendom resulting from its disunity, namely, the disunity within the particular denominations, the lack of fellowship, the loss of truth, the lack of evangelistic zeal, the want of power, and the impairing of the Church's witness. He emphasized the new approach to unity as "thinking of what each separate segment of Christendom has to contribute to the whole body."

The delegates to the Woman's Auxiliary again joined the convention deputies at a dinner at the DeWitt Clinton hotel. More than 400 assembled for this event, supervised by Dr. Woodroffe, executive secretary of the diocese. A series of exceptional moving pictures, depicting the Oxford and Edinburgh Conferences, were shown by the Rev. Dr. Roy M. Martin, a Congregational clergyman of New Haven, Conn.

The five-year program, adopted previously by the diocesan council and presented to the convention for approval, was ratified in all its details. This provides for advance work in the several departments and for the raising of a reinforcement fund of \$600,000. Publication of the diocesan paper, the *Albany Churchman*, revived during recent months, was voted continued as a quarterly.

This was the first time the Woman's Auxiliary and the Albany diocesan convention had come together in a joint meeting. Mrs. Henry D. Rodgers, president of the Auxiliary, had charge of her group, who were addressed by Miss Grace Lindley, national executive secretary.

The standing committee and diocesan officers were reelected by the convention.

### Appointed Editor of "Register"

BOSTON—The *Christian Register*, Unitarian religious weekly, has announced the appointment of Llewellyn Jones as editor. Mr. Jones was for 20 years literary editor of the Chicago *Evening Post*, and for three years editor of Willett, Clark, and company.



### NEW REREDOS DEDICATED

In connection with the 250th anniversary of the founding of Trinity church, New Rochelle, N. Y., by the Huguenots in 1688, this reredos was dedicated in the church on April 17th. The work of O. H. Murray and Erik Jansson, Inc., it was given by B. Frank Miller as a memorial to Ida Ogden Miller, his wife.

(Harold Haliday Costain Photo.)

## NORTHERN INDIANA

### Unity Within Must Come Before Unity Without, Says Bishop Gray

FORT WAYNE, IND.—Bishop Gray, in his annual address to the council of the diocese of Northern Indiana, held at Trinity church, Fort Wayne, spoke of the need for greater peace and unity within the Church before there can be any successful attempt to win the Christendom into a united body of one faith. He held that any attempt at Christian unity cannot be successful through the watering down of the faith and practice of orthodoxy, or through short-cuts, or by any scheme of intercommunion that relaxes the ancient discipline of the Catholic Church.

At the council Mass, the Bishop pontificated from the throne; and the Very Rev. J. McNeal Wheatley, rector of the parish and secretary of the diocese, was the celebrant. The Bishop was attended by the Rev. Messrs. Peter Langendorff and Earl Ray Hart.

A budget of \$8,684 was voted and passed upon.

Fr. Murphy of Howe school presented a resolution, which was passed by the council, that the committee on canons deliberate during the year and report at the next council on the matter of admission of women to the council with a right to a seat and vote.

The 41st council of the diocese will meet on May 5, 1939, in St. Paul's church, Hammond.

Elected as delegates to the provincial synod were: the Rev. Messrs. Wheatley, Langendorff, Hart, and Stewart; Messrs. G. U. Bingham, J. A. Johnson, S. F. Green, and J. H. Haberley.

The Rev. William J. Cordick replaced the Very Rev. Archie I. Drake on the Standing committee. Diocesan officers were generally reelected.

## NEW JERSEY

### Bishop Gardner Takes Theme Words From 93-Year-Old Address

TRENTON, N. J.—In 1845 Bishop Doane, in his charge to the convention of that year, stressed the need of spiritual reality in the whole life of the Church. This year Bishop Gardner, in his initial address, took the Theme words of Bishop Doane and spoke of his own ideals in this respect, as evidenced in the methods of his first year in the episcopate.

Two new plans, group Confirmation services and parochial visitations lasting over two days, resulted in a real deepening of fellowship and at the same time enabled Bishop Gardner to confirm nearly all the candidates of his diocese without outside assistance, he pointed out to the 169th convention. There were 1,890 confirmed during the convention year, as against less than 1,600 the year before.

Despite the fact that several important changes in the canons were debated and passed, all convention business was completed without unnecessary haste by evening of the second day. Preliminary work done in spring convocational meetings made this accomplishment possible. The convocation meetings have now, by canon, become a part of the diocesan machinery. The canon is permissive, but it is expected that each division of the diocese will make use of its right to hold a convocation.

The principle of rotation in office was extended from the finance committee to include the cathedral foundation, on which the tenure will be five years, and the boards of the various departments, where members will serve three years, without the right to succeed themselves.

A committee was nominated to cooperate with one from the diocese of Newark in considering a revision of the constitution and canons and in considering the statute law as it applies to the Church.

A new budget system was adopted, whereby the departments were granted for the next year only such amounts as were actually raised in 1937, excess needs being set apart as deferred work. Archdeacon Gribbon outlined the nature of this work, and the convention voted that as sums were raised in excess of the 1937 amounts, they should be allocated to the various needs by the cathedral foundation. A committee was appointed to consider the necessary steps to change the name of this body, which is really a diocesan executive committee. It has no direct connection with the cathedral, except that the dean is *ex officio* a member.

Three new members were elected to the standing committee, the Rev. Robert Williams of Princeton, Bradford B. Locke of Princeton, and J. N. S. Brewster of Elizabeth. Nicholas G. Rutgers, Jr., of Rumson was elected to the board of trustees of endowment and trust funds, which is also the finance committee, to succeed Harry G. Phares of Mount Holly. The Rev. George H. Boyd of Perth Amboy and the Rev. Alston S. Wragge of Helmetta were newly elected trustees of Christ Church Home for Girls.

Delegates to the provincial synod are the Rev. Messrs. J. M. Pettit, Samuel G. Welles, Charles E. McCoy, and R. G. W. Williams; the Ven. R. B. Gribbon; and Messrs. W. F. Stroud, treasurer of the diocese; F. S. Chambers, Ross O. Fowler, W. S. R. Pierce, J. W. Smith, and Maj. C. M. Duncan.



**EUROPE**

**Vote \$1,000 to Assist Parishes in Germany**

PARIS—Delegates from the American churches in France, Italy, Switzerland, and Germany, meeting April 19th and 20th in convocation at the American Pro-Cathedral Church of the Holy Trinity here, voted to raise \$1,000 to assist the parishes of Germany. Bishop Perry, who has been in charge of the churches in Europe for eight years, announced that he has been reappointed by the Presiding Bishop. Business of the year was cleared up and officers elected.

The following resolution was passed:

"Whereas, the inclusion in the published program of the General Convention of the Church of meetings of voluntary associations not officially recognized by the Church is grossly misleading to the general public, particularly when controversial opinions are expressed; and

"Whereas, the determination of what is to be printed in the official program of General Convention and given to the press as such does and should rest within the jurisdiction of the Presiding Bishop and his Committee as provided by General Convention;

"Be it therefore resolved, that this convocation respectfully urge those in authority, as above set forth, to see that the programs of meetings of unofficial associations be excluded from the published official program of General Convention."

**EASTERN OREGON**

**Dean Speaks on Task of Minister**

PENDLETON, ORE.—The 28th convocation of the missionary district of Eastern Oregon was held in the Church of the Redeemer here on April 26th to 28th, with the Very Rev. Henry Shires, dean of the Divinity School of the Pacific, as guest preacher. The sessions opened with a missionary mass meeting at which Dean Shires' subject was The Minister and His Task. Other speakers were Judge Arthur D. Hay and the Rev. Thomas M. Baxter.

Delegates elected to the provincial synod were: the Rev. Messrs. J. M. B. Gill, B. Stanley Moore, and Victor Newman; Messrs. Fred Flock, George Hartman, and Jay H. Upton.

**MASSACHUSETTS**

**Part America Can Take in Restoring World Peace Pointed Out**

BOSTON—The grave responsibility which rests upon all members of the Church, in these days of world discord, to see clearly and courageously the part which America can take in restoring peace to the world—this was the line of thought followed out by Bishop Sherrill in his address to the 153d annual convention of the diocese of Massachusetts held in this city on May 4th.

The address was delivered in Trinity church. Bishop Heron, the suffragan, delivered his address following that of Bishop Sherrill. The clergy of the diocese marched in procession, and the church was crowded with delegates and representatives of the various diocesan organizations.

Besides Bishops Sherrill and Heron, the retired Bishop Lawrence and the retired Suffragan, Bishop Babcock, were present.

Bishop Sherrill presided at the business

session. The election results were as follows:

To the standing committee, to serve four years: the Very Rev. Henry B. Washburn and Prof. Joseph H. Beale.

To the provincial synod: the Rev. Messrs. Wolcott Cutler, Warren C. Herrick, and J. Clemens Kolb; the Ven. Howard K. Bartow; Dr. Calvin G. Page; and Messrs. Stewart Burchard, George Cram, and Ulysses S. Harris.

**PENNSYLVANIA**

**Dean Noble Addresses Mass Meeting on Need of Faith**

PHILADELPHIA—A mass meeting of clergy and laity preceded the opening of the 154th annual convention of the diocese of Pennsylvania at Holy Trinity church in this city on May 3d. Dean Powell of the national cathedral at Washington was guest speaker at the meeting.

He spoke of the need of faith as the cure for the perplexities that are now the confusion of the world.

"We don't have to look on confusion worse confounded if we be Christians," he said. "At the feet of faith we must lay the perplexities that confuse us tonight. . . . The achievements of men come as a direct result of this element which religion gives—faith."

Bishop Taitt, in his annual address, pleaded urgently for definite efforts toward the establishment of a program for the care of the Church's aged persons. Also, he spoke of the Chinese Relief fund.

"It is hard to sleep with the knowledge," he said, "that thousands of our Chinese Christians are starving. We have gone and preached to them of a God of love who gave everything, even life itself, for us. . . . What idea will they have of us or our religion if, living in comfort, we leave them to starve?"

The Rev. F. P. Houghton, executive secretary of the diocese, reporting for the diocesan field department, announced that the chairmanship of the department has been accepted by Dr. Thomas Gates, president of the University of Pennsylvania.

The convention amended the constitution of the diocese by final passage of amendments approved by the 1937 convention. These give a vote in convention to diocesan missions. The amendments authorize each mission to send to convention one lay deputy who shall have all the rights of parochial deputies and whose vote in a ballot by orders shall count as one full vote.

The Rev. Stanley R. West, rector of Calvary church, Conshohocken, Pa., was elected to the standing committee in the place of the Rev. George C. Bartlett, formerly dean of the Philadelphia Divinity school. The other members of the committee were reelected.

**WASHINGTON**

**Bishop Freeman Appeals for a United Front Among Christians**

WASHINGTON—Holding that the Church has a duty to perform to the world in its chaotic condition, the Bishop of Washington, in his annual convention address, made a strong appeal for a united front. He spoke of the "alarming growth of secularism," of "racial and class hatreds," and the possibility of a "colossal world war"

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which might destroy the "last vestiges of Christian civilization."

Bishop Freeman said in part:

"A fresh demonstration of the Church's power, a demand for more of Christian practice is urged by the exigencies of the situation. The stirring, heroic elements which inhere in the teachings of Christ and are enforced by His example must have a more emphatic and demonstrative expression. Our religion is too much a refinement, a luxury that entails little of cost and less of sacrifice. Creeds to be effective must have their largest demonstration in street and marketplace. Christian principles must find their chief field of operation in the world of action in which men live."

Referring to the matter of international peace, and the influence of Christian thought and action on world problems in general, the Bishop devoted a large part of his address to matters growing out of the Oxford and Edinburgh Conferences. In this connection he said:

"More epochal and challenging than any gathering of world statesmen or economists were these conferences and it may be that they will register a new advance for the whole Christian cause. Tradition, richness of background, dignity, and authenticity of orders, valuable as they are, are not adequate in and of themselves to meet the pressures of the new world in which we live. In the face of its divided condition, the voice of any one branch of the Christian Church is impotent

and registers little or nothing in shaping public opinion."

## SACRAMENTO

### Urges Deeper Consecration to Task Before Clergy and Laity

SACRAMENTO, CALIF.—A stirring plea for a deeper consecration on the part of both clergy and laity to the task facing the Church in northern California, was the keynote of the charge of the Bishop of Sacramento to the 28th annual convention of the diocese.

Elected to the standing committee were the following: the Rev. W. L. Clark, retired; the Rev. C. E. Farrar, retired; the Rev. E. L. Freeland; the Rev. W. C. Pearson; and Messrs. Perry Hatch and Harry Boudier.

## SALINA

### Recommend Parish Status for Missions

HAYS, KANS.—Parish status was recommended for two missions when the convocation of the missionary district of Salina met here April 25th to 27th. Of the two missions, Holy Apostles' at Ellsworth and St. Michael's here, only the former made a formal request for the recommendation. Both are self-supporting, having met all financial obligations.

The convocation decided to revive the *Watchman*, former diocesan paper, on a quarterly basis, and recommended absorbing the *Associate Mission Bulletin* of Hays.

A quota of \$2,300 for the Church's program was recommended, \$1,800 to be paid first to the National Council and \$500 to be applied to the forward program of the district. The National Council pledge represents an increase of \$200 over last year's quota.

The committee on religious education was instructed to ask coöperation of a similar committee in the diocese of Kansas in striving for the elimination of high school contests during Lent, and particularly during Holy Week.

United action by the same committees was sought for a plan to interview the Kansas state textbook commission in an effort to eliminate history texts that carry the popular fallacy regarding Henry VIII's starting the Church of England.

The Woman's Auxiliary met concurrently with the convocation. Mrs. R. H. Rexroad of Grace church, Hutchinson, was elected diocesan president to succeed Mrs. Reuben Sherwood.

The convocation closed with a pilgrimage to St. Andrew's church near Hays, where a stone Altar was dedicated in memory of Sheldon Munson Griswold, first Bishop of Salina.

Clerical delegates elected to the synod are the Rev. H. B. Moore and the Rev. R. H. Mize, Jr. The lay delegates are Sam Jackson and Harry Girton.

## UTAH

### Bishop Marks 18th Anniversary

SALT LAKE CITY, UTAH—On the second day of the 30th annual convocation of the district of Utah, held in St. Paul's church here, Bishop Moulton marked the 18th

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• The shield on the left carries the coat-of-arms of the Diocese of Connecticut; the one on the right the coat-of-arms of the Rt. Rev. Samuel Seabury, First Bishop of the American Church and the Diocese of Connecticut. Bishop Seabury is buried at St. James' Church,

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anniversary of his consecration. The Episcopalian club of Utah honored him with a dinner and program in the parish house. More than 100 of the laity were present, in addition to the clergy.

The convocation continued from April 28th through May 1st, the Woman's Auxiliary holding their annual meeting on the first day. This meeting was well attended.

The following were elected delegates to the provincial synod: the Ven. William F. Bulkley, the Rev. Billert A. Williams, and the Very Rev. Franklin L. Gibson; Frank Gregory, C. P. Overfield, and J. Walcott Thompson. Bishop Moulton was given power to appoint alternates.

Diocesan officers were reelected, and no changes were made in the council of advice.

## Bishop Resigns After 20 Years in Easton

Continued from page 601

Cook, might agree with the Maryland jurisdiction in the election of a bishop. Both proposals were defeated.

The annual convention dinner was held in St. Peter's parish house, the speakers being the Rev. Clyde Brown of the diocese of Washington and Spencer Miller, Jr., consultant on industrial relations of the National Council.

Mr. Miller pictured the Church as opposed to totalitarian government and urged Churchmen to take a wider interest in all aspects of social life. "The modern European state has become an instrument for articulating a philosophy of life," he said.

The Rev. C. L. Atwater was elected to the standing committee. Clerical delegates named to represent the diocese at the provincial synod are the Rev. Dr. J. Warren Albinson, the Rev. Messrs. Robert W. Lewis, J. Randolph Field, and Walter C. Eastburn. The lay delegates are Claude Bailey, Robert Kirk, J. H. Holton, and Dudley G. Roe.

## Faculty and Staff of Olympia Summer Conference Announced

TACOMA, WASH.—The faculty and staff of the 11th annual summer conference of the diocese of Olympia at Annie Wright seminary, Tacoma, June 19th to 24th, has been announced.

It includes Bishop S. Arthur Huston, president; the Rev. Frederick A. McDonald, St. John's church, Centralia, chaplain; the Rev. Almon R. Pepper, executive secretary, national Department of Christian Social Service, New York, who will hold classes in The Parish Church and Its Community and The Church and Problems of Social Welfare; and Miss Eleanor Deuel, field secretary, national Executive Board of the Woman's Auxiliary, whose subjects will be Churchwomen and the Parish Program and Christian Youth in the Modern World.

Others will be the Rev. Sidney T. James, Christ church, Tacoma, Church Unity; the Rev. Charles T. Mentzer, St. Luke's, Renton, The Prophets; the Rev. Lewis J. Bailey, Trinity, Seattle, diocesan chairman of religious education; the Rev. Clifford L. Samuelson, Grace church, Longview, diocesan director of young people's work; the Rev. John B. Pennell, St. Andrew's, Seattle, in charge of the recreational program; and Mrs. Margaret Peppers, UTO worker, Seattle, instructor in Altar work.

## Romanists Called to Be Social Apostles

Social Action Conference Pledges to Carry Out Principles of Papal Encyclicals in Nation and World

MILWAUKEE (RNS)—Roman Catholic clergymen and laymen are under "orders" to become immediately the "apostles of the Christian social order and to them is left the task of freeing the world of atheistic and anti-religious movements now under foot."

Such, in substance, was the aggregate of the opinions expressed at the National Catholic Social Action conference, which closed here May 7th.

Bishop O'Hara of Great Falls, Mont., chairman of the social action department of the National Catholic Welfare Conference, gave the message to almost 10,000 delegates and visitors, as the task ahead for Roman Catholics of the world.

He listed 21 moral principles involved in the planning of the social order in the United States. The new order would be based on self-governing industries and professions, with labor and management on equal footing, according to the proposal of Pope Pius XI in his encyclical on Reconstructing the Social Order.

### ECONOMIC STUDY BEGUN

Bishop O'Hara announced that steps have already been taken to enlist zealous, competent, and prudent members of the clergy in the more thorough study of the moral principles and of the social and economic facts involved.

Before adjourning, the delegates pledged themselves as follows:

- (1) To carry principles of social justice to the far-flung corners of the earth;
- (2) to strive for considerate coöperation with others in promoting general welfare;
- (3) to insist upon equal rights for worker and employer;
- (4) to banish atheism and all other isms;
- (5) to seek a new form of NRA, both national and state, to further fair competition and a return of prosperity;
- (6) to avoid war.

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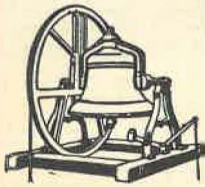
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## Lutheran Organ Calls Petition Significant

Intercommunion Views of 1,406  
Clergymen Might Have Salutary  
Effect on Utrecht Conference

ROCK ISLAND, ILL.—The *Lutheran Companion*, in commenting editorially on the petition recently signed and forwarded to Bishop Tucker by 1,406 Episcopal clergymen, calls it "particularly significant in view of the fact that it comes on the very eve of the important Church conference at Utrecht, Holland," which was to begin on May 9th. The editor of the *Lutheran Companion*, the Rev. E. E. Ryden, was a delegate to the Oxford and Edinburgh Conferences.

Impetus to the circulation of the petition, which nearly one-fourth of the clergy of the Episcopal Church asked Bishop Tucker to present to the House of Bishops, came from the fact that, since the Oxford and Edinburgh Conferences, intercommunion services have steadily become more common.

"Virtually every Christian Church," continued the *Lutheran Companion*, "with the exception of the Roman Catholic communion, will be represented at Utrecht by official delegates for the purpose of discussing the formation of a World Federation of Churches.

"While many will regret the action of the American Episcopalian group for the possible reactionary effect which it may have on the Utrecht Conference, there are others who believe that it will have a most salutary influence on the present ardent moves toward Christian reunion. The Episcopalians have given expression to the view held by the majority of conservative Lutherans, namely, that there can be no essential unity in the

Church until unity in the faith has first been achieved. Unduly to hasten visible unity before inner unity has been attained may eventually result in shipwreck to the whole movement of Christian reunion.

### IMPORTANCE OF FOUNDATIONS

"The very insistence with which the Lutheran, Episcopalian, and Greek Orthodox groups stressed the importance of building on the foundations of historic Christianity must have made a profound impression on the delegates of the many Protestant sects at Edinburgh, for there are many evidences that a large number of delegates who left America as liberals in theology came back home in a very sober frame of mind. There is no doubt in the minds of all who have sought to analyze the results of the Edinburgh Conference that conservative Christianity will eventually triumph if the three aforementioned groups will continue to insist on such a basis for a united Church.

"Of course, the Episcopalian manifesto also emphasizes the difficulties in the way of Christian reunion. It reveals the fact that, not only Lutherans, but other communions also, have firm convictions in the matter of their Christian faith, and that the problem of doctrinal differences must be approached in a spirit of genuine Christian sympathy and love. A clear understanding of other Christians' viewpoints is often the first step toward agreement, wherefore the recent ecumenical meetings have not been in vain.

"The Episcopal position, however, should in no wise be permitted to defeat the purpose of the Utrecht Conference to organize a World Federation of Churches. Such a federation, since it does not imply organic union, may well come into being without complete doctrinal agreement. It would be the fulfillment of the dream of the late Archbishop Soderblom who envisioned a Church banded together to bear united witness against the evils of the present age. It is fitting, therefore, that every believer should pray earnestly that the Spirit of God may direct the deliberations of those who meet next week for the all-important conference at Utrecht."

### Madison Church Marks 10th Anniversary

MADISON, WIS.—Anniversary sermons by Bishop Ivins and the Rev. Marshall M. Day, May 8th, marked the celebration of the 10th year of the building of St. Andrew's church here. A class of 16 was confirmed.

St. Andrew's was built in 1928 under the leadership of the Rev. Francis J. Bloodgood, rector, and Arthur Peabody, warden, who was the architect.

### To Attend Milwaukee Festival

MILWAUKEE—Acolytes and clergymen of the diocese of Milwaukee and several nearby dioceses are planning to attend the 24th annual acolytes' festival of the Milwaukee diocese in All Saints' cathedral here, May 31st. The Rev. Alexander Simpson of Racine will preach the sermon at the 7:30 P.M. service, which will be preceded by a supper.

### Every Place in Diocese Filled

BENTON HARBOR, MICH.—Every place in the diocese of Western Michigan is now ministered to by a full-time man. This announcement was made by Bishop Whittemore, upon the acceptance by the Rev. A. Morgan Tabb of his appointment as priest in charge of St. Stephen's church here.

## ANNOUNCEMENT OF CLOSING MILWAUKEE OFFICE

The Milwaukee sales office of Morehouse-Gorham Co. was closed on Monday, May 2nd. All orders should therefore be sent to the office at 14 East 41st St., New York City, where the staff is ready to render very prompt and efficient service.

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# NECROLOGY

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## THOMAS DEWHURST, PRIEST

MINNEAPOLIS, MINN.—The Rev. Thomas Dewhurst died at his home in Stillwater on the evening of April 28th, following a brief illness. The funeral service was held April 30th in Ascension church, Stillwater—the church of which Mr. Dewhurst had been rector since 1922.

Bishop McElwain, Bishop Keeler, Coadjutor, and Bishop Atwill of North Dakota officiated. A large number of the clergy of the diocese were present.

Mr. Dewhurst was born in Blackburn, Lancashire, England, in 1879. He attended Stepney college, England, and was gradu-

ated from St. John's, Winnipeg, Canada. He was ordained to the priesthood by the Archbishop of Rupert's Land in 1914, following which he became principal of Irene training school, Fort Vermillion, Peace river, Athabasca.

From 1915 to 1920 he was rector of St. Luke's church, Emerson, diocese of Rupert's Land, after which he served as rector of St. George's church, Bismarck, N. D., until coming to Minnesota in 1922.

He is survived by his widow; a son, Richard, of Stillwater; and a daughter, Mrs. Catherine Aspinal.

## CHARLES S. GOODMAN, PRIEST

PHILADELPHIA—The Rev. Charles Sydney Goodman, priest in charge of St. John's mission, Oak lane, Philadelphia, died on April 26th.

He was ordained deacon and priest in Canada in 1889 and served in the ministry there until 1902. He served in this country successively at the Church of the Good

Shepherd and St. Mark's, Cleveland; St. James', Zanesville, Ohio; as assistant rector of the Church of the Ascension, Atlantic City, N. J.; Holy Trinity church, Ocean City, N. J.; Emmanuel church, Holmesburg, Philadelphia; St. John the Baptist's, Germantown, Philadelphia.

The burial office was said April 29th at an undertaker's parlor in Oak lane.

## G. MORTON MORRIS

LOUISVILLE, KY.—G. Morton Morris, former junior warden of St. Thomas' church in this city, died shortly before midnight on April 23d at the Pendennis club. Apparently in good health, he sustained a heart attack on the dance floor and died almost immediately.

Mr. Morris, who was 64 years old, was the son of the late G. H. M. Morris and Fanny Craik Morris. Born and reared in Louisville, he attended the city schools and Sewanee university.

His first wife was Charlotte Elliott, a

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relative of the late Bishop Elliott. After her death, he remarried, his second wife being Mrs. Mattie Sevier Bonnie McKellar. She survives him.

Also surviving him are several sisters; a brother, Bishop Morris of Louisiana; and a daughter by his first wife.

Mr. Morris, always greatly interested in music, was for years a member of the choir of Christ church cathedral. Also, he served as trustee of the University of the South.

#### Install Air-Conditioning Fan

MANILA, P. I.—A large air-conditioning fan has just been installed in the chancel of St. Luke's church, Manila. Funds to defray the expenses were raised at an entertainment given by the dramatic society of the training school of St. Luke's hospital, in the new St. Stephen's Chinese school hall.

### CHURCH CALENDAR

#### MAY

22. Fifth (Rogation) Sunday after Easter.
- 23, 24, 25. Rogation Days.
26. Ascension Day. (Thursday.)
29. Sunday after Ascension.
31. (Tuesday.)

#### JUNE

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

\*Transferred from June 11.

### CALENDAR OF COMING EVENTS

#### MAY

18. Conventions of Maine, Western Massachusetts.
- 18-19. Conventions of Lexington, Western North Carolina.
- 23-24. Convention of Northern Michigan.
24. Conventions of Harrisburg, Rhode Island; special convention of Ohio, to elect a Coadjutor.
- 24-25. Convention of Minnesota.
- 31-June 2. Forward Movement Commission meeting, Chattanooga, Tenn.

### AMERICAN CHURCH UNION CYCLE OF PRAYER

#### MAY

23. St. George's, Utica, N. Y.
24. Christ, New Haven, Conn.
25. St. Paul's, Peoria, Ill.
26. St. Mary's, Barnstable, Mass.
27. St. Paul's, Brooklyn, N. Y.
28. St. John's, Norristown, Pa.



## C L A S S I F I E D



### ANNOUNCEMENTS

#### Died

VERBECK—JAMES W., JR., senior acolyte of Christ church parish, Ballston Spa, New York, for many years a faithful and earnest server at the Altar, died May 2, 1938.  
May he rest in peace. . . .

### ALTAR BREAD AND INCENSE

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#### American Missal

WANTED—one copy of the *American Missal* in good condition. State price. Box L-284, THE LIVING CHURCH, Milwaukee, Wis.

### CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Font—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. R. GEISSLER, INC., 450 Sixth Ave., New York City.

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### POSITIONS WANTED

#### Clerical

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PRIEST DESIRES supply work during month of August. Am not looking for new location. References furnished. Write to the REV. J. DEAN MAURER, Van Buren, Ark.

#### Instructor

POSITION DESIRED—by University of Pennsylvania undergraduate, during summer months. Can tutor Latin, French, and English; instruct in tennis, swimming, and music. References. GRACE LEWIS, 737 North 17th street, Philadelphia, Pa.

#### Organist

ORGANIST—Episcopal, 20 years' experience, now university professor, desires church position. Associate of Guild. Box M-285, THE LIVING CHURCH, Milwaukee, Wis.

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ORGANIST-CHOIRMASTER—desires position in medium sized parish. Reasonable salary. Excellent references. Highly recommended by clergyman of last parish. WILLIAM R. LEONARD, 34 Memorial parkway, Atlantic Highlands, N. J.

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### RETREAT

ADELYNROOD—South Byfield, Mass. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 25th to 27th. Conductor, the Rev. Whitney Hale. Applications should be made to MRS. JAMES C. HAKES, 149 Chestnut street, Montclair, N. J.



## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**DARLINGTON, Rev. ELLIOTT C. B.**, formerly curate of St. Andrew's Church, New York City: is now in charge of that church.

**JACKSON, Rev. OTIS G.**, formerly in charge of St. Mark's Mission, Oakley, Cincinnati, Ohio (S.O.); to be rector of St. Paul's Church, Flint, Mich., effective June 1st. Address, 420 E. Kearsley Ave.

**MITCHELL, Rev. AUSTIN B., JR.**, formerly on staff of Blue Grass associate mission in the diocese of Lexington; to be in charge of St. Luke's Church, Mineral Wells, Texas (Dal.), and associate mission stations, effective June 1st. Address, Mineral Wells, Texas.

**NELSON, Rev. LEONARD E.**, formerly assistant chaplain of St. Francis' House, Madison, Wis. (Mil.); to be chaplain of Tyson House, the Episcopal Student House of the University of Tennessee, Knoxville, effective June 15th. Address, 1 Melrose Place, Knoxville, Tenn.

**PARKER, Rev. THOMAS**, formerly assistant at Holy Apostles' Church, Philadelphia, Pa.; is rector of St. Paul's Memorial Church, Philadelphia, Pa.

**PERSON, Rev. ALLEN**, formerly rector of Trinity Church, Rocky Mount, Va. (Sw.V.); to be rector of St. Andrew's Church, Ft. Thomas, Ky. (Lex.), effective August 1st.

**SABIN, Rev. EDWARD P.**, formerly rector of St. Paul's Parish, Marinette, Wis. (F.L.); to be dean of St. Paul's Cathedral, Fond du Lac, Wis. (F.L.), effective May 20th.

**TERRAU, Rev. ALBERT C.**, formerly in charge of All Saints' Mission, Cincinnati, Ohio (S.O.); is rector of the Church of the Heavenly Rest, Springfield, Ohio (S.O.). Address, 136 Hampton Place.

**WARNER, Rev. WILLIAM C.**, formerly at St. John's Church, Scranton, Pa. (Be.); is rector of Grace Church, Traverse City, and in charge of St. Paul's, Elk Rapids, Mich. (W.M.).

### NEW ADDRESSES

**GOODMAN, Rev. HARRY C.**, formerly 1523 22d St., N.W.; 3601 McComb St., N.W., Washington, D. C.

**KLOMAN, Rev. E. FELIX**, formerly 802 Broadway, New York City; 20 North American St., Philadelphia, Pa.

### RESIGNATION

**PAPINEAU, Rev. ARTHUR B.**, as priest in charge of Martha's Vineyard, Vineyard Haven, Mass.; to retire, effective May 10th.

### DEPOSITION

**PROVOST, GEORGE WELLS**, Presbyter, by the Bishop of Texas, April 20, 1938. Deposed. Resignation from the Ministry.

### ORDINATIONS

#### PRIESTS

**MASSACHUSETTS**—The Rev. LAURISTON L. SCAIFE was advanced to the priesthood by Bishop Dallas of New Hampshire, acting for Bishop Sherrill of Massachusetts, in the Chapel of St. Paul's School, Concord, N. H., May 3d. The ordinand was presented by the Rev. Elwood C. Boggess, and the Rev. Henry A. Barrett preached the sermon.

**RHODE ISLAND**—The Rev. JOHN WILSON HAYNES was advanced to the priesthood by Bishop Perry of Rhode Island in Holy Trinity Cathedral, Paris, France, on April 20th. The ordinand was presented by the Rev. Mr. Grimes of the English Church in Vienna, and is in charge of the Church of the Ascension, Munich, Germany. The Rev. Edward M. Bruce of St. John's Church, Dresden, preached the sermon.

**WESTERN NEW YORK**—The Rev. HERBERT

STANLEY BROWN was advanced to the priesthood by Bishop Sherrill of Massachusetts, acting for Bishop Davis of Western New York, in All Saints' Church, Dorchester, Boston, Mass., May 6th. The ordinand was presented by the Rev. Grieg Taber who also preached the sermon. The Rev. Mr. Brown continues as curate at St. John's Church, Buffalo, N. Y., with address at 14 Chapin Parkway, Buffalo, N. Y.

#### DEACONS

**INDIANAPOLIS**—JAMES WILLARD YODER was or-

dained deacon by Bishop Francis of Indianapolis in St. Matthew's Church, Indianapolis, Ind., May 1st. The candidate was presented by the Rev. E. Ainger Powell who also preached the sermon. The Rev. Mr. Yoder will assist the diocesan missionary in charge of St. Matthew's Church.

**SHANGHAI**—PAUL S. Y. TONG was ordained deacon by Bishop Roberts of Shanghai in St. John's Pro-Cathedral, April 10th. The candidate was presented by the Rev. S. C. Kuo, and is assistant at St. Paul's Church, Nanking, China. The Rev. Dr. F. L. Hawks Pott preached the sermon.

## CHURCH SERVICES

### ILLINOIS

#### Church of the Ascension, Chicago

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Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector

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

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

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

### NEW YORK

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

Amsterdam Avenue and 112th St.

New York City

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

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

Organ Recital, Saturday at 4:30.

#### The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

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

Sundays

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

Week-Days

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

THIS CHURCH IS NEVER CLOSED

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

Park Avenue and 51st Street

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

8:00 A.M., Holy Communion.  
9:30 and 11 A.M., Church School.  
11:00 A.M., Morning Service and Sermon.  
Holy Communion, Thursdays and Saints' Days,  
10:30 A.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.  
Wednesdays and Holy Days, Holy Communion  
10 A.M. Fridays, Holy Communion 12:15 P.M.

### NEW YORK—Continued

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

Madison Avenue at 71st Street

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

Sunday Services

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

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

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

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service: 12:05 to 12:35.  
Thursdays: 11 A.M., Holy Communion.

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

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and  
Sermon, 11 A.M. Evensong and Devotions,  
4 P.M.  
Daily Masses, 7 and 7:45 A.M. Also Thursday  
and Saints' Days, 9:30 A.M.  
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY Rev. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:45, and 11:00 (Sung  
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Confessions: Saturdays, 4:15-5:00, 7:15-8:00.





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