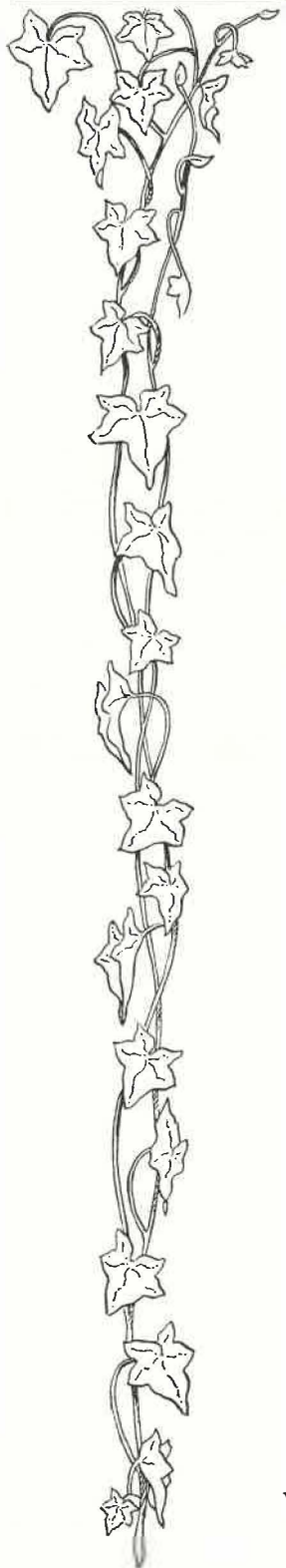


# The Living Church



**NEW REREDOS IN MASSACHUSETTS CHURCH**

Given in memory of Mary Vinton Clark by her daughter, Mrs. Ezra Ripley Thayer, this reredos was recently installed in the Church of St. John the Evangelist, Hingham, Mass. It was designed by Smith and Walker, Boston architects, and executed by Irving and Casson-A. H. Davenport, also of Boston.

(Photo by Haskell.)

# 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.

## The Chinese Point of View

TO THE EDITOR: The night I left home for my work in China, one of my nephews said to me: "Uncle Alfred, you look at these things from the Chinese point of view." From that point of view, I wish very heartily to thank the Sunday school children all over the Church who have sent their contributions to the International Red Cross Committee of Central China. These pennies and these dollars have brought wonderful comfort and relief to thousands of refugees and also to thousands of Chinese boys who are maimed for life because they preferred to suffer rather than to be slaves.

Over the radio the other night I heard that Senator LaFollette had said that all the dollars in China were not worth one American life. I dare say that in the Lord's sight many a Chinaman is worth more than Senator LaFollette thinks. As an American, I would not have anyone fight for dollars. I daily thank God, however, that in his day there was a LaFayette, who fought for right and for freedom. I join a German, who called on me yesterday, in thanking God that today there are millions of Chinese boys who all unwittingly are fighting for the peace and liberty of fearful Americans as well as for their own great land.

The gifts from our American Sunday schools came largely in response to letters written by the girls of St. Hilda's, St. Lois', and All Saints' schools. My heart rejoices that on May Day all these schools as well as Boone school for boys are carrying on as usual with full classes.

As long as the war continues, there will be unlimited need for relief funds. The wife of the Generalissimo is doing her utmost to save the orphan children. We will do our part in the Chinese Christian farm school. Contributions may be sent to me by American bank checks and can be designated for any of the uses to which relief may go: wounded soldiers, wounded and sick civilians, refugees, children.

Within a few days of my arrival, the wife of the Generalissimo spoke to the missionaries of this center, emphasizing the greatness of their work, and at the end of her address, she reported that the Generalissimo was going to see that all restrictions on the teaching of the Bible in the schools were removed. During those days, Bishop Roots and I were entertained by the famous Christian General Feng Yu-hsiang and his lieutenant, the Bible preacher, General Tsang Chih-chiang. One of our leading Chinese clergy said in church that as a result of one of General Tsang's sermons, he had determined upon a course of direct personal evangelism in his own home district such as he had never practised before.

On Easter eve, Generalissimo Chiang K'ai-shek gave his second broadcast as a witness for Christ. He declared that the New Life movement could only be effective as it became a spiritual movement in the heart, motivated by Christ.

I was fortunate to be able to get passage on the train from Canton the very day that I arrived there and I journeyed throughout the next day without incident. But while I was peacefully passing through northern Kwangtung, which is constantly bombed, the worst air raid yet experienced passed over Wuchang, striking at the northern terminus of my railroad. Hundreds of common folk

## New York Cathedral

TO THE EDITOR: "Will there be something to represent our Church at the World's Fair in New York in 1939?" is a question often asked. The answer is that perhaps some exhibition will be arranged within the fair grounds; but I should like space in your correspondence columns to ask another question: "What better witness for our Church and her Master could we have than the completed New York Cathedral of St. John the Divine?" Every Churchman and many others who go to the fair will make it a point to go to Morningside Heights to see this glorious building, and I suggest, therefore, that we all rally to the support of Bishop Manning and Mayor La Guardia's committee in their effort to raise funds to finish the work now. (Rev.) C. LESLIE GLENN.  
Cambridge, Mass.

were cruelly injured and put to death. During Holy Week I was given my first training in enduring air raids. In two successive nights, one raid followed another throughout the night. Each raid means death to someone, generally simple people, either in the city or the country. Our women missionaries and the Chinese in general are now inured to air raids. The effect of the air raids is strictly confined to the damage which they do. From the military point of view air raids away from the fighting lines are very costly and inefficient.

I think that I am right in saying that the Christian Church has a greater opportunity for evangelism in China today than has ever been offered in any land. The record of the outstanding Christians in the government, the record of the foreign missionaries at the front, the zeal of the Christian Church in service behind the front has won the approval of the Chinese people as a whole.

In our work, we urgently need one young man as a teacher of English in Boone middle

school, one young woman as a teacher of singing and English in St. Hilda's school for girls, and three young clergymen to carry on the work of the Church in the future. A young clergyman should have at least two years' freedom for language study so that the matter of the war is purely incidental.

The Chinese community is hard at work, the farmers are producing a bumper crop, the railroad workers carry on in spite of bombs; while millions of boys are in uniform and being prepared for the supreme sacrifice.

I hope that we, your representatives, may walk worthily of our part in this great emergency.

(Rt. Rev.) ALFRED A. GILMAN,  
Bishop of Hankow.

Hankow, China.

## Autocracy of Undertakers

TO THE EDITOR: Here are a few thoughts for Fr. Albinson [L. C., May 11th] and any other priests who apparently have been overcome by "the autocracy of the undertaker."

It would seem to some of us that the blame for this autocracy of the mortician (which, after all, is not so much autocracy as it is the outward and visible sign of an inward and embalmed ignorance) can be placed squarely on the shoulders of the priests who tolerate it. Too often some of us in the priesthood forget (if we ever did fully realize it) that we are commissioned to speak firmly and aggressively as men having authority, not only within the Church, but as her representatives outside, at such times and in such places as the plans and designs of outsiders are in conflict with the convenience, the usages, and the practices of the Church. Just so long as a priest continues to reflect a soft and enervated attitude in such matters, just so long will the mortician (along with many other persons) naturally pass him by as a person of small consequence and of little importance.

I note that Fr. Albinson states that he "finally had the courage" to write a letter of objection to the funeral director. I can see no reason for such a hesitant and backward attitude on the part of a priest as his statement infers. Nor can we as priests be entirely true to the holy Church when we reflect her in such an indistinct light of doubtful authority and integrity.

Only once, when I first assumed my present pastorate, did an undertaker attempt to plan a funeral and then call me in as a sort of an afterthought. He was given to understand distinctly that the holy Church of which I am the commissioned representative is no afterthought. Since then we get along beautifully. He is very careful to check with me to see that plans for any given funeral are *our* plans and not *his*. It is interesting also to note the great measure to which his respect for the historic Church has grown. The extent to which he may like or dislike me personally is immaterial, but he *must* respect my Church. Of course, in the case of practising Churchmen, the whole matter is usually simplified, as the priest under normal conditions is already present at the time of the death, with the undertaker as a subordinate so far as the Church is concerned. (Rev.) HAROLD G. HOLT.

Belvidere, Ill.

## The Living Church

Established 1878

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

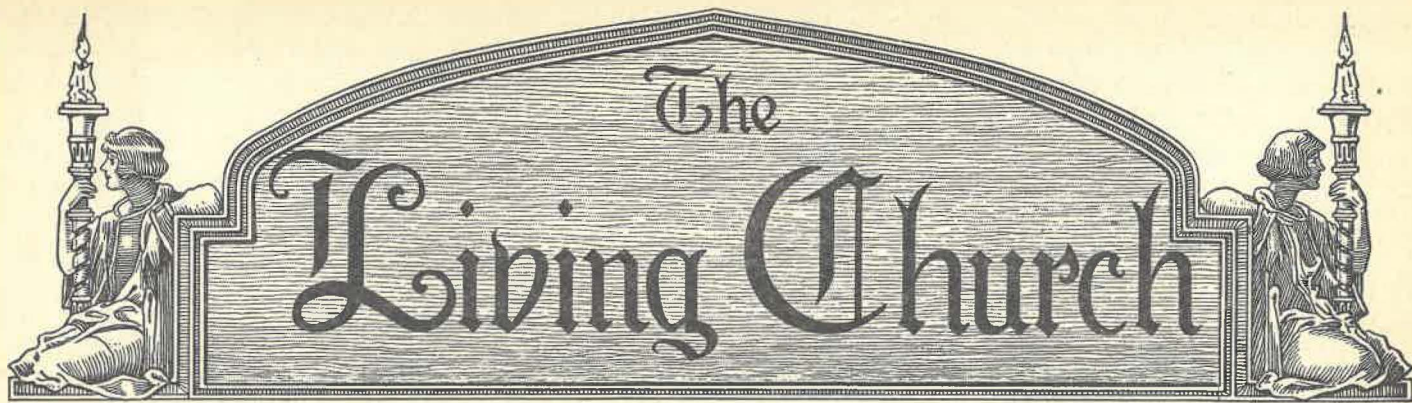
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## EDITORIALS AND COMMENTS

### The Methodists Move Forward

**W**E CONGRATULATE the editors of the *Christian Advocate* on one of the finest issues that any religious periodical in this country has produced. The occasion is a twofold one—the 200th anniversary of John Wesley's experience of conversion in the Aldersgate street meeting house on May 24, 1738, and the newly achieved unification of the three American Methodist Churches.

The term "*Christian Advocate*" is a sort of generic one in the Methodist Church. There is not one *Christian Advocate* but a whole series of them—national, regional, and local in scope. The Aldersgate-unification edition of the *Christian Advocate*, with its more than 100 pages, is the regular issue for May 19, 1938, of the Central and Northwestern editions, Dr. Dan B. Brummit, editor; the Pacific edition, Dr. Edward Laird Mills, editor; the Southwestern edition, Dr. Robert N. Brooks, editor; the Cincinnati edition, Dr. Orien W. Fifer, editor; and the New York edition, Dr. Harold Paul Sloan, editor. Each of these editors contributes editorials and other material to the joint edition.

The combination of these various editions of the *Christian Advocate* is a happy symbol of the unification of the Methodist Church itself. The approval of the plan of union by the General Conference of the Methodist Episcopal Church, South, a few weeks ago and the ruling by the highest court of that body that the action of the conference was constitutional, removed the last barrier to unification. Henceforth, there will be no distinction between Southern and Northern Methodists, nor between Methodist Protestants and Methodist Episcopalians. The name of the new body is simply "the Methodist Church." It is the largest Protestant body in America, with some seven and three quarters millions of adult members and nearly 22,000 active and 5,600 retired ministers.

As the daughter of the same mother Church of England, the American Episcopal Church ought to rejoice with the American Methodist Church in the latter's unification, and so we do. At the same time we cannot fail to lament the shortsightedness of the early pioneers of the two communions in this country who might, had they shown sufficient statesmanship and Christian charity, have been able to heal the breach between Anglicanism and Methodism before it grew too wide. In

America, as in England, the Methodists began as a society within the Episcopal Church. The Methodists indeed were the first modern ritualists. They believed and taught the Real Presence in the Holy Eucharist. They made their Communion weekly, observed Wednesday and Friday abstinence, and adopted many another Catholic practice a century before the Oxford movement. When Coke and Asbury, whom John Wesley had sent to America as superintendents, assumed the functions and titles of bishops and led some 100,000 Methodists out of the Church in America, the founder of Methodism protested in vain and tried too late to recall his American followers to the fold of the Anglican Church in which he was, and continued until his death to be, a priest.

**A**FTER the revolution, when Churchmen and Methodists in this country were alike released from the strong bonds that had united them with the mother country, an opportunity arose to heal the breach. Two clergymen of the Episcopal Church, the Rev. John Andrews and the Rev. William West, urged Coke and Asbury not to separate from the Episcopal Church and suggested that special bishops might be consecrated for the Methodists. When William White went to England to be consecrated bishop he unsuccessfully sought an interview with John Wesley and actually talked with Charles Wesley, who expressed disapproval of the separation. In 1791 the tables were turned and an overture came from the other side. Dr. Coke, the first of the Methodist superintendents and still a clergyman of the Anglican Church, offered a plan of union to the bishops of the American Episcopal Church. His proposal was that he and Asbury should be consecrated as "bishops of the Methodist Society in the United States (or by any other title if that be not proper) on the supposition of the union of the two Churches under proper mutual stipulation." But the tide of unity was on the ebb and 18th-century statesmanship was not enough to cope with this proposal. Bishop Seabury never answered Dr. Coke's letter, and while Bishop White replied in courteous manner he showed no desire to follow the matter through. Bishop Madison of Virginia was the only one who saw any real possibilities in the scheme, and he was not able to convince his fellow bishops of its importance.

Today the tide of unity, which was ebbing in the 18th century, is flowing with constantly increasing force. The unification of the American Methodists is one of the greatest achievements in the cause of Christian unity. It is also one of the most logical steps, since there were no real doctrinal differences dividing the sections of American Methodism from one another.

There are doctrinal as well as practical divisions between our own Church and the Methodists. Since the cleavage between the two bodies, Anglicanism has recovered more and more of its Catholic heritage while Methodism has gone farther and farther in the direction of Protestantism. In recent years, however, there has been something of a Catholic revival within Methodism itself. The late Dr. Fred B. Fisher of Detroit was one of its leading advocates, and it is a pity that his sudden death last Good Friday prevented him from seeing the achievement of Methodist unification.

**T**HERE IS nothing to be gained by glossing over the differences between Churchmen and Methodists. The only kind of unity that is worth anything is one based upon agreement in doctrinal essentials coupled with liberty as regards non-essential matters. There is no reason why provision should not be made in a united Church, for example, both for a solemn High Mass with lights, incense, and other adjuncts of Catholic practice and also for the simplest type of Methodist prayer meeting; but there must be agreement as to such basic matters as the doctrine of the Incarnation and the relation of the Holy Communion to that cardinal teaching of the Christian Faith.

Is there not a possibility that in the providence of God the time may be drawing near when Methodists and Anglicans can look forward to a reunion between these two great communions? Our own Church has a Commission on Approaches to Unity which is specifically charged with the task of negotiating with the Methodists, as well as other Christian bodies, looking toward ultimate reunion. So far this commission has directed its main efforts along other lines, as the Methodists have been too preoccupied with their own internal unification to be able to negotiate constructively with other Christian bodies. Now that unification is completed, we earnestly hope that Methodists will be able to turn their zeal for unity into new channels in accordance with the ecumenical spirit of the day. We hope especially that they will turn first of all to the Episcopal Church, since the two communions are daughters of a common mother Church. They will find us, even those of us who are proud to call ourselves Anglo-Catholics, ready to explore with them sympathetically and prayerfully the vital question of reunion.

### A Half Century of Mountain Missions

**T**HIS MONTH marks the 50th anniversary of the work of the Ven. Dr. Frederick W. Neve as missionary to the mountaineers of Virginia. Less spectacular than much of the work in the foreign field or in such romantic spots as Alaska and Hawaii, the activities of Archdeacon Neve have been of tremendous value in bringing the Church to the poor and underprivileged Americans of the Blue Ridge mountains. The splendid backing given to Archdeacon Neve by the diocese of Virginia shows what a diocese can do in fostering missionary work within its own boundaries without weakening its support of the general missionary program of the Church.

Archdeacon Neve has the happy privilege of seeing in his lifetime a vital memorial to his half-century of self-sacrificing devotion. Thirty missions in eight different counties together

with an industrial school and two other institutions are carrying forward the work that he began single-handed. Of Archdeacon Neve as of Sir Christopher Wren it may be well said, if you would see his monument look around you.

We congratulate Archdeacon Neve on his 50th anniversary and wish him many years of health and happiness to enjoy the fruits of his labors.

### Bishop Gilman's Appeal

**B**ISHOP GILMAN of Hankow, in a letter published in this issue, calls for men and money to support the Church's work in his diocese. We sincerely hope that those who read his letter will consider well the statement, "the Christian Church has a greater opportunity for evangelism in China today than has ever been offered in any land," and do what they can to aid the Bishop and his co-workers in meeting the challenge to win China for Christ.

Reports from a wide variety of sources support the Bishop's contention that the Christian missionaries in China now hold the love and esteem of all classes; the personal courage, helpfulness in refugee work, and moral dependability of Chinese Christians have won the acclaim of government officials and Communist soldiers. The harvest is indeed ready, and will yield much fruit for Christ if we of the home Church will but do our share in supporting and extending this magnificent work.

### The World Council and the Unity Octave

**C**ABLE REPORTS from Holland indicate that the conference held in Utrecht to set up a World Council of Churches has held a successful meeting, and a constitution has been drafted for presentation to cooperating Churches. These include not only the larger Protestant denominations of the world but Eastern Orthodox, Anglican, and Old Catholic Churches as well.\* The Archbishop of York has been chosen as chairman of the interim committee to carry on until the council is fully set up.

The American Episcopal Church was represented at Utrecht by Bishop Perry of Rhode Island. Bishop Stewart of Chicago was also present as a member of the Committee of 14 appointed by the Oxford and Edinburgh conferences. He has promised to write a full account of the Utrecht meeting for THE LIVING CHURCH and we hope to publish this in an early issue. At that time we shall probably have further editorial comment to make.

Meanwhile, we call attention to the week of prayer for Christian unity sponsored by the Continuation Committee of the World Conference on Faith and Order. Since 1920 the world-wide observance of the octave ending with Whitsunday as a special time of prayer for the unity of Christ's Church has been fostered by the Faith and Order movement. This year the octave begins next Sunday, May 29th, and continues through Whitsunday, June 5th. It is to be hoped that in all of our churches during this octave the special prayers for the Church and for the unity of God's people will be used at the Holy Communion and other services as well with the special intention of asking God's guidance for the growing movement toward Christian unity, and particularly that our own Church may bear constructive witness in that movement to the truths

\*Unfortunately most of the secular press has referred to this meeting generally as one representing only "the leading Protestant Churches." Even such a well-informed ecclesiastical commentator as Dr. Walter Van Kirk, who surely knows better, fell into this error in his weekly broadcast of Religion in the News.



committed to her. A corporate Communion on Whitsunday would be a singularly appropriate parochial culmination to this week of prayer.

### Of Conventions and Routine

**B**APTISTS from far and near are converging on Milwaukee for their 1938 convention. Observing that more than 48 speeches have been scheduled, *Missions*, the splendid Baptist missionary monthly edited by Dr. William B. Lippard, views with alarm the over-crowded program and adds: "The feast of oratory and the mass of business is beyond the absorptive capacity of any Baptist." As everybody knows, the Baptists have an exceptionally ample "absorptive capacity," so the program must really be a particularly tough one.

Moreover, the editorial in *Missions* prophesies that "there will be a parade of reports and resolutions, so seriously expounded, so totally unremembered" that the record of them "will end its career in a thousand wastebaskets." The editor adds: "What all this means is that at Milwaukee we will again behold our panorama of Baptist ecclesiasticism, our annual illusion whereby we smugly assume that every Baptist cause has an adequate hearing so long as a handful of people sit and listen."

The complaint is a familiar one. Remembering the crowded program of our own General Convention last fall we wonder whether Dr. Lippard is not too critical of his own organization when he attributes the situation to "Baptist ecclesiasticism." The editor suggests that four subjects—Christian Unity, the Church and the Social Order, Missions, and Personal Evangelism—ought to form the program of the convention.

Dr. Lippard's observations apply with equal force beyond the borders of his own denomination. In our own Church we have just gone through our annual epidemic of diocesan conventions. Most of them have been bogged down by a mass of petty details and routine. Only a few of them have been able to snatch precious moments, often at the end of the convention when delegates are weary and anxious to go home, to consider such vital matters as the four enumerated in the Baptist editorial.

When will we learn that a diocesan convention, a provincial synod, or a General Convention is an opportunity for really constructive work in the Church and not simply an occasion for reëlecting a standing committee and other officials and listening to dull routine reports?

### A Blow to Prison Work

**O**NE OF THE MOST serious setbacks to religious and social work among prisoners occurred in Walla Walla, Wash., recently, when a state patrolman masqueraded as a clergyman to obtain from a woman prisoner a confession to complicity in a series of murders. The patrolman, Sergt. Joe McCauley, wore a clerical collar and did nothing to disabuse the prisoner, Mrs. Mary Eleanor Smith, as to his status, although he apparently did not commit legal fraud by telling her that he was a clergyman.

In spite of protests from many sources, including the Seattle Methodist ministers' association, the Washington Congregational conference, and the Roman Catholic Archbishop of Seattle, state authorities have indicated that they intend to do nothing about the situation, nor do they seem to appreciate that there is anything amiss in their methods.

Sergeant McCauley, who is a Roman Catholic, is stated

to have refused at first to undertake the deception, after receiving the advice of two Roman Catholic priests and a priest of the Episcopal Church. However, under pressure from his superiors, he finally consented to do so. Mrs. Smith, the nature of whose confession indicates a depraved mind, had not responded to spiritual assistance of any sort during her stay in prison, and the patrolman felt that the sincerity of this latest attempt to "get right with my Maker," as she described it, was slight.

Nevertheless, the harm done by such tactics is incalculable. Men and women in prison are naturally disposed to regard with suspicion any efforts on the part of clergymen to gain their confidence. What are they expected to think of their spiritual advisers when it now appears that they have no guarantee that the supposed priest is not a police officer in disguise? The sergeant did not receive the woman's confession in sacramental form; but the seal of the confessional applies, in modified form, to many other confidences between priest and penitent.

The words of Archbishop Shaughnessy of Seattle are worth repeating:

"The Church in its basic laws lays down condign penalties should any of its members be so oblivious of the laws of God and of the Church as to impersonate a priest in his official duties. Anyone who has any trust in the inherent decency of juries cannot believe that evidence obtained through methods viler than the crime that is charged can be given weight by judge or jury."

We hope that Churchmen all over the country, but especially in the state of Washington, will write to Governor Clarence D. Martin, Olympia, Wash., indicating in the strongest possible terms their disapproval of this means of obtaining evidence, and asking him to take appropriate action to find out and reprimand the persons chiefly responsible for the deception—who are, it seems to us, far more the superiors who ordered Sergeant McCauley to undertake the masquerade than the patrolman himself.

### Through the Editor's Window

**T**HE PASTOR of a church in Perry, Okla., invited Sunday morning sleepers to come and sleep in church instead of at home, according to a United Press dispatch. This opens up a vista of lovely possibilities. Why not a golf course in the aisles, for Sunday golfers? And in larger churches a track could be laid around the inside of the walls for Sunday drivers, while even the smallest could make room for a footpath for Sunday hikers. Another needed feature is a community kitchen for wives who cook Sunday dinner all morning. The snores of the sleepers, exclamations of the golfers, honking of the autos, and merry cries of the hikers would mingle pleasantly with the odors and clatter of cooking to produce a most engaging hubbub.

JOHN L. LEWIS, who evidently knows more about industrial organization than about the Bible, is quoted in a recent United Press dispatch as saying in regard to the 13 million unemployed in the United States: "These people will not always be content to take the crumbs from Lazarus' table and watch their children die."

WE RECENTLY spoke of the ecclesiastical purge in progress in Arizona. Further evidence of violence in the province of the Pacific, or at least of violent language, is found in a parish letter in which the rector announces that the attraction of the provincial synod will include a visit to "Boulder Dam." Can it be that the rector was letting his political opinions creep into his church announcements?

# War and the Christian Conscience

## A Statement

By the Rev. Theodore S. Bell

Chaplain, St. John's Chapel, Del Monte, Calif.

I SUGGEST that it will save the time of this court and facilitate an equitable decision if I may read a brief statement defining my position.

As I am not a pacifist, the point at issue is not whether one who refuses to bear arms in defense of this country may be admitted to citizenship. It is the more fundamental question whether the law demands that the petitioner for citizenship must promise to fight not only in defense of this country but in any war in which this country may be engaged.

Question No. 24 on the application blank reads, "If necessary, are you willing to take up arms in defense of this country?" I could truthfully have replied with a simple "Yes." I did not do so because such an answer might have been misunderstood and I am not willing to become a citizen under false pretenses. I am, and have always been, willing to take up arms in defense of this country. But I interpret this question in its grammatical sense. Webster defines the crucial word "defense" as "protection from attack." I am willing to take up arms to protect this country from attack. I did not, however, feel it right to answer with a simple "yes" because it is a matter of public knowledge that an affirmative reply has been interpreted as a promise to bear arms in other than defensive wars.

As a matter of fact, I am willing to bear arms not only in a defensive war, but in other than a defensive war, if such war is justifiable. That is why I replied to the federal examiner, "Yes, I will bear arms in defense of this country or other righteous war." By justifiable non-defensive war, I mean a war to protect some weaker people from a ruthless and predatory aggressor, or a war in defense of international order as the agent and ally of some future society of nations, or war in some other righteous cause. While I feel with most decent citizens that war is a barbarous, unChristian, and stupid method of settling international disputes, I recognize that it may still be many centuries before it is always avoidable by even the most peace-loving nations.

There are, however, in addition to such justifiable wars, wars which are wholly unjustifiable. There is hardly a nation of modern times which has not at some time waged war for unworthy reasons. The petitioner hopes and expects that this country will not in his lifetime thus betray its present ideals but such a confident belief would not justify him in promising to bear arms if by a reversal of national policy this country engaged in a predatory war in pursuit of selfish ends. Should this nation engage in such a wicked and unjustifiable war, the petitioner, unless his courage failed, would refuse to bear arms. The petitioner, then, does not deny the right of a government to declare war, nor that such war may be one which, being justifiable, should be supported by Christian people, nor that a government has the right to impose conscription, but he affirms that the citizen also has inalienable rights and among

*AMERICAN CITIZENSHIP was denied to the Rev. Mr. Bell, a British subject, by the superior court of Monterey county, because he would not give an unqualified answer to the question: "If necessary, are you willing to take up arms in defense of this country?" After this statement was read before the court, Judge H. G. Jorgensen expressed his personal sympathy with the clergyman's position, but felt himself bound to follow a ruling of the Supreme Court and deny the petition.*

these is freedom of conscience. If this government imposed conscription in support of a war which this petitioner sincerely believed to be unjustifiable, he would deem it his duty to refuse obedience to such law and to suffer passively whatever penalties therefor the law might provide. The petitioner holds that it is improbable that any democracy can long endure if such freedom of

conscience is denied. As that most thoughtful of biologists, J. B. S. Haldane, said, "A stable State is based on the freedom of its members and this means not absence of obligation on their part, but freedom of its members to do what appears to them as right."

I know, of course, that this is a peace-loving country, with no thought today of engaging in a war of aggression. I know that in the Kellogg-Briand pact we have renounced war as an instrument of national policy and have sworn to seek the settlement of international disputes by pacific means alone, and therefore the petitioner's promise to bear arms if this country is attacked means that *he will fight in any war in which this country can engage without forswearing itself.*

I AM WILLING to promise, without qualification, to bear arms, if called upon, if this country is attacked; and I add the affirmation that I would also be willing to bear arms in a non-defensive war if this war were justifiable. I am not willing to bear arms if this country forsakes in the future its present ideals, denies its solemn engagements such as the Kellogg-Briand pact, and engages in a war which is clearly avoidable and unjustifiable.

In thus affirming that in such a contingency the Christian must obey his conscience rather than his Congress I am not quibbling about an unimportant triviality. I am but reaffirming the witness of the whole Christian Church. My position is not eccentric or singular: it is one I share with the overwhelming majority of the ministers of religion who are citizens of this country.

Last summer the great international conference representing almost every Christian communion affirmed "The Church should remind its members that the unconditional supremacy of the State . . . in time of wars is incompatible with the Church's faith in Jesus Christ as its Lord" (Oxford Report, p. 166). Still more impressive is the statement of a still more learned conference, the Lambeth Conference of 1930. "The Christian Church can make no terms with the idea expressed in the phrase 'My country, right or wrong.' Great as is the debt of service a man owes to his fatherland, the claim of Christ remains supreme" (Lambeth Report, p. 99).

Let me quote in conclusion the words of four men who in 1931 were the most distinguished jurists on the Supreme Court: Chief Justice Hughes, Mr. Justice Stone, Mr. Justice Brandeis, and Mr. Justice Holmes (U. S. vs. MacIntosh,

*(Continued on page 623)*



# The Family of Anglicanism

*Commencement Address at the Church Divinity School of the Pacific*

By the Rt. Rev. W. Bertrand Stevens, D.D.

Bishop of Los Angeles

**I**N ADDRESSING you who are to exercise a ministry in that part of the Christian fellowship that we call the Anglican communion it is appropriate to discuss your relationship to that group and the responsibilities that inhere therein, with a frank acknowledgment that there are serious obligations as well as satisfactions involved. Some of you have grown into this communion and have known no other: some of you have chosen it for motives that have seemed good to you. All of you feel that its future is of great concern to you and that you do not wish it to be something apart from the current of other Christian life, or a sect, living in solemn aloofness, boasting of its incomparable liturgy and its assumed impeccable taste. Perhaps the only vestige of Calvinism left in us is spiritual pride that leads us to say "I am a good Episcopalian," while the Romanist always says "I am a bad Catholic." In its more extreme form it suggests a story told by our Presiding Bishop of the remark of a Churchman in a Southern state which, it was suggested, should be divided to form a new diocese in the upper section. "Why," he said, "I don't know anyone in the upper part of the state who is fit to be an Episcopalian." This is what has been called "the belief of a man in a fixed moral aristocracy of men like himself."

It is a source of strength as well as a weakness of Anglicanism that it is constantly carrying the responsibility for certain doctrinal or institutional emphases which are not accepted by the whole group or expressly stated in its formularies. Good sportsmanship, personal friendship, and agreement on certain fundamentals have created an Anglican unity which is not unlike that of the natural family, the members of which differ among themselves and yet stand militantly together against the rest of the world. From the time of the Reformation the simplicity of Anglican doctrine and the inclusiveness of its practice have been a constant invitation to the more adventurous of its members to seek some golden fleece of added spiritual power or to recover some lost word of past glories. These adventurers have not been conscious of searching for an overplus in devotional or ecclesiastical expression. Their discoveries or revivals have become for them the very essence of the Faith without which the old order lacked completeness, perhaps even validity.

The search has been in three general directions—experiential, historical, and liberal. Inadequate as these terms may be, they will serve to describe those movements which are commonly known as Evangelical, Catholic, and Modernist. Admitting the existence of manifestations of these tendencies in earlier periods, it is not inaccurate to say that they are primarily associated with the 19th century, that they are all in some degree a rebellion against the lethargy of the 18th-century Anglicanism, that they have continued in the life of the Church, and that individually, each has served to stimulate and perhaps to strengthen the other.

Without attempting to outline the development of these movements, one may understand them by their effect. It has been said of the Evangelical revival that it took strong religious connections formulated in the stricted phraseology of Calvinistic belief and vivified and enlightened them by a purer

and gentler spirit, until sin was no longer merely an adverse force to be overcome, but something individualized and personalized. Sinners were sought out and cherished with an inextinguishable, pitiful hopefulness as souls to be saved. The Catholic revival, with its emphasis on heritage and tradition, brought back a world of persons, things, and historical incidents. It was in this world that some noble souls found their greatness. These were the features of the Catholic movement that made it attractive to such a man as John Mason Neale, the things about which his imagination hovered, as his biographer says, "illuminating, forgotten pages of history, giving life to an effigy, setting an aureole about a saint, transforming a defaced inscription, restoring the glow and color of painted glass and gilded missals." On the moral side it helped people to think of their own sins rather than those of other people.

The liberal movement faced squarely the excess baggage of certain phases of Protestantism; it preached a policy of live and let live and fought for the right to subject the Scriptures to scholarly processes. It created mellow types of Christians seen perhaps at their best in the persons of Phillips Brooks and Frederick Denison Maurice.

**W**HETHER we like it or not, all of these have become a part of Anglican tradition. We repudiate the extremes of each, but we find ourselves ill equipped to teach religion in this modern world without using certain basic assumptions of all three positions. Studied in the light of history they seem complementary, and, through each, contributions of inestimable value have been made, so much so that they have modified the very structure itself. Things that were fought against or merely tolerated are accepted without hesitation, and the modern successors of the pioneers are often tempted to make their emphasis the norm of the Church's life. The danger hardly lies there, however. Our modern problem is not so much to stem the tide of one movement or another, but to unite them and use them for the common development of the Christian religious ideal. It is true that just now there appears to be a revival of old controversies—conservatives girding themselves to save the Church's Faith, order, and morals from what seems to them an insidious program of liberal propaganda, and liberals protesting against what they believe to be dangerous stand-pattism of conservatives. The greater danger, however, is of a religious superficiality and partisanship that leads men to occupy themselves with trivial things while disaster threatens. Read the correspondence columns of the Church press. Not all contributed letters are unworthy; many are of a very high level, but it is interesting that in late years among the subjects that have elicited most interest are how shall the priest be addressed and what shall he wear. There is pathos in this when we realize how many Christians there are with their backs to the wall wondering whether they will be allowed to practise the simplest precepts of their religion and enjoy the elemental forms of human freedom.

What is the common truth, emerging from different emphases, that unites the Anglican Church and gives it cohesion? It is basically, to use Baron von Hügel's phrase, its sense of "is-ness" rather than "oughtness." Our fundamental difficulty

has been that our enthusiasm for our party or sect has driven us into our human environment to the obscuring of the super-human world of which we are a part. Even our enthusiasm for the social interpretation of the Gospel has created that spirit of "activism" the equivalent of which on the continent of Europe is forcing men back into unashamed Augustinianism. The fundamental cleavage of Christian thought may be found just here—between the so-called "theology of crisis" and Christian activism, and the task of the more conservative Christian groups will be to incorporate both. As the Edinburgh report puts it "Our Salvation is the gift of God and the fruit of His grace. We do not, however, hold that the action of the divine grace overrides human freedom and responsibility."

**T**HE THOUGHT of God must come first. The primary act of religion is adoration, the consciousness and worship of God. The social Gospel, for example, or Church polity, or even the hope of immortality are secondary to that. This, says a writer, is the easiest of all forms of worship. One cannot be sure of that. Many of us who crave the power to identify ourselves with God in an act of mystic communion are trying to compensate for our inadequacy by a noisy passion for *doing* something. The sacramental principle is not to be defined by human minds or limited by human laws. Its nature and purpose are found in man's relationship to God. Nor can we make any valid division between adoration and prayer. Prayer at its best is adoration: "Not my will but Thine be done." It is these two together that enable us to forget ourselves and merge ourselves into a oneness with the divine.

It would be incorrect to say that along this line Anglicanism has any monopoly or even any greater achievements than other Christian bodies. But it is true that it offers the setting and the mechanics that encourage it. Its worship and its attitude are such as to save men from the kind of cheap intimacy with God that sometimes passes for communion with Him. All that must be conserved to enable us to share in the rising interest in worship values. If any one factor in modern religious development stands out, it is the rediscovery of the place and nature of worship. Christian unity becomes more of a possibility as Christian bodies learn to approach God in common terms that all understand. One felt that strongly at the Oxford and Edinburgh Conferences, as men of different Faiths, but all of unerring liturgical instinct, could lead widely differing Christian minds into worship manifestations that were almost Pentecostal.

The sense of the Divine "is-ness" is not manifested in the Catholic position alone. The old Evangelical party as such

hardly exists today. But its spirit abides in the vigorous religious life of countless souls who would resent the adjective, Catholic quite as much as Modernist. The technique of making "conversions" has been largely abandoned. Even in the Evangelical churches, the tendency is to speak of accessions rather than conversions. There is a residue left, however, both in Anglicanism and Protestantism that is fundamental. It is the conviction that the "is-ness" of the divine is perpetual. "Though he slay me yet will I trust him." The weakness of the Catholic and the Modernist positions is in their lack of prophetic conviction, and the modern world with its unutterable bathos and diffusion needs that Puritanic heritage that reflects the spirit of Old Testament prophecy and expresses indomitable trust in God in some such way as did the prophetic Habakkuk.

"Though the fig trees do not flourish  
And there be no fruit on the vines  
Though the product of the olive fail  
And the fields yield no food:  
Though the flock be cut off from the fold  
And there be no cattle in the stalls:  
Yet will I exult in the Lord;  
I will rejoice in my victorious God!  
God, the Lord, is my strength;  
And He makes my feet like the feet of hinds  
And He makes me walk upon my heights."

**I**T IS in this prophetic quality that the sense of "oughtness" ceases to be mere activity and becomes an inevitable expression of love of God. Those of us who were at Oxford, although conscious of the danger of the gospel of activity, were somewhat skeptical of that Continental theology that seems to deny man any vital share in the fulfilment of God's plan and purpose. Younger American members of the conference expressed their skepticism in a paraphrase of Dr. Merrill's hymn, "Rise up, O men of God," a paraphrase that begins "Sit down, O men of God, have done with greater things." Serene and confident in our sense of God's majesty and power, we are yet moved by the conviction that God wants us to work for him and our instinct that if we are made in His image we must reflect His nature of forthputting love.

Interestingly enough the genesis of our understanding of the social interpretation of the Gospel is found in both Catholic and Liberal traditions. An important section of the earlier Catholic group found little to interest them in the liturgical revival and became passionately devoted to the social concept of Christianity.

The more constructive elements of the Liberal group have found the opportunity for the fullest expression of their faith in the so-called social gospel. Their battle for freedom of scholarship and inclusiveness has been largely won and their eyes are unceasingly directed toward the fuller expression of the mind of Christ in human life. To give background to this the present day Liberal has wisely chosen to call himself a Liberal Evangelical and to color his Liberalism with a necessary tinge of Evangelical fervor. If he is wise he will add to the background those non-controversial elements of Catholicity that save the "oughtness" of his position from both the fussiness of the current gospel of service and the grimness and self-consciousness of neo-Puritanism. In Rachael Crothers' amusing play *Susan and God*, Susan driven by conscience to undertake family responsibilities that are distasteful, wails "I wish I had never heard of God." No interpretation of social Christianity that makes it primarily a matter of duty will do. Our faith must be a joyous one and the source of our joy may be where we can find it. We shall never be

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#### DESIRE

**T**HY PRESENCE will come to me like floodtide  
Soundlessly drawing in from the great deep—  
Or like the light that rouses me from sleep  
In a spring dawn. I shall be satisfied  
In Thee, so long awaited, to abide:  
Through dusk and darkness, in the silence, keep  
Thy message in my soul—rejoicing though I weep,  
Serene and eager, yet content to hide,  
Day after passing day, my life in Thee.  
Sometimes I feel that Thou art very near—  
I know Thee, in my sweet familiar room,  
In breath of violets, sudden ecstasy:  
In the first call of robins, echoing clear,  
Or sunrise glow on my white lilies' bloom.

HELEN HAWLEY.

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(Continued on page 623)



# The Miracle of Milton Abbey

By the Rev. John Gayner Banks

Warden of the Fellowship of Saint Luke

ONLY RARELY does it happen that one's fond hopes and expectations, cherished over a long period, achieve full and complete satisfaction. But that was my experience at Milton abbey.

It was on St. Peter's day last year, that a priest friend in Bournemouth drove me to Milton for the great St. Peterstide festival—six weeks ahead of my scheduled visit to the abbey. It was a sort of preview, to whet one's appetite. But it set my imagination to working more objectively.

The abbey proper is just a typical and rather picturesque Benedictine abbey—not so big by comparison with others—located near Blandford in the center of Dorsetshire in the south of England. Most readers of *THE LIVING CHURCH* know that this abbey is being used by the Church of England as a large-scale experiment in spiritual healing. It is easily the biggest enterprise in spiritual healing undertaken by the Church in modern times in any part of the world. And since I was sent to England last summer to study the advance in this enterprise in the old country, I was naturally eager to see this work for myself.

The warden of the abbey (there is at present no "abbot") is the Rev. John Maillard, who was appointed to this work by the Bishop of Salisbury about two years ago. For the present the warden and his staff are fully occupied in taking care of their guest-patients, conducting necessary services and ministrations, and directing the growing volume of prayer activity and publication work which centers in and around the abbey. Consequently they are not yet ready to receive many guests who want to come simply to "observe" and enjoy spiritual atmosphere. This is necessary at this early stage of development. A few exceptions are made and I was fortunate in finding myself one of these. Perhaps this was because I had come a long way and because I came as a representative of the American Church. Be that as it may, I was courteously received and given the "orange room," a very beautiful guest-room, at the abbey house. The original abbey house was built 1,000 years ago and later destroyed; the present house is less than 200 years old. The abbey estate covers nearly 1,000 acres

and is beautifully wooded. It has a well stocked dairy farm which is part of the occupational therapy section of the work. There is a workshop with a well-directed art center and a pottery which will create more beautiful things as a part of the regime by which patients find their way back to normal mental and physical health.

In the abbey house is a common room for the men patients and guests and another for

women. Guests and staff members mix freely and all have their prescribed duties and occupations. Physical culture is practised on the great lawn in front of the abbey after breakfast each morning under proper direction, but it is so done that it seems more like the playing of congenial games than the performing of an irksome duty! Indoor and outdoor games are much encouraged at Milton abbey, for it is in the free play of our faculties that we unconsciously return to normal. I might mention that Bobbie—a young giant of a man recovering from incoördination and partial paralysis—beat me two to one in a game of croquet on the lawn. Yet that boy was almost helpless when he first arrived at the abbey a month or two ago.

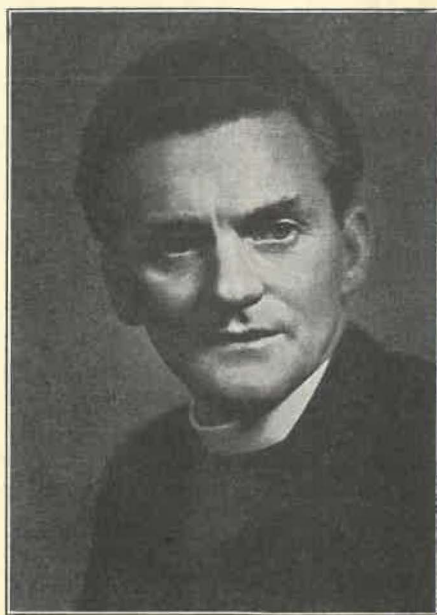
In the rear courtyard of the abbey house a new building is going up, immediately adjacent to the abbey house proper. I don't know what name it will have but it consists of up-to-date treatment rooms according to the plans—also accommodations for workers and patients beyond those at present provided.

The new building will provide 40 single rooms. It will also provide offices for the work of the Prayer Healing fellowship, which is ever increasing. I should have said that the new treatment rooms will be for light, water, and electric therapy and other forms of what is popularly called "nature cure." There seems to be little need for conventional medical treatment, but the warden and his staff warmly welcome the use of many healing aids which God gives us through water, light, heat, electricity, food, air, sunshine, etc.

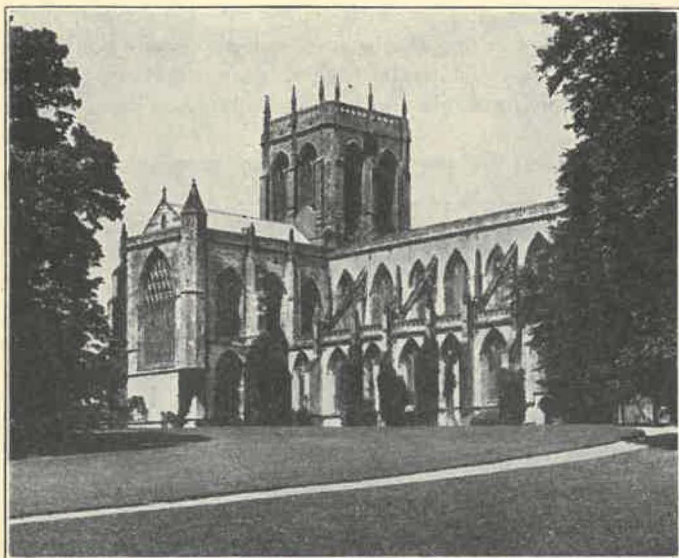
It is also planned to provide a department for sick and infirm children, another department for elderly sick people, and a holiday home for the poor.

The secret and the center of the work at Milton abbey is the chapel. It is no pious statement that the chapel really is the focal point of the whole enterprise. It is the mainspring of this entire healing activity.

The abbey house chapel occupies the old 14th-century refectory. It is ornamented in old heavy oak carving. Conspic-



FR. MAILLARD  
Warden of Milton Abbey



THE ABBEY FROM THE SOUTHEAST



uous among its furnishings are two heirlooms from the private chapel of James Moore Hickson. One is a lovely solid brass Celtic cross and the other is a fine piece of sculpture representing our Lord healing the man born blind.

The weekday services are very simple and, usually, very brief. There is a noontide intercession period and a short meditation after supper at which emergency intercessions are also offered. The beauty of holiness is felt by all worshipers. A private collection of healing hymns is used, including some old favorites rewritten in harmony with the spirit of this restored ministry. Two Sisters in blue habits (both with convent training) have charge of the chapel and exercise certain ministrations to the patients. The style followed at all services, Sundays and weekdays, is Catholic but not ritualistic. I listened to five or six brief addresses and meditations by Fr. Maillard during my week at Milton abbey and I was deeply impressed with his absolute sincerity and with the freshness and spontaneity of all his utterances. Many of the short articles and addresses printed in the *Healing Church* are (I judge) transcripts of these messages delivered informally in the chapel and in the abbey. Except during special seasons the daily services are held in the chapel and the Sunday services in the abbey proper. There is a healing service with the laying on of hands for the abbey household, staff, and patients every Tuesday evening and Saturday morning. A full choral Eucharist is celebrated in the abbey (with procession) on Sunday mornings at 11. Many visitors from outside come for this beautiful service. The six acolytes who take part in this service are recruited from the staff and patients at the abbey house. I was privileged to assist at this service the Sunday I spent at the abbey and on each morning of the three days of the festival following.

WHEN I say "festival" I mean just that! The fickle English weather seems to be under the charge of heavenly agencies for these festival days. I was told by one of the staff that the weather is always fine for these special services. Many come for the whole day, each day, and thereby receive the tonic uplift of that grand choral Eucharist. There is no vested choir at present, and during the processional hymn it is usual for Fr. Maillard to invite the entire congregation to follow the acolytes as they march singing around the church! One can imagine the shades of former abbots and Benedictine brothers joining in the stately procession with quite as much enthusiasm as the members of the congregation. We used a special hymn I had never heard before, taken from *Songs of Praise*. Its opening words are:

"O Father above us, our Father in might,  
All live by Thy love, as the flowers in the light. . . ."

It is a hymn for nature-lovers and might almost have been penned by St. Francis himself. But it has some very modern touches that make you smile as you sing:

"The plants are all breathing, the stones are alive,  
The atoms are busy as bees in a hive,  
And forces invisible spin to and fro."

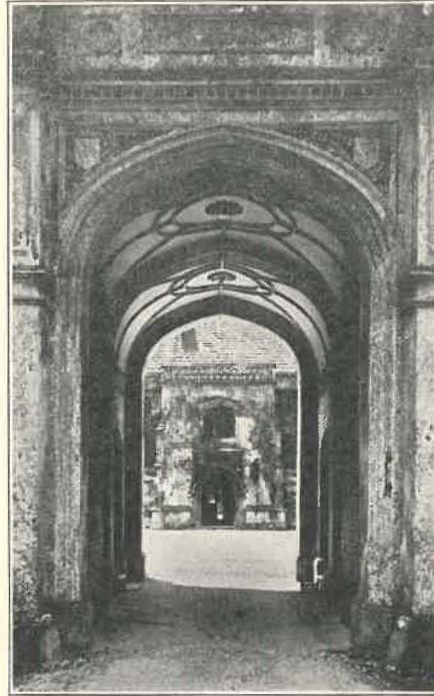
Between 300 and 400 came, each with special card of admission, for each day of the festival. The healing service was at 2:30 in the afternoon. After the opening service, with suitable hymns and prayers, Fr. Maillard went the rounds for the benefit of sufferers who could not come to the Altar. He was accompanied by the crucifer and two acolytes bearing lighted candles with glass shades and brass tops (to protect them from the wind). It is a custom at Milton abbey that the crucifer hold the cross over each patient as the warden prays. It symbolizes the Church's blessing and the sign of full redemption.

Then come the larger company in their reverent pilgrimage to the Altar. Let nobody say they come "unprepared" or that there is undue emphasis on emotional effects. All these seekers have been prayed for long before they reach the Altar and many of them have had special and private preparation. Women attendants (led by Mrs. John Maillard) escort these sufferers to the Altar and see that they are properly cared for.

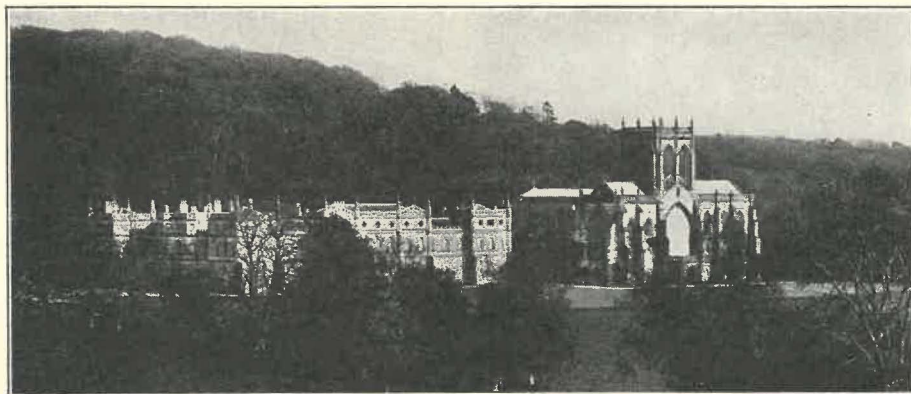
The warden's prayers are scarcely audible, but power comes through his hands! I received the blessing myself the first Saturday morning after my arrival. It is more than a magnetic current, though many claim to feel something like that. I would assert that at these moments Fr. Maillard is the consecrated channel through which an incredible amount of prayer energy is focalized. He frankly admits this and insists that prayer is the only force used. God's Presence and power are consciously felt by all in the abbey church, whether they go to the Altar rail or not. Soft organ music is played during the healing period (about 45 minutes) and those in the seats are asked to engage in prayer, intercession, and thanksgiving while the healing is being administered at the Altar.

Tea is served in the abbey yard after the service each day.

The warden mixes freely with the visitors during the hour or so during which tea is being served and he never shows the least sign of fatigue or exhaustion. It seems to me that all his utterances—and indeed his whole message and ministry—revolve around the two words, *love*



ENTRANCE TO THE ABBEY





and *prayer!* Indeed, these two words epitomize the spirit of the whole enterprise.

Results?

Look at the beautiful abbey! At the St. Peterstide service Fr. Maillard said, "This is the house that love built!" He held up an envelope. It contained a check for £50 (\$250) and the only other thing in the envelope was a slip of paper, "With love."

Look at the patients—most of them making progress.

Look at the staff—many of them former patients. Look at the up-to-date projects—farms, potteries, gardens, occupational therapy, new treatment rooms, etc.

Look at the centers all over England.

Look at the prayer groups (local and individual).

Look at the literature—a regular torrent!

Look at the weekly magazine.

Look at Fr. Maillard's tireless energy.

There is a growing nucleus of men and women in our Church on this side who are eager to undertake a similar experiment. This nucleus includes clergy, physicians, nurses, psychologists, and others who feel that the time is now ripe for a more ambitious experiment.

I appeal to the clergy who read this article: Dear brothers, don't wait until you have perfect faith and a clear field. Are you willing to do some Christlike experimenting in your own cure—in your own mission or parish? You already have His commission. Christ commissioned His disciples to "preach the Gospel and heal the sick"—and the charge was successfully undertaken by men with far less training than you have! If you are Anglican clergy you are explicitly commissioned in your ordination charge to declare forgiveness of sin, and you are enjoined to be a "faithful dispenser of the Word of God, and of His holy sacraments" (Prayer Book, p. 540). Both the Word and the sacraments clearly teach divine healing and even provide means by which these benefits may be ministered. What hinders you? And when you and I received these solemn commissions, we were further prayed for by the Bishop as follows: "Almighty God, who hath given you this will to do all these things; grant also unto you the strength and power to perform the same, that He may accomplish His work which He hath begun in you" (Prayer Book, p. 538).

And I appeal to the faithful laity who read these words—who are part of that sacramental Body of Christ on earth, whose lives God has changed and redeemed—stimulate your clergy and pastors and encourage them by your support and love. Then we will have little Milton abbeys all through the Church's field at home and abroad. And so shall we exclaim to our contemporaries as the Seventy exclaimed to theirs: "The kingdom of God is come nigh unto you!"—And to the Great Shepherd we shall say, "Lord, even the devils are subject unto us, in Thy Name!"

AUTHOR'S NOTE: Since writing this article, I have been asked to write a supplementary word about the healing *methods* used at Milton abbey. At all public services, whether in the house chapel or in the abbey proper, Fr. Maillard uses the laying on of hands. He does not adhere to any rigid formula but seems to be guided in the use of many such formulæ, adapting himself to the needs of the sufferer. The sacrament of Holy Unction is frequently used in the chapel for the anointing of those who desire or need this sacramental rite. In the larger services there are several alert ushers or attendants who escort the patients to the Altar, about a dozen at a time, thus avoiding all crowding or hurry or needless fuss and noise. There is a resident chaplain who is well qualified to minister to needy cases when the warden is absent on his occasional short missions in various parts of the British Isles. There is no atmosphere of mystery or magic. The congregation takes part heartily in the singing and they are frequently reminded to continue in prayer and thanksgiving, using special leaflets provided for this purpose. I did not observe any such restlessness as one sometimes noticed at the older types of healing service. The Fellowship of St. Luke (office at 2243 Front street, San Diego) has reprinted one of the most comprehensive prayer leaflets used at Milton abbey and will gladly send a copy of this free on request.

J. G. R.

## The Family of Anglicanism

(Continued from page 620)

Christians of victorious personality if we try to be party men—doctrinaires putting party above the mind of Christ. It is not that all have won and all shall have prizes; nor do we need what used to be called, in the phrase of a former Bishop of Sodor and Man—"Central" Churchmanship. It is rather a passion for the fulness of truth that is the heart of Christ. Its obvious implication is that as we accept the truth in its various forms from within, so shall we accept it from without. Such an assumption is necessary to any approach to the whole problem of Christian unity which will be possible only as we pool those aspects of truth of which we may be temporary custodians.

**T**HE APPEAL to you, therefore, is for large mindedness. The truly large minded man can accept the leading of the Holy Spirit with confidence and with no diminution of his loyalty to his own confession or his own convictions. We can afford no measure of pettiness in our ministry. Conditions in the modern world cry aloud for the long range view. They demand unity and understanding within the Church. They require sympathy among Christians of all names. They call for a common front on the part of all believers in God. They can be met by a common courageous assertion that this is God's world and that as the Archbishop of York puts it, "While we deliberate He reigns: when we decide foolishly He reigns, when we serve Him in humble loyalty He reigns, when we serve Him self-assertively He reigns; when we rebel and seek to withhold our service He reigns—the Alpha and Omega, which is and which was and which is to come, the Almighty."

## War and the Christian Conscience

(Continued from page 618)

283 U. S. 605, 1931), "While it has always been recognized that the supreme power of government may be exerted and disobedience to its commands may be punished, we know that with many of our worthy citizens it would be a most heart-searching question if they were asked whether they would promise to obey a law believed to be in conflict with religious duty. Many of their most honored exemplars in the past have been willing to suffer imprisonment or even death rather than to make such a promise. . . . In the forum of conscience a duty to a moral power higher than the State has always been maintained. The reservation of that supreme obligation, as a matter of principle, would undoubtedly be made by many of our conscientious and law-abiding citizens."

If the court rules that a non-pacifist such as the petitioner, who is willing to bear arms if this country is attacked, but who is unwilling to affirm that he will bear arms in an aggressive war which he believes to be unjustifiable, is, *on this ground*, ineligible for citizenship, it means that no Christian who is conversant with the implications of his religion, and who accepts the judgment of the world's most trusted Christian leaders, need apply for citizenship in these United States.

### ACKNOWLEDGMENTS

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E. P.	.....	\$15.00

# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## Essays on Divine Revelation

REVELATION. Edited by John Baillie and Hugh Martin. Macmillan. Pp. 310. \$2.50.

CERTAINLY nothing is so characteristic of the newer trend of theology as the emphasis on revelation, divine activity, the movement of God toward men as a supreme mark of Christianity. And in this volume, some of the most notable theological writers of our day have discussed the subject of revelation, each from his own point of view, with many differences, even contradictions. Such wide variation is to be expected when the Archbishop of York and Dr. Karl Barth are included within the covers of the same book. But to have the fundamental position expressed, and to have the contradictions explicitly stated, is a good thing—and we may indeed welcome this little book.

An illuminating introduction by John Baillie is followed by a stimulating essay (literary rather than theological) by T. S. Eliot. Then we have the main subject, discussed by Sergius Bulgakov, Gustav Aulen, Barth, Dr. Temple, Fr. D'Arcy, and Walter Marshall Horton. Barth is Barth—that is all that one can say, for his essay does not do much to illuminate the subject, beyond saying that revelation is revelation and there is an end to it.

Dr. Temple (and the others) have a somewhat more genial outlook. They all insist on the crucial nature, the special significance, and the definitive value of the Christian set of events, and of the historical interpretation of those events as God's distinctive act in history. But all of them insist, as well, on a more general revelation of God through nature, the historic process as a whole, and humanity at large—although here there are differences in emphasis and statement.

The reviewer finds himself most sympathetic with Horton and Temple, who have *both* divine act and human apprehension and interpretation thereof; and who find Christianity as central in a many-leveled movement of God to His creation, both lending significance to that movement and deriving from it an enriched significance for itself. On the other hand, the strong point of an essay like Aulen's is its insistence that the content of Christ's revelation is the love of God—not just sheer fact or sheer disclosure, but fact which says something, disclosure which really discloses.

Fr. Bulgakov has a rich essay which is deeply mystical and helps one to understand the Eastern mind in all its complexity and devotion; while Fr. D'Arcy writes beautifully, and not so technically, on a rather liberal Roman Catholic position.

One can only wish, however, that no reader will think that these statements exhaust the subject; and all of them need the corrective which is supplied by such a discussion as Professor Taylor's in *The Faith of a Moralist* (Vol. 2), where a genuinely liberal Catholicism gets its view of revelation stated.

W. NORMAN PITTINGER.

## Fascism as Seen by an Italian Patriot

GOLIATH: THE MARCH OF FASCISM. By G. A. Borgese. Viking Press. Pp. 483. \$3.00.

THE RELIGIOUS significance of this book lies less in the stress laid on specifically Roman Catholic elements in Italian life than in the deeper stress on spiritual forces in general as basic to social phenomena. In his opening sentence the author takes issue with the view "that any human event, past and future, can and must be explained as the predestined result of economic determinism. . . . The pan-economism and the pan-sexualism of recent years need careful trimming, and in place of their exaggerations a more thoughtful inquiry must be addressed to the faculty of the mind where men preserve the patterns of their imaginative habits." His motto as a historian might be: "Out of the heart are the issues of life."

The deepest source of Fascism he finds in the age-old tradition of the Roman empire, reëmbodied for the imagination of later ages by a succession of Italian literary men—notably Dante, Machiavelli, D'Annunzio—and hypnotizing through the centuries

both Italians and Germans. By keeping before the eyes of both peoples the mirage of world supremacy, it has hindered either from attaining, or being satisfied to attain, a status of equality as one nation among others. To break the power of Fascism it is necessary to break with the past.

Thus baldly stated, the thesis seems either an attack on the historic and cultural tradition of Europe or a tribute to Fascism—possibly both. In the author's intention, it is neither. The Church, even considered as continuation of the Roman empire, he respectfully acknowledges to contain "a Christian soul." Eighteenth-century humanism—certainly nothing if not classical—he hails as "the highest mark reached so far by the human mind." In the final upshot it appears that his case against Fascism is precisely this: that while preserving or reviving what ought to perish, Fascism is the negation and destruction of all that is of abiding value in the classical and Christian tradition.

To appreciate its full power, most readers will do well to open the book toward the middle, at the section, *Beginning of the Black Age*. After reading to the end (as they will) they may wish to go back to the preceding sections for the complete argument. If it does not wholly satisfy—if Borgese's rationalism seems narrow and his humanist theory inadequate—they will nevertheless have felt the bite of his satire (most mordant at the expense of "International Justice . . . impartially administering material ruin to the victim and moral blame to the offender"), and through his studied restraint may perhaps have caught a sense of the intensity of shame and anguish with which, like many another Italian patriot to whom he must serve as voice, he contemplates the present situation of his country.

C. I. CLAFLIN.

## The Faculty from Within

ACADEMIC PROCESSION. By James Reid Parker. Harcourt, Brace. \$2.00.

THE college professor is a stock figure with the comic papers and the less observant humorists, who however miss the interesting fact that their convention unfortunately lacks all equivalent in real life. This is not to say that an university faculty has no humorous aspects; but long life within such a faculty is needed to reveal these aspects to the full. Mr. Parker knows them, though! And he knows them too well to caricature them; they do not need it. The biological professor who sometimes feels that "my boa constrictor and I see too much of each other"; the memorial service to one who had much better have been forgotten; the manner in which unprecedented interest in the classics is stimulated; the department head's long and tactful interview with the president's secretary, who summarizes it in a memo: "Dr. G. called. Raise in salary?"; and the "colloquiums" inflicted on his staff by an irreformable monologist! Anyone who has ever taught in any university anywhere knows exactly where Mr. Parker's institution is situated.

E.

## A Good "Inspirational" Book

THE SELF YOU HAVE TO LIVE WITH. By Winfred Rhoades. Lippincott. Pp. 182. \$1.75.

OCCASIONALLY among the welter of inspirational books on how to improve one's character or personality, there comes one that is trustworthy in its exposition of psychology, and even more occasionally, not incorrect in its presentation of religion. Mr. Rhoades, who has had experience as a pastor and as a hospital "personality worker," does this occasional thing in this chatty, informal book. He speaks about "building for oneself a world of thought and emotion which shall be a good world" although facing and using outward adversity, of how religion is the training of the soul, the soul which is the study of psychology. The presentation would be considerably strengthened by some reference to religion as true and therefore helpful and by recognition of God as prior to and active cause of "the instinct to strive upward."

THOMAS J. BIGHAM, JR.



# NEWS OF THE CHURCH

## Utrecht Conference Adopts Constitution

Plans Immediate Presentation to Churches; Ratification to Bring World Council Into Being

UTRECHT, HOLLAND (RNS)—A constitution for a World Council of Churches, based upon a combination of the Universal Christian Council on Life and Work and the Faith and Order Movement, was unanimously adopted by a conference of 75 delegates representing the larger Protestant denominations of the world, together with Eastern Orthodox, Anglican, and Old Catholic Churches.

The constitution will shortly be presented to the Churches. Upon its adoption the World Council comes into being.

Among the principal purposes of the World Council will be to carry on the work of the Universal Christian Council on Life and Work and the Faith and Order Movement.

The council will also promote coöperation in study and will call world conferences on specific subjects. It will offer counsel and provide opportunity for united action.

The council will have no power to legislate for the Churches.

The constitution makes provision for an assembly of 450 members meeting every five years and a central committee of 90 members to meet annually.

An interim committee was formed to carry on until the council is set up.

The Archbishop of York was named chairman of the interim committee. Vice-chairmen named are Pastor Marc Boegner, president of the Protestant Federation of France, Archbishop Germonos, metropolitan of Thyateira, and Dr. John R. Mott, president of the International Missionary council.

Dr. Visser't Hooft of Geneva, secretary of the World Student Christian federation, was elected general secretary. Associate secretaries are Dr. Henry Smith Leiper, New York, executive secretary of the American section of the Universal Christian Council on Life and Work, and William Paton, London, British secretary of the International Missionary council.

## Change Meeting Place of New Jersey Summer School

TRENTON, N. J.—The clergy summer school, originally intended to meet at Island Heights, will assemble in Cape May. It will occupy the holiday house of the Pennsylvania GFS from June 19th to 23d.

The summer school this year will include a course by the Rev. Morton Stone, who is to lead a discussion of the book *The Parish Communion*, edited by A. G. Hebert. A number of other courses are in preparation.

## Admiral Belknap Resigns as Head of Church Union

ROSEMONT, PA.—Admiral Belknap, president of the American Church Union council, submitted his resignation to that organization at its meeting on May 16th. It was formally accepted with regret.

Elected president for the unexpired term was the Rev. Shirley C. Hughson, OHC. The council will hold its regular election in November.

## Must Unite Types of Religious Emphasis

BERKELEY, CALIF.—Stressing the value of various types of religious emphasis in the Anglican communion, Bishop Stevens of Los Angeles, speaking at the commencement exercises of the Church Divinity School of the Pacific here on May 4th, declared the need for uniting all of them in the comprehensive service of God. The Bishop spoke of the value of the prophetic vigor in the evangelical emphasis, of the intellectual motive in the liberal position, and of the historical perspective of the traditionalist attitude, and indicated that they were complementary.

The diploma of the school was awarded by Bishop Parsons of California, president of the trustees, to Eldon W. Borell, W. Don Brown, Ralph H. Cox, George L. Potter, and Alphonso Gomez.

Bishop Parsons was toastmaster at the annual dinner preceding the exercises, where Bishop Sanford of San Joaquin spoke on behalf of the province of the Pacific, of which he is president, and the Rev. Dr. Randolph C. Miller spoke on behalf of the faculty on the need for continuous scholarship in the ministry.

At the exercises, Dean Shires reported on the work of the school during the past year, and announced additions to the faculty, including the Rev. Canon Bayard Hale Jones, head of the department of liturgics, and Mrs. Henry Veazie, of the University of California, head of the department of voice culture.

## Children of Southwest Chicago to Have Settlement Gymnasium

CHICAGO—Plans are under way for the construction of a new \$45,000 gymnasium for the House of Happiness, Church settlement located on the southwest side of Chicago. A campaign now under way for \$50,000 has resulted in the raising so far of \$27,000.

The House of Happiness serves hundreds of youngsters in the Bridgeport section, famed for its gangster hangouts. The building which served as a gymnasium was sold and the whole program of the settlement among youth was jeopardized by the situation.

## Dr. Henry Phillips Elected by S. W. Va.

Columbia, S. C., Clergyman Chosen by Convention in Eight Ballots; to Succeed Bishop Jett

LYNCHBURG, VA.—Outstripping a field of seven other candidates, the Rev. Dr. Henry D. Phillips of Columbia, S. C., was elected Bishop of Southwestern Virginia, May 17th, on the 8th ballot.

Second to Dr. Phillips throughout the balloting was the Rev. Dr. John J. Gravatt of Staunton, Va.

A telegram informing Dr. Phillips of his election to succeed Bishop Jett was sent as soon as the results were made known.

Other nominees who received votes during the election were the Rev. Drs. Carlton Barnwell, Alfred R. Berkeley, Churchill A. Gibson; and the Rev. Messrs. Jennings Wise Hobson, Devall L. Gwathmey, and Robert A. Magill.

### NATIVE OF PHILADELPHIA

Henry Disbrow Phillips was born in Philadelphia, January 16, 1882, the son of Henry Desborough Phillips and Nancy T. Phillips. After attending public schools in Atlanta, Ga., he was graduated from the University of the South with the degree of Bachelor of Arts in 1904, obtaining the degree of Bachelor of Divinity from Sewanee two years later. Oglethorpe university and the University of Georgia granted him Doctorates of Divinity in 1920 and 1923 respectively.

### SERVED IN GEORGIA

Bishop C. K. Nelson ordained him deacon in 1906 and advanced him to the priesthood in 1907, while he was missionary in charge of St. Mark's church, La Grange, Ga., and warden of La Grange settlement.

Leaving this work in 1915, he became chaplain of the University of the South, and in the following year he undertook the chair of English Bible and the rectorship of Otey Memorial parish, Sewanee, Tenn. He left in 1922 to become rector of Trinity church, Columbia, S. C., where he has remained until the present day.

### LEADER IN CHURCH AFFAIRS

Dr. Phillips has held many positions of importance in Church affairs. He was a trustee of Sewanee from 1910 to 1915, and a deputy to General Convention in 1916, 1925, 1928, 1931, 1934, and 1937.

He has been a member of the Upper South Carolina standing committee since 1922, and chairman of the diocesan field department since 1924. Active also in secular affairs, he was president of the Southern Intercollegiate Athletic association from 1919 to 1922, president of the local Kiwanis club from 1925 to 1926, and has long been chairman of the community chest.



## Priest's Withdrawal Sways CNY Election

Rev. M. E. Peabody Gets Sufficient Votes When Second High Man Asks to Be Taken From List

**U**TICA, N. Y.—Withdrawal of his strongest opponent from the election of a bishop coadjutor for the diocese of Central New York resulted in the Rev. Malcolm E. Peabody's being elected unanimously in one of the closest elections of the spring. The Rev. Harold E. Sawyer, who withdrew and then offered the resolution making the vote unanimous, declared that he made his withdrawal in the interest of harmony.

"I have come to feel," he said, "that the peace and harmony and prosperity of the diocese is more important to me than any office."

The Rev. Mr. Peabody, rector of St. Paul's church, Chestnut Hill, Pa., was elected on the 7th ballot cast by the clerical and lay delegates at the 70th annual convention of the diocese, held May 10th and 11th at Calvary church in this city.

To end the year's deadlock over the selection of a bishop coadjutor, Bishop Coley had appointed a special nominating committee to list a group of clergy from outside the diocese who were "eligible." Thirty-five were presented to the committee, and nine of these were selected. The nine were submitted to the convention, in addition to seven nominations made from the floor.

### REV. H. E. SAWYER IS SECOND

The Rev. Harold E. Sawyer ran second through the early ballots, though, being a member of the diocese, he was not one of those nine submitted by the committee as "eligible." On the 5th ballot he and Mr. Peabody had each 41 of the 88 clerical votes.

The lay vote, however, had been growing increasingly stronger for Mr. Peabody, and at the close of the 6th ballot Mr. Sawyer asked his supporters to change their vote. This resulted in a concurrent majority vote of both orders for the Rev. Mr. Peabody on the next ballot. It was then that Mr. Sawyer voted to make the election unanimous.

As a committee to notify the Bishop Coadjutor-elect, Bishop Coley appointed the Rev. Walter C. Middleton, the Rev. Dr. Wilson E. Tanner, the Rev. Harold E. Sawyer, Dr. Paul M. Paine, Dr. Frank W. Moore, and Charles E. S. Steele, the gentlemen who had comprised the special committee on nominations.

By amendment the convention this year extended from one to four years the term of office of members of the standing committee. Beginning in 1939, under a plan to be determined by the committee itself, one member in each of the two orders is to retire each year, and no member will be eligible for immediate reelection after serving two consecutive four-year terms.

The Rev. Malcolm E. Peabody, Bishop Coadjutor-elect, is now in his 50th year. He was born in Danvers, Mass., June 12,



REV. MALCOLM PEABODY  
(Photo by Bachrach.)

1888, the son of Endicott and Fannie Peabody, and attended Groton school, of which his father was headmaster. He was graduated from Harvard university in 1911 as a Bachelor of Arts. He studied at Trinity college, Cambridge, England, and received his theological training at the Episcopal Theological school, being graduated in 1916 with the degree of Bachelor of Divinity.

In 1916 he was ordained deacon by Bishop Lawrence, in 1917 priest. Before ordination he spent two years, 1911 to 1913, as missionary in the Philippines. He was master at the Baguio school for American boys.

### SERVED IN RED CROSS

While curate at Grace church, Lawrence, Mass., he served as Red Cross chaplain at Base Hospital No. 5, from May, 1917, to October, 1918. He was then transferred overseas as army chaplain with the 102d field artillery.

In 1920, Mr. Peabody was elected rector of Grace church, Lawrence, Mass., and he assumed his present charge as rector of St. Paul's church, Chestnut Hill, Philadelphia, in April, 1925. On June 16, 1916, he married Mary E. Parkman of Boston.

The Rev. C. H. Leyfield and J. D. Shove were elected to the standing committee.

Elected deputies to the provincial synod for a term of three years were: clerical—the Rev. S. F. Burhans, the Rev. L. S. Charters, the Rev. W. M. Higley, the Rev. N. T. Houser, the Rev. W. J. Vincent, and the Rev. Dr. H. C. Whedon; lay—C. L. Behm, G. V. Cathers, H. B. Eccleston, S. T. Fowler, Prof. H. N. Ogden, and I. D. Perry.

## 7 Million Copies of Scriptures Circulated by Bible Society

**NEW YORK**—An annual circulation, throughout the world, of seven million copies of the Scriptures, for the 13th successive year, was reported by the American Bible society at its 122d annual meeting held May 12th at its headquarters, the Bible house, 57th street and Park avenue.

During 1937, the circulation, totaling 7,328,550 copies of Bibles, Testaments, and portions of the Bible was in 197 languages and dialects, including different systems for the blind. Scriptures in 97 languages were circulated in the United States and in 149 languages by the society's 12 foreign agencies.

## Montana Bishop to Ask for Coadjutor

Plans to Turn Affairs of Diocese Over to Younger Man and Resign Next Year

**L**IVINGSTON, MONT.—Bishop Fox, addressing the 35th annual convention of the diocese of Montana, when it met May 15th in St. Andrew's church here, requested the election of a bishop coadjutor next year. Since he will soon reach the retirement age, Bishop Fox indicated, he feels that the affairs of the diocese should be in younger hands.

Upon the election and consecration of the bishop coadjutor, Bishop Fox stated, he will turn over to him the entire administration of the diocese. Bishop Fox will then, at the next meeting of the House of Bishops, resign. As soon as the new bishop assumes office, Bishop Fox will relinquish his salary and place himself at the disposal of the newly elected bishop until his own resignation is effective.

Bishop Fox, who has been diocesan in Montana since 1934, Suffragan from 1920 to 1925, and Coadjutor from then until 1934, was born March 11, 1871, in Montclair, N. J., the son of James and Ann Wood Fox. He was christened Herbert Henry.

Attending Hobart college, he received from there a Bachelor of Arts degree in 1897, a Doctor of Sacred Theology degree in 1921. He also attended St. Andrew's Divinity school and General Theological seminary.

In 1900 Bishop Starkey ordained him deacon, and Bishop Huntington made him a priest in the same year. He was consecrated Bishop by Bishops Tuttle, Francis, C. D. Williams, Faber, Leonard and Woodcock.

September 3, 1902, Bishop Fox was married to Alma Louise Walther of Woonsocket, R. I.

From 1900 to 1901 he was stationed at Slaterville Springs, Speedsville, and Dryden, N. Y. From 1901 to 1905 he was vicar of All Saints' church, Lockport, N. Y. Following this charge, he went to All Saints' church in Pontiac, Mich., where he remained until 1914. The next four years he spent with St. John's church in Detroit.

Bishop Fox is the author of *The Church in Oakland County*, which was published in 1912.

### 400 Attend W. A. Luncheon

**NEW YORK**—Over 400 members of the Woman's Auxiliary of the diocese of New York attended a luncheon given in honor of Mrs. J. Ralph Jacoby on May 11th in the undercroft of the synod house. Mrs. Jacoby is retiring from the presidency of the Auxiliary.

At the meeting which preceded the luncheon, it was announced that the total amount raised by the Auxiliary during 1937 was \$120,173.97, an increase of \$3,492.17 over the previous year. Mrs. Charles G. Kerley was elected president.



## Bishop Gravatt Will Submit Resignation

West Virginia Diocesan Plans to Retire on January 10th of Next Year, Convention is Told

WHEELING, W. VA.—Bishop Gravatt of West Virginia announced at the 61st council of his diocese that he plans to retire January 10, 1939, subject to the approval of the House of Bishops.

For 38 years Bishop Gravatt has been a bishop in the diocese of West Virginia, and during this time he has made many friends who now express their regret at his resignation. He was consecrated Bishop Coadjutor by Bishops Whittle, Peterkin, Satterlee, Burton, Penick, and Gibson in 1899, and he held this position until 1916, when he became diocesan.

William Loyall Gravatt was born in Port Royal, Va., on December 15, 1858, the son of Dr. John J. and Mary E. Gravatt. He was educated in private schools and at Virginia Polytechnic institute, Virginia Theological seminary, and Washington and Lee university, getting his Doctor of Divinity degree from the latter. He also has a Doctor of Divinity degree from the University of the South.

In 1885 he was ordained deacon, and the next year Bishop Whittle ordained him priest. His first charge was a curacy at St. Paul's church in Richmond, Va., which he held from 1884 until 1886. He then went to St. Peter's church in Norfolk for three years as rector, and from there to Zion church, Charles Town, W. Va., where he remained six years.

Bishop Gravatt's resignation in January of next year will place Bishop Strider at the head of the diocese. Bishop Strider has been Coadjutor of West Virginia since his consecration in 1923.

## Three Graduates Set Apart as Deaconesses by Bishop Manning

NEW YORK—Three graduates of the New York Training School for Deaconesses were set apart as deaconesses by Bishop Manning at the commencement exercises held May 12th in the Chapel of St. Ansgarius of the Cathedral of St. John the Divine.

The deaconesses are Miss Amelia Breton, Miss Ruth Johnson, and Miss Evelyn Elizabeth Seymour.

Among the seven graduates was Miss Marian Evelyn Latz, recently appointed to Dornakal, India.

The day being Bishop Manning's birthday, a cake, ornamented with a bishop in cope and mitre, was presented to him later at a luncheon in St. Faith's house.

## Conducts First Three-Hour Service

MANILA, P. I.—The first non-Roman three-hour service to be held in these islands, it is believed, was conducted at Fort William McKinley, Rizal province, on Good Friday by Chaplain A. K. Mathews.

## Dean Grant to Speak in Radio Series, June 5th

NEW YORK—Dean Grant of Seabury-Western seminary will be the next speaker to broadcast in the Church of the Air series. He will speak June 5th at 10 A.M. Eastern daylight saving time, over WBBM, Chicago, and the Columbia Broadcasting system. His talk will be directed at the young men and women graduating from colleges this spring.

Dean Grant is leaving Seabury-Western next fall for Union Theological seminary, where he will be professor of New Testament studies.

## Merger of Two Louisville Parishes is Unsuccessful

LOUISVILLE, KY.—The merger of St. Paul's and Calvary churches in this city has proved unsatisfactory, and steps are being taken to end the arrangement. St. Andrew's, a third parish and once a party to the arrangement, has already carried out its intention of moving to the eastern part of the city. This parish expects its new rector on May 22d.

Calvary church will continue in the present building, and in its original status, with the Rev. F. Elliott Baker in charge. A meeting of the majority of the members of the former St. Paul's church was held, and it was decided to make an effort to secure sufficient funds to call a new rector and resume its previous status as a separate parish.

## Minnesota Summer Conference to Convene at Carleton College

MINNEAPOLIS, MINN.—The annual Minnesota summer conference for church workers will convene in Carleton college, Northfield, June 19th to 30th, with the Rev. Victor E. Pinkham as dean of the faculty and the Very Rev. Vesper O. Ward, diocesan director of religious education, as director.

The Rev. E. Croft Gear, Minneapolis, will be chaplain and will conduct a school of prayer preceding the daily Communion services.

Courses will consist of those for young people, women, church school workers, organists, choirmasters, and choir members, and a large group of general interest lectures.

## Howe Conference Begins June 19th

HOWE, IND.—The summer conference of the diocese of Northern Indiana, a recent announcement states, is to be held at Howe June 19th to 24th. There will be a course for women, a general course for young people, a course for boys, one for Altar guilds, and two or more for girls.

Bishop Gray is president and chaplain of the conference, the Very Rev. J. McNeal Wheatley will be dean of men, Mrs. V. Pierce Stewart dean of women, and the Rev. Richard D. Taylor entertainment chairman.

## Citizenship Denied to California Priest

Petition of the Rev. Theodore Bell Rejected on Issue of Freedom of Conscience

MONTEREY, CALIF. (R N S)—The Rev. Theodore Bell, chaplain of St. John's chapel, Del Monte, a British citizen, has been denied United States citizenship by Superior Judge H. G. Jorgensen of Monterey county, because of his continued refusal to give an unqualified affirmative reply to the question: "If necessary, are you willing to take up arms in defense of this country?"

The Rev. Mr. Bell made it emphatically clear, however, that he is not a pacifist and that he would take up arms in defense of this country if attacked, and would even be willing to bear arms in "a justifiable, non-defensive war . . . to protect a weaker people from a ruthless and predatory aggressor."

But he reserved the right to determine whether or not a war was "justifiable" and "righteous," and for this reason the court felt impelled to deny citizenship.

The Rev. Mr. Bell indicated an intention to appeal the decision. His case aroused widespread interest when it first came up last December. At that time decision was deferred at request of the petitioner.

Examiner Z. B. Jackson, who conducted the examination before Judge Jorgensen, called attention to the Supreme Court ruling which holds that the government "cannot bargain with any person petitioning for citizenship," and told the court the case so closely paralleled the Supreme Court case that he felt the petition should be denied.

Judge Jorgensen voiced the opinion that the recent ruling of the Supreme Court "is the law, which I am sworn to uphold."

"I had hoped," he added, "to see the Supreme Court adopt the minority view, and had I been among those deciding the matter I probably would have held with the minority; but inasmuch as they did not, I am bound by my oath to deny the petition."

## Milwaukee Mothers' Union Hears Doctor's Views on Mental Ills

MILWAUKEE—The physical causes of mental depression were what Dr. Elizabeth Kane, psychiatrist at the Milwaukee county hospital, chose as her theme when she addressed the second meeting of the Milwaukee Mothers' Union, held April 28th at the cathedral guild hall.

She was followed by Sister Katrina, SHN, who discussed the spiritual causes of mental depression.

## Colored Workers to Confer May 30th

CHAPEL HILL, N. C.—The annual St. Augustine's Church Conference for Colored Workers will meet May 30th to June 3d at St. Augustine's college, Raleigh.



## 400th Year of "Open Bible" Prepared For

Archbishop of Canterbury Urges All Churches to Observe Fourth Centenary of "Greatest Legacy"

LONDON—The fourth centenary of the royal order—the "open Bible" order—that a copy of the Bible in English should be set up in every parish church in England is to be elaborately celebrated this year in England. The Archbishop of Canterbury has expressed the hope that in all churches June 19th will be observed as one of thanksgiving for the English Bible.

"The 'open Bible,'" his Grace has written, "in their own tongue is the greatest legacy of the Reformation to the English people. . . ."

"It is impossible to exaggerate the place which the English Bible has held in molding the speech, the literature, the conscience, the ideals, the religion of the Anglo-Saxon race throughout the world. If it is true, as I fear it is, that the Bible is no longer read and known as it once was, then the soul of the people must be impoverished.

"Let this year be marked by a sustained endeavor to restore and revive the reading and study of the Bible."

The speaker of the House of Commons, Capt. E. A. FitzRoy, will read the first lesson in St. Paul's cathedral on June 17th, at the national service of thanksgiving for the open Bible. The second lesson will be read by the lord president of the council, Lord Hailsham. At the service, the moderator of the Federal Council of the Evangelical Churches of England, the Rev. M. E. Aubrey, will be seated next to the Archbishop of Canterbury.

### TWO NEW ARCHBISHOPS

Within the space of a week two new Archbishops have been elected in the Anglican communion—the Primate of All Ireland and the Primate of the Church in South Africa. At a meeting of the Bench of Bishops of the Church of Ireland in St. Patrick's cathedral, Dublin, the Rt. Rev. Dr. J. G. Fitz-Maurice Day, Bishop of Ossory, Ferns, and Leighlin, was unanimously elected Primate of All Ireland, to succeed the late Dr. D'Arcy, Archbishop of Armagh. Dr. Gregg, Archbishop of Dublin, had declined this primacy.

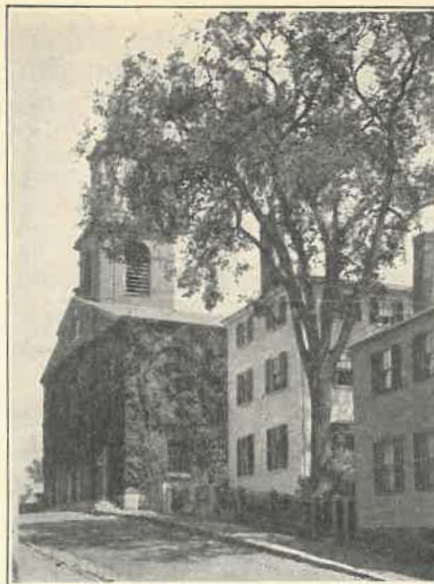
Dr. J. R. Darbyshire, Bishop of the Scottish diocese of Glasgow and Galloway, has accepted election as Archbishop of Capetown. He succeeds Dr. Phelps, who resigned early in the year.

### EMPIRE SETTLEMENT

The appeal of the Church of England Advisory Council of Empire Settlement for special prayers and support at a time when England is celebrating the Feast of St. George, its patron saint, comes with special force this year, with the tide of emigration from the mother country once again beginning to flow to the colonies.

The council, of which Lord Bessborough is chairman, is an emanation of the Church Assembly.

Some years ago it did valuable work in helping young men and women and boys



ST. JOHN'S, PORTSMOUTH, N. H.

and girls to find suitable employment and homes overseas, and also saw to it that they were not bereft of their religion in the new life.

### COUNCIL IN WORKING ORDER

In good faith, the council, largely owing to the enthusiasm of the Bishop of London, kept in being during the years when emigration was practically at a standstill, with the result that now, when needed, it is in full working order.

The Australian federal government has recently approved a nomination by the New South Wales committee of the council to assist the passage of 200 boys between the ages of 15 and 18 for farm work and 200 young women for domestic work. This is the first nomination to be granted under the new scheme for the revival of assisted migration.

### Diocese of Georgia Announces Camp Reese Summer Conferences

SAVANNAH, GA.—The Georgia department of religious education has announced several camps and conferences for the summer at Camp Reese, the diocesan conference center on St. Simon's island.

The young people's camp will open June 18th and close July 2d. Mrs. J. W. Griffeth is the director, and her theme will be Today's Patterns for Living.

The college conference will begin July 2d and last through July 11th. A study, Christian Biography, will be presented by the Rev. Harry S. Cobey.

July 11th the adult conference begins. This continues until July 25th. Bishop Barnwell will be the director. Christ and the Modern World is his subject.

### Rector Sails for Italy

BALLSTON SPA, N. Y.—The Rev. Charles E. Hill, Ballston Spa, and his wife sailed on the *Saturnia* May 21st for Naples. His parish will be under the care of the Rev. St. Clair Vannix. Mr. and Mrs. Hill will travel through Italy, Switzerland, and England.

## N. H. Parish Marks 300th Anniversary

Dean Washburn Delivers Historical Address; Memorial Service Held for Admiral Farragut

PORTSMOUTH, N. H.—Historic St. John's parish here celebrated its 300th anniversary two weeks ago, the chief incidents being an address by Dean Washburn of the Episcopal Theological school, a patriotic service attended by societies ranging from Colonial Dames to the American Legion and the Veterans of Foreign Wars, and a memorial service for the dead in all wars and especially for Admiral Farragut, who was buried from St. John's.

The Rev. Maxwell Ganter, rector of St. John's, preached an historical sermon to an audience which included the admiral of the navy yard and his staff, as well as the mayor of Portsmouth and the members of his council.

The first priest of the Church of England to come to New Hampshire settled in Portsmouth 300 years ago. He was the Rev. Richard Gibson, who for the two previous years had been ministering to men engaged in fisheries on the coast of Maine. Glebe lands were granted by the crown for his support and a parsonage and chapel were built.

The Rev. Mr. Gibson's stay in Portsmouth was neither long nor happy, because of the opposition of the Puritans and of Governor Winthrop of the Massachusetts colony. The latter, a bitter enemy of episcopacy, said of Mr. Gibson that he was "wholly addicted to the hierarchy and discipline of England and exercised his ministerial function according to ritual."

Animosity finally resulted in Mr. Gibson's arrest and his being cast into jail for baptizing and marrying at the Isle of Shoals, off the New Hampshire coast. He is supposed, in this way, to have shown disrespect to the authorities of Massachusetts Bay Colony. Pleading that he was a stranger about to leave the country, Mr. Gibson was permitted to sail for England.

For 90 years Portsmouth had no settled minister of the Church.

In 1732, however, a dignified church was erected on the site of the present St. John's. It was called Queen's chapel.

The parish was incorporated in 1791, under the name of St. John's. On Christmas Day, 1806, the church burned. The next year it was replaced with a large brick edifice, which is the present St. John's.

Within St. John's are a number of relics of colonial days. There is the "Vinegar" Bible, one of four in existence. A bell taken by Sir William Pepperell from a French church at the fall of Louisburg, and later recast by Paul Revere, hangs there silently.

Oldest of all the relics, probably, is a large marble font, believed to have been used in a heathen African temple. It was captured by Col. John Mason in 1758 from the French at the taking of Senegal. Bred for the poor is, by an early bequest, placed on the cover of the font. In this way over \$6,000 worth has been distributed.



# Missionaries Fly to Central, West China

Return With Reports on Work Among Soldiers and Refugees; New Opportunities Seen

By ALICE GREGG

SHANGHAI—Missionaries were never busier than they find themselves today. The National Christian Council, the National Committee for Christian Religious Education, the China Christian Educational Association, the YMCA's, and the YWCA's all find themselves with unusually heavy travel budgets as their secretaries fly—the term is meant in the literal sense—to the threatened areas of central China and to the free areas of western China to discover conditions and needs.

They come back with reports of what is being done for wounded soldiers and refugees—the refugees who got so far in their trek west before lack of funds made them halt in places like Sian or Nanchang.

They even come back with funny stories. Bishop Huntington, the preacher of the day at the English church in Hankow, burst into irrepressible laughter at the announcement by the rector, the Rev. Alan W. S. Lee, that while much had already been done to supply the newborn babies in refugee camps with clothing, they still seemed to be born without clothes!

They also come back with glowing plans for a Union Christian middle school in the capital of Yunnan province, and tell us that until now there has only been *one* Christian middle school in all the two vast provinces of Yunnan and Kweichow.

### RETURN WITH RENEWED HOPE

They come back, too, with renewed hope as they catch the spirit of the leaders of the central government. Surely there is reason for hope when, despite the costs of carrying on a war of resistance, the gov-



IN A CHINESE HOSPITAL  
Mrs. H. A. McNulty, wife of the Soochow missionary, is shown dressing the finger of a Chinese lad in St. Luke's hospital, Shanghai. Hundreds of refugees are ministered to every day in the clinic opened there.



### REFUGEE SUNDAY SCHOOL

Miss Bessie Sims of Nanking and Miss Yang of Soochow are shown distributing colored illustrations of the church school lesson at Shanghai refugee camp No. 33, on a recent Sunday afternoon.

ernment is able to launch new roads and railways in the west, sponsor colonization schemes by which refugees are sent out to tame the land in the far west, provide the necessary equipment to launch each family, and continue to give the usual grants to such humanitarian institutions as the Nanchang leprosarium, or to initiate new charities, as Madame Chiang is now doing for the war orphans.

Workers in the occupied area of Shanghai are much heartened by the return of Fr. Jaquinot from Hankow with \$250,000 for refugee camps around Shanghai, and the promise of \$100,000 a month hereafter. No time limit has been set as yet.

### THOUSANDS IN REFUGEE CAMPS

Tens of thousands of peasants, without the necessary funds even to make a start westward—perhaps without an idea as to how far westward China extends—are now gathered, through no fault of their own, into refugee camps. They are prisoners in their own country. To religious people the inevitable challenge comes, not only to provide food and shelter and clothing, but also to provide work, and above all, to provide comfort and cheer and hope.

The necessary work of a camp provides employment for the unskilled workers. Skilled workers have been set to work on various crafts, and already beautiful, salable articles are coming from the camps. Educators have organized classes—schools for the children and classes for the adults. Religious workers go in for evangelistic work and Sunday schools.

"Ye meant it to me for evil," Joseph tells his brethren in the last chapter of Genesis, "but God meant it for good."

Somewhere in his book, *My Country and My People*, Lin Yu-tang says that China had never been welded into a nation because she had never heard the story of the Good Samaritan. Multitudes are getting the story today, and more than that, are experiencing its meaning.

Students and lay folk are willing to help in the camps, but there is a proviso: "We must be told what to do!" Some of us turn to the task of preparing special materials for use in the camps. We make large

use of Dr. T. C. Chao's beautiful and simple hymns, full of concrete imagery and very often in the very words of Jesus as found in the Sermon on the Mount and other sayings.

Teaching a morning hymn of thankfulness to the children in a Buddhist camp some days ago, the adults crowded around to learn the words with the children. A devout woman stopped telling her rosary long enough to get the words by heart. The last lines might be translated:

"Keep us courageous to the end,  
And make us Thine forever. Amen."

She repeated the words, and smiled and said: "They're beautiful!"

### NEW OPPORTUNITIES SEEN

The Rev. Lloyd R. Craighill, who went to Wuhu on November 15th and has been there until now, when Bishop Huntington has sent for him to come to Anking, tells of the opportunities among the farmer folk around Wuhu. St. Lioba's convent and the Lion hill compounds lie a mile to the north of Wuhu, surrounded by little truck farms. No special effort was ever made to get in touch with the farmer folk.

The Lion hill compound had a boys' middle school and the St. Lioba's work was among Sister Constance's industrial workers. St. James' church down in the city had a city congregation. The city folk had fled before the three terrible days in December when bombs were poured into a deserted city. The few hundreds who had not left came into the mission compounds—our own and others to the north of Wuhu.

When the army of occupation arrived and the reign of terror began, the country folk, too, came pouring into the mission compounds, driving their pigs, chickens, and water buffaloes before them! For some three months they took shelter, and then began to return to their spring planting.

A few weeks ago, Mr. Craighill and the Rev. Irving Wang, taking a walk, were greeted on all sides by old friends! Talking with people who had shared their life for three months, it was easy to invite them to come back on Sundays when the church bells rang.



### **Pension Sought for Families of Presbyterian Ministers Who May Be Unjustly Jailed**

SIoux CITY, IA. (RNS)—A bill to provide pensions for the wives and children of American Presbyterian ministers who might, some day, suffer the fate of Germany's Martin Niemoeller, has been passed unanimously by the presbytery of Sioux City. The bill, in the form of an overture, will be sent to the General Assembly of the Presbyterian Church in the United States of America, which meets May 26th to June 1st in Philadelphia.

The overture reads in part:

"Whereas, powerful groups in our country have been supporting measures in Congress which would subject Christian ministers to imprisonment if they persisted in preaching Christ's word in time of war or national emergency, and

"Whereas, Presbyterian ministers should be encouraged in their conscientious prophetic ministry to oppose nationalism, militarism, and dictatorship by being freed of the fear of bringing destitution upon their wives and children,

"Therefore, the presbytery of Sioux City respectfully overtures the 150th General Assembly to add to the responsibility of the relief department of the board of pensions as follows:

"In the event a minister of the Presbyterian Church USA shall be deprived of his freedom to continue his service in the Church by incarceration . . . if he have a wife and/or children, the relief department . . . shall pay them relief grants so long as said minister shall be forcibly restrained from the exercise of his Christian profession. . . ."

### **Radio Brings Confirmations**

LONG BEACH, CALIF.—The Rev. P. M. G. Austin, rector of St. Luke's church, reports that there were 92 confirmations in April in that parish, many of them adults who had been brought into the Church as the result of the Sunday morning radio addresses by the rector. The Rev. Mr. Austin broadcasts the service over station KFOX. The boychoir, under the directorship of William Ripley Dorr, is well known in pictures, having sung in a number of famous films.

### **GTS Shares in Estate**

NEW YORK—The General Theological seminary shares with the New York post-graduate hospital in the residuary estate of the late Susan M. Hoffman Watson, a daughter of its former dean, the Very Rev. Eugene Augustus Hoffman. The estate is appraised at \$154,169. The will left \$25,000 to St. Luke's Home for Aged Gentlewomen; \$25,361 to Mrs. Watson's daughter, Mrs. Randolph Ray; and provided for several minor bequests.

### **London Film School Announced**

LONDON—The Religious Film Summer School, the Cinema Christian council has announced, will hold its program this year at High Leigh, Hoddesdon, Herts, from June 7th to 10th. It will be open to "all who are interested in the use of the motion picture for religious purposes."

### **Body of Bishop Hulse is Shipped to United States**

HAVANA, CUBA—The body of Hiram Richard Hulse, late Bishop of Cuba, has been taken from the temporary vault in Colon cemetery, Havana, where it lay since April 13th. It was placed aboard a P. and O. steamship for Miami, Fla., whence it was to be taken by train to Asheville, N. C., for permanent burial.

Members of the cathedral chapter and the congregation and the clergy who live near Havana were at the wharf to pay a last tribute to the memory of their Bishop.

Mrs. Hulse, Miss Charity Hulse, and the Very Rev. Hugo Blankingship, dean of the cathedral here, accompanied the body to Asheville.

The clergy of the missionary district of Cuba and the members of the council of advice of the district have drawn up resolutions bearing testimony to their regard for the man who for 23 years presided over the district.

### **Bishop Bennett Suggests Change in R. I. Missionary Stations**

PAWTUCKET, R. I.—Bishop Bennett on April 25th suggested a readjustment in the missionary setup of the diocese of Rhode Island. He proposed that within the next few years the mission stations be relocated, because of the changing racial and neighborhood conditions. The proposal was delivered at a meeting of the convocation of Providence held in the Church of the Good Shepherd here.

The members of the convocation later listened to reports on the social service work of the diocese. Mrs. Joseph W. Freeman spoke of the history and work of the 60-year-old St. Mary's Home for Children, and the Rev. Richard Lief told of work among the destitute men at the Church house in Providence.

### **Vermont Announces Conference on Church Music for June 20th**

BURLINGTON, VT.—The diocese of Vermont has announced that its fourth conference on Church music will begin June 20th and continue until the 23d. It will be held at Bishop Hopkins hall, Rock Point.

Director of the conference will be Ray Francis Brown, organist and instructor of music at General Theological seminary, New York City. The work of the conference will consist of lectures and discussions on such topics as music and worship, the Hymnal, Anglican chanting, plainsong, simple anthems, organ music, and choir training; choir practice; and services—choral Eucharist, choral Evensong, Morning Prayer, and Litany.

### **295 in L. A. Japanese School**

LOS ANGELES—St. Mary's Japanese mission, of which the Rev. John Yamasaki is the vicar, reports a church school enrollment of 295 pupils, with an average attendance of 265. At Easter, Bishop Gooden confirmed a class of 15 persons, of whom more than half were adults.

### **Diocese of Oregon to Have Addition to Hospital and Many Other New Buildings**

PORTLAND, ORE.—The diocese of Oregon is now the scene of a number of building projects, chief of which is the erection of an addition to the Good Samaritan hospital in this city. The addition will provide enlarged storage facilities and refrigeration, a new kitchen, and dining rooms for student nurses and hospital employes.

St. Mary's church, Eugene, is planning to let the contract for a building which is expected to be completed by September. The University of Oregon is located at Eugene, and the new building is to house facilities for student work.

Trinity church in this city has approved plans for a new parish house. A financial canvass is now being conducted in an attempt to underwrite the project.

St. Helen's hall, also of this city, has found it necessary to enlarge its plant because of the steady increase in enrolment. In order to provide additional classrooms and rooms for boarding pupils, it is planned to erect a three-story building which will be connected with the main school building.

In Roseburg, St. George's church is working on plans for a new church to replace the present too-small building. The rector in Roseburg is the Rev. Perry H. Smith.

### **Eastern Oregon Summer School Will Meet June 13th to 24th**

PENDLETON, ORE.—The 15th Eastern Oregon summer school for Church workers and young people will be held at the Ascension school, Cove, Ore., June 13th to 24th, according to a recent announcement. The vacation camp for children of grade school age will follow it, beginning July 6th. Miss Catherine Peterson and Hazel Morrison, UTO workers, will be in charge of the children.

Members of the summer school faculty coming from outside the district will be the Rev. J. Minto Swan, St. Mark's church, Vancouver, B. C.; the Rev. George Foster Pratt, Trinity church, Hoquiam, Wash.; the Rev. C. Stanley Mook, Vancouver, Wash.; and Miss Eleanor Deuel, from the National Council.

### **Plan Religious Workers' Conference**

CHAPEL HILL, N. C.—A conference for workers in religious education has been planned by the department of religious education of the diocese of North Carolina. It is to meet June 6th to 8th at St. Mary's school, Raleigh. The Rev. Dr. D. A. McGregor and Miss Cynthia Clarke will have charge of the meetings. They will be assisted by several diocesan leaders in education.

### **Society Bequeathed \$93,823**

NEW YORK—Mrs. Samuel Thorne, who died on April 28th, left a bequest to the Domestic and Foreign Missionary society, in an amount which will give that association \$93,823. Mrs. Thorne was a prominent member of the Woman's Auxiliary.



## Diocesan Condemns Legalized Gambling

Bishop Manning Loudly Applauded  
as He Speaks to 155th New York  
Convention on Proposed Law

**N**EW YORK—Bishop Manning's address before the 155th convention of the diocese of New York, delivered on the afternoon of the first day, May 10th, and containing a strong condemnation of legalized gambling, was frequently interrupted by applause. This was especially hearty at three points.

The first of these was the announcement that, in spite of the difficulty caused by the serious financial situation of the land, all the parishes had kept up their work, the missionary work in the diocese had gone forward, and the diocese had renewed its pledge of 1937 in the amount of \$420,000, half for the work of the diocese and half for the general missionary work of the Church.

The next burst of applause came when the Bishop spoke against the bill to legalize lotteries, that very day before the state constitutional convention. The following words of the address were greeted with enthusiastic approval:

"In my judgment any action legalizing gambling or lotteries would be morally wrong and most harmful in its practical effects. The gambling spirit is out of accord with Christian principles and teachings. This spirit is like a habit-forming drug, enervating to moral character and weakening to those virtues upon which personal integrity and robust character depend.

### WOULD BE ANTI-SOCIAL MENACE

"The legalizing of gambling and lotteries would be a reactionary and anti-social measure and would be a harmful influence in the life of our people. The fact that the money raised by gambling would be used for relief funds would not excuse this action. Any action giving official encouragement to the gambling spirit would be gravely wrong and is the more to be condemned because it is the poorer and more needy people who would suffer most from its evil effects.

"It is scarcely necessary for me to add that I am wholly opposed to the raising of funds for the Church or its work by means of gambling games or gambling devices, and I trust that no parish or mission in this diocese will permit or countenance such action."

Prolonged applause for the third time was accorded the Bishop when he next gave an account of the progress made in the matter of the fund of \$1,000,000 for the completion of the sanctuary and choir of the Cathedral of St. John the Divine, under the chairmanship of Mayor La Guardia.

Already the amount reached was \$283,000. Bishop Manning announced at this point in his address that the mayor would appear before the convention on its second day and speak about the fund, his subject being The Civic and Religious Obligation to Open the Great Interior of the Cathedral.

Mayor La Guardia visited the convention at noon on May 11th. He was escorted



### HUGE ORGAN DEDICATED

One of the largest pipe organs built in the United States in recent years was dedicated at St. John's cathedral, Denver, Colo., May 18th. It is the gift to the cathedral of Mrs. Lawrence C. Phipps in memory of her father, the late Platt Rogers, former mayor of Denver, and cost approximately \$45,000. Notable features of the organ are the 32-foot pedal open diapason pipes, the largest of which creates a tone whose true pitch is rather felt than heard by the average person.

to the platform by Bishop Gilbert, Suffragan of New York, the Rev. Dr. E. Clowes Chorley, and the Hon. Frank L. Polk. The mayor made a characteristic speech, in which he said in part:

"As I look around and see so many distinguished New Yorkers here, I am convinced that your circle of friends contains more millionaires than mine. I came here today to ask you if you can't help the poor chairman out in raising this \$1,000,000 in time to finish the work for the opening of the World's Fair in 1939.

"We started out this season with many drives going on, when the resources of everyone were really taxed to the limit; and we have received sufficient encouragement to be able to say that with the coöperation of every person here today, we will be able to put it over in time.

"I am certain that if the work can be completed and if we are able to establish what we have in mind—the Sunday afternoon musical services—that it will be not only a city institution; those musical services will become a national institution. We have in New York the talent, and we have the demand and the desire. When we complete the cathedral, we shall have the place. I urge you most earnestly to help."

### REFUSE TO HAVE WOMEN ON VESTRY

The question of giving women the right to act on vestries and as wardens came up for the fourth consecutive time in convention. It was emphasized that the action contemplated was merely permissive and that no parish would be obliged to elect women. The vote was by orders, without debate. The motion was lost, the vote being: ayes—52 clerical and 20½ lay; noes—111 clerical and 64 lay.

Among the resolutions passed was one, offered by the Rev. George P. T. Sargent, rector of St. Bartholomew's church, on behalf of the Jews and Christians abroad who are persecuted for their race, religion, and opinions. Following a speech by the Rev. Shirley C. Hughson, delivered with

## Racine Summer Conference to Have National College Work Secretary as Leader

RACINE, WIS.—The Rev. Dr. Theodore O. Wedel, secretary of College Work of the National Council; the Rev. Alden Drew Kelley of Madison, Wis.; Bishop Stewart of Chicago; the Rev. Daniel Corrigan of Oconomowoc, Wis.; the Rev. LeRoy S. Burroughs, Ames, Ia.; Mrs. Frances W. Larcomb, national president, Church Periodical club; and Miss Edna Eastwood, national executive, Daughters of the King, will be among the leaders of the 20th annual summer conference for Church workers, to be held June 27th to July 8th on the DeKoven Foundation (formerly Racine college) here.

The Very Rev. Gerald G. Moore, dean of St. Luke's pro-cathedral in Evanston, Ill., is the executive chairman.

The conference will be divided into three general sections: school for general Church workers, school for college work, and school for clergy and social workers.

Dean Moore, Mrs. Larcomb, Miss Eastwood, Mrs. Helen Linley, diocesan president of the Woman's Auxiliary, Milwaukee; Miss Annie Morton Stout, Seawaukee, Tenn.; Fr. Corrigan; the Rev. Rex Wilkes, Chicago; and Allen Metcalf, Grace church, Oak Park, Ill., will have courses in the first division.

In the school for college work, courses will be offered by Fr. Burroughs, Dr. Wedel, and Fr. Kelley.

The clergy and social service school will feature courses in the psychology of Christian personality by Dr. Harold Holt, rector, Grace church, Oak Park, Ill.; discussion group for clergy by Bishop Stewart; preaching, by the Rev. G. Clarence Lund, St. James' church, Milwaukee; and social work by the Rev. Walter K. Morley.

great warmth, asking that the resolution include the Negroes of this country who frequently suffer from injustice, the phrase "in any land" was substituted for the word "abroad" in the resolution.

Another important resolution was that offered by Bishop Gilbert, providing for the appointment of a committee, representing all the archdeaconries of the diocese and also the board of managers of the diocesan missionary and church extension society, to consider, in consultation with the Bishop, possible changes in the administration of the archdeaconries, this committee to report at the next convention. The resolution was unanimously adopted.

### EXPLAINS CHURCH INSURANCE

By special request, the order of business on the second day included an hour when Bradford B. Locke, executive vice-president of the Church Life Insurance corporation, appeared before the convention and read a paper on A Retirement Plan for Lay Employees in Church Work.

The following elections were made: new members of the standing committee: clerical—the Rev. Frank D. Gifford; lay—R. W. B. Elliott. Deputies to the provincial synod are: clerical—the Rev. A. P. S. Hyde and the Rev. E. R. Russell; lay—William Quaid and W. M. V. Hoffman. Provisional deputies to the provincial synod are: clerical—the Rev. Wilbur L. Caswell and the Rev. John S. Willey; lay—A. B. Johnson and S. F. Bayne.



# Spring Conventions Held in Many Dioceses

## DELAWARE

### Election of Bishop Postponed Until September 20th

WILMINGTON, DEL.—Election of a bishop for the diocese of Delaware, the 153d annual convention decided when it met at St. Peter's church, Lewes, is to be deferred until September 20th. Since the see is vacant, the president of the standing committee, the Rev. Dr. Charles W. Clash, presided over the convention.

The place of the bishop's address was given over to a summary of a large number of Bishop Cook's public charges. It was presented by the Rev. Charles A. Rantz, secretary, to the late Bishop.

The Woman's Auxiliary met under the presidency of Mrs. Robert Rayner. The Auxiliary made a contribution to the Emergency fund and presented the first installment of the United Thank Offering.

Deputies elected to the provincial synod are: clerical—the Very Rev. Hiram R. Bennett, the Rev. Dr. Charles Wright Clash, the Rev. Robert Bell, and the Rev. P. L. Donaghay; lay—Robert J. Forman, Edmund S. Hellings, Colonel Lord, and Dr. Walter Hulihan.

## EAU CLAIRE

### Constitution Put Religious Freedom Into Basic Law—Bishop Wilson

EAU CLAIRE, WIS.—“The American Constitution,” declared Bishop Wilson in his address to the 10th annual council of the diocese of Eau Claire, held at the cathedral here on May 18th, “wrote religious freedom into the basic law of the land. Other nations gradually came into line. This is an achievement not to be relinquished without a struggle!

“For that reason we view with dismay a resurgence of intolerance, bigotry, and violence which has recently gained a vicious momentum in certain countries other than our own. In Russia, Italy, Germany, and Mexico the issue is clearly apparent, and in several other countries it is not far below the surface. All of which should be a warning to us that all tendencies toward dictatorship and the totalitarian state are a menace to religious liberty and open the way to violation of the spiritual freedom of the kingdom of Christ.”

Dr. Grace Lindley, national executive secretary of the Woman's Auxiliary, spoke to the meeting of the diocesan Woman's Auxiliary about her recent trip to China, telling of the work being done there.

The council, after drawing up its budget, elected Jonathan Boothby to the standing committee, and the following deputies to the provincial synod: the Rev. Messrs. R. D. Vinter, A. R. P. Heves, G. B. Wood, and J. G. Hilton; and G. Van Steenwyk, J. Boothby, O. W. Moehle, and J. S. Pitts.

### Alaskan Speaks in Seattle

TACOMA, WASH.—The Ven. Frederick W. Goodman, archdeacon of Arctic Alaska, on May 8th addressed the congregation in St. Mark's cathedral, Seattle. It was the occasion of the annual mite box offering. Attendance was large, and junior choir members numbered nearly 400 persons.



### PRIEST GIVEN FOLDING ALTAR

This unusual folding Altar set has been presented to the Rev. John Plummer, rector of St. Michael and All Angels' church, Berwyn, Ill., by friends in his parish. It is in memory of the late Rev. Robert J. Long of the diocese of Duluth. The set is packed in a traveling case 28 inches long. When the case, which contains all the Communion vessels, is opened and set up, it forms an attractive Altar.

## SOUTH FLORIDA

### Bishop Wing Commends Men's Clubs for Their Great Usefulness

WEST PALM BEACH, FLA.—Calling upon the communicants of the diocese of South Florida to “advance our line and establish new missions where at present we have none,” Bishop Wing, in his address to the 16th annual convention of the diocese, held May 3d to 5th, commended especially “the men's clubs throughout our diocese as a field of great usefulness.”

“Surely,” he went on, “our love of the Church and our loyalty to her and her Lord is as large as that of those who have gone before us; surely our belief in the mission of the Church and Florida's need of her sound doctrine, ordered worship, and wholesome discipline is no less than theirs. Let us emulate their zeal and enthusiasm and devotion, and determine by God's help to continue their work of extending the Church.”

Miss Julia Gehan, student worker at the Florida state college, Tallahassee, and the Rev. Hamilton West, chaplain at the University of Florida, explained the work in those two centers.

Further plans for a permanent diocesan camp were considered. The necessary buildings are to be erected on a tract of 20 acres which was donated to the Church for this purpose. The application of St. Mark's mission, Cocoa, to become a parish was granted.

The Woman's Auxiliary held its annual meeting at the same time. Bishop Wing and Mrs. T. K. Wade, from the Church Missions House, gave the principal addresses. Deaconess Bedell told of her work with the Seminoles.

The following clerical delegates were elected to the provincial synod: the Rev. Messrs. John A. Walthour, John E. Culmer, Thomas H. Young, Edgar L. Pennington, William A. Lillycrop, and Henry I. Louttit. The lay delegates elected were Morton A. Nace, T. P. Warlow, Ralph Wagner, Frank Van d'Elden, W. E. Tylander, and W. S. Knott.

## VIRGINIA

### 143d Council Commemorates 50th Year of Mountain Work

RICHMOND, VA.—A commemoration of the 50th anniversary of the beginning of the mountain work in the diocese of Virginia and a notable sermon by the Rev. Dr. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, Md., were features of the 143d annual council of the diocese of Virginia held May 4th and 5th in All Saints' church here.

At the commemoration of the mountain work, addresses were made by the Ven. Dr. F. W. Neve, archdeacon of the Blue Ridge; the Ven. Dr. W. Roy Mason, associate archdeacon; and the Rev. Dr. George P. Mayo, principal of the Blue Ridge industrial school—all three of whom have devoted almost all their years of ministerial service to the work among mountain people. Addresses were made also by some of the women workers, telling of the various conditions, opportunities, and problems in their respective fields.

A number of new canons were adopted, the most notable being one for the better organization of mission congregations and one on the solemnization of matrimony.

It directed: “No minister of this Church shall solemnize or assist in solemnizing a marriage in this diocese unless and until he shall receive from a qualified physician in the case of each of the contracting parties a certificate to the effect that he, or she, is free from any communicable venereal disease.”

An able report was made by a committee appointed for that purpose appraising every piece of missionary work in the diocese to which diocesan appropriation is made, and this was referred to the diocesan missionary society for its consideration.

The officers and committees of the diocese were, as a rule, reelected.

The council invited the synod of the province of Washington to hold its 1938 meeting in Richmond. Deputies were elected as follows:

The Ven. Dr. W. Roy Mason, the Rev. Harry Lee Doll, the Rev. Dr. Robert F. Gibson, the Rev. Robert B. Nelson, Blake T. Newton, Justice George L. Browning, W. W. Beverly, and Charles M. Davison. The alternates are the Rev. B. Duval Chambers, the Rev. E. B. Guerry, the Rev. Dr. G. MacLaren Brydson, the Rev. Beverley M. Boyd, C. Braxton Valentine, F. E. Nolting, E. I. Caruthers, and Richard H. Meade.

## WESTERN NEBRASKA

### Church in Rural Life is Theme

MCCOOK, NEBR.—The Church in rural life, or Church extension beyond city limits, was the central theme of the 48th annual convocation of the missionary district of Western Nebraska, which was held here May 11th and 12th in St. Alban's church.

Simultaneously, the Western Nebraska branch of the Woman's Guild-Auxiliaries to the National Council met in the parish house. Both these meetings and the convocation were well attended.

In his annual address, Bishop Beecher stressed the social, educational, and spiritual possibilities of the rural field. The



problem in this missionary district, he pointed out, is finding men with a sense of vocation for the rural ministry, the adequate training of such men, and the proper support of them.

*The New World*, a story of the Church in the United States, and a major screen production, was presented in a local theater at this time. It attracted persons from throughout the diocese.

Diocesan officers were reelected, and the following were selected as delegates to the provincial synod: clerical—the Rev. Messrs. Jerome L. Fritsche, William P. Anna, and J. N. MacKenzie; lay—Hobert Blackledge, George Proud, and W. C. Bullard.

## KANSAS

### Illness Causes Bishop Wise to Miss First of 22 Conventions

TOPEKA, KANS.—Illness kept Bishop Wise from the 79th annual convention of the diocese of Kansas, for the first time in 22 years. Bishop Fenner, the Coadjutor, took charge of the convention in his stead. Meetings were held in Grace cathedral

### Bishop Wise Much Better

Bishop Wise left the hospital on May 14th, after having been there four weeks. It is reported that his health is improving very satisfactorily.

here, the first one occurring on May 8th, when the Presiding Bishop spoke on "By grace ye have been saved through faith."

A mass meeting was held in the cathedral the same evening. The Rev. Carl W. Nau, rector of St. Paul's church and senior priest and chairman of the standing committee, read a short report and greeting from Bishop Wise.

Speaking as president of the National Council, the Presiding Bishop said:

"The National Council will not have to worry about sufficient funds to conduct its work, if members of the Church will show their interest by being consecrated missionaries wherever they are. What the Church needs more than anything else today is to make the Gospel of Christ vital in everyday activities.

"We all recognize the power of the Gospel among individuals and in certain social groups. That is true in Japan as well as it is here in this country, but to date the Christian Gospel has in no real sense affected our international relations."

Several changes were made in the diocesan constitution and the canons, bringing both up to date. All members of the standing committee were reelected.

The following were elected delegates to the provincial synod: the Rev. Messrs. Virgil E. Ward, Charles F. Rehkopf, James W. Brettmann, V. L. Livingston, H. C. Attwater, and James Temple; and Guy T. Berry, George T. Steeples, Heber M. Mize, R. B. Fegan, John G. Baum, and J. G. Updegraff.

### Kentucky Young People to Meet

LOUISVILLE, KY.—The annual conference for the young people of this diocese is planned for the weekend of June 10th to 12th. It will be held at the Kentucky Military institute at Lyndon. The Rev. Alfred J. Loaring-Clark will be the leader.

## EAST CAROLINA

### Alarming State of Men and Nations Pointed Out by Bishop Darst

WILMINGTON, N. C.—Bishop Darst, in his address to the 55th annual convention of the diocese of East Carolina, after reviewing the diocesan work during the year, pointed out that the convention was today meeting in a critical and alarming period in the affairs of men and nations. He addressed the members of the convention, May 11th, at an assembly in St. Paul's church here.

"... If there ever was a time when we needed to seek and obtain the guidance of the Holy Spirit, it is now," he continued. "It is a time when as individual Christians, as parishes and missions in our corporate life as the family of the diocese, we must take stock of our resources, make an inventory of our faith and loyalty, and honestly strive to arrive at some compelling and worthwhile conclusion as to what we are going to do with our lives.

"We may wander on in confusion and doubt and fear, restless, unhappy, hopeless, or please God, we may tie our lives to some great loyalty and lose our littleness in the greatness of God's plan for us and for the world.

"There is supreme loyalty to which we can fasten our wavering, uncertain minds, and that loyalty is found in the person of Jesus Christ our Lord."

Committee reports showed advancement in both spiritual and financial endeavors. The Rev. R. I. Johnson, rector of St. Cyprian's, New Bern, reported on the Good Shepherd hospital for Negroes, announcing that the hospital will be officially opened on June 26th.

The applications of Trinity church, Lumberton, and Grace church, Whiteville, to be made parishes, was granted. This will release some of the missionary funds for other work in the diocese. Missionary work, it was decided, will be undertaken along more than 300 miles of the North Carolina coast. The work will be under the direction of the Rev. Arthur H. Marshall of Southport. It will be carried on largely by boat.

Delegates to the provincial synod to be held this fall in Winston-Salem were elected as follows: clerical—the Rev. Messrs. R. I. Johnson, W. R. Noe, Mortimer Glover, Alexander Miller, E. F. Moseley, and George S. Gresham; laymen—Dr. H. M. Bonner, J. Q. Beckwith, John G. Bragaw, George B. Elliott, Judge George Rountree, and Oscar Hardy. The alternates are: clerical—the Rev. Messrs. Stephen Gardner, George F. Hill, C. E. Williams, J. W. Hardy, C. A. Ashby, and Worth Wicker; lay—W. G. Gaither, J. A. Moore, J. S. Huske, Stanley Woodland, A. T. St. Amaud, and W. P. Skinner.

## IOWA

### Bishop Longley Condemns Bingo and Other Forms of Parish Gambling

DAVENPORT, IA.—"I must most emphatically forbid in this diocese," said Bishop Longley of Iowa, at the 86th annual convention of the diocese of Iowa, which met in Trinity cathedral here on May 8th and 9th, "all schemes for raising money which violate the law of the land and set aside the morals which for centuries have been the guide of Christian men and women in building and holding up Christian standards. I refer to games of chance—bingo,

and the giving of prizes for public affairs which are contrary to the law. . . ."

The Bishop commemorated his 25th anniversary as Bishop on this same day. At a morning service Bishop McElwain of Minnesota was the preacher, and in the evening 200 delegates and friends met at the Outing club for a dinner complimentary

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to the Bishop of Iowa. The Very Rev. Rowland F. Philbrook was toastmaster.

The convention adopted an amendment to the constitution providing that, in the future, the conventions shall be held "at such place as shall be determined by the preceding convention."

Members of the standing committee were all reelected.

## NEWARK

### Bishop Washburn Discusses Unity, Diocesan Center, and Missions

NEWARK, N. J.—Bishop Washburn, in his address to the 64th annual convention of the diocese of Newark, made here on May 10th, after discussing Church unity at some length, went on to discuss a proposed diocesan center and to survey the work of the diocesan missions.

The strongly worded resolution condemning the arbitrary expression of political power exhibited by Mayor Hague in Hudson county was passed with practically no discussion and the registering of few negative votes.

Near the end of the meetings, the Rev. Cyril Carrie, rector of St. John's church, Jersey City, abetted by Canon Henry B. Bryan, formerly of Grace church in Van Vorst, Jersey City, obtained the floor and spoke in defense of Mayor Hague and the benefits that mayor had brought to Jersey City. The two gentlemen extolled the personal qualities of kindness and considera-

tion for the poor which, they said, the mayor has always shown.

After outlining the mission situation, Bishop Washburn said that the policy of the board was to appraise realistically and close or combine work where necessary, to look out for the clergyman in charge of mission work, and to seek new opportunities. He advocated the building of six new parsonages and the establishment of new parish houses.

Bishop Ludlow, Suffragan of the diocese, sketched the work of the Young People's fellowship, the laymen's missionary league, and the work of the social service board. An appeal to exercise our wills in the cause of liberty, despite the many pressures brought against it today, was made on the religious basis that all men are necessary to God's purpose, and only as we are free to choose issues do we grow spiritually.

The elections resulted in the Rev. Walter O. Kinsolving's being placed on the standing committee. Deputies to the provincial synod are: the Rev. Charles J. Child, the Rev. George W. Dawson, Col. Leigh K. Lydecker, and Henry J. Russell.

As alternates to the provincial synod, the following were selected: the Rev. Messrs. Nelson B. Gildersleeve and Karl Kumm; and Charles B. Johns and William T. Kirk.

## FOND DU LAC

### Bishop Weller Memorial and Tablet Dedicated by Successor

FOND DU LAC, Wis.—When the 64th annual council of the diocese of Fond du Lac met on May 11th, the final dedication of the Bishop Weller memorial organ and tablet took place. The memorial was given by members and friends in the diocese, and persons throughout the Church.

The tablet, done in bronze and presenting a likeness of the Bishop, was given by the Weller family. "Behold, a great priest who in his days pleased God and was found righteous," the tablet reads.

Bishop Sturtevant officiated at the dedication, and the Rev. G. Carlton Story, rector of the Church of the Mediator, Chicago, was the special preacher.

The Rev. R. S. McMurray and the Rev. H. M. Keyes replace the Rev. A. J. DuBois and the Rev. Dr. E. W. Averill on the standing committee. The following were made clerical delegates to the provincial synod: the Rev. Messrs. William J. Spicer, A. A. Chambers, and H. S. Stanton; and lay members, A. L. Baker, A. A. Menzel, William Kellett, and J. S. Millis.

## WEST MISSOURI

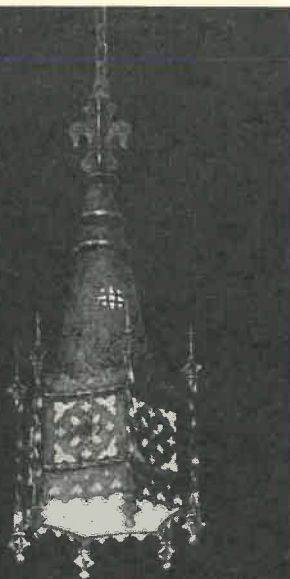
### Bishop Spencer Pays Tribute to Late Bishop Cook of Delaware

KANSAS CITY, MO.—"In a few moments," said Bishop Spencer in his address to the 49th annual convention of the diocese of West Missouri, "we shall hear the *sursum corda* crying: 'Lift up your hearts.' We shall lift them up unto the Lord; but our lifted hearts are heavy today with the sense of loss." The Bishop then recalled some recent deaths, paying special tribute to Bishop Cook of Delaware, former president of the National Council.

The convention, which met on May 11th, was held in St. Paul's church here. In cooperation with the diocese of Missouri there was presented by the diocesan department of Christian social service, and



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adopted by the convention, a resolution on child labor. The attention of the governor of the state and the state legislature will be called to this, as it refers especially to the child labor conditions in the tiff mine district of the state.

An adequate survey and report of infractions of the Missouri child labor law is being asked, as well as a survey of the housing, health, and illiteracy conditions of the miners and their families.

Through the social service department, the convention recommended to the legislature that, before a marriage license is issued, both the man and woman applying for it shall have presented to the proper authority a duly certified negative report of venereal disease.

The work and aims of the department of missions were presented to the convention on May 10th by the Very Rev. Claude W. Sprouse, chairman of that department. The aims of other departments were presented by the Rev. E. W. Merrill and the Rev. Richard M. Trelease.

Diocesan officers generally were reelected or reappointed. The Rev. E. W. Merrill succeeds the Rev. C. R. Tyner on the standing committee. Delegates to the provincial synod are the Rev. Messrs. W. A. Driver, R. L. Harbour, J. Roy Gregg, W. M. Hargis, H. I. French, and S. F. Riepma. The lay delegates are Henry Burr, Arthur Clifford, C. A. Searle, L. W. Goodwin, Franklin Norman, and Dr. J. W. Howard.

**VERMONT**

**Convention Approves \$1,800 Minimum Salary for All Clergy**

POULTNEY, VT.—Approval of a minimum salary of \$1,800 for all clergy in the active ministry who are "earnestly and aggressively pursuing their work" was recorded by the 148th annual convention of the diocese of Vermont when it met in Trinity church, St. John's parish, here on May 10th and 11th. Bishop Van Dyck presided at the sessions.

The convention also went on record as urging all Christians to unite in supporting all measures which will promote lasting peace among nations of the world, and as favoring the passage of legislation requiring a physical examination of all persons applying for a marriage license.

William Lee Richards of the Field Department of the National Council spoke to the convention following Evensong on the first evening of the sessions.

The following delegates were elected to attend the provincial synod: clerical—the Rev. Messrs. Francis R. Nitchie, Emmett P. Paige, Morgan Ashley, and John G. Currier; lay—Frank Oldfield, Esme A. C. Smith, Oscar Rixford, and Dr. W. B. Fitch. Elected as alternates were: clerical—the Rev. Messrs. Hugh Morton, William Bailey, A. B. Crichton, and C. E. Scrimgeour; lay—Ralph B. Denny, Flynn G. Austin, Clarence Davis, and Harrison A. Cooke. The Rev. George R. Brush replaced the Rev. E. B. Nash on the standing committee. Other diocesan officers were generally reelected.

**QUINCY**

**61st Synod Well Attended**

GALESBURG, ILL.—Both the 61st synod and the 51st annual meeting of the Woman's Auxiliary of the diocese of Quincy, held in Grace church here May 10th and 11th, were well attended. The main event was a dinner at the Galesburg club, where Bishop Essex gave his annual address and

Bishop Maxon of Tennessee, a former rector of Grace church here, was the principal speaker. There were a number of other addresses.

The standing committee was reelected. The following were elected delegates to the provincial synod: Deans Putt and Sheppard, Frs. Taylor and Abele; and George A. Lyon, Jr., Alexander Loughin, A. R. Trotter, and Thomas Beattie.

**WASHINGTON**

**Election Results**

WASHINGTON—The elections at the diocesan convention here on May 4th and 5th resulted in the reelection of diocesan officers and members of the standing committee.

The Rev. Messrs. Clyde Brown, Howard S. Wilkinson, Richard Aselford, and Reno S. Harp; and Hugh T. Nelson, Busey H. Howard, Lewis T. Boynton, and Ogle Singleton were elected as deputies to the provincial synod.

**Missouri Dioceses Make Summer Conference Plans**

KANSAS CITY, Mo.—Faculty and courses for the summer conference for Church workers and young people in the dioceses of Missouri and West Missouri have been settled on. The conference will meet at Christian college, Columbia, the week of June 19th, with the Rev. Richard M. Trelease of Kansas City as dean.

Bishop Scarlett will conduct a course on What Has Christianity to Say? The Rev. Alfred J. Loaring-Clark of the diocese of Tennessee will be one of the faculty, discussing the How and Why of Church Schools. Training and Leadership will be the course presented by Mrs. Harold E. Woodward.

Bishop Spencer will be in charge of the daily sunset service.

**Florida Objective is \$35,000**

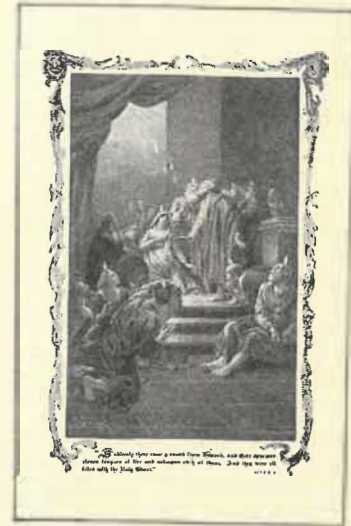
The total objective of the Florida centennial celebration is to be, over a period of three years, \$35,000, and not \$3,500, as was incorrectly reported in THE LIVING CHURCH issue of May 18th.

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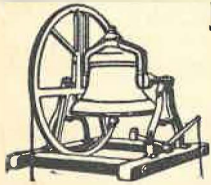
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## NECROLOGY

† May they rest †  
in peace.

### MATTHEW BREWSTER, PRIEST

NEW ORLEANS, LA.—The Rev. Dr. Matthew Brewster, retired priest of the diocese of Louisiana, died at his home here May 5th. He was 79 years old.

Dr. Brewster was born in Houston, Tex., on January 21, 1859, the son of Robert Brewster and Mary C. Andress Brewster. He was educated at Roanoke college, Salem, Va.; and for four years he studied theology at the University of the South, Sewanee, Tenn., under the Rev. Dr. William P. DuBose.

He was ordained deacon in 1889. In 1890, Bishop Gregg of Texas ordained him priest.

October 2, 1895, he was married to Julia Buncombe Rogers. She and a son, Dr. William Rogers Brewster, and two grandchildren survive him.

Dr. Brewster was rector of St. Philip's church, Palestine, Tex., from 1891 to 1893, and then he went to Grace church in New Orleans. In 1900 he went to Christ church, Mobile, Ala., as rector, remaining until 1917. In the latter year he moved to St. Andrew's church here. He retired April 30, 1936, at the age of 77 years, on a pension, and then made his home for most of the time in Pass Christian, Miss.

At one time Dr. Brewster was president of the Louisiana standing committee. He was also a member of the board of examining chaplains, president of the board of trustees of the Gaudet Normal and Industrial school, and chaplain of St. Barnabas' Guild for Nurses.

Burial was from St. Andrew's church here on the afternoon of May 6th. Interment was in Metarie cemetery. The Rev. Dr. W. S. Slack, president of the standing committee, officiated, assisted by the rector of St. Andrew's, the Rev. Girault M. Jones, Canon Weed of the cathedral, and the Rev. Donald H. Wattley. The New Orleans clergy were present in the chancel.

### HENRY S. McDUFFEY, PRIEST

PHILADELPHIA—The Rev. Henry Stephen McDuffey, a retired priest of the diocese of Pennsylvania, died on May 2d.

He was ordained deacon in 1883 and priest in 1888. He was rector of St. Matthew's church, Asheville, N. C., and of St. Augustine's, Philadelphia.

The burial office was said May 8th in St. Augustine's church, Philadelphia.

### STANLEY YOUNG, DEACON

MEMPHIS, TENN.—The Rev. Stanley Young, a perpetual deacon of the diocese of Tennessee, died at his home here May 4th, after an illness of five days. He was 67 years old.

As a business man and a communicant of St. Mary's cathedral parish, Mr. Young served actively for a number of years as

layreader, not only in the cathedral and other city churches but also in suburban missionary work, notably Trinity church, Mason, before being ordained, in 1923, to the diaconate by Bishop Maxon, then Coadjutor.

He is survived by his widow, Mrs. Juliet Belle Hammett Young, and a daughter, Rowena, of this city; and by one brother, E. Sidney Young of Waco, Tex.

The burial service was read in the cathedral by Canon James R. Sharp, acting dean. The interment was in Memorial Park cemetery, Memphis.

### MRS. MARY E. DULANY

EAU CLAIRE, WIS.—Mrs. Mary E. Dulany, who for 22 years had been a communicant of the cathedral parish, died May 7th. She was honorary president of the Woman's Auxiliary and the donor of many gifts to the parish. It was she who gave the initial endowment for the diocese of Eau Claire.

### MRS. MARTHA A. SPENCER

HELENA, MONT.—Martha Arminda Spencer, the wife of Francis Myron Spencer, Sr., of Los Angeles, Calif., and Fairchild, Wis., died here April 23d on her return from the Pacific coast.

She was buried at Fairchild, Wis., on April 28th. Her son, the Rev. Dr. John Gilbert Spencer, rector of Christ church, Hornell, N. Y., read the Burial Office and administered the Sacrament of Holy Communion to his father, one sister, and eight brothers, who carried their mother's body to the grave.

Mrs. Spencer is survived by her husband, by 12 of her 14 children, and 35 grandchildren.

Until moving to Missoula, Mont., in 1910, where the family were members of the Church of the Holy Spirit, Mr. Spencer for a number of years served as warden of St. Jude's church, Henderson, Minn.

### MISS ANNE W. STUYVESANT

NEW YORK—Miss Anne White Stuyvesant died May 2d at her home here. Funeral services were held May 6th in the Church of St. Mark's-in-the-Bouwerie, Bishop Manning officiating, assisted by the rector of the church, the Rev. Charles A. W. Brocklebank. Interment was in the Stuyvesant family vault beneath the church, in which Peter Stuyvesant is buried with other members of this historic family.

Anne White Stuyvesant was the daughter of the late Augustus Van Horne Stuyvesant and Harriet LeRoy Stuyvesant, a direct descendant in the ninth generation of Peter Stuyvesant, the famous Dutch governor of the New Netherlands. He founded the Church of St. Mark's-in-the-Bouwerie. Miss Stuyvesant is survived by her brother, Augustus Van Horne Stuyvesant, who is now the sole surviving direct descendant of Peter Stuyvesant.

Miss Stuyvesant, her late sister, Miss Catherine E. S. Stuyvesant, and her brother, inherited the family fortune. They gave \$300,000 to the Cathedral of St. John the Divine, for the building of the beautiful



baptistry, consecrated in 1928. On the demise of Mr. Stuyvesant, the family inheritance will go to St. Luke's hospital, to build and maintain a new A. Van Horne Stuyvesant memorial hospital.

**MISS LUCY M. WARNER**

ST. PAUL, MINN.—Lucy Martin Warner, a member of the Church of St. John the Evangelist in this city for the past nine years, departed this life on the morning of April 20th. Born in Racine, Wis., April 12, 1865, she resided in that city for 30 years.

Actively engaged during her adult life in church school teaching and in the work of the Church Periodical club, Miss Warner took a leading part in the Woman's Auxiliary and the Daughters of the King.

Funeral services were conducted by the parish clergy at St. John's church on April 23d. Interment followed at Oakland cemetery in Little Falls.

**33d Albany Summer School  
Will Be Affiliated With  
Conference on Rural Work**

ALBANY, N. Y.—The 33d session of the Albany cathedral summer school, under the direction of the Ven. Guy H. Purdy, archdeacon of the diocese, will be held at St. Agnes' school, Albany, June 27th to July 1st. Affiliated with it will be the conference on rural work of the Second province.

The Rev. Dr. Stanley Brown-Serman of Virginia Theological seminary will lecture on Grace in the New Testament; the Rev. Dr. William H. Dunphy, Philadelphia Divinity school, on Report of the Archbishops' Doctrinal Commission; and the Rev. Dr. Percy L. Urban, Berkeley Divinity school, on Athanasius, Defender of the Faith, and Our Times.

Dr. William V. Dennis of Pennsylvania state college is listed for lectures on Rural Sociology at the provincial conference. Three leaders will conduct conferences:

on Visual Education, by Dr. Ward Bowen; on Social Case Work in Rural Sections, Miss Agnes M. Penrose, secretary of the Church Mission of Help, Albany; on Work in Isolated Areas, the Rev. George E. DeMille, missionary in Warren county.

**CALENDAR OF COMING EVENTS**

**MAY**

- 24-25. Convention of Minnesota.
- 31-June 1. Forward Movement Commission meeting, Chattanooga, Tenn.

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**MAY**

- 30. Community of the Transfiguration, Glendale, Ohio.
- 31. St. Paul's chapel, New York City.

**JUNE**

- 1. St. Stephen's, Coconut Grove, Miami, Fla.
- 2. St. David's, Roland Park, Baltimore, Md.
- 3. Christ church, Hudson, N. Y.
- 4. Church of the Good Shepherd, Waban, Mass.

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# C L A S S I F I E D

## ANNOUNCEMENTS

### Memorial

To the late Rev. Frank Gavin, Th.D., Ph.D., adopted by the Church Historical Society at its annual meeting in Philadelphia, April 28, 1938: In the death of Frank Stanton Burns Gavin, the Church Historical Society has lost its most distinguished member, and the American Church its most learned historian.

It is no overstatement to assert that the appointment of Dr. Gavin as professor at the General Theological seminary in 1923 marked a milestone in the advance of historical scholarship in the American Church. Quite generally up to that time, Church history had been presented among us as an amateurish, controversial, and esoteric study of antiquity. That what was said in a history classroom of the Episcopal Church must be able to stand the scrutiny of the entire *orbis terrarum* of scientific scholarship throughout the world, and that there was no peculiarly "Anglican" truth, but only the one truth from God everywhere and universally accountable, these were new and significant notes which Frank Gavin brought to the fore from his position in Chelsea Square. Through his academic training for his Doctorate in Philosophy at Columbia, and his Doctorate in Theology at Harvard, Dr. Gavin had been thoroughly imbued with the ecumenical nature of truth.

Even a brief mention of the chief of Dr. Gavin's published studies reveals the breadth of his intellectual interest. By reason of his mastery of the Greek tongue, both ancient and modern, and on the foundation of personal experience with Greek theologians, he produced in 1922 his *Some Aspects of Contemporary Greek Orthodox Thought*. In this volume, happily only recently republished, he blazed a wide and fertile way, almost unknown to Anglican scholars since the Tractarian essays of Dr. Neale. Quite in the contrary angle of theological interest, he issued in 1928 *The Jewish Antecedents of the Christian Sacraments*, in which he sharply repudiated "modernistic" connection of the sacraments with the mystery cults of the Mediterranean world, and endeavored to validate the expansion of Jewish into Catholic Christianity, with small influence of Hellenistic cult forms. His posthumous work on *Church and State* exhibits this same wide interest and knowledge, in its survey of its complex problem from the days of Justinian.

It is the duty of the Church Historical Society to remember Dr. Gavin primarily as the Church historian. As such, he was without peer in the American Church, and with few rivals in the Anglican communion. To those who were privileged to know him intimately, there was of course, the other side, that of the passionately devout priest, the understanding chaplain of nuns, and the spiritual director of many souls. Of his boisterous humor and his divine hilarity, this is not the place to speak.

However, it is our sacred duty and solemn pride, to place this minute on our records, of our sincere sorrow at the death of our honorary vice-president, and our earnest and affectionate prayer for his rest in the paradise of God.

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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. Charles Hale. Applications should be made to MRS. JAMES C. HAKES, 149 Chestnut street, Montclair, N. J.

## RETREAT AND CONFERENCE

RETREAT AND CONFERENCE—for student chaplains, college rectors, schoolmasters, and others interested. At Merrywood, Marlboro, N. H., begins at supper, September 7th, and ends after breakfast September 10th. Leader: Rev. Charles Whiston of China. Cost \$5. Accommodations limited to 50. Apply to Secretary, REV. F. B. KELLOGG, Christ church, Cambridge, Mass.



## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BATCHELDER, Rev. EDWIN A.**, formerly of Hanna, Wyo.; is rector of the Church of the Holy Communion, Lake Geneva, Wis. (Mil.).

**BROWN, Rev. R. CHARLES**, of the diocese of Ontario (Canada) will become assistant at St. John's Church, Detroit, Mich., on June 1st.

**CLEVELAND, Rev. JOHN M.**, formerly rector of Grace Church, Hartland, Wis. (Mil.); is rector of St. Andrew's Church, Farm Ridge, Ill. (C.). Address, Grand Ridge, Ill.

**FOLEY, Rev. FRANCIS J.**, formerly assistant at Epiphany Church, Chicago, Ill. (C.); to be in charge of Good Samaritan Church, Oak Park, Ill., effective June 1st.

**FRY, Rev. WALTER**, of the diocese of Huron (Canada), has accepted an invitation to take charge of the mission field in the northern part of the diocese of Michigan, which includes the churches at West Branch, Standish, and Omer, Mich., effective some time in June.

**GOODALL, Rev. MILO B.**, formerly archdeacon of the Madison convocation and rector of Emmanuel Church, Lancaster, Wis. (Mil.); to be rector of St. Paul's Church, Ashippun, Wis. (Mil.), effective June 1st. Address, R. 2, Ashippun, Oconowoc, Wis.

**GRIFFITH, Rev. FREDERICK**, formerly rector of Ridley and Emmanuel Parishes, Brandy, Va.; to be rector of St. Stephen's Parish, Northumberland Co., and of Christ Church Parish, Lancaster Co., Va., effective June 1st. Address, Kilmarnock, Va.

**NALE, Rev. RICHARD K.**, of the Hays Mission in the district of Salina; will become rector of St. Philip's and St. Stephen's Church, Detroit, Mich., on June 1st.

**NICHOLSON, Rev. ROBERT WOOD**, formerly in charge of St. Mary's Church, Provincetown, Mass.; to be rector of Grace Church, Vineyard Haven, Mass., effective June 1st. Address, Martha's Vineyard Rectory, Vineyard Haven, Mass.

**SMITH, Rev. W. T.**, of the diocese of Ontario (Canada), is in charge of St. Jude's Parish, Fenton, Mich., since May 15th.

**VALENTA, Rev. EDMUND J.**, has accepted the rectorship of St. Mary's-by-the-Sea, Point Pleasant, N. J., effective about June 1st. He will continue in charge of St. James', Bradley Beach, N. J. Address, Point Pleasant, N. J.

### NEW ADDRESSES

**BLACHFORD, Rev. WILLIAM R.**, formerly 217 E. Maryland Ave.; 318 West St., South, Royal Oak, Mich.

**FERRIS, Rev. JOHN O.**, formerly 246 Roseville Ave.; 185 Elwood Ave., Newark, N. J.

### RESIGNATION

**NASH, Rev. E. BRIGGS**, rector of St. Paul's Church, White River Junction, Vt., has applied for permanent disability pension and will give up active work. Address, 55 Kendall Ave., Rutland, Vt.

### DEPOSITION

**PAUL, KENNETH DEWITT**, Deacon, by the Bishop of Maine, May 4, 1938. Deposed.

### ORDINATION

#### PRIEST

**VIRGINIA**—The Rev. ROBERT B. CAMPBELL was advanced to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in Christ Church, Kingston Parish, Mathews Co., Va., on May 11th. The ordinand was presented by the Rev. George C. Shaw, and is rector of Kingston Parish with address at Mathews, Va. The Rev. Dr. Churchill J. Gibson preached the sermon.

## CHURCH CALENDAR

### MAY

- 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.

# CHURCH SERVICES

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

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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Sunday Masses: 7:30, 9:30, and 11 A.M.  
Week-day 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

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

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Evensong, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays,  
7 to 8; Saturdays, 3 to 5 and 8 to 9.

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

Fifth Avenue and 53d Street

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

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

### Trinity Church

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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

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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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Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

*By the Reverend*

**DON FRANK FENN, D. D.**

Rector of the Church of  
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# Parish Administration

*With*

*Foreword by*

**IRVING P. JOHNSON, D. D.**

Bishop of Colorado

## CONTENTS

### SECTION I—A PRIEST'S OWN WORK

THE MODERN PARISH  
A PRIEST'S OWN LIFE  
PARISH CALLING  
GENERAL ADMINISTRATION  
PLANNING  
RECRUITING  
ADVERTISING  
"CHARITY"  
INTERVIEWS  
PREPARATION FOR MARRIAGE  
CONDUCT OF SERVICES

### SECTION II—ORGANIZATIONS AND FINANCE

ORGANIZATIONS FOR WOMEN  
ALTAR GUILDS  
CHOIRS  
ORGANIZATIONS FOR MEN  
THE VESTRY AND AUXILIARY VESTRY  
PARISH MEETINGS  
ORGANIZATIONS FOR YOUNG PEOPLE  
ORGANIZATIONS FOR CHILDREN  
ACOLYTES  
FINANCING THE PARISH

### SECTION III—THE CHURCH SCHOOL

PROBLEMS, STANDARDS AND  
GENERAL ORGANIZATION  
METHODS OF CONDUCT  
THE CHURCH SCHOOL STAFF  
FINANCING THE CHURCH SCHOOL  
PRIZES AND ENTERTAINMENTS  
SUMMER SCHOOL ATTENDANCE  
CONTESTS  
PROMOTION  
THE CHURCH SCHOOL COUNCIL  
CURRICULUM

INDEX

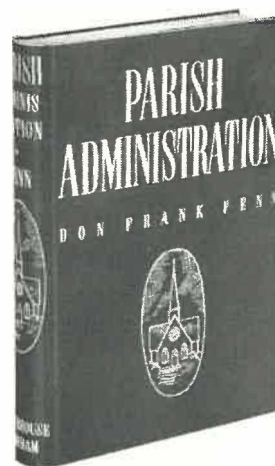
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