

July 6, 1938

# The Living Church



INTERIOR, TRINITY CATHEDRAL, CLEVELAND

The Ohio and Southern Ohio cathedrals are described in an article in this issue by Clinton Rogers Woodruff.

*(See page 11)*

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# CORRESPONDENCE

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

## Faith and Order

TO THE EDITOR: I have much enjoyed reading Miss Ruth Kenyon's paper, Reflections on Unity [L. C., June 8th], but there is one point in which I think she gives a somewhat misleading impression of last summer's Conference on Faith and Order at Edinburgh. She writes:

"It is impossible, therefore, not to feel a deep disappointment when Oxford and Edinburgh appear to hold back from the outward thrust and turn inward upon constitution-making. The main emphasis in the proposals for the future seems to be thrown upon the organization of a new, representative, official World Council of Churches."

I cannot speak for the Oxford Conference as I was not there; but so far as the Edinburgh Conference was concerned the consideration given to the plans for the World Council was distinctly an addition to the main work of the conference. In the main it was occupied with the task for which the Faith and Order movement came into existence, the discussion of those questions of faith and order which are obstacles to unity, in order that the Churches may learn to understand one another better and thus be in a better position to make actual progress toward unity.

More than two years ago it was realized that some steps must be taken to coordinate the activities of different bodies which have come into existence separately, and together make up what is known as the ecumenical movement. It was clear that the Oxford and Edinburgh Conferences provided an opportunity for attending to this matter which had to be grasped, and the proposed World Council is the result. But the work which the Faith and Order movement exists to perform is still unfinished, and remains the same whether it is dealt with by the continuation committee of the Edinburgh Conference as an independent body, or as the Faith and Order Commission of the proposed World Council. And it was to the prosecution of this work that the main energies of the Edinburgh Conference were directed.

(Rev.) LEONARD HODGSON,  
General Secretary,

World Conference on Faith and Order,  
Oxford, England.

## "Roman Bait"

TO THE EDITOR: Says Mr. Ralph Adams Cram [L. C., June 22d]: "I commend to him ('Mr.' Kephart) a study of this specifically Roman Catholic activity. . . . Specifically, I commend to him" various other Roman Catholic "objectives," including "No Catholic Way of Catching Fish," etc., and concludes with the courteous gesture that "if he cares for further information. . . I shall be glad to accommodate him."

Says I to Mr. Cram: I commend to him *Romanism and Truth*, two volumes by Dr. G. G. Coulton, Litt.D., D.Litt., F.B.A.; part I, *The Fatal Heritage*; part II, *The Struggle Against Common Sense*; both volumes being a study of specifically Roman Catholic activities and "objectives." If he cares for further information I shall be glad to accommodate him. . . . (Rev.) QUINTER KEPHART.

La Salle, Ill.

## The Real Issue

TO THE EDITOR: The Rev. Edmund L. Souder in your issue of June 22d says: "In the newspaper account of the parade put on by that eminent citizen, Mayor Hague, it is perplexing to read among the marchers the name of the rector of our parish of the Holy Cross. One rises to inquire just what the Gospel of Christ has in common with the suppression of civil liberties by a disreputable demagogue. . . ."

Has he, as well as others who have written as to conditions in Jersey City, not excepting the Editor of THE LIVING CHURCH, made any real investigation as to the cause of Mayor Hague's actions? Do they know that the former governor of New Jersey, many mayors of nearby communities, and a very large number of fair-minded citizens in this section uphold Mayor Hague? Do they know the right to violate a city ordinance without a permit is the real issue? Do they know that within recent years Norman Thomas, in an address in Plainfield, N. J., emphatically denounced the Constitution of the United States, stating that it should be scrapped and thrown into the wastepaper basket?

Is preventing such addresses and enforcing ordinances in order to prevent riot and trouble an attack on free speech? If so, then greeting such visitors with ancient eggs and decayed vegetables, as in Newark, is advocating civil liberty. We will be safer with more Hagues and less eggs.

In conclusion, if some of our bishops and priests would pay more attention to the vows they have taken and the saving of souls, and build up unity within Christ's Holy Catholic Church, and stop stirring up controversial matters, the world would soon begin to right itself and the Norman Thomases with the CIO's would be reduced to the minimum. . . .

ROBERT N. MERRITT.

Westfield, N. J.

## The Living Church

Established 1878

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

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## Intercommunion

TO THE EDITOR: He who reads that "we have many Christian people in our congregations who wish to be regular communicants, but do not wish to be confirmed because they have pledged their allegiance to Christ in some other religious body" must wonder if these Christian people have ever been told what Confirmation really is.

They seem to be in the elementary error of believing that it is the act of pledging allegiance to Christ in some religious body. But this or the renewal of the baptismal vows is no essential part of Confirmation. In the Confirmation service, in the first and second Prayer Books of Edward VI, no questions are asked the candidates for Confirmation although the rubric reads that none "shall be confirmed, but such as can say in their mother tongue, the articles of the faith," etc. . . . "that they may then themselves with their own mouth, and with their own consent, openly before the Church ratify and confess" (the second Book has ratify and confirm) what their godfathers and godmothers promised for them in Baptism.

We may agree that "the rubric at the close of the Confirmation Office is a disciplinary rule, intended solely to apply to members of the Anglican communion," for surely the Anglican communion cannot legislate what other Christians shall do in their own religious bodies; but to say that Christians of other religious bodies may receive the ministrations of the Episcopal Church without fulfilling the same conditions required of her own members seems most strange indeed, as you so well pointed out in your editorial, A Paradox.

If the early Church, to which the Anglican communion has always appealed, held that Baptism alone was a prerequisite to Communion, as the Rev. Arthur Chase tries to show [L. C., June 1st], perhaps the Anglican Church should do away with the rubric requiring Confirmation; but not disregard it while it exists. But in the early days, as still today in the Eastern Church, Confirmation was often administered immediately after Baptism, and it is probable that the term *baptism* was frequently used for both.

And there is another important point. We may be quite sure that those who had left the Church, heretics and schismatics, were not allowed to receive the Blessed Sacrament in the Church. In this connection we may compare Article XXXIII of the Articles of Religion. EUGENE H. THOMPSON, JR.  
Lexington, Ky.

## Broken Rubric

TO THE EDITOR: As far as I can remember, I have never written a letter to an editor on a controversial subject. Most of the fellow priests I have known are honest and straightforward. If I see them following practices which I should find troubling my conscience after having promised to obey the rules of the Church, I always feel that they must have made peace with their own consciences. Lately I have followed with interest the letters in THE LIVING CHURCH regarding the rubric admitting persons to Holy Communion. It appears that most of the contributors are not only concerned about how they interpret the rubric, but are more concerned



about the interpretations of many of their fellow clergy. Why pick out one rubric? There is a rubric on page 84, which is broken more often than the one in question, and yet no one raises a word of protest. It reads as follows: "And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the church; but the minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same."

(Rev.) W. T. TOWNSEND.

Pawtucket, R. I.

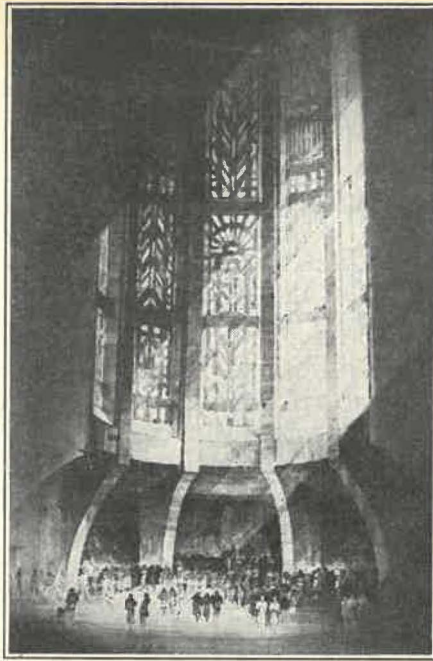
### Union With Lutherans

**TO THE EDITOR:** With all the enrichment of the various Prayer Books of the Anglican communion in our generation there is yet to be put forth a standard book for general use in any of the churches that will put the *Gloria in Excelsis* in the place it had in the First Prayer Book and previously. And that in spite of there being no liturgical reason for perpetuating the misplacement of 1552. A most sympathetic treatment of the whole problem is found in Parsons and Jones' *The American Prayer Book*, wherein the occasional return to ancient custom is hinted at (p. 202).

How many people know that the American Church authorized a Prayer Book in German back in 1884 that not only put the *Gloria* at the beginning of the Communion Office but also provided the *Benedictus qui venit*, the *Agnus Dei*, and proper introits, graduals, and sequences? The arrangement of the *Gloria* is worthy of notice—the Office begins with the introit after which the priest says "In the name of the Father," etc., and "Our help is in the name," etc., with proper responses from the congregation. Then the priest says, "Make your humble confession to Almighty God, devoutly kneeling," and all say the General Confession: "Almighty God, Father of our Lord Jesus Christ," etc. Immediately the choir sings a threefold *Kyrie* in Greek, all kneeling. Then the priest stands and gives the general absolution of the Communion Office, after which all stand for the *Gloria*. The rest of the Communion preparation (Exhortations and Comfortable Words) is found after the prayer for the Church, as usual. . . .

Generally speaking, the book is a dovetailing of the American Prayer Book *ante* 1892 with the Lutheran Common Service Book *ante* 1888. The preface to the latter book states: "There is an extremely close agreement between the First Prayer Book [of Edward VI, 1549] of the Church of England and the Common Service." After arguing for a common Lutheran origin to substantiate the statement the preface continues, "It is therefore not at all strange that the first and best [*sic*] Service Book of the Church of England should have so closely followed the Lutheran use as to present very few divergencies from it. And should that Church and her daughters return [calling Poughkeepsie!] to the use of the Book of Edward VI, as many of her most learned and devout members have ever wished, there would be an almost entire harmony in the services of worship between the daughters of the Reformation, who both have purified and then have preserved the services of the Christian Church of the olden time." . . .

There is a righteous passion for reunion in the hearts of Christians today. If we are to look beyond Orthodoxy and the Old Catholic Churches why not turn to the Lutherans for fellowship before other Protestants? The family resemblance to the world's 70 millions of Lutherans quickens the imagination. The one serious attempt at Anglo-Lutheran relations in the Conversations of 1935 with the



### TEMPLE OF RELIGION

The caption writer who wrote up this picture of the interior of the temple of religion at the New York World's Fair, assures us that the artist has "caught some of the beauty and grandeur" of the structure. We hope very much that there is some additional beauty and grandeur which he has not caught. At any rate, this is a sympathetic view of what is supposed to represent religion at the fair. Like it?

Augustana Synod in the Midwest got nowhere simply because that synod is Episcopalian (with good reasons) and very pietistic theologically. Before we move on to the Presbyterians why not return to our German cousins via the United Lutheran Synod? (Rev.) NORMAN GODFREY.

Utica, N. Y.

### The Church and War

**TO THE EDITOR:** So long as the Churches remain divided on the subject of war, there will continue to be wars. The Quakers take a definite stand on the matter, and are guaranteed freedom of conscience as a result. Any organized group, going on record as a group, is guaranteed such freedom, but individual conscientious objectors are not. The only way to keep this country out of war is for all religious bodies to take the stand the Quakers have taken. The pronouncements of the House of Bishops are not recognized as constituting such a stand. The whole Church must take the stand if it is to be recognized. Yet mass murder for whatever cause is definitely unChristian, and the sooner the Church leads the way in making this unequivocally a part of its official teaching the better.

(Rev.) FRANK A. HUTCHINS.

Yonkers, N. Y.

### Correction

**TO THE EDITOR:** I trust that I may be permitted to ask you to make certain corrections in the material contained in the necrology department of your June 22d issue for the Rev. Charles L. Steel, rector emeritus of Calvary church, Philadelphia, which he served as rector for 26 years, and continued his priestly work regularly at the Altar and in giving such assistance as he could to me as his successor for over the past two years. Fr. Steel was in his 52d year in Holy Orders, having been ordained deacon January 20,

1887, in St. Mary's cathedral, Memphis, Tenn., and was ordained to the priesthood 50 years ago last St. Thomas' Day.

In addition to his pastoral work, he was the senior member of the Philadelphia branch of the Clerical Union for the Defense and Maintenance of Catholic Principles of the Church, and had for over 20 years served as treasurer thereof.

(Rev.) JOHN QUINCY MARTIN.  
Philadelphia.

### Services at Sea

**TO THE EDITOR:** Surely the conditions on transatlantic liners are not as bad as Captain Mountford paints them in your issue of June 22d. His figures sound convincing, but in spite of his 11 crossings with only one celebration of the Holy Communion, there are many other travelers who have a different tale to tell.

My own modest record of three crossings may not sound so impressive, but upon at least two of them, I had every opportunity of attending the service of Holy Communion, going and coming. Crossing third class on the *Aquitania* last summer, I not only enjoyed the beautiful service conducted by Captain Irwin, assisted by the splendidly trained choir of stewards and bellboys, but there was also an early celebration on the one Sunday we were at sea. Returning on the *Aurania* to Montreal, there was an early celebration on the two Sundays we were out, as well as an additional one Thursday morning!

My third crossing was on a small American cargo steamer to Scandinavia on which the company made no provision for the Communion service. However, even here there was the brave attempt to carry on with such limited equipment as was available, and divine service was held each Sunday morning with the able assistance of the organist of St. George's, New York.

(Rev.) CARLETON BARNWELL.  
Lynchburg, Va.

### Out of Uniform

**TO THE EDITOR:** In THE LIVING CHURCH of June 22d I read Captain Mountford's letter to you—and I agree heartily with every word he says. It is quite impossible to recognize our clergy in the summer (and sometimes winter too) with their extraordinary getup—red ties, etc., repudiating the "uniform" they should be proud to wear. And as for celebrating the Mass—the idea they are on a holiday seems to preclude any other idea.

(Mrs.) BERTRAM GREENE.  
Groton, Mass.

### Correction

**TO THE EDITOR:** Because I have been so impressed and moved by Fr. Hay's striking article, Why Have Any Funeral at All? [L. C., June 15th], I particularly regret that his faulty version of the stanza from Matthew Arnold's "Obermann Once More" so weakens the force of a most apt quotation. Arnold actually wrote:

"Now he is dead! Far hence he lies  
In the lorn Syrian town;  
And on his grave, with shining eyes,  
The Syrian stars look down."

It seems strange that Fr. Hay should have omitted the initial exclamation, which obviously clinches his argument.

HAROLD H. BOWMAN,  
White Plains, N. Y.

# A N N O U N C E M E N T

The executive, production, sales, and accounting offices of Morehouse-Gorham Co. have now been closed in Milwaukee and transferred to New York City.

Only the editorial offices of The Living Church and The Living Church Annual will be continued in Milwaukee. Correspondence for these two publications should be addressed to 1801 W. Fond du Lac Ave., Milwaukee, Wis., until August 1st; after that date to the new address noted below.

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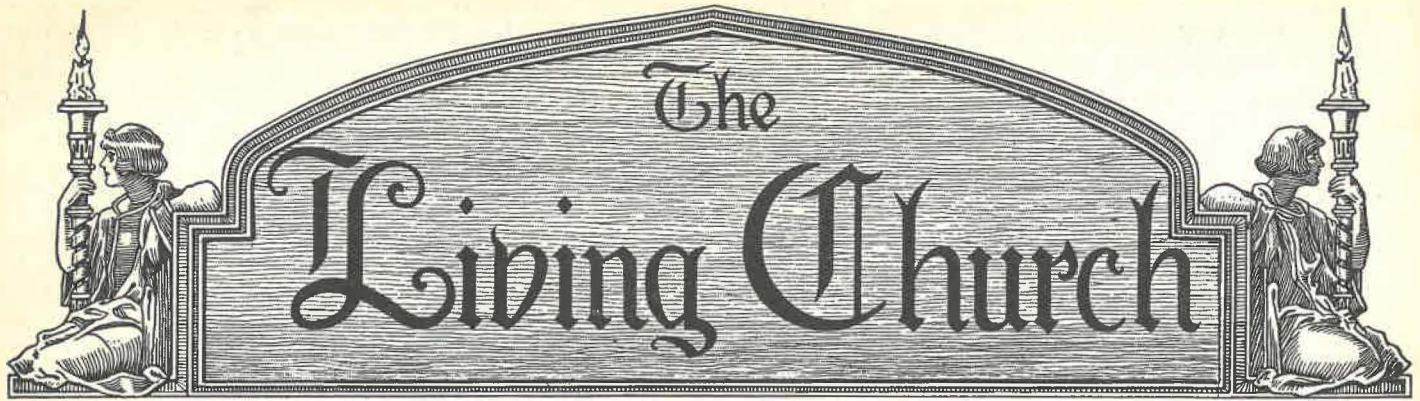
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Please clip this announcement and keep for future reference.





VOL. XCIX

NEW YORK AND MILWAUKEE, JULY 6, 1938

No. 1

## EDITORIALS AND COMMENTS

### The Sixth of July

**N**O, we have not made a mistake in our title. Enough has been written about the Fourth of July; enough parades have been held, enough patriotic speeches have been made. Yes, and probably the daily papers following the holiday weekend will contain more than enough tragic accounts of casualties due to careless use of fireworks, reckless driving, and drowning. These things appear to be the inevitable concomitants of our annual celebration of Independence Day.

It is easy to be patriotic on the Fourth of July. There are those whose patriotism is entirely expressed in the waving of flags and the shooting off of firecrackers. The Fourth is their high festival; the rest of the year they content themselves with occasionally growling that the country is going to the dogs. They are "Fourth of July Americans" just as some Churchmen who are never seen on their knees except at Easter are "Easter Christians."

The real significance of Independence Day is not so much what we Americans do on the 4th of July as in what we do on the 5th and 6th of July and every other day of the year. Anyone can stand for The Star-Spangled Banner or wave a flag. But it took a great deal more than that for our forefathers to win the independence of the United States, and it is going to take a good deal more for us and our descendants to preserve the liberty that is our heritage. After the parades and speeches are all over and the last skyrocket has been set off it might be worth while for us to sit down quietly and meditate earnestly on the true significance of Independence Day and the implications of American citizenship today.

The first fact that strikes us is that our country holds a more significant position in world affairs than ever before in history. Before the World war, America was in the eyes of the world a remote country somewhere in the Western hemisphere with relatively little influence in world affairs. When the tranquility of that prewar world, which today seems so remote, was shattered by the unleashing of the destructive forces of war, the European nations suddenly found they needed our friendship and help. The Allied nations cultivated that friendship most assiduously and the help arrived most opportunely.

Wythe Williams, one of the ablest American war correspondents, sets forth the thesis in his book, *Dusk of Empire*,

that the World war marked the transition of the power of empire from Europe to America. Many historians hold the same view, and agree with him that when America realizes the power that is hers and exercises it in constructive leadership the course of world history will be very considerably changed. Be that as it may, it is certainly true that our country holds a strategic and powerful position in a world that has become smaller through the increase in means of communication, and at the same time has become less unified because of the contention of rival political and economic philosophies. At one time it was the Holy Roman empire that supplied the unifying force in world affairs; at another time the Napoleonic empire; at still another time the British empire. In the years to come, if there is to be any unifying power in a rapidly disintegrating world, America stands in a unique position to contribute it. Thus our American citizenship has a greater significance today than in any previous generation.

**A**S AMERICAN citizens we have a heritage of liberty and democracy that is severely challenged today. The very words "liberty" and "democracy" are discounted over vast areas of the earth's surface. Only last week the German propaganda minister, Herr Goebbels, publicly sneered at these terms as relics of an outmoded liberalism. Mussolini and Franco despise the terms and the concepts for which they stand; Stalin, the Spanish Loyalists, and other radicals of the left wing find it convenient to pay lip service to the terms while discarding the concepts that lie behind them. Thus on the surface of it the Soviet constitution is perhaps the most liberal document in the world, but actually freedom of speech, freedom of the press, freedom of assembly, and freedom of religion simply do not exist in Soviet Russia.

In America, as in the British commonwealth of nations and a few other parts of the modern world, both the terms and the concepts of liberty and democracy survive. Yet there are those in our own country who tell us that America together with the rest of the world must make the choice between Fascism and Communism. May God save us from the horns of that dilemma! Fascism and Communism are more than two rival philosophies; they are twin enemies of God and of man

created in His image. Both deny the fundamental Catholic doctrine of man. Despite their differences, both of these anti-Christian philosophies see man not as a being of great individual worth created by God to be only a little lower than the angels, but rather as a creature destined to be exploited in the interests of the State.

On Independence Day we commemorate our forefathers who fought and died to create in this hemisphere a nation of free men and women who might determine their own fate free from the tyranny of kings and dictators. Do we value so little the priceless gift that they have handed down to us that we would barter it away for the favor of the new idol of totalitarianism? Have we so fallen from the ideals of our forefathers that we must admit the defeat of democracy and choose between the rival authoritarian systems?

**AND WHAT** of the old idea of America as the melting pot of the nations? It is true that this concept has changed with the postwar immigration restrictions, but there still lingers a trace of the feeling that America is a haven of freedom. Mr. Hull's recent gesture in extending a welcome to the oppressed minorities of the world—provided they could meet the stiff requirements of our federal statutes—reminded us of this. But there is an increasing tide of race prejudice in the United States. The Ku Klux Klan may be dead, but it has been replaced by the German-American Bund, the Silver-shirts, and similar organizations with a strong undercurrent of anti-Semitism, anti-Catholicism, or anti-Negroism.

In the face of these subversive and un-Christian societies we fortunately have a few constructive organizations dedicated to the building of friendship and understanding among men of differing races and creeds. Such an organization is the National Conference of Jews and Christians, which is dedicated to the belief that America is one country in which men of different cultural traditions, different races, and different religions can live together in peace and amity. It is significant that at least one large city this year devoted its Fourth of July celebration to the promotion of the ideal of racial and religious freedom and drew most of the speakers for its public park observances from the ranks of the local round table of Jews and Christians.

Another greatly needed lesson of Independence Day is that of world friendship. It is significant that the Church in setting forth a special Collect, Epistle, and Gospel for Independence Day lays great stress upon this note. The passage appointed for the Epistle is taken from the chapter in Deuteronomy which contains the admonition: "Love ye therefore the stranger: for ye were strangers in the land of Egypt." The Gospel is the beautiful passage in St. Matthew in which our Lord is quoted as saying: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Thus the highest messages both of the Old Testament and of the New Dispensation are brought to bear not only on personal relations but on national policy on our great national festival.

What it all boils down to is simply the fact that one cannot be either a good American citizen or a good Christian without a world view and a love of mankind. He serves his nation best who helps her to assume her rightful position as a leader in the cause of friendship among all nations. He serves his God best who helps maintain in his nation the concepts of liberty and democracy which best reflect the dignity of man created in the image of his Maker.

## The World Moves—and So Do We

**THE LIVING CHURCH** is preparing to move. After 20 years of use by our publishers, the triangular brick building at West Fond du Lac avenue and North 18th street, Milwaukee, is being given up the end of this month. Publishing headquarters of the Morehouse-Gorham Co. have already been transferred to our New York office on 41st street, half a block east of the public library, and all book orders and correspondence in regard to books should be addressed to Morehouse-Gorham Co., 14 East 41st street, New York City.

**THE LIVING CHURCH** is not leaving Milwaukee but is moving to new quarters in this city about August 1st. We shall have a small but very comfortable suite on the third floor of the Commerce building at the corner of West Wells and North 4th streets, in the heart of the business district. We shall be only a short distance from the principal hotels and railroad stations; consequently we hope that many of our friends will pay us a visit when they are in Milwaukee. Our mail address will be 744 North 4th street, and to this address all correspondence for **THE LIVING CHURCH**, including subscriptions—oh, many subscriptions, we hope!—should be addressed. Just for fun and to try out our new address, why not send us a subscription for a friend? If it is sent with your own renewal the two subscriptions will be entered for \$7.00.—But hold on; this is not an advertisement but simply an editorial calling attention to our new address.

While we are moving we hope our readers will bear with us if there is any delay in replying to correspondence or in changing addresses on our mailing list. We shall be as prompt about these things as we can, but moving is not an easy process and we may be delayed just a bit. For one thing, it is going to be difficult to coax Livy, the office cat, into the new quarters. Rugged individualist that he is, he has set his paw down and said he would not move. However, we hope to convince him of the superiority of the new quarters and we are sure he will come along with the rest of us when the actual moving day arrives.

## Embargoes

**WE HAVE BEEN** greatly troubled in conscience over the moot question of embargoes. The policy of the United States government in this respect is one that is hard to understand. This government has declared an embargo against both sides in the Spanish civil war, but not against the Nazi and Fascist allies of the Spanish Rebels, because they are not technically at war. Moreover, no embargo has been declared against China nor against Japan on the specious ground that no declaration of war has been made in the Far East and therefore no war may be presumed to exist. Apparently the fact has been overlooked that the Spanish government has not declared war either, so that the argument that forbids a Far Eastern embargo ought to forbid a Spanish one also.

But we cannot understand the action of those clergy and others who have demanded the lifting of the Spanish arms embargo. The only result of such action would be the prolongation of the bloody Spanish civil war through the strengthening of the losing side. Moreover, that strengthening might well result in the direct intervention of Germany and Italy on the Insurgent side in order to force the issue.

For our part we deplore the partisan way in which so many of the clergy have taken sides in the Spanish conflict. At one time it seemed that the Anglican and Protestant clergy were to be lined up on one side of the fence and the Roman



Catholic clergy on the other, but clearer thinking has fortunately prevailed. The leading Roman Catholic lay publication, the *Commonweal*, has recently had an exceptionally clear analysis of the situation, pointing out that there is a large measure of injustice on both sides in the Spanish conflict and that the only sane attitude for Christians outside of Spain to take is one of neutrality and the bending of every effort to bring the conflict to an end. We fully agree, and we deplore the efforts of such organizations as the American Friends of Spanish Democracy, of which Bishop Paddock is chairman, to involve this country in a course of action that would inevitably prolong that bloody conflict.

At the same time we feel a good deal of sympathy with Bishop Oldham's strongly worded letter to the *New York Times* demanding a trade embargo against Japan, at least insofar as the sale and shipment of war supplies is concerned. Our protest against the bombing of civilians in China is certainly weakened when placed side by side with the statistics showing an increasing trade with Japan in war supplies. If the policy of the American government is to be the declaration of an embargo against an aggressor, the policy certainly ought to be put into effect against Japan. There is no justice or consistency in the policy of business as usual with Japan and at the same time an embargo against Spain. Can it be that the fact that Japanese credit is good while Spanish credit is dubious is the real governing factor in our government policy? If so it is certainly a sorry example of what used to be called dollar diplomacy.

### Air Raids and the Clergy

AN INDICATION of the disturbed state of affairs across the Atlantic is the discussion in the English Church papers of the part that should be played by the clergy in the event of air raids. An appeal has been made for volunteers to assist in the air raid precaution service and the government has particularly asked for the coöperation of the clergy. Sir Samuel Hoare, the Home Secretary, is reported to have addressed letters on the subject to the diocesan bishops, who are asked to urge their clergy to help obtain volunteers for this service and also wherever possible to volunteer themselves. The nature of the service seems to be to act as ambulance drivers and to render first aid in other ways. Some of the diocesan bishops have urged this service upon their clergy; others feel that the clergy should refrain from it in order to be free to carry on their essential spiritual duties in times of raids.

The *Church Times* in a leading editorial points out that while the clergy may rightly volunteer either to serve in these capacities themselves or to obtain the enlistment of others in this humanitarian work, it is no part of their obligation either as priests or citizens to do so.

"The first and only essential duty of the clergy is to deal with souls. For special persons and in special circumstances it may be right that some should undertake air raid precaution service but it is no more right to divert the energies of the clergy as a body into this service than it would be to divert them into the manufacture of munitions. . . . Observers who have visited Spain during the recent bombardments have seen the clergy of that country at their work during the progress of air raids. They report that every available moment of the priest's time has been required for the fulfilment of his strictly spiritual office, to comfort the panic-stricken and minister to the wounded and dying. Doubtless he will be able to perform this function the better if he has some previous knowledge of the conditions under which he may be called on to work. But

we are convinced that nothing should deflect him from the duty, to which he has been called and for which he has been ordained, of ministering to souls the sacred rites of the Christian religion."

We quote these passages here not to take sides in the question ourselves nor to attempt to offer unnecessary advice to our brethren of the English clergy. We cite them rather as an indication of the tension in Europe and the feeling even in the British Isles that the horror of air bombardment which has made a shambles of Canton and of many a Spanish city may at any moment be visited upon their own teeming cities and peaceful countryside. Britain is no longer a "tight little island." We Americans may well thank God that several thousand miles of ocean separate us from Europe on the one hand and from Asia on the other, and that we have nothing to fear from our friendly neighbors on the north nor those on the south. But does not our own relative security lay upon us a greater obligation to take a leading part in the preservation of the peace of the world?

### The Church and Rural Work

THE ROMAN Catholic Church in this country, like the Episcopal Church, is largely an urban Church. Little headway has been made by either Catholic communion in the evangelization of the rural areas. Here and there the Episcopal Church has built up a strong work in the small towns and country districts; here and there there is a community of Roman Catholic farmers mostly of a compact European nationality; but the great bulk of Anglican and Roman Catholic population is to be found in the cities.

It is significant that the Roman Catholic Church is devoting increasing attention to the rural problem in America. In a recent issue of *THE LIVING CHURCH* Ralph Adams Cram called attention to the Catholic Rural Life conference at which (though he did not say so in his letter) he himself delivered a notable paper. Now comes the *Commonweal* with a special Rural Life number devoted entirely to the question of formulating a Roman Catholic rural policy. Significant is the editorial observation that "we can expect a great increase in the Catholic rural population if the slow movement of the last 20 years continues, in which the farm lands cultivated by Americans of English, Scotch, Scandinavian, and German Protestant descent are slowly being absorbed by Americans of Polish, Slovak, Italian, and other Catholic origin." The leading article is by the Secretary of Agriculture, Henry A. Wallace, in which an interesting parallel is drawn between the papal encyclicals, *Quadragesimo Anno* and *Rerum Novarum*, and the New Deal farm policy.

Our own Church is also awakening to the challenge of rural America. The Rural Work conference held at Madison, Wis., for many years has been a prominent factor in that awakening, and the attention given to the subject by study groups throughout the Church under the leadership of the National Council is another encouraging sign. But there is one question that the Episcopal Church will have to face squarely before it makes any real progress in solving the rural problem. The question is this: Is the Episcopal Church intended only for Americans of English descent or is it the American Catholic Church? If the former it will naturally not attempt to evangelize rural areas in which the inhabitants are of continental European descent and it will gradually retreat before the advancing line of Americans of Polish, Slovak, and Italian descent with whom, according to the

*Commonweal*, the future lies. We have indeed frequently heard as an excuse for the closing up of missions of our Church in rural areas the declaration that since the farmers of that area are of German or other non-Anglo-Saxon origin there is no place for the Episcopal Church. The fact that many of them are unchurched seems to have little bearing with those who advance this argument, since it is assumed that not being of English origin they are not susceptible to the ministrations of the Episcopal Church.

The pioneer missionaries of our Church did not proceed on any such assumption. Bishop Jackson Kemper and the sturdy missionaries that followed him into the West of his day were animated by a love of human souls regardless of the racial origins of their bodies. The same was true of Bishop Tuttle and the pioneers of the Far West. Are we going to be content now to be simply a denomination for one racial group in America, or are we going to proceed in our rural missionary work in accordance with our heritage as Catholic Christians?

### New York's Marriage Law

NEW YORK'S new marriage law requiring a pre-marital health examination and a delay of 72 hours between the issuing of the license and the marriage went into effect July 1st. The social service commission of the diocese of New York have sent to all the clergy of that diocese a bulletin (No. 116) summarizing the changes in the law. With it they have enclosed a copy of their handbook summarizing the New York statutes relating to marriage and also the Church's canon on the subject, with addenda pertaining to the new statute. This is a genuine service to the clergy and it is to be hoped that the other dioceses in the state will either issue similar booklets of their own or obtain copies of the New York one. Meanwhile, we presume that interested individuals can obtain a copy of the New York bulletin from the office of the Rev. Dr. Floyd Van Keuren, 105 East 22d street, New York City.

The amendment to the New York law brings the most populous state in the union into line with other forward-looking states in eliminating some of the evils of hasty marriage and the transmission of venereal disease through marriage. The Church has played an important part in securing this type of legislation in New York and elsewhere. Churchmen should welcome any strengthening of the marriage laws and do their part to help them to operate smoothly.

### Why Editors Remain Youthful

A FEW weeks ago [L. C., June 8th] we published under the caption, Why Editors Grow Gray, two letters from readers canceling their subscriptions, one because of the alleged Communist tendencies of THE LIVING CHURCH and the other because of dissatisfaction with a headline in our news columns. We published these in a moment of sheer exasperation at the false or petty reasons that so often cause indignant readers of every periodical to take their pens in hand and tell the editor where to get off.

Imagine our delight, therefore, on a bright and sunny morning last week when the first letter in our mail contained a substantial check from our good friend, Dean Ladd of Berkeley Divinity school, together with the following heart-warming comment:

"The other day when I read the letter which you printed in THE LIVING CHURCH under the caption, Why Editors Grow Gray, I intended to send you a small check to replace

the loss to your income represented by the two lost subscribers, but in the rush of commencement it was put off until now. Please let the enclosed check be a small indication of my approval of your editorial policy."

It's a good world after all and our faith in mankind is now restored. Thank you, Dean Ladd; and let's all rise and sing Hymn 425.

### The Church in Wyoming

THE CHURCH in Wyoming has produced a splendid brochure presenting in interesting form the work of the parishes, missions, and institutions in that missionary district. Entitled *The Episcopal Church in Wyoming*, the booklet of 104 pages with its attractive illustrated cover makes a useful handbook of the Church's work in this western area.

The brochure had its origin in the appointment by Bishop Ziegler of a committee on the state of the Church with the Rev. Dudley B. McNeil as chairman, and his request to that committee to prepare "a report that would be more than cursory." Consequently, the committee spent two months of research and investigation in the preparation of the little book, with the result that it is one of the best pieces of diocesan publicity material that has come to our attention. Beginning with a brief historical sketch by Mildred S. Capron (our correspondent for Wyoming) there are chapters devoted to the institutions, the Indian work, organizations and activities, and the individual parishes and missions. The final chapter is the formal report of the committee on the state of the Church with its recommendations to the district convocation which met in St. Paul's church, Evanston, Wyoming, June 27th.

We strongly recommend that any Churchmen from other parts of the country who plan to spend their vacation in Wyoming get a copy of this booklet and familiarize themselves with the variety and extent of our Church's work in that state. Copies of the book may be secured at 50 cts. each by addressing the Bishop's office, Box 17, Laramie, Wyo.

### Bishop Stewart

THE WHOLE CHURCH rejoices in the continuing improvement in health of Bishop Stewart of Chicago. Although he is still confined to a hospital at Sault Ste. Marie he expects to return home the latter part of this month.

Bishop Stewart holds a unique place in the episcopate of the Church. His see is the second largest city in the United States and his diocese contains more than 50,000 baptized persons; yet he has managed to carry on without episcopal assistance and to take a prominent part both in the national affairs of the Church and in civic affairs in Chicago. He has been one of the strongest members of the National Council and has given leadership to the Commissions on Strategy and Policy and on Negro Work. In addition he has taken an active part in the ecumenical movement and represented the Episcopal Church in the important Committee of Fourteen that planned the framework of the World Council of Churches. He is noted for his strong leadership and his sound Catholic Churchmanship.

The Church could ill afford to lose Bishop Stewart's leadership, and we hope and pray that his recovery may be rapid and complete. May he have many more years of splendid service to give to the Church Militant.

COMPLAINING and grumbling spoil a lot of beautiful silence.  
—Bishop Woodcock.



# Defending Civil Liberties

By the Rt. Rev. Edward L. Parsons, D. D.

Bishop of California

CIVIL LIBERTIES and the precepts of the Sermon on the Mount have this in common, that there is a very widespread acceptance of them as desirable or even as fundamental, but an almost equally widespread diversity as to just what they mean when applied to the questions of every-day life and an equally widespread ignoring of them altogether.

In spite of frequent practical repudiation and great diversity of interpretation, the famous phrases of the Bill of Rights and the still more famous phrases of the great sermon can never be quite ignored. Both are like God, forever intruding upon our private interests, making us uncomfortable, compelling unwelcome judgments, and, again like God because they spring from God, both in the end have dominion over human life.

It is, I think, important to remember all that as we come to consider the matter of civil liberties and the Church's relation to them. We shall be dealing with broad principles which we cannot always define too closely. There must be areas of uncertainty. But on the main principles involved I can hardly anticipate anything but agreement.

First then, note that the political doctrine of civil liberty is only the expression in the social order of what belongs inherently in the Christian conception of man. For Christianity regards not the State nor the community nor any institution as the supreme object of God's interest and the goal of His purpose; God is concerned with the individual man. The kingdom of God is not a thing in itself, an entity into which the individual is absorbed and his personality submerged. It is a fellowship of those persons who, in that fellowship and in the strain and stress of life with those who have not as yet found God, have developed personalities worthy of communion with Him. But such communion cannot be compelled. Love is not love unless it be free and spontaneous.

If that be true, two very practical things follow. The first is that while social restraints and social guidance must be necessary for any healthy society, there is a limit beyond which they cannot go without destroying the possibility of growth. The moment that society puts conformity at the front it is menacing the minds and souls of men.

But if you cannot regiment personality without destroying it, if you must have freedom to grow, that means that the only environment which is really congenial to the development of life in God is an environment in which there is free interchange of ideas, unimpeded study of reality, consistent effort to find the truth—and there you are with your civil liberties, free speech, free press, free assembly, free worship, and personal security save upon due process of law.

Do not misunderstand me. There is always a temptation upon the part of religious people to get the kingdom of God more or less identified with political programs. Democracy is not the kingdom of God. On the other hand democracy (which as we understand it includes the Bill of Rights) is the kind of environment in which personality can best develop. It is perfectly true that men can live Christian lives under almost any kind of government. That has been used as an excuse for

*FREEDOM OF SPEECH, freedom of the press, and freedom of assembly are as closely linked to the basic principles of Christianity as freedom of religion, according to the reasoning of this address by Bishop Parsons. It was delivered, June 30th, at the Episcopal Social Work Conference in Seattle, Wash., held in conjunction with the national social work conference.*

refusal to accept responsibility for the social order. But the *almost* must be underlined, for the last few years have brought us face to face with facts which reveal the utter inadequacy of any such view.

It is inadequate because it is only a half truth. The inadequacy is perfectly obvious when one

looks at Germany, Russia, or Italy. No Christian in Italy can with impunity denounce the Ethiopian war or Mussolini's doctrine of the value of war. The totalitarian State takes the place of God. Its ideology destroys at one blow the notion that any government is good enough for a Christian, and its corollary that Christians, being concerned with eternal things and the soul's relation to God, may rightly accept the State as it happens to exist and raise no question as to its structure or its morals. The fruit of such a view is I think apparent today.

It is in the face of those new and appalling theories that we see more clearly than ever the essential relation of civil liberties to the free development of the personality which is the very heart of religion.

Now in America, as in England, we have no direct attack of any great consequence upon our civil liberties. There is everywhere, as I have said, lip service to them as essential parts of a democratic order.

It is not a conscious effort to deprive our democracy of these liberties that we have to fear. It is a thousand individual suppressions growing out of a mass love of conformity, a phenomenon never seen before in such vivid light. In the past, freedom has had always to fight conformity. But never before has conformity been possessed of such instruments as our mechanized, standardized civilization has given it.

Although we may have little and negligible Fascism in America, we have this great mass organization of society, an organization which presses toward conformity, which, unconsciously for the most part, learns to think of a standardized product as the best type of American. And therefore civil liberties suffer. The ordinary liberty of free assembly and speech is periled in such performances as are going on in Jersey City, contemptible, in a sense ludicrous, but ominous as symptoms of a lost faith. In the vigilante movements, in the pseudo-patriotism of flag saluting, in the effort to abridge the freedom of teachers, in the hysterical red-baiting fostered by sections of the press, in the stigmatizing of pacifists or near pacifists as traitors—in all these one sees the same pressure to conformity.

LIP SERVICE to liberty continues but the faith in liberty which made the republic great is slipping. If anyone doubts, let him look at the record in Seldes' *You Can't Do That* or the report of the La Follette committee.

What, then, can the Church do about it?

The first thing which it has to do is to recognize that it can play no vital part in the defense of civil liberty unless it is dedicated to liberty within its own ranks.

I have already suggested that if there had been a free pulpit in Russia or Germany or Italy the history of the world might have moved along utterly different lines during these

last few years. So the Church in America must hold liberty of prophesying as a precious heritage. Of course we who are preachers ought to use discretion; but if conformity muzzles the pulpit, if fear drives out the prophet, let the Church remember that it is not only the prophet who suffers nor the Church; but the whole cause of liberty in the world.

And the principle must work both ways. The freedom of the pew is as important as that of the pulpit. In most of the Christian Churches of America that freedom is well protected, so far as the government of the body is concerned. But we all know that the instinct for clerical dominance is by no means dead. There is longing for the way of Calvin or the way of Rome. Again the freedom of the pew is wrapped up with the freedom of the pulpit.

Lest, however, what is a rather trivial expression of the widespread human love of power should seem too trivial for our consideration, I point out that it is all part of the vastly important matter of the nature and exercise of authority. The democratic conception of authority is that the official declaration or law derives its authority from "the consent of the governed." Of course in the secular State this must be enforced; but practice reveals precisely the truth of the democratic position. The decree cannot be enforced unless there is public sentiment behind it.

**I**N THE CHURCH, as a free fellowship, the matter is far clearer. Authority resides in the declaration of the ruling group only because that represents in some fashion the result of free discussion and the forming of opinion by what we call democratic processes. As soon as, in the interests of morals, or faith, or what we think to be their interests, we lose sight of this democratic and Christian conception of authority, we are in immediate danger of losing our liberties not only as Christians but as citizens!

And so I believe that the first and most important function of the Church in relation to civil liberties is to safeguard freedom in its own life.

Its next task has to do with what we may call its corporate liberties, *i.e.*, those liberties which it must claim for itself and its members if it is to have opportunity for free development.

And first is quite obviously the matter of education. The Church is built around the family. It cannot look with indifference upon a situation like that in Germany where every vestige of control and guidance of the child's education has been taken over by the State. We are as yet reasonably safe from any such development in this country.

But secular control of children and young persons steadily grows. Public schools tend more and more to monopolize the child altogether. Religious teaching must obviously be excluded from our public school system until we reach general agreement as to how it may be introduced; but that does not mean that religion can be ignored. In many places the educational authorities are more than frequently difficult to deal with in the matter. Release time for religious teaching is begrudged. In the state universities the attempt to be strict in interpreting the non-sectarian position is carried often to extremes. Our solution of the Church and State problem, for all its advantages, leaves still many unsolved problems.

As of education also is the demand that teachers take an oath of loyalty to the Constitution. It does not really mean anything; but it is meant to mean something which is very ominous. It is the hand of social conformity reaching out to limit freedom. And because the Church is so deeply concerned with education, here again its corporate liberty is endangered.

Under the same class as these educational matters come

those that concern citizenship. They are the efforts of earnest and no doubt sincere patriots to violate the freedom of conscience of religious people. Saluting the flag is a perfectly innocuous exercise for the most part. It probably does more good in deepening a sense of solidarity among the pupils of a school than it does harm in giving a false sanctity to a symbol. But now and again this exercise runs counter to religious scruples.

The Supreme Court, acting in one such case, upholds the right of conscience. But the thing is going to happen again and again, I am sure, and again we need vigilance.

The Supreme Court has not upheld the rights of conscience in another matter with which the Church has grave concern. I refer to the admission to citizenship of those who refuse to accept the principle, "My country right or wrong."

The whole attitude expressed in the effort to subordinate conscience to the State brings into relief the hold which the theory of the omniscient State has upon vast numbers of American people. It is only a short step from omniscience to totalitarianism. The May bill if enacted would take that step, and in wartime no civil liberties would be left.

All this threatens the very life of the Church. As soon as we surrender loyalty to God, or juggle our view of the State and its place so that in our minds its law becomes the law of God, what is left is not the Christian religion but some kind of Americanized Naziism. It is this that makes it imperative for the Church to be on the alert lest the sound tradition of English and American law that the State must deal with overt acts alone be surrendered and we find ourselves reverting to the theory of the Inquisition.

Thus in the field of education, and in the field of the wider responsibilities of citizenship alike, the Church faces movements and doctrines which strike directly at the heart of its faith. In its corporate action as well as through its individual members it must hold to the integrity of its faith.

We come now to the third field of responsibility, the menace to liberties which do not directly touch the Church. Here of course the essential principle is that any division of fields is more or less artificial. All liberties are one liberty. And so I pass on to stress the clear responsibility of the Church to speak and through its members to act with courage and vision wherever civil liberties are in danger.

As soon as any representative of the Church criticizes the existing social and economic order too harshly we know how he throws himself open to attack. He does not understand. He is Utopian. But in the matter of civil liberties, although he will of course find opposition and perhaps meet attack if he condemns some community action, yet there are enough clear cases to engage his attention without his getting involved in doubtful matters.

The corporate protest of Church groups, the influence of Church leaders, and the steady work of lay Church members are rightly exercised—indeed must be exercised against flagrant abuses. The Church has a right to protest.

Because it is closest to its eternal message to the world, the Church must take its stand against the growing spirit of anti-Semitism and against the racial discriminations which are based upon the notion that because we are White and Nordic we have a superior place in God's world.

And finally, the Church must teach its members the wickedness of the kind of indiscriminate classification which stigmatizes by a word the things we do not like. Many intelligent Christians are full of suspicion the moment one begins to talk of free speech. They have such a horror of Communism

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# American Cathedrals

*Ohio\* and Southern Ohio*

By Clinton Rogers Woodruff

**T**RINITY PARISH was not only the first parish of the Church in Cleveland, but the first religious organization in that city. It was founded November 9, 1816,

in the house of Phineas Shepherd, a resident of Brooklyn village. In 1828, eight years before Cleveland was made a city, Trinity church was incorporated. At this time the Church was almost unknown west of the Allegheny mountains. There was no diocesan organization, nor even a missionary society connected with the Church within the state of Ohio. In the spring following the organization of the parish, the Rev. Roger Searle, from Connecticut, visited the infant parish, and reported 13 families and 11 communicants. For nine years thereafter, Mr. Searle made the parish the object of his watchful care, visiting it almost every year, and to his pioneer work its permanent foundation must be largely attributed. In September, 1819, Bishop Philander Chase made the first episcopal visitation, confirming 10 persons and celebrating Holy Communion.

In 1878 occurred the 50th anniversary of the incorporation of the parish. In the administration of the Rev. John Wesley Brown, the Chapel of the Ascension, St. James', and St. Peter's were made definite missions of Trinity. Trinity, indeed, is the mother, or grandmother, of all the Episcopal churches in Cleveland, St. Paul's, East Cleveland, being her eldest daughter.

Early in 1890 Trinity church, during the rectorship of the Rev. Yelverton Peyton Morgan, was offered to and

\*The section of this article on the Ohio cathedral is a condensation of material in the *Historical and Architectural Guide* published by the Altar society of Trinity cathedral, Cleveland.

accepted by the new Bishop of the diocese, the Rt. Rev. William Andrew Leonard, for his cathedral, and the rector was instituted as dean, with Dr. Bolles as senior canon.

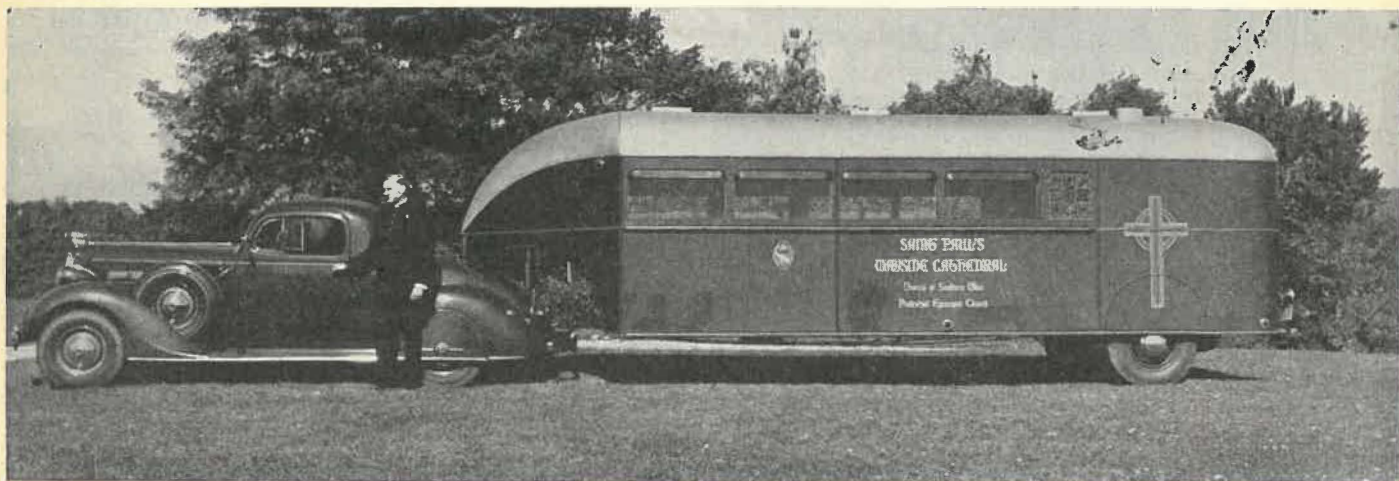


EXTERIOR, TRINITY CATHEDRAL, CLEVELAND

The Rev. Charles D. Williams became dean and rector at the beginning of Lent, 1893. He resigned at the end of January, 1906, to become Bishop of Michigan. During his term of office the cathedral house was built; property on Prospect avenue acquired and adapted to the uses of deanery and chorister hall, largely through the generosity of Miss Emily Hills; and the exterior work on the new cathedral building completed. Services and parish work were maintained at both Trinity church, downtown, and the cathedral house, until June 29, 1902, when the last service in Old Trinity was held.

The Rev. Frank Du Moulin, later Bishop Coadjutor of Ohio, accepted a call extended in October, 1906, and was inducted into office March 1, 1907. The remaining indebtedness on the cathedral was removed, and the interior of the building sufficiently completed to permit of its consecration, Tuesday, September 24, 1907. It was occupied by the Trinity cathedral parish congregation for the first time on the following Sunday, the festival of St. Michael and All Angels. This was a notable day in Cleveland's history as well as in the story of the Church in the Midwest. Well-nigh 2,000 people gathered within the cathedral, and a vast throng of persons unable to gain admission assembled in Euclid avenue and in 22d street.

The Presiding Bishop, the Most Rev. D. S. Tuttle, D.D., preached the consecration sermon. This noble cathedral was, he said, "a living witness to the victory of the spiritual over the subjected material." Taking his text from the account of



"TRAILER CATHEDRAL" OF THE DIOCESE OF SOUTHERN OHIO



the burning of the sorcerers' books at Ephesus, whose price was "fifty thousand pieces of silver," he said that at Ephesus wealth, culture, and religious devotion had made a fertile soil in which wild experiment as well as wise experience could take root and grow. But the strength of the Word of God had



INTERIOR OF TRAILER CATHEDRAL

prevailed at the cost of much of this world's goods, and there, as in America today, truth exposed and beat down the strongholds of error. Into these foundations and massed walls and soaring towers, the truth of the Word of the Triune God had been built. The cathedral would be an outward and visible sign to the people of an inward and spiritual grace, a citadel of protection for the spiritual

in its victorious conflict with its insistent foes—the world, the flesh, and the devil.

The cathedral building is designed in perpendicular Gothic style, adapted from 15th century English models. Windows, doors, capitals, and gargoyles are cut in the conventional Gothic sculpture, and it is said that the details compare most favorably with the best English work of this class. The plan is cruciform, with the chapel at the right and the parish buildings at the left, at which junction are the clergy room, the sacristy, the dean's room, and the chapter room. Communication is here made with the parish house, the choir room, cathedral hall, and the church home. The exterior of the building is of Indiana limestone, cut and laid in courses.

A bell-tower rises over the edifice at the crossing of the nave and transepts and is supported from the interior by four cruciform pillars with ornately carved capitals. It is divided into two parts—a clerestory and a bell deck, each being marked by triple windows on each side. The groups of windows in the lower stage of the tower admit light to the crossing and are to be filled with memorial glass. The openings in the upper stage are filled with stone tracery and louvers. The tower, 40 feet square, rising over the crossing 108 feet from the floor level, has octagonal angle pinnacles 125 feet high and intermediate pinnacles 115 feet high.

**F**OR YEARS the diocese of Southern Ohio had a cathedral. It was a converted parish and known as the Cathedral Church of St. Paul. It had an interesting history and under the leadership of Dean Matthews, later Bishop of New Jersey, played an important part in the diocese.

Legally and technically there may still be a cathedral in the diocese of Southern Ohio. As a matter of fact, however, the cathedral has not had a dean for years. The whole district surrounding what was the cathedral has totally changed its former character and now consists of factory and Negro slums, and the ground has been sold. Recently Bishop Hobson has established what he calls a traveling cathedral. Perhaps it would be more accurate to call his praiseworthy undertaking a Bishop's chapel for it really lacks all the essentials of a cathedral as we have been accustomed to use that term in this country and England. Whatever its name, reports indicate that it has been very useful in the diocese.

## Seminary Finance\*

By the Very Rev. Frederick C. Grant, S.T.D.

Dean of Seabury-Western Theological Seminary

**I**T HAS BEEN my duty as vice-president of the American Association of Theological Schools to inspect a number of theological seminaries outside the Episcopal Church during the past year. I find that the usual practice in American Churches is to support their theological schools, to a large extent, out of Church funds, thus setting the faculty and administrative officers free to do their proper task, which is the education of men for the ministry. It is not unusual at all for a synod to appropriate ten or fifteen thousand dollars to a theological school; and there are some schools in this country which receive over \$100,000 a year from their Churches.

In the Episcopal Church this is not so. No seminary in the Episcopal Church receives one cent of General Church funds—not even the General Theological seminary in New York, which is the official seminary of the whole Church. The Episcopalians and the Unitarians are the only religious bodies in America that assume no official responsibility for their seminaries. As a consequence when one goes out to raise funds for a theological seminary in the Episcopal Church he has first of all to compete with the rector of the parish and the local program; supposing he successfully clears this hurdle he must next compete with the diocese and the diocesan program; supposing he succeeds here, he still has to compete with the national Church and its program—and everyone is perfectly aware of the pressure that is brought to bear on parishes and dioceses to meet the requirements of the national program. I have even had the experience of securing promises of substantial help only to find later that the prospective donor had been persuaded after I left him that local needs came first.

No doubt the reason for this arrangement is that the seminaries have preferred to retain their autonomy and not come under the control of the National Council, let us say; but I don't know that in the other Churches there is any surrender of autonomy on the part of the seminaries to national boards or officers. It is the spirit of American education which guarantees freedom and fair play and I for one cannot believe that our National Council or the ecclesiastical authorities of the Episcopal Church would exercise coercion upon the seminaries if the Church as a whole undertook to support them.

You would think that the first charge upon any religious organization would be the education of its ministry. As a matter of fact in the Episcopal Church it is just about the last responsibility anyone thinks about. The consequences of our policy of uninterestedness and irresponsibility are perfectly clear from the history of our Church colleges. The history of college education in the Episcopal Church is a continued story of closed colleges. We have closed more colleges than we have left; and it would not surprise me if we stood to lose some more of them, though we have only four or five left now. On the other hand, our failure to exercise supervision of theological schools has resulted in the establishment and development of at least twice as many seminaries as we need; and the process of establishing seminaries to be run upon a shoestring seems to be still with us.

I believe the time has come for the Episcopal Church to

(Continued on page 14)

\*The Episcopal Church's lack of interest in and support of its theological seminaries was the theme of a considerable section of Dean Grant's last report as head of Seabury-Western. The section is reprinted here.



# Shall Kenyon Be Divided?\*

By the Rt. Rev. Thomas Jenkins, D.D.

Bishop of Nevada

A REPORT had become pretty widely spread that the trustees of Kenyon college had had under consideration the closing of its theological school, known from its foundation as Bexley hall, or so greatly modifying its course of sacred studies as to render it something less than a graduate school capable of preparing men for canonical examinations. This report had reached men as far removed from Gambier as the two oceans. And upon investigation the report seemed to have substantial foundation. In his 1934 annual address to his convention, the Bishop of Ohio was reported to have made the following statement: "As to the future of Bexley hall, I am uncertain about it. Two or three proposals have been made in reference to its combination with some other seminary, but all is undecided at present. What its future may be I cannot say." In confirmation of this, one of the then trustees had spoken in my presence of the removal of the seminary to some other institution and the use of Bexley and its endowments as a place for undergraduate study of men who might be looking forward to the ministry.

It was this general information that led to a resolution by a large group of Bexley alumni, to which I shall refer below.

The feeling which animated this group in taking any action was that such a course on the part of the trustees would wound the sacred memories of many alumni and close an institution which for a century had rendered notable service, not alone to the Church in Ohio, but to the Church in the whole country; and would constitute a breach of trust imposed upon them at the founding of the institution. For in 1824, Bishop Chase and his confreres had established and incorporated it as the "theological seminary of the Protestant Episcopal Church in the diocese of Ohio," and such it has, to all intents and purposes, continued to be.

The convention journal of the diocese of Ohio for 1824 quotes these words: "The general assembly may at any time hereafter modify or repeal this act; but no such modification or repeal shall divert the real and personal estate of the seminary to any other purpose than the education of ministers of the Gospel in the Protestant Episcopal Church in the United States of America."

In 1826 by an act of the general assembly of the state of Ohio the functions of the seminary were increased to enable it to grant degrees in the arts and sciences. It was, however, still called the "theological seminary of the Protestant Episcopal Church in Ohio," although its certificates of learning were to bear the title "president and professors of Kenyon college in the state of Ohio."

In 1839 a supplementary act was passed by the general assembly of the state of Ohio to enable the trustees of the seminary to establish a college and halls for preparatory education, and to grant degrees in theology. And the president and the professors of the seminary were to constitute a faculty for this purpose, with the stipulation that the name and style by which such degrees are conferred "shall be that of the president and professors of the theological seminary of the diocese of Ohio."

Later, in 1891, an order of the court granted the seminary the authority to change its name to "Kenyon college," which was accordingly done.

In the amended constitution of the college in 1921 Kenyon college was to consist, "first of a theological school; second of a collegiate school"; and its establishment "shall be consistent with the deed of donation executed by the Bishop of Ohio in England on the 27th of November A.D. 1823."

In 1826 the English trustees "recommended that the funds of the seminary raised in England should be appropriated exclusively to the education and theological instruction of students for the ministry in the Protestant Episcopal Church." That securing provision remains in the constitution to this day.

Before 1912, however, the diocese of Ohio had been divided by the creation of the diocese of Southern Ohio, and provision was made in the constitution of the college that the bishops of the two dioceses in Ohio and the president of the college should be *ex-officio* members of the board of trustees.

The same constitution provides in Article VIII that there shall be a standing committee on the theological school to consist of the bishops in Ohio, the president of Kenyon college, and two other members, communicants of the Protestant Episcopal Church. By implication and in keeping with the hitherto unbroken tradition of the institution it is presumed that the president of the college, who is under the constitution president of the theological school, shall be a communicant of the Protestant Episcopal Church, which the president of today is reported not to be. We have, therefore, if this report be true, the unique and unprecedented situation of having a non-communicant of the Church as the head of a Protestant Episcopal seminary of theological learning. The responsibility for this abnormal situation rests on the shoulders of the trustees. The president was elected and inaugurated by the duly constituted board, and of course accepted the appointment in perfectly good faith. And it may be presumed without doubt that the president possesses those qualifications which fit him to head such a college of learning. But Kenyon is a Church college; and under the constitution it must remain so. The question now arises, however, Is Kenyon to all intents and purposes still a Church college? Are not the secularizing influences now at work within its walls such as to alienate it eventually from its foundations as a college of the Protestant Episcopal Church?

IT IS well known that daily chapel has been discontinued *even on a voluntary basis*, and that for two years the college has been without a duly appointed chaplain and the students without regular pastoral care.

It may be retorted that Kenyon is an institution of the dioceses in Ohio and concerns them only, and strictly I suppose that is so; but both dioceses refer to it in their reports, as published in the *Living Church Annual*, as a general institution. And it is this to all intents and purposes. Its students come from "everywhere." They are sought far and wide. Its seminary graduates are trained to serve the whole Church, as they are doing with credit to the institution and to their instructors.

In the opinion rendered as to the legality of the changes made in the year 1912 in the constitution, counsel affirmed:

\*Though the responsibility for this article is mine, before it was sent to the publisher it was reviewed by representatives of four generations of Kenyon alumni, with the entire approval of each one.—T. J.

"The integrity of the theological school seems to be carefully protected in the proposed amendments." And further on counsel stated: "It is provided that no alteration or amendment shall be made to the constitution whereby the funds of the corporation raised in England for the education and instruction of the students for the ministry of the Protestant Episcopal Church shall be diverted from that purpose."

By the same line of reasoning it may be presumed that any subsequent funds given specifically for Bexley hall shall have the same protection as those funds given for its foundation and endowment, to which reference is made above. Up to the present such funds have, I believe, been so guarded.

Bexley is situated in one of those rare spots so eminently suited for training priests for the rural field—a need which is constant and increasingly demanding. While some think we may have too many seminaries this certainly cannot be true of the country west of the Alleghenies. And if some seminary ought to specialize in training for the rural field what better one could be selected than Bexley? The seminary may need rejuvenating, but there is certainly no need for its closing, and if the alumni were consulted I am sure it would not be closed.

In 1839 at the laying of the cornerstone of Bexley hall Bishop McIlvaine, then Bishop of Ohio, quotes in his address the following words from Bishop Chase, making them his own:

"Thus originated what is now called Kenyon college; an institution having no incorporation, no property, no trustees, no faculty, except as it is a part and parcel of the theological seminary; being simply a preparatory branch of that seminary, having this only for its distinctive college feature, that when the faculty of the theological seminary are acting in reference to the affairs of that preparatory branch they do so, not in the name of the president and professors of the theological seminary, but of Kenyon college."

The period of foundation is past, but the period of maintenance presses before us. And that duty devolves upon those close to the institution. It devolves primarily upon Kenyon's sons. If they do not rally to her defense and support, from whom may defense and support be expected? It should be remembered, however, that faithful administration of a trust constitutes the source from which confidence and support are inspired. And it is no less applicable in the administration of a trust than in trade, that prosperity depends on confidence.

It is not only because so many Kenyon men have written urging me to follow up what we said in Cincinnati, by writing something explanatory of our action taken there, but primarily because my life and ministry owe so much to Kenyon, because I love her, because I send my sons across the continent to her halls of learning, that I am constrained to write this; also it was the same motive that prompted me to introduce at the alumni banquet at the time of the General Convention last year, the resolution appended here. And it was without a dissenting voice that the resolution was adopted by the 68 alumni present, of whom five were bishops.

Education needs to restore God to its processes. It needs the sacramental life as its motivation. Can these be exalted in Gambier by closing Bexley, or by reducing its studies to a semi-academic character? It is my conviction that without Bexley hall Kenyon would lose that spiritual character which has always been hers, the atmosphere of the old Hill would become secularized, and her educational processes become commercial if not "pagan."

THE RESOLUTION

**I**NASMUCH as for sometime a rumor has been abroad that a desire exists in certain influential quarters to close Bexley hall as a theological institution and as a graduate school

of Kenyon college; or failing in that to reduce it to something less than a standard seminary:

Therefore, be it resolved that it is the sense of a large group of Bexley graduates (whose names appear below) assembled in Cincinnati on October 11, 1937, that to do so would be to overlook a continuous need for this seminary in this Middle East, also to prove ourselves ungrateful for all that the seminary has already contributed to the Church, and unmindful of the purpose for which the institution was founded and endowed.

Proposed by the Rt. Rev. Thomas Jenkins, and adopted by: Rt. Rev. H. S. Ablewhite, Rt. Rev. S. A. Huston, Rt. Rev. B. H. Reinheimer, Rt. Rev. E. V. Shayler, Rev. Harry M. Babin, Rev. Albert C. Baker, Rev. B. F. Barker, Rev. Lane W. Barton, Rev. Robert W. Becker, Rev. Walter Bennett, Rev. Dwight Benton, Rev. J. P. Brereton, Louis M. Brereton, Rev. Phillip M. Brown, Very Rev. Charles Byrer, Eugene Buxton, Rev. Louis E. Daniels, Rev. George Davidson, Rev. James P. DeWolfe, Rev. Arthur Dumper, Very Rev. C. E. Emerson, Rev. Wayne A. Garrard, Arthur W. Hargate, Rev. G. Russell Hargate, Rev. Donald Henning, Rev. C. Archibald Hopper, Rev. Bernard W. Hummel, Robert George, Rev. George H. Jones, Rev. William H. Kinder, Ven. William O. Leslie, Jr., Rev. Glenn F. Lewis, Rev. Maxwell B. Long, John Evans Knox, Rev. E. G. Mapes, Rev. Harold Martin, Rev. Phillip McNairy, Rev. Luman J. Morgan, Rev. William C. Munds, Rev. Wilfred B. Myll, Very Rev. Kirk O'Farrall, Ven. Gerard F. Patterson, Rev. John R. Pattie, Rev. Richard Petersen, Clifton Parker, Rev. S. W. Plattenburg, Rev. Phil Porter, Rev. John K. Putt, Ralph Reamsnyder, Rev. Corwin C. Roach, Rev. John F. Sant, Rev. Paul Savanack, Rev. William C. Seitz, Rev. Herman S. Sidener, Frank Shaffer, Rev. Gilbert P. Symons, Rev. D. R. Thornberry, Rev. Walter F. Tunks, Rev. Kenneth R. Waldron, Forrest E. Vaughn, Rev. R. Malcolm Ward, Rev. Harold J. Weaver, Rev. Donald Wonders, Rev. Harold C. Zeis, Rev. Edwin F. Shumaker, Rev. George A. Wieland, and William F. Weber, Jr.

Seminary Finance

(Continued from page 12)

face squarely the whole situation and to decide whether or not it is really interested in education; and whether in the next place, supposing it is interested in education, it is prepared to invest money in that cause to anything like the extent to which our Congregationalist, Methodist, Presbyterian, Baptist, and Roman Catholic brethren believe in and support education, both collegiate and seminary. I believe the Church should take a serious view of the situation, and combine its schools, thus strengthening them and reinforcing the whole effort toward education of men for the ministry. There is far too much wasted overhead and undue overlapping and duplication of work, at present. We should be far better off with three or four strong, well-supported, strategically located schools than we are at present with thirteen. The combination of seminaries is perfectly feasible. Our experiment here at Seabury-Western has proved it, as have other mergers of seminaries, in other Churches—for example Colgate-Rochester, and Andover-Newton.

ACKNOWLEDGMENTS

CHINA EMERGENCY FUND

Gifts collected by a Deaconess-Companion (for water for Chinese refugees)	\$10.00
Holy Comforter Chapter, Daughters of the King, Oakland, Calif.	5.00
In Memory of L. H. S. and M. B. S.	5.00
Wm. B. H.	2.50
F. A. E.	1.00
Florence Ambridge Cutter	1.00

\$24.50



# The Return of the Barbarian

By the Rev. William G. Peck, S.T.D.

I HAVE BEEN studying a confidential document which had been placed in my hands. I am not at liberty to disclose its nature, though I can say that if its proposals are adopted they may possibly mean great things for the Christian witness in the modern world. But no harm will be done if I quote a few sentences which caused me to halt and think:

"There is an increasing disregard of the authority of law, and a reversion to arbitrary rule and unregulated power. There is a diminishing respect for human life and personality and a growing callousness to human suffering. The qualities of mercy and compassion which acted as a Christian leaven in Western civilization are on the wane and in some quarters are openly derided. If these evils are less manifest among ourselves, our immunity may be less than we suppose. Ideas are not bound by national frontiers. . . ."

Is it possible that we may see concentration camps and Jew-baiting, and the politics of castor-oil and rubber-truncheons in England and the United States? Is it possible that we may have a dictatorship of force and all its psychological concomitants? "Ideas," said the document, "are not bound by national frontiers." They will, it is true, spread where the material situation and the psychological climate have prepared a home for them.

I was musing upon this theme when my son emerged from behind a book, threw the end of a cigarette into the fire, and proposed that we should take the dog for a run. The dog heard the suggestion and announced his agreement with such noise and persistence that the matter was settled. We took him on his favorite route, along the tow-path by the Thames, where the bright spring sunshine was glinting upon the water, and the tugs were pulling the heavy, blunt-nosed barges in long strings. We tramped on, deep in some argument, while the dog galloped and leaped around us.

Suddenly I heard another voice, a polite but insistent voice, speaking at my side. A small boy, neatly dressed in a grey flannel suit, and wearing a school cap, was trying earnestly to engage my attention. We stopped short and surveyed him, but our gaze did not daunt him. I saw that he was too intent upon his subject to be shy. His face was filled with indignation. His eyes were serious. I knew that I was in the presence of some tremendous conviction, and I waited to hear what the boy would say.

"If you please, sir," he said, "will you help us?"

"What's wrong, old fellow?" asked my son.

"If you please, sir," said the boy, "some big boys have just knocked my friend down, and taken away his ball and his pen-knife."

"And what," I inquired, "were you doing to them?"

"Nothing whatever, sir," he declared. "They just came up and did it. They knocked him down and searched his pockets."

I looked into his eyes. He was, beyond doubt, telling the truth. He pointed along the tow-path, and I saw his friend, a sad little figure, approaching us. His clothes were dusty, his face stained with tears. He came near, and, still sobbing, corroborated all we had heard.

A hundred yards away, playing by the water's edge, we could see a group of rough-looking lads, much older than these two. We were assured that these were the actual offenders, and bidding our clients stay behind, we sallied forth to battle.

In a few moments we had them lined up before us. I assumed my most terrifying aspect, cultivated when I was a slum priest. I had a heavy walking-stick. My son is a Rugby forward, who plays for a team with the horrific name of University Vandals. We had a dog with us.

"You young scoundrels," I said, "have just knocked down a small boy, gone through his pockets, and stolen a ball and a pen-knife. If you don't turn them up this minute, I shall thrash the lot of you."

They surveyed me in silence for a few seconds. They seemed to conclude that I meant business. Passers-by began to gather around to watch this dramatic interlude. Presently one of the boys began to fumble in his pockets, and he produced a ball and a pen-knife. They listened to my pointed remarks without reply. They were very frightened, by the time I had done. We took the booty back to its original owner, and received the passionate thanks of a little boy who was obviously now convinced that God was still in His heaven.

"A savage," said G. K. Chesterton, "is a man who laughs when he hurts you, and howls when you hurt him." These boys were savages, completely indifferent to the suffering they had inflicted upon a little fellow much weaker than any of them; but they were filled with awe at the sight of two strong men and a dog. I ask my readers if the moral code of those boys appears to be essentially different from that of certain nations, governments, and systems in the world of our time. Their judgment of right was purely an estimate of force. This thing is coming back into our Western life, and it is one of the signs of our relapse into barbarism.

I DO NOT suggest that the juvenile tough whose acquaintance I made on the Thames tow-path is the harbinger of a new human type. I do not imagine that, after a prolonged study of Christian doctrine and ethics, he has deliberately rejected them in favor of Nietzsche; or that, finding a boy with both a ball and a pen-knife, he recalled his own researches into the dialectical principle and the class war, and decided to strike a blow for the economic collective. I suppose that his action, in broad daylight, was just an uprush of the greed and cruelty which live in the unregenerate heart of man.

The Christian tradition kept these things in check, when it did not exorcise them. But the idea of Rousseau, the idea of all secular liberalism, that if man were merely free, he would proceed to express his beautiful nature, is receiving its death-blow today. As a matter of fact, mere "freedom" has not been able to sustain itself, and we see men asking for chains. The Fascists and the Nazis cheer vociferously when freedom is derided. But, beyond this, is the fact that, with the neglect of the Christian tradition and the abrogation of the Christian discipline, the human nature which is emerging is proving itself a very ugly thing. It shows itself susceptible to degrading myths and irrational hypnotic suggestion; but it also reveals its powerlessness to retain any universal principle of judgment, and it begins to measure right by might alone. It loses the finer perceptions and subtle sympathies inculcated by Christian precept; it returns to selfishness, brutality, and a jeering mockery of the defenseless.

We have been told by Amintore Fanfani that what caused the loss of the Christian tradition in economics, what banished

*(Continued on next page)*

# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## The Second Oxford Conference Book

THE CHRISTIAN UNDERSTANDING OF MAN. Volume II of the Oxford Conference Books. Willett, Clark. Pp. 268. \$2.00.

HERE we have a thorough discussion of the traditional Christian view of the nature of man, considered in the light of modern scientific study, contemporary sociological movements, and theology of the continental and liberal schools. It is one of the more valuable books which have come out through the efforts of the Life and Work Commission, and much of what is said will be of lasting importance.

Professor Jessop starts off with an adequate picture of man as science portrays him. This is followed by a very fine paper from our own American theologian, Professor Calhoun of Yale. In brief compass, but with remarkable acumen, the decline and fall of humanistic liberalism is described, and the values which that liberalism asserted are maintained.

Then comes one of the most pungent of recent treatments of that vast problem, Marxism and Christianity. Professor Alexeiev, writing (it is clear) from a profound knowledge of the subject, sketches the Marxist view of man, and contrasts with it, point by point, the Christian view. The similarities (and the dissimilarities) are revealing—and the essay should be studied by all who take a stand, either *pro* or *con*, on Christianity in its relation to so-called “dialectical materialism.”

Later essays are by Emil Brunner (a bit more humane than usual, and stimulating even where one disagrees), Austin Farrer, Walter Marshall Horton (too precise, but interesting as always, and for the present reviewer, satisfying in many ways), and Pierre Maury.

Here again, as in the recent symposium on *Revelation*, we may wish that a genuinely Catholic and genuinely liberal, and genuinely realistic view of man (they would all come to the same thing, if the stress were put in the right places) might have been included in the essays. But we must be deeply grateful for that which we have received.

W. NORMAN PITTEGER.

## Fr. Bede Frost on St. John of the Cross

SAINT JOHN OF THE CROSS: DOCTOR OF DIVINE LOVE. An introduction to his philosophy, theology, and spirituality. By Bede Frost. Harpers. Pp. xiii-411. \$4.00.

THE PURPOSE of Fr. Frost's book, as stated by himself, is to provide the uninstructed reader with an explanation of the philosophical and theological presuppositions that must necessarily be grasped if the teaching of St. John of the Cross is to be fully understood. The difficulties for a modern reader in the way of understanding him are well set forth in an early chapter. This is followed first by a presentation of the fundamental Christian doctrines, chiefly from the scholastic point of view as illustrating that of St. John of the Cross, and then by an explanation of the metaphysical ideas and terms current in the schools of his day, principally based on the *Summa* of St. Thomas Aquinas.

The latter half of the book contains a rather able, if diffuse, account of the doctrine of St. John of the Cross, copiously illustrated by extracts from his writings; it does not include an outline or consecutive account of the contents of his four books or, the *Ascent of Mount Carmel* and the *Dark Night* having originally formed but one volume, what Fr. Frost, by a misprint, terms his “trilogy” (p. 177).

In passing one may call attention to a helpful little volume entitled *The Mystical Doctrine of St. John of the Cross* (Sheed and Ward. \$1.50) which supplies an admirable abridgement and, so to speak, bird's-eye view of his complete works given in extracts arranged under headings and subtitles.

St. John of the Cross is a difficult master, and some such work as Fr. Frost has conceived is greatly needed. His book, however, is marred by hasty and careless writing. There is much repetition; there are many long, involved, and ill-constructed sentences, and even grammatical errors that should have been detected

by the proofreader. Fr. Frost writes avowedly to aid inexperienced readers in their study of St. John of the Cross, but one is tempted to wonder whether such readers might not find his book almost, if not quite, as difficult reading as the writings of the saint himself.

Fr. Frost is undoubtedly well advised not to have entered into any of the numerous scholarly problems that concern the writings of St. John of the Cross. He accepts wholeheartedly the work of Padre Silverio de Santa Teresa and the English version of Professor Peers, and gives to the former exuberant commendation. He is in error however when he says that Padre Silverio “has given us the first definitive edition of the saint's works.” The work of Padre Silverio was neither first nor necessarily final.

The pioneer critical edition was made by Padre Gerardo de San Juan de la Cruz, some 25 years ago, and although Padre Silverio's work is a great advance upon that of his predecessor, his conclusions may not be regarded as quite final and definite, considering the state of the MSS., with all the unsolved questions as to what is original and what amended, added, or excised. Problems remain, concerning which scholars, even among the Carmelites themselves, are not agreed, and these involve not only matters of detail, but some of the main points of the saint's doctrine.

The book contains much excellent material, and the author has insisted well on certain main points of St. John's doctrine. In particular, he shows that the teaching is not for beginners, but for the few utterly surrendered souls who are willing to be stripped of all that is not God for the sake of their goal. This goal is the spiritual marriage and the vision of God, even in this life, the preparation for which is no less than purgatory accomplished here on earth.

MOTHER MARY MAUDE, CSM.

## The Return of the Barbarian

(Continued from preceding page)

the doctrine of the just price and the prohibition of usury, was merely the decline of the Church's moral leadership and disciplinary energy. The ancient selfishness got its head, and produced the economic chaos we have today. But the further secularization of life is bringing a wider moral collapse. It is idle to suppose that if England becomes still less Christian, Englishmen may yet remain decent and honorable, and kindly; for I presume that they will not turn to any other transcendent faith. It is now a choice between Christianity and no living God at all. “Man without God,” says Nicolas Berdyaev, “ceases to be man.” Certainly he ceases to be man as the Christian tradition has known him. He returns to barbarism—which is not less barbaric because it is armed with bombing planes and poison gas.

## Defending Civil Liberties

(Continued from page 10)

that they shudder at the thought of granting a Communist any rights. They do not really believe in the Christian method (which happens also to be the democratic method) of trusting to the guiding power of truth, of free discussion, and of free approach to problems; which means, one suspects, that they do not trust the real validity or truth of their own views.

But let me put in one word of warning. This protest against indiscriminate condemnation works both ways. We are all of us ignorant, selfish, parochially minded. When we remember the prayer upon the Cross, it is well to change its impact. “Father, forgive them,” nay, forgive *us*, “for we know not what we do.”



# NEWS OF THE CHURCH

## New York Celebrates "Open Bible" Order

Exhibit of Bibles in Cathedral and  
Sermon by Dean Fosbroke Mark  
400th Anniversary

NEW YORK—Rare Bibles from the fine collection of the General Theological seminary were on exhibition at the Cathedral of St. John the Divine on June 20th, the occasion being the commemoration of the 400th anniversary of the order by which the English Bible was set up in every church in England for the use of the people.

Among the Bibles shown were the Great Bible of 1539, the Bishops' Bible of 1568, the Coverdale Bible of 1535, the Geneva Bible of 1560, Calvin's two Bibles, of 1583 and 1564, and the David Seabury Bible of 1725.

After the service the congregation thronged to see this interesting and valuable display.

The preacher for the commemoration was the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological seminary. Dean Fosbroke said in part:

"The availability of the Bible 400 years ago, a landmark in the long process of the centuries, was the direct result of the growth and development of the English language, the invention of the printing press, and pressure from below to which the ecclesiastical authorities were finally forced to accede. There was a great faith on the part of the rank and file of Church members which made the Reformation and the counter-Reformation possible and gave us the open Bible. For centuries the Church had ceaselessly set the Bible stories before those who could not read. It has rightly been said that the great cathedrals were the Bible of the poor folk.

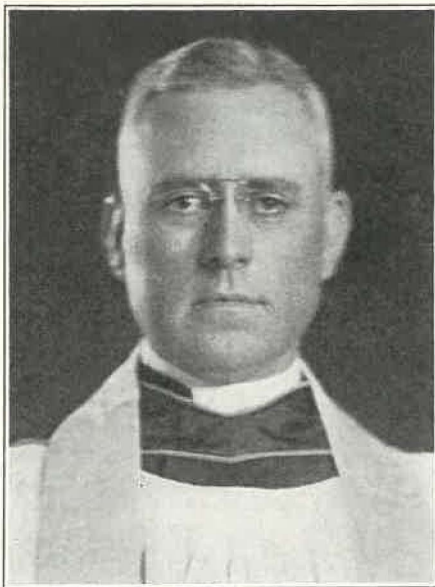
"The identity of the Church message with the Bible makes impossible the false antithesis of Church and Bible sometimes stressed. It was the Church's fidelity to its own written documents that made possible the day when men could read those documents themselves.

"Man has a choice between a world in which God is the center and a society in which the human ego is the center. Even when man finds extension of his ego in a group or a nation, the end is unsatisfactory in a merciless universe. Our little day has its lasting significance because it is a moment in the patient purpose of the living God."

## Union for Defense of Catholic

### Principles Elects New Officers

PHILADELPHIA—When the local branch of the Clerical Union for the Maintenance and Defense of Catholic Principles met recently, the following officers were elected: the Rev. Franklin Joiner, president; the Rev. Leicester C. Lewis, vice-president; the Rev. David Holmes, secretary; and the Rev. William T. Metz, treasurer. All are to serve until June 1, 1939.



REV. DR. R. BLAND MITCHELL

## Conference of Jews and Christians Picks Leader

DES MOINES, IA. (RNS)—Willard L. Johnson, dean of men at Drake university here since 1934, has been elected secretary of the new prairie states area of the National Conference of Jews and Christians, it was announced by William Waymack, chairman, the Pulitzer Prize winning editorialist of the Des Moines Register.

Dean Johnson will open an office in Des Moines on September 1st for the organization which will operate in three states—Iowa, Nebraska, and Colorado. He resigned from his duties at Drake university on June 15th. He will continue his work, however, as assistant pastor of the Plymouth Congregational church here.

For the last two years, Mr. Johnson has devoted part of his time to the National Conference of Jews and Christians.

## San Francisco Exposition to Get Temple of Religion

SAN FRANCISCO (RNS)—The Golden Gate international exposition, to be held in San Francisco in 1939, will have a temple of religion after all. The exposition authorities had asked, through Governor Merriam, that the state allocate \$100,000 of its \$5,000,000 funds for the exposition for the building of such a temple, but Attorney-General Webb ruled that for legal reasons this was impossible.

The exposition commission then made a trade. The state will do \$100,000 worth of paying on Treasure Island, the exposition grounds, which the commission had expected to have to pay for, and the money thus saved will be used to build the temple of religion.

## Rev. Bland Mitchell Elected by Arkansas

Agreement of Large Majority on  
First Ballot Carries Out New  
Diocesan Harmony

LITTLE ROCK, ARK.—Carrying out the new diocesan harmony established at the 66th annual convention last April, the diocese of Arkansas elected the Rev. R. Bland Mitchell as its Bishop, June 28th, on the first ballot. Dr. Mitchell had a large majority. He is rector of St. Mary's church, Birmingham, Ala.

The special convention was called after the Very Rev. Claude W. Sprouse announced his decision to decline the Arkansas election of last April.

BORN IN MISSOURI

Richard Bland Mitchell was born July 26, 1887, at Rolla, Mo. His father, E. Y. Mitchell, was on General McBride's Confederate army staff in the Civil war, and afterward he served for a number of years as adjutant general of the state of Missouri. His mother, Corinne Meddle Mitchell, was from Mississippi, her people having come there from Culpepper, Va.

Richard Bland Mitchell was named for Richard Parks Bland, known to history as "Silver Dick" Bland, who was one of the authors of the well-known Bland-Allison bill.

Richard Bland Mitchell was educated in the public schools of his state, and Sewanee grammar school, followed by the college and theological school at Sewanee. This led to the degrees of Bachelor of Arts (1908), Graduate in Divinity (1912), Bachelor of Divinity (1921), and Doctor of Divinity (1931).

His brother Walter is Bishop of Arizona and his other brother, E. Y. Mitchell of Springfield, Mo., was assistant secretary of commerce in Roosevelt's first administration. He has a sister living in Washington and a half-sister in Wyoming.

Dr. Mitchell was ordained deacon June 12, 1912, in St. Luke's chapel, Sewanee. He began his ministry in the Mississippi missionary field, serving under the Rev. J. Lundy Sykes, where he had a series of five mission stations in the northeastern part of the state. He made his headquarters at West Point.

On June 24, 1913, Bishop Bratton advanced him to the priesthood at the Church of the Incarnation in West Point, Miss.

He spent six months in the Orient in 1914, visiting the Church's mission fields in Hawaii, Philippine Islands, China, and Japan, in company with the Rev. Dr. Arthur R. Gray and Dean Carroll M. Davis. As a result of this visitation he volunteered to go to China for mission work. He was prevented from realizing that ambition.

In March, 1915, he was asked to go to  
(Continued on page 22)



## Shanghai Shows 100% Maternity Increase

St. Elizabeth's Hospital Forced to Add to Staff; Now Has 12 Doctors and Nearly 150 Nurses

SHANGHAI—With the monthly number of maternity cases increased over 100% during the last year, St. Elizabeth's church hospital here has had to enlarge its staff. During the first three months of 1937 the number of maternity cases received at the hospital was 376, and for the same period this year it was 881. Registrations in the prenatal clinic show the same increase.

With the recent additions, the staff of the hospital now consists of 12 doctors, 48 graduate nurses, and 100 student nurses working in the main and branch hospitals. Two doctors are doing night work only, which greatly relieves the day staff, and there is also a permanent night supervisor of nurses in the main hospital.

Since the beginning of the year nine nurses have been baptized and 14 confirmed.

The branch hospital has been successful, handling a daily average of 90 patients. A high mark for the daily census of the two hospitals is 365 patients.

E. R. D., writing in the *Shanghai News-letter* for May, makes corrections in a news report that has appeared recently in both the Church papers and the secular press.

St. Andrew's hospital, he says, was not bombed, nor were two of its orderlies killed. No one was hurt as a result of bombing.

The facts of the incident were these: A Japanese bomber, having made a reconnaissance over Wusih, flew south over the city and turned and flew north in a track that passed over the American Church mission compounds, dropping bombs as it went along. Bombs struck and exploded in seven places.

### NO BOMBS FELL IN COMPOUND

Though none of the bombs fell in the compound, the fifth bomb did fall in the yard of Dr. Lee's residence, about 40 yards from the house. Dr. Lee was at the hospital with Dr. Roberts at the time.

The last of the seven bombs dropped into the Church compound, where the Church schools and the residences of the Dyers, the Chinese workers, and Miss Selzer were located. The bomb exploded 15 feet from St. Mark's school, which was in session at the time, and blew in the

### Nebraska Diocesan Married to Mrs. Frances Millbank

LOS ANGELES—Bishop Shayler of Nebraska and Mrs. Frances Millbank of this city were married at St. John's church here on June 21st. The Rev. George Davidson, rector of St. John's, officiated. He was assisted by Bishop Stevens.

Mrs. Shayler is the widow of Nicholas Millbank, for many years an executive of the Union Oil company.



CHURCH IN CHINESE SCHOOL

When the congregation of the Chapel of the Holy Spirit, Shanghai, was driven by the hostilities from its own building, services were held in a school building within the defense area. The Rev. N. C. Ni, assistant pastor, is shown ministering to 60 Chinese Churchpeople at a recent service.

windows and sashes. Teachers and pupils had thrown themselves on the floor. They escaped the splinters of shell casing, but a few were cut by flying glass.

Recent reports from Nanking indicate that never before has there been such a friendliness toward the Christian Church on the part of the people there. Tens of thousands of them have been protected on mission property or in other buildings in the safety zone established by a group of foreigners—missionaries and a few business people—and now the Churches are reaping the benefits of kindness.

### ADMIT MANY CATECHUMENS

In the Central Methodist church, Nanking, 35 persons were recently baptized, while the Anglican Church has admitted 64 catechumens at various centers and is about to receive 60 more at St. Paul's church and at Hsiakwan.

The Rev. Paul Tang, son of the dean of Central Theological school, Nanking, was ordained deacon here by Bishop Roberts in April.

A Chinese priest who, with his helpers, is carrying on in the country district of Zangzok, finds city work still impossible because of the large numbers of Japanese troops occupying the city.

The foreign houses, one church, the hospital, the girls' school, and a doctor's residence compound are all being used as barracks. A second church and the boys' school are not occupied but have been looted of all furniture and removable fittings.

### WILL USE TABLE FOR ALTAR

From the village where he is now living, he later reported that as soon as he could get a few benches and a table to serve as an Altar, services in the chapel will be resumed.

A survey made at the end of April indicated that there are about 15,000 homeless children within the camps for refugees. How many thousands are wandering about the streets of the city no one knows.

It now costs approximately \$1.50 a month to feed and clothe and provide some sort of training for these refugee children.

Some have one parent, some have both, but none has parents who are able to provide in any necessary way for it.

## Missionary Writes of Working in War Zone

Tells of Three Air Raid Alarms Coming on Evening of Farewell Dinner to Bishop Roots

ALBANY, N. Y.—Three air raid signals, coming on the evening when Bishop Roots was being honored in Hankow with a farewell dinner, did not do much more than startle the guests, writes the Rev. Robert E. Wood of Wuchang, China. His letter is addressed to the Ven. Guy H. Purdy, archdeacon of Albany.

The first signal came just as the diners were about to say grace, and it was necessary to sit in darkness until the "all clear" sounded.

The dinner had been arranged by members of the American Church mission. There was a long program, and so the guests were late in setting out for home. Fr. Wood and the others going back to Wuchang had just gotten off the ferry when another alarm sounded. They had to stop anywhere they happened to be and remain until the second signal, which came about 1 o'clock. No one was allowed to walk about.

Just as they reached home the third alarm came. It was necessary again to wait for the second signal, before light could be had.

### SUNDAY SUPPLEMENTS NEEDED

A postscript to the letter reads:

"If friends in the USA wish to give great pleasure to wounded soldiers in our hospitals in China, please have them mail to me the picture supplements to the Sunday papers."

Fr. Wood's address is St. Michael and All Angels' American Church mission, Wuchang via Hankow, China.

His letter reads, in part:

"My dear Bud:

"Whenever I write a round-robin letter I always like to have some one person in mind to whom I address my words, in order to make them more personal and not just a schoolboy composition. Well, you are 'it' this time. It is long past Easter, but I must begin away back before that, in order to give you the right perspective. Let's start with Palm Sunday.

"I took the two celebrations that day, my Chinese colleague celebrating early at the hospital and then going over to the grand function in St. Paul's cathedral in Hankow. Bishop Gilman was enthroned as diocesan

(Continued on page 20)

### Dr. Spencer Miller to Speak on Church of Air

NEW YORK—The speaker for the Episcopal Church of the Air broadcast on August 28th will be Dr. Spencer Miller, Jr., consultant on industrial relations for the National Council's Social Service Department. He will deliver an address on Ideals of Labor for Today.

Dr. Miller will speak at 10 A.M. Eastern daylight saving time, over WABC and the Columbia system.



## Accuses America of Preparing for War

### Bishop Oldham Declares Another Worldwide Entanglement May Mean End of Civilization

ALBANY, N. Y.—We are preparing for another war, despite the fact that one more war on a world scale would probably mean the end of civilization. This Bishop Oldham of Albany maintained on July 3d when he delivered the Episcopal Church of the Air address, America and World Peace, over radio station WKKO.

It is not a time for Independence Day cheering, he pointed out, when the cause of liberty and freedom is dead in many parts of the world. Thousands of soldiers are fighting without understanding why, thousands of helpless civilians are dying; and the hopes and longings of the multitude for a peaceful world are dying. It is, he urged, a time for serious and humble reflection.

"If we are to continue to enjoy the manifold blessings of our civilization," Bishop Oldham suggested, "some way must be found to get rid of this greatest enemy of the human race—war. To date our utmost efforts have failed. . . .

"Preparedness is not enough. . . . Pacifism is not enough. . . . Neutrality is not enough. . . . Isolation is not enough. . . . All these efforts have failed because they are superficial or negative in character, or based on fear and selfishness. Peace is not an ideal in itself, but the result of justice, the benediction that comes upon the righteous community.

#### MUST SOW SEEDS OF JUSTICE

"We will not get it by striving directly against war or peace, but by sowing the seeds of justice and goodwill whose fruit is peace. Moreover, we must take into account the kind of world in which we are living. God made a sphere, not a hemisphere. God created a human race, which man has broken up into races and castes and classes. . . . There are solid facts which man is unable or unwilling to recognize and act upon; and, until he does, there can be little hope of progress."

The slogan of the United States, the Bishop explained, should not be Keep America Out of War but Keep War Out of the World. This, he admitted, would be a tremendous task and it would involve a price that America might not be willing to pay. The United States could then no longer give moral lectures to the world and it would have to oppose all race prejudice, class antagonism, and religious animosity.

Our record in the past has not been any too good, he stated, for we have professed a love of peace in general while declining to adhere to any plan in particular. The League of Nations is an example.

#### THE ALTERNATIVES, WAR OR PEACE

"The alternatives," Bishop Oldham continued, "are clear—war and annihilation or peace through coöperation. And coöperation must be world wide. It cannot work if even one important country abstains. America

## Indianapolis to Vote for Coadjutor September 24th

INDIANAPOLIS, IND.—September 24th has been set as the date for a special convention of the diocese of Indianapolis to elect a bishop coadjutor, Bishop Francis announced recently.

Of a large number of possible nominees, all but five have been eliminated by a committee set up by the convention last May to secure data on men eligible for the post.

The committee met June 24th. It will meet again in the latter part of July to consider these five names further, and also any other names suggested to it in the interim.

## First Outdoor Procession in Newark's History Held

HACKENSACK, N. J.—What is believed to be the first outdoor religious procession under Episcopal Church auspices in the history of the diocese of Newark was held at the Church of St. Anthony of Padua here, on Corpus Christi.

The little Italian mission church was host to the Catholic league of the diocese at a celebration, which included Solemn Evensong, procession with the Blessed Sacrament, a sermon by the Rev. Edward Hooper, rector of Holy Innocents' church, Hoboken, and Adoration and Benediction of the Blessed Sacrament.

The street outside the church was lighted with colored bulbs and many members of the procession carried lighted torches. Choristers, acolytes, and many visiting clergymen were among the marchers.

The services were conducted by the Rev. Joseph Anastasi, vicar, who was assisted at Benediction by the Rev. Thomas L. Brown as deacon and the Rev. Richard P. Pressey as subdeacon.

must do its share. Indeed, our geographical security, detachment from the old world, vast wealth, and moral influence indicate a special responsibility. If ever mankind is to get out of its present chaos, some nation must lead, and none is so well fitted to do so as America. . . .

"To coöperate and play a worthy part in the world is in full accord with the highest patriotism. Like all noble virtues, patriotism has its counterfeit, which scorns other races, looks condescendingly on other nations, and is forever harping on its sovereign rights, while neglectful of its obvious duties. Such false patriotism constitutes the greatest single danger to the peace of the world. . . ."

Nearing the end of his speech, Bishop Oldham quoted the late Lord Milner, the well-known British imperialist, who shortly before his death said, "When I think of the Empire, it no longer inspires in me the desire to wave the flag or shout, 'Rule, Britannia!' It makes me rather want to go into a corner and get down on my knees in prayer."

"If," suggested the Bishop, "we Americans could emulate that spirit this Fourth of July; and, instead of flag waving and national boasting, could humbly and earnestly seek God's will for our nation, we might rise to our divine destiny and save ourselves and the world."

## Word From Bishop Stewart Reassuring

### Chicago Diocesan Sends Message Declaring He Expects to Give "More Efficient Service"

Sault Ste. Marie, Mich.—Continued, but slow, improvement in Bishop Stewart's health was reported early last week. It was believed that he would have to remain in the hospital for at least three more weeks.

CHICAGO—On the eighth anniversary of his consecration, June 18th, Bishop Stewart sent a reassuring message from his hospital bed at Sault Ste. Marie, Mich. In it he said:

"The doctor tells me that nothing but the grace of God saved my life and I am very sure that now day by day the refreshing strength that comes to me is due in no small part to the prayers ascending from many Altars, many churches, and many homes.

"It has been a great comfort to have members of my family with me and I can never repay the courtesy and kindness of Archdeacon Blackburn, the rector of St. James' church, Sault Ste. Marie, whose daily ministrations have been a great spiritual comfort.

"I expect to return home the last week in July. . . . I have become convinced that this crisis should guarantee a future of better health and more efficient service. Certain it is that it has made me more aware than ever of the loving kindness of the clergy and laity of the diocese and it has bound me ever closer to them in bonds of grateful affection."

Bishop Stewart's condition has continued to improve through the past week.

His place on the faculty of the Racine conference is being taken by Bishop Johnson of Colorado.

## Bishop Johnson to Present Study Course on "What the Church Is"

PORTLAND, ORE.—Bishop Johnson of Colorado will present a course on What the Church is and What It is For to the Gearhart summer school when it meets August 22d to September 2d. The entire school will hear Bishop Johnson each day, after which it will divide into three groups.

Other members of the summer school faculty are to be Fr. Bartlam of Medford; the Rev. Charles P. Otis, SSJE; Miss Eleanor Deuel; Sister Patricia, SHN; and Dean Ramsey.

Sister Patricia will direct a study of personal religion for the Church workers' conference group, and Fr. Bartlam will address the young people's conference. The third group is a clergy conference.

### Late Bishop Murray Honored

BALTIMORE, MD.—A baptismal font was dedicated to the memory of the late Bishop Murray in the Bishop's chapel in the diocesan house here. The service was conducted by the Rev. Dr. Benjamin B. Lovett, rector of Memorial church in this city.



## Missionary Writes of Working in War Zone

Continued from page 18

and a farewell was given to our beloved Bishop Roots.

"I am sure it would have given you a thrill if you could have looked in on us at St. Michael's, especially at the 9:30 service that morning. We carried out our old custom of first entering the chancel silently and blessing the palms and branches, with an explanation of the day's ceremonies. The priest and the choir then withdrew and the congregation awaited in silence our return to church by the main entrance, our approach being made known by the three loud knocks upon the closed door, which was at once thrown open.

### ENTER AMID CLOUD OF INCENSE

"We entered with our palms and branches amid a cloud of incense and made a complete circuit of the church in solemn procession, singing the three grand old hymns, 'All glory laud and honor,' 'Ride on, ride on in majesty,' and 'The royal banners forward go.' (Our new Chinese hymnal has retranslated many of our old hymns and added new ones.)

"The service followed the usual line. We have for many years used a Chinese version of the Mass, as it is in the 1549 Prayer Book of Edward VI, for our choral celebration at 9:30 A.M., adhering strictly to the order as it is in our present American Prayer Book (in Chinese, of course) at the 7:30 Eucharist. Thus we give our people the best of our Anglican tradition, and you would be surprised how everybody approves.

### IMPRESSIVE MOMENT

"I will mention just one particularly impressive moment in our Palm Sunday service, and that was the time when, at the words in the Gospel for the day, 'Jesus . . . yielded up the ghost,' the whole congregation went down on its knees and complete silence reigned for at least a minute. These traditions which our people here at St. Michael's keep up from year to year help to make it what it is, truly

a house of prayer, a place of reverent worship."

### AIR RAIDS DURING CONFESSION

Fr. Wood's letter continues with a narration of how the Japanese air raids at Wuchang came along at the very time when the people had gathered to make their confessions.

"You can imagine," he writes, "how distracting an air raid would be when you are trying to be quiet. . . . In spite of all, there was a good harvest of penitents. Maundy Thursday is always a joy, and the number of communicants quite wonderful. . . .

"This year I was asked to take the three-hour service at St. John's church, Hankow (Church of England). It is many years since I attempted such a service in English. It has been my privilege year after year to be with our own beloved Chinese Christians and to conduct the services in their tongue. But I am sure it was a good thing for them to have a Chinese clergy this time. . . .

### RIDES IN CAMOUFLAGED CAR

"It was my privilege to celebrate at the hospital Easter morning, and we had a beautiful High Mass at 7 o'clock. A young military officer, one of the finest ever, who had been a patient in the hospital, turned up with a thundering big military car, all camouflaged, to take me back to St. Michael's. He was at the wheel and the chauffeur on the back seat. You should have seen our grand arrival. . . .

"The possibility of air raids, quite frequent at that time, prevented our friends of the Hankow double quartette from crossing the river. Two of them came, however, one with his violin, and our music was lovely. Mother Ursula trains our choir, and we have a most beautiful Chinese setting for the Mass, which our people sing with joy. . . .

"A number of my special friends who came from Hankow and elsewhere stayed for a simple Chinese meal. . . . In the midst of our jollification came a representative of our beloved friends, the wounded soldiers at the military hospital, saying that the military band (many of whom are catechumens at St. Michael's) was about to accompany a delegation of officers and men bringing two banners, one for us at St. Michael's, and one for the YMCA, who, they said, had done so much for them. They soon arrived with the full brass band and the two magnificent banners. The presentation followed.

"This was a grand moment for us, and all the street was agog. Of course we had speeches, and I found it very hard to reply on such a touching occasion. Imagine these poor wounded boys doing *that*. Well, I felt like a highway robber to have them use their very meager allowances for me. You know, ordinarily I am that High Church that I believe that our Lord blesses people through the priesthood of the Church, but there is also a special kind of blessing that comes to us sometimes through the poor."

### 31 Students Enter St. Luke's Philippine School of Nursing

MANILA, P. I.—Thirty-one students have just entered St. Luke's hospital school of nursing here. Five are mission girls, three from Sagada, Mountain province, and two from Baguio. Several others came from Silliman institute at Dumaguete, a Presbyterian mission.

When all the girls arrived, they marched by twos to the Altar rail and were given black veils to cover their heads in attending the service.

## Sees Danger of Loss of Religious Liberty

### Bishop Ludlow Warns Meeting in Newark That Civil Rights Must Be Safeguarded

NEWARK, N. J. (RNS)—The American people were warned by Bishop Ludlow, Suffragan of Newark, that if we permit our civil rights to be taken away, religious rights will follow and eventually tyranny will prevail.

Declaring he was not speaking "as a representative of my Church alone, but in behalf of all religious people deeply interested in liberty as such," Bishop Ludlow spoke at a mass meeting sponsored by the New Jersey Civil Liberties Union.

"If our civil rights go," he said, "it will not be long before our religious rights go, and we will be molded into one group. All liberty then goes, and you will have tyranny. We must enlarge liberty for the unfortunate and ill-conditioned and give them the same rights as we have. That is true Americanism."

Speaking from the same platform, T. Hubert McCaulley, former county commander of the American Legion, pointed out in discussing the "state of the nation," that a continual calling of names such as "Communist" and "Fascist" at one another, is dangerous and that it was only one step "from class hatred to religious hatred."

A third warning was voiced by Dr. Archey D. Ball, chairman of the New Jersey Civil Liberties Union, who warned against "the danger of economic and political matters, moving into the religious field." He condemned in particular those members of the hierarchy of the Roman Catholic Church for issuing statements, which, he said, "did not represent the workers and rank and file who constitute the Church."

### Bishop Huntington Cables Anking Staff Movements

NEW YORK—A cable dated June 24th from Bishop Huntington of Anking, now in Hankow, supplements recent information about the staff. The Bishop Miss Laura Clark, treasurer of the diocese of Anking, and Miss Mary Parke of Wuhu, all of whom have been in Hankow, are going to Kuling. The Rev. Henri Pickens, the latest addition to the Anking staff, who has been in the language school at Peking, is en route from that point to Wuhu. Mrs. Henri Pickens is remaining in Peking at the language school.

The Bishop stated that all the members of the staff in Anking are safe, namely, Dr. Harry B. Taylor, Miss Emeline Bowne, Miss M. Isabella Colson, and Miss Blanche E. Myers, all of St. James' hospital, and the Rev. Leslie E. Fairfield from the diocese of Shanghai. Bishop Huntington added that no Anking mission property has been destroyed.

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**Young People's Service League Earns Its Name**

PRESTONSBURG, KY.—The young people's service league of the new mission near Justell recently gave proof of the justice of having *service* in its name. On the day after organization, members of the league were playing softball when fire was discovered in the home of "Uncle" Jess Skeans by Mrs. Skeans. She was returning from a visit to a neighbor.

Forming a bucket brigade almost instantly, the young people extinguished the fire before much damage was done.

The Justell mission is one in the Big Sandy river field. It is served by Benjamin W. Tinsley, layreader at Pikeville and candidate for Holy Orders.

**Two Cincinnati Parishes Come Together in Merger**

CINCINNATI—Merger of two Cincinnati churches was announced following a joint parish meeting of St. Luke's and Grace church, Avondale, June 22d. St. Luke's Anglo-Catholic congregation has worshiped in Grace church since relinquishing the old St. Luke's building in the once fashionable west end, seven years ago. The combined parish will be known as Grace-St. Luke's.

Wardens and vestrymen representing both groups were elected as follows: Stuart R. Miller, senior warden; Alfred Cloke, junior warden; J. N. Bradford, Edwards W. Church, Dr. Frank J. Downey, J. Donald Park, Walter J. Rech, and Dr. Este Weatherhead.

Since the death last December of the Rev. George H. Hills, rector of Grace church, services for both congregations have been conducted by the Rev. Gerald H. Lewis, chaplain of the Community of the Transfiguration, and priest in charge of St. Luke's. A rector will be called as soon as details of consolidation have been completed.

Bishop Hobson presided over the joint meeting which ratified the merger. It is believed the consolidation will preserve, rather than absorb, the Anglo-Catholic congregation, and insure that its practices and worship forms shall be available in a predominantly "Low Church" diocese.

**Announce Summer Preachers**

NEW YORK—Among the summer preachers at the Cathedral of St. John the Divine here will be the Rev. C. Leslie Glenn, who will take the last four Sundays in July. He will preach at both 11 P.M. and 4 P.M.

During August, the Rev. John Thorn Golding will preach at 11 A.M. on Sundays, and the Rev. David W. Norton, Jr., will preach at 4 P.M.

**Redecorate Cynthiana, Ky., Church**

CYNTHIANA, KY.—Through the efforts of the young women's club and with the aid of gifts from present and former members of the parish, the Church of the Advent here has been recently redecorated.

**Congregationalists to Join World Group**

**General Council Makes Decision at Wisconsin Biennial Convention; New Moderator Urges Union**

Beloit, Wis. (RNS)—A decision to join the World Council of Churches was made by the General Council of the Congregational and Christian Churches at their biennial convention here.

The decision was made following earlier addresses at the convention urging such a course by the Rev. Dr. Edgar DeWitt Jones, president of the Federal Council of Churches of Christ; the Rev. Dr. Oscar E. Maurer, moderator-elect of the General Council, and the Rev. Dr. Henry Smith Leiper, joint secretary of the American provisional committee of the World Council of Churches.

Dr. Jones told the delegates that probably 60% of American Protestants are ready to go forward "into new unifications, mergers, and amalgamations," and that "scarcely a day passes but fresh fuel is added to the fires of unity."

He declared that denominationalism is dying in America and that "the cause of Christian unity was never so powerful among the Churches as at the present moment."

Pointing out that it will not be possible "to mend the broken road to unity in a generation and that nobody expects the reunion of divided Christianity without obstacles, difficulties, and setbacks," Dr. Jones warned that the problem of how to attach the denominational loyalty to the larger group and how to find a workable method of unification on a large scale "is the task to which Christian statesmanship must bring its best and most venturesome thinking."

**OPPOSE SALE OF WAR MATERIAL**

Resolutions calling upon the U. S. Department of State to condemn the sale to Japan of all goods indispensable to war, assailing gambling as a means of raising Church funds, and reaffirming their opposition to attempts to violate the principle of separation of Church and State, were passed by the General Council.

The council also passed resolutions expressing its "horror" at the war in China and calling the attention of the churches and its members to "the appalling distress resulting from the hostilities."

Roger W. Babson in his official address as moderator of the Congregational and Christian Churches declared that a replacement of Church methods with an improved technique will mark a sixth revolt in Protestantism. He expressed optimism in the future of the Church but stated that the Church will have to adapt itself to the "influence of schools, automobiles, picture magazines, and radios."

**PREDICTS RETURN OF EVANGELISM**

He predicted a return to evangelism and declared that the Church must tackle

the prevailing difficulty of the time. "I fully believe," he said, "that if Jesus were alive today He would give major efforts to securing work for people."

A request to the federal government to recognize as "valid" the conscientious objection of a Congregationalist to participation in war was made by the general council.

This resolution, passed after considerable controversy, developed so much opposition that the question was brought up for reconsideration by the council the day following its original adoption. The vote to reconsider failed.

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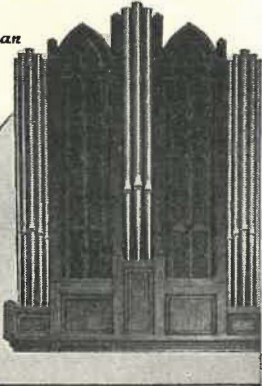


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## Reading Room in Cincinnati Helps Greatly in Spreading Information on the Church

CINCINNATI—The Episcopal Church reading room, recently dedicated by Bishop Hobson of Southern Ohio, has proved a very successful venture, its sponsors believe, since it has become an important agency in dispensing information about the Church. It makes Church magazines, pamphlets, and books available to the public.

The reading room, situated in the diocese's building at Fourth and Sycamore streets here, occupies the space used by the Morehouse Publishing company during the last General Convention. Sponsorship comes from the Church Periodical club in collaboration with the diocesan department of publicity.

Branches of the Church Periodical club in the various parishes of greater Cincinnati are providing attendants for the reading room. In this way, it is possible to keep the room open to the public daily from 10 A.M. until 4 P.M. Miss Marie B. Martin is in general charge.

The possibilities of such a reading room were first seen by Mrs. David C. Larcomb, national president of the Church Periodical club. When she consulted the local groups of the club, her action resulted in the interest that created the reading room.

## Bishop Babcock, Retired, Marks 25th Anniversary

BOSTON—Bishop Babcock, retired Suffragan of Massachusetts, marked the 25th anniversary of his consecration by celebrating Holy Communion in the Cathedral Church of St. Paul here on June 6th. He was assisted by Bishops Lawrence and Heron, and Bishop Sherrill was in the chancel.

Both Bishop Lawrence and Bishop Sherrill spoke at a luncheon later in praise of the work which Bishop Babcock had done in the mission parishes of the diocese. Present were the clergy of the diocese and their wives and the heads of the various diocesan organizations.

The Rev. David B. Matthews, rector of St. Paul's church, Brockton, spoke for the clergy, and Clarence H. Poor, Jr., spoke for the laity.

The actual date of Bishop Babcock's consecration was June 17th.

## 52 Graduate from St. Andrew's and Iolani, Hawaiian Schools

HONOLULU, T. H.—Fifty-two pupils were graduated in June from the high school department of the Iolani school for boys and the St. Andrew's priory school for girls, the combined graduation services being held in St. Andrew's cathedral.

This year the priory graduated a Russian girl of the Orthodox Church. She had come to Honolulu to be with relatives. Her long name is Nina Alexandrovna Zipliaschuk. A Hawaiian graduate, however, has a longer one, Nihinihulaokalani, which means *the red crab of heaven*. Since *nih* means *red*, he has also the name Rufus.

## Rev. Bland Mitchell Elected by Arkansas

Continued from page 17

the Board of Missions in New York for work in connection with the raising of an emergency fund of \$400,000. He remained with the General Board of Missions as corresponding secretary until the inauguration of the nationwide campaign in 1919, at which time Bishop Lloyd appointed him to manage the national office in conjunction with Dr. Robert W. Patton who was in charge of the field direction of the campaign.

With the formation of the National Council, he became, in 1920, corresponding secretary of the Field Department, and executive secretary in 1923, serving in the latter capacity until April 30, 1928, when he resigned, feeling that the pioneering phase of the Church's program was done, and applying to himself the policy that he had pursued with others in the Field Department—field work for a limited number of years and then return to parish work.

National Council gave him a six-month leave of absence in appreciation of his services, before letting his resignation go into effect. He took advantage of this opportunity to make a tour of Europe. He next spent a year as director of expansion for Sewanee; and on September 1, 1929, he became rector of St. Mary's church, Birmingham, Ala. During the eight and one-half years of his rectorship there have been 633 confirmations.

### HOLDS DIOCESAN POSITIONS

He has been a member of the standing committee of the diocese ever since coming to Birmingham, and president of the standing committee since 1936. He is also a member of the executive council, chairman of the field department, and chairman of the board of trustees of St. Mark's Normal and Industrial school. He was a deputy to General Convention in 1931 and in 1937. He has been a member of the provincial council and provincial field department and department of missions, and for some time past has been a member of the board of regents of the University of the South.

On April 17, 1915, he married Vivien McQuiston of Aberdeen, Miss. They have two children, Richard Bland McQuiston Mitchell, born January 30, 1934; and Vivien Theodosia, born March 31, 1925.

## Other Churches Assist Florida Parish Provide Vacation School

APALACHICOLA, FLA.—Trinity parish here, assisted by the Methodist and Baptist churches, this year provided a two-week session of a cooperative vacation church school. Fifty-four children between the ages of 4 and 14 attended the school, after the public schools had closed. There were 14 persons on the supervising staff.

The children were divided into four departments: beginner, primary, junior, and intermediate, and the course of study was divided into three parts. Subjects of study were Stories Jesus Knew When a Boy and Stories Jesus Told, for the younger groups. The older groups studied Men Who Stood Alone.



## Historic Burial Chapel in Toronto is Restored

TORONTO—Many Churchpeople throughout the United States and Canada, who know St. James' cathedral in Toronto, have visited its quaint, hallowed burial ground and seen the exterior of its 77-year-old dilapidated chapel known as St. James the Less.

Through the zeal of Toronto's new dean, the Very Rev. C. E. Riley, the chapel has been rehabilitated; the service of rededication took place on the 21st of June. His Grace, the Archbishop of Toronto, the cathedral clergy staff, a large choir, and a number of laymen assisted in the service.

The little chapel, which seats 300 people, has been restored without loss of original beauty. Cluster lights have been replaced with a new inconspicuous but efficient lighting system. The Altar with its rich purple hangings, the well-rubbed aged oak woodwork, low pulpit and lectern, beamed ceiling, rich ambers, blues, and greens of old English glass, all tend to create an atmosphere truly not of this world. Dean Riley feels the church, rather than the home, is the place for funeral services—hence the rehabilitation of the chapel, which will be open from 8 till 5 each day that those who wish may enter to pray and meditate.

## Bishop Oldham Sails to Attend Meeting of Lambeth Committee

ALBANY—Bishop Oldham of Albany sails July 6th on the *Queen Mary* to attend the meeting of the consultative committee of the Lambeth Conference, which is to be held at Lambeth palace, London. Bishop Oldham will be the Archbishop of Canterbury's guest.

The Bishop will also attend the meeting of the World Alliance for International Friendship Through the Churches. The alliance is to assemble the latter part of August in Larvik, Norway. The president of the American branch of the alliance is the Bishop.

From August 29th to September 1st the Bishop will be at a meeting of the continuation committee of the World Conference on Faith and Order, which meets in St. George's school, Clarens, Switzerland. During the several intervening weeks between the Lambeth meeting and those in Norway and Switzerland, the Bishop will have a holiday in Scotland.

## Community Service Held by 21 Churches in Wilkesburg, Pa.

WILKESBURG, PA.—For the 21st year, churches of Wilkesburg and the vicinity are holding community services on Sunday evenings. There are 21 churches in the group. On June 19th the service was in charge of St. Stephen's church, the Rev. Dr. William Porkess, rector, but the service was held in the Second Presbyterian church here, so that a larger seating capacity might be had.

Attendance cards were used. According to these, 629 persons were present, 111 of whom were Episcopalians.

## Colored Boys from Children's Home Erect School Building in Maryland at Saving of \$6,500

CATONSVILLE, MD.—A saving of \$6,500 was recently made because the boys of the Maryland home for friendless Colored children in this city were willing to work. The Bishop Murray industrial building now being erected on the home grounds has thus far been built by the boys, the superintendent, and one mechanic. The building will be used for the training of Colored boys.

William F. Stone, Jr., a communicant of St. Michael and All Angels' church, Baltimore, and a member of the board of managers of the home, gave his professional services as architect.

It was through the inspiration of the Rev. George J. G. Kromer, vicar of the Chapel of the Guardian Angel, Baltimore, that the boys began, with approval of the board of managers, and under the direction of B. F. Harris, superintendent, the building of the first unit of the school building.

This unit is to contain a boiler and storage room in the basement and a work shop on the first floor. Other units are to contain two classrooms, a recreation room, a locker room, and toilet and shower facilities. The building has stone exterior walls, a fireproof reinforced concrete first floor, and will have a slate roof supported by steel trusses.

Under contract, this first unit would have cost at least \$10,000. But the boys gathered the stone from the premises, and with the aid of one stone mason did all the work. Actual cost of the unit will be \$3,500.

To complete the other two units, an additional amount of \$12,000 will be needed. This will include heating, plumbing, and electrical necessities, and such equipment as machinery and furniture. The entire institution, under contract, would have cost at least \$35,000.

## Spiritual Campaign Planned for Parish After Financial Drive

CHICAGO—Out of a financial campaign which raised nearly \$35,000 to eliminate parish indebtedness, have come plans for a spiritual campaign at the Church of the Atonement, Edgewater, the Rev. Calvert E. Buck, rector.

The final feature of the 50th anniversary financial drive came June 20th, when nearly 200 assembled for a parish dinner. The suggestion that the organization perfected during the financial campaign be carried on for spiritual purposes was enthusiastically accepted.

## Memorials Dedicated at Camp

TULLAHOMA, TENN.—Memorials to a living—and lively—camp director, a set of Altar vessels, Altar linens, and a chest to store the linens were dedicated at Camp Gailor-Maxon just before the opening service of the season.

Mrs. R. W. Nicolson, in whose honor the gifts were made, has been director of the camp since its opening in 1928.

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## Open Summer School July 28th at Sewanee

Adult Division Will Last Until  
August 11th; God, Church, and  
Society Will Be Theme

MEMPHIS, TENN.—The Sewanee summer training school, according to a program recently released, will open its adult division July 28th. This part of the training school, which has the Rev. Moultrie Guerry for director, will continue until August 11th. Its theme is God, the Church, and Society.

From August 11th to 14th there will be special weekend conferences and institutes, and the young people's division will meet August 16th to 30th. The training school, established in 1910, is under the joint direction of the province of Sewanee and the University of the South.

The Rev. Moultrie Guerry is executive chairman, and the following make up the program committee: the Rev. Dr. Gardiner L. Tucker, the Rev. Alfred Loaring-Clark, Mrs. Fred Ramsey, and the Misses Annie Morton Stout and Ellen Correll. Mr. Guerry is also on the program committee.

Two schools of interest in the adult division will be the School of Social Welfare and the School of Christian Education. The Rev. Almon R. Pepper, who is to be dean of the former, will present a study of The Church and Social Welfare. Miss Annie Morton Stout, dean of the latter, will have a faculty of six to assist her.

Miss Florence Blair, educational leader, St. James' church, Macon, Ga., plans to present a course on Guiding the Christian Growth of Primary Children. A similar course, Guiding the Religious Growth of Juniors, will be under the charge of Miss Mabel Lee Cooper, former secretary of leadership training, national Department of Religious Education.

There will also be courses on How to Build and Administer the Program of the Parish, Women of the Parish Organized for Service, and Christian Unity.

## CALENDAR OF COMING EVENTS

### JULY

- 7-29. Wyoming church camps, Ethete.
- 8-10. Girls' Friendly society conference for younger members, Emporium, Pa.
- 10-16. Valley Forge conference for young people, Wayne, Pa.
- 10-30. Olympia camp for boys and girls, Camp Huston.
- 11-August 20. Weaving institute, Penland, N. C.
- 16-August 10. Galilee summer camp, Lake Tahoe, Nev.
- 25-August 10. International theological seminar, Geneva, Switzerland.
- 26-29. Conference on The Church and World Citizenship, Shrine Mont.
- 28-August 3. International conference of the fellowship of reconciliation, Luntern, Holland.

### AUGUST

- 22-September 2. Gearhart summer school, Portland, Ore.
- 25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.
- 29-September 1. Continuation committee, World Conference on Faith and Order, Clarens, Switzerland.

## NECROLOGY

✠ May they rest ✠  
in peace.

### E. BRIGGS NASH, PRIEST

RUTLAND, VT.—The Rev. E. Briggs Nash, rector of St. Paul's church, White River Junction, died at a hospital here, June 23d, after a long illness. He was 64 years of age.

Born in Paw Paw, Mich., September 27, 1873, the son of Charles G. and Martha Briggs Nash, he received the degree of Bachelor of Arts from Illinois college in 1895 and the degree of Bachelor of Divinity from the General Theological seminary in 1900. He was ordained deacon in 1898 and advanced to the priesthood in the following year by Bishop Seymour.

His first charge was a curacy at Christ church, Elizabeth, N. J., which he resigned in 1903 to become curate at St. Paul's church, Baltimore, Md. In 1906 he left to accept the rectorship of St. James' church, Long Branch, N. J. He was called as vicar of the Cathedral of St. John the Divine, New York City, in 1914, and remained there until 1922. For the last two of those years he was canon sacrist of the cathedral.

In 1922 he came to Vermont to become curate of Trinity church, Rutland, and 11 years later he became rector of St. Paul's, White River Junction.

A requiem celebration of the Holy Communion at St. Paul's on June 24th was attended by clergy and members of the parish. Burial was in Paw Paw, Mich.

### J. ALBERT WEAGLE, PRIEST

PHILADELPHIA—The Rev. James Albert Weagle, retired rector of St. Bartholomew's church here, died June 19th in Episcopal hospital. He was 67 years old and had been ill five days.

Born in Dayspring, Nova Scotia, July 27, 1871, he was the son of James S. and Amelia Albertina Robar Weagle. He attended King's university in Nova Scotia, getting the Bachelor of Arts degree from there. He received the Master of Arts degree from Columbia, and the Bachelor of Divinity degree from General Theological seminary.

In 1905 he was ordained deacon. The next year Bishop Worrall ordained him priest. He was married to Jessie Eva Wile in the same year that he was made a deacon. They had four children, all of whom, with the mother, survive.

The Rev. J. Albert Weagle began his ministry at St. George's, Falmouth, Nova Scotia. In 1907 he came to St. Agnes' chapel, New York City, and later he had charges in Norwood, N. J., Tuxedo, N. Y., Sloatsburg, N. Y., and this city.

### Kane, Pa., Church Marks 50th Year

KANE, PA.—St. John's church here celebrated its golden anniversary on June 24th, with actual ceremonies beginning on June 23d and continuing until June 26th.



**Appeal at Diocesan Convention  
Brings Pigs, Cattle, and Money**

CRYSTAL, KY.—An appeal made in May at the diocesan convention by the Rev. George E. Long, priest in charge of St. Thomas' church, Beattyville, has resulted in the gift of pigs, cattle, and money for a team of horses from individuals and organizations within the diocese of Lexington. The gifts are to go to Patterson Friendly farm, a center for community social service work in this mountain section. The farm is Church owned.

**CLERICAL CHANGES**

**APPOINTMENTS ACCEPTED**

GILLISS, Rev. CARTER S., in charge of the churches at Woodbury and Southbury, Conn.; is also in charge of Christ Church, Bethlehem, Conn.

TODD, Rev. EDWARD R., formerly rector of St. Mark's Church, Aberdeen, S. Dak.; is rector of St. James' Church, Taylor, Texas. Address, 612 Davis Ave.

**SUMMER ACTIVITIES**

ALEXANDER, Rev. ROBERT C., canon and vicar of All Saints' Cathedral, Indianapolis, Ind., is in charge of All Saints' Church, Saugatuck, Mich., during July.

ROBERTSHAW, Rev. GEORGE A., rector of St. Gabriel's Church, Hollis, L. I., N. Y., will have charge of the summer chapel at Saranac Inn for July and August and the first Sunday in September. Address, Saranac Inn, N. Y.

**NEW ADDRESSES**

ATKINS, Rev. JOHN N., formerly Sewanee, Tenn.; Shulls Mills, N. C.

BANKS, Rev. WILLIAM S., formerly 100 Pelham

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SMYTH, Rev. JOSEPH H., formerly 315 W. Standley St.; 1104 W. Standley St., Ukiah, Calif.

### RESIGNATION

TROWBRIDGE, Rev. WALTER S., vicar of All

Saints', Miami, Okla.; has retired from the active ministry after 42 years of service. Address, 625 Storer St., Fayetteville, Ark.

### ORDINATIONS

#### PRIESTS

ARIZONA—The Rev. LIVINGSTON PORTER, Ph.D., was ordained to the priesthood by Bishop Mitchell of Arizona in St. Thomas' Church, Clarkdale, June 19th. The ordinand was presented by the Rev. D. John Williams and is vicar of St. Thomas' Church. Address, P. O. Box 276, Clark-

dale, Ariz. The Rev. Harry O. Nash preached the sermon.

CONNECTICUT—The Rev. JAMES STIRLING and the Rev. EDWARD ROFF MERRILL were advanced to the priesthood by Bishop Budlong of Connecticut in Christ Church Cathedral, Hartford, June 17th. The Rev. Frederick L. Barry preached the sermon.

MASSACHUSETTS—On June 15th in St. John's Chapel, Cambridge, Bishop Sherrill of Massachusetts advanced the following to the priesthood:

The Rev. RICHARD STANLEY M. ENRICH, presented by the Rev. Dr. John Lewis, to continue as instructor at the Episcopal Theological School,



# C L A S S I F I E D



### ANNOUNCEMENTS

#### Died

TRUASCH, Mrs. MARTHA, beloved mother of Mrs. Harry M. Kellam, in Detroit, Mich., June 19, 1938.

#### Memorial

In the death of the Rev. ROBERT WRIGHT TRENBATH, the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the state of New Jersey has met with a very great loss. He was a contributor of the corporation for 27 years; and a valuable member of its executive committee.

We remember him as a happy companion and a loyal friend, a man of great intellectual ability and unusual spiritual force. In the diocese of New Jersey and then in that of Newark he rendered the Church notable service.

We extend our heartfelt sympathy to his widow and family and to the congregation of St. James' church, Upper Montclair, which he served so faithfully for more than 20 years.

His constant, joyful Christian service most assuredly merits the Master's commendation: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

#### Minute

The following minute was adopted by the board of trustees of the General Theological seminary at its meeting on May 24, 1938:

The year has been made sadly memorable by the death of the Rev. FRANK GAVIN, since 1923 St. Mark's Church in the Bouwerie professor of ecclesiastical history. A son of the seminary, Dr. Gavin brought to its service an affectionate devotion which found expression in the enthusiastic outpouring of all his energy. He thought of this as his spiritual home and he said often that he could think of nothing else that could give such satisfaction as being one of the teaching staff of the seminary. His brilliant gifts as scholar and teacher, the wide variety of his learning, his many associations with the larger life of the Church, his love of souls and pastoral tenderness have made their distinctive and permanent contribution to the seminary tradition. But most of all we cherish the memory of a great faith, of a certainty of belief which could not be content with being on the defensive, but must go out fearlessly to meet doubts and questionings of every kind, serenely confident that the answer to all human longing is to be found in God's revelation of Himself in His Church. His was a magnanimity of mind, an intellectual generosity which never faltered in its belief that the way of faith is also the way of knowledge, and that it is the task of the Christian religion to bring the humblest souls face to face with the truth, in the certain conviction that no mind is so dull but it can be stirred by the Holy Spirit to a deeper understanding of reality. A long succession of students will cherish gratefully the inspiration that brought them a new belief in God's will that all men should come to a knowledge of the truth.

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Cambridge, Mass., with address at 99 Brattle St. The Rev. LEWIS ALAN HOUGHTON, presented by the Rev. Linden H. White, and curate at St. Martin's Church, New Bedford, Mass., with address at 64 Arnold St.

The Rev. JOHN MOSHER MULLIGAN, presented by the Rev. Dr. C. Leslie Glenn, to continue as executive secretary of National Preparatory School Commission, New York City, with address at 347 Madison Ave.

The Rev. Barrett P. Tyler preached the sermon.

**RHODE ISLAND**—The Rev. CAMILLE I. LODTER, in charge of St. James' Church, North Providence, was advanced to the priesthood by Bishop Perry of Rhode Island in Trinity Church, Newport, June 12th. The ordinand was presented by the Rev. Stanley C. Hughes, and Bishop Perry preached the sermon. Address, 59 Wellesley Ave., North Providence, R. I.

**VIRGINIA**—The Rev. TREADWELL DAVISON was ordained to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in Gibson Memorial Chapel of Blue Ridge Industrial School, Bris, Va., on June 15th. The ordinand was presented by the Rev. Dr. George P. Mayo, and is assistant principal at the Blue Ridge Industrial School. Address, Bris, Va.

**DEACONS**

**ALABAMA**—ROBERT CORE CLINGMAN was ordained to the diaconate by his father, Bishop Clingman of Kentucky, acting for the ecclesiastical authority of the diocese of Alabama, in St. Andrew's Church, Fcrt Thomas, Ky., on June 22d. The candidate was presented by the Rev. J. Wilson Hunter, and on September 1st will become assistant at Grace Church, Anniston, Ala. Bishop Clingman preached the sermon.

**CONNECTICUT**—HOWARD S. TRASK was ordained deacon by Bishop Budlong of Connecticut in Christ Church Cathedral, Hartford, June 17th. The Rev. Frederick L. Barry preached the sermon.

**FOND DU LAC**—GILBERT KASTNER HILL was ordained deacon by Bishop Sturtevant of Fond du Lac in St. Thomas' Church, Neenah-Menasha, Wis., on May 16th. The candidate was presented by the Rev. Albert A. Chambers, who also preached the sermon. The Rev. Mr. Hill will continue his studies at the General Theological Seminary, New York.

**MASSACHUSETTS**—In St. John's Chapel, Cambridge, on June 15th, Bishop Sherrill of Massachusetts ordained the following to the diaconate:

HAROLD E. KOCHER, presented by the Rev. Howard K. Bartow, and to be in charge of Trinity Church, Randolph, Mass.

BARRETT LANGDON TYLER, presented by the Rev. Barrett P. Tyler, and to be curate at Trinity Church, Hartford, Conn.

ELBRIDGE BRUCE WELCH, presented by the Rev. Dr. Norman B. Nash, and to be curate at St. Stephen's Church, Lynn, Mass., with address at 74 S. Common St.

The sermon was preached by the Rev. Barrett P. Tyler.

**NEW YORK**—On June 12th in the Cathedral of St. John the Divine, New York, Bishop Manning of New York ordained the following to the diaconate:

JOHN MEARS, presented by the Rev. Dr. Elwyn H. Spear, and to work in the Philippine Islands.

GEORGE EDWARD RATH, presented by the Rev. John T. Golding, and to continue as assistant to the chaplain of Columbia University, New York.

VINCENT H. STROHSAHL, presented by the Rev. William D. F. Hughes, and to be assistant at St. Mary's Church, Chappaqua, N. Y.

GEORGE WOODWARD WICKERSHAM, 2d, presented by the Very Rev. Dr. Allen Evans.

CHARLES WILLIAM WILDING, presented by the Rev. R. Townsend Henshaw, and to be assistant at Christ's Church, Rye, N. Y.

The sermon was delivered by the Rev. Frank Dean Gifford.

**RHODE ISLAND**—HAROLD LAWTON HUTTON and RALPH TURNER MILLIGAN were ordained deacons by Bishop Perry of Rhode Island in the Cathedral of St. John, Providence, June 13th. The Rt. Rev. Granville C. Bennett, D.D., preached the sermon.

The Rev. Mr. Hutton was presented by the Rev. Roberts A. Seilhamer and is curate at St. Paul's Church, Pawtucket, with address at 269 W. Forest Ave.

The Rev. Mr. Milligan was presented by the Rev. Harold L. Sweet and will attend Cincinnati School.

**VIRGINIA**—At an ordination held in Immanuel Chapel, Virginia Theological Seminary, on June 10th, A. HUME COX, J. WINFREE SMITH, and MARSHALL M. MILTON were ordained deacons by Bishop Tucker of Virginia.

The Rev. Mr. Cox has been appointed in charge of Rivanna Parish in Fluvanna county and of St. James' Church, Louisa, with residence at Columbia, Va. The Rev. Mr. Smith has been appointed in charge of St. Paul's Church, Ivy Depot, Va. The Rev. Mr. Milton is in charge of Upper Truro Parish in Fairfax county with residence at Herndon, Va.

**DEGREES CONFERRED**

**PRINCETON UNIVERSITY**—The honorary degree of Doctor of Divinity was awarded to the Most Rev. Henry St. George Tucker, Presiding Bishop and Bishop of Virginia, on June 21st by Princeton university, Princeton, N. J.

**RUTGERS UNIVERSITY**—The degree of Doctor of Divinity was conferred upon Bishop Gardner of

New Jersey by Rutgers university at the recent commencement exercises.

**YALE UNIVERSITY**—The honorary degree of Doctor of Laws was conferred upon the Rev. Endicott Peabody, headmaster of Groton, by Yale university on June 22d, the day of its 237th commencement exercises.

**CHURCH CALENDAR**

**JULY**

- 10. Fourth Sunday after Trinity.
- 17. Fifth Sunday after Trinity.
- 24. Sixth Sunday after Trinity.
- 25. St. James. (Monday.)
- 31. Seventh Sunday after Trinity.

**CHURCH SERVICES**

**ILLINOIS**

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Rev. WILLIAM BREWSTER STOSKOFF, 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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Rev. JOHN GASS, D.D., Rector

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**NEW YORK—Continued**

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

Madison Avenue at 71st Street

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

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11:00 A.M., Morning Prayer and Sermon  
7:30 P.M., Organ Recital  
8:00 P.M., Choral Evensong and Sermon  
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**PENNSYLVANIA**

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

Locust Street between 16th and 17th Streets

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Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M. High Mass, 11 A.M. Evensong, 4 P.M. Daily: 7, 9, 12:30, and 5. Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

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