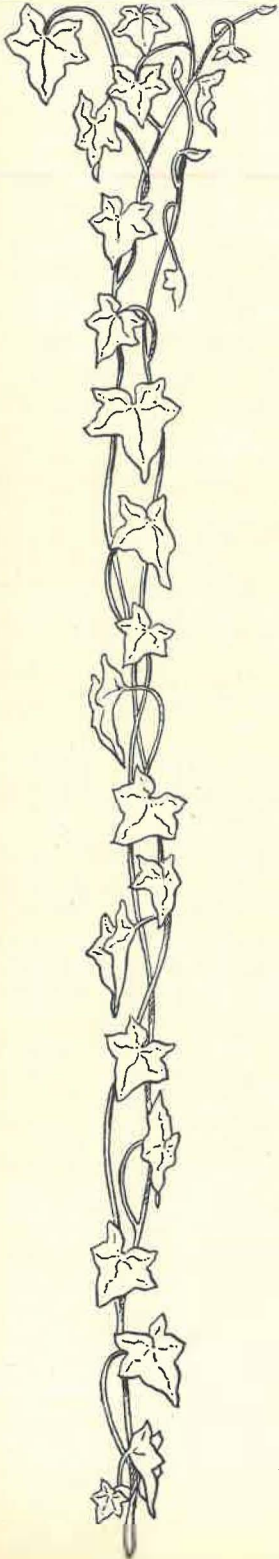


May 17, 1939



The Living Church



NEW CHAPEL IN ST. MATTHEW'S, KENOSHA, WIS.

Actually the oldest portion of the church building, All Saints' chapel is also new, for it has just been reclaimed from use as a choir room and decorated as shown above.

(See page 528)

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.

New Things in the West

TO THE EDITOR: I am a refugee here in the land of sunshine from the rigors of the Middle West, and am learning many new things about the Church I have served so long. I thought it might not be amiss if I contributed some impressions to your correspondence column.

I was present the other Sunday when the rector of the parish I was visiting dedicated a beautiful statue of St. Thomas of Canterbury, which had been given by the friends of a former rector as a testimonial to their appreciation of his faithful service for 40 years to their spiritual interests. In an admirable sermon the rector pointed out that St. Thomas had been a martyr for the rights of the Church against secular oppression. I was stirred by the sermon to read the life of the saint, and was troubled to find that it was not only against the king that Thomas had to stand, but that his worst enemies were his bishops and clergy, time serving and worldly. It was the faithful laity, especially the poor, who sought to defend him and who by popular acclaim canonized him, and made pilgrimages to his tomb. That gave me to think about bishops and clergy of our own time.

I was present in a perfect gem of a church at the institution of a rector. The altar was beautifully decorated with lights and flowers. The choir was vested in scarlet and white, and the chancel was a blaze of light and color beautiful to see. The service was rendered with great dignity. In the procession into the church I walked beside a Presbyterian minister in black gown and scholastic hood. I wondered as I stood there just how the ceremonial and certain phrases in the service would affect him. When the bishop came to the beautiful prayer beginning: "O Holy Jesus who hast purchased to Thyself an universal Church, and hast promised to be with the ministers of apostolic succession to the end of the world," he left out the words "apostolic succession." This coupled with things he said and omitted to say in his sermon showed as plainly as possible that he was planning to scrap this plain teaching of the Ordinal and the Office of Institution, or if that is not possible, by suppression of the fact, to entice the Presbyterians into falling into the trap of union with us without knowing just what it is to which they are committing themselves. The silence of our bishops, or at least of so many of them, makes one wonder if they are as willing to betray the Church as those of the days of St. Thomas.

But the laity, or at least many of them, are not to be caught so unawares as may be thought. I relate a little tale, to which the readers may attach such a moral as they choose.

A wealthy lady of some standing and influence, meeting the rector of a neighboring parish, engaged in a friendly conversation, which she reports thus: The clergyman after greeting her said, "Since I last saw you I have been married." The lady congratulated him politely and asked, "What do you think of the union with the Presbyterians?" He replied to the effect that the wedding was a very quiet one. His first wife had been dead a short time, and the new bride had had a death in her family also. The lady repeated her inquiry, and the cleric said: "We had a very nice honeymoon. We left the next day after the wedding, Ash Wednesday, but were

home in time for Easter." The lady now changed her tactics and asked what the cleric thought of the apostolic succession, and the good man said, "My wife is a very nice person and I hope you will meet her." Once more the lady demanded his opinion, and this time insisted on an answer. His reply was, "Oh, it's all right, but lots of our people are willing to give it up."

For myself I fancy that most Presbyterians would have an answer to the last question that would not be open to any misunderstanding. (Rev.) A. PARKER CURTISS.

Ontario, Calif.

Annual Crisis

TO THE EDITOR: Is the world lapsing into barbarism? The splendid achievements of science and invention have become instruments in the hands of demons for the ruthless destruction of human life, and every means of publicity is pressed into the service of a lying propaganda of war, hatred, and fear.

There is no hope for peace, prosperity, or for life itself, except in a pure and vital religion, and yet, in the face of this terrible world situation, the Church assumes a defeatist attitude, as a beggar pleading poverty and facing a crisis.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation. Bring ye all the tithe into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I do not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Is the Church afraid to utter the challenge of the prophet in these days? Religion is held too cheap even by our own Churchpeople, very few of whom have any thought of

tithing their incomes, or who recognize the seriousness of the situation, or the responsibility they are under. It is by the remnant of the faithful that Israel is to be saved. There is no other ground for hope. "Ye are the salt of the earth: Ye are the light of the world."

Dare we trifle with the support of the Church? The clergy are our leaders. But can they utter the denunciation of Malachi if they do not themselves tithe their own incomes? No man can plead poverty for not laying by him as God hath prospered him, and even the children should be trained to recognize the Lord's portion of what they receive. Would there then be any crisis?

(Rev.) CHARLES EDGAR HAUPT.

St. Paul, Minn.

Polish National Catholics

TO THE EDITOR: "As the Church of . . . Antioch . . . hath erred" (Article XIX), on page 484 of THE LIVING CHURCH for May 3d, I wish to refute the same, to wit:

In the third paragraph of the bull issued by the Patriarch of Antioch eschewing fissiparous and bogus Orthodoxy and Old Catholicism—"all sects claiming succession through Vilatte, namely . . . the Polish [National] Catholic Church. . . ." The Polish National Catholic Church does not claim succession from Vilatte, but through the Old Catholic Archbishop of Utrecht who consecrated the Rev. Francis Hodur to the episcopate in 1907. Bishop Hodur is the Presiding Bishop and First Bishop of the Polish National Catholic Church. All the bishops of that Church have received their consecration from him. Before the organization of the PNKK two independent Polish Old Catholic groups existed. One was that of our good friend Bishop Kozlowski of Chicago. He received consecration fully a decade before Bishop Hodur at the hands of the Old Catholic Bishop of Berne, Switzerland. The other was Bishop Stefan Kaminski of Buffalo, who was consecrated by Vilatte. His succession in the PNKK has since died out in the presbyterate and I have still to find a Polish bishop consecrated by him. If any reader can correct this will he please communicate with me?

Otherwise I agree with the Patriarch's statement. The African Orthodox Church emanates from the defection of the Colored Archdeacon McGuire from the Protestant Episcopal Church.

(Rev.) NORMAN GODFREY.

Clerical Retirement

TO THE EDITOR: The news that our government is removing from the active list of officers automatically all men past 64 brings up again the question of retirement for clergy who are too old and do not know it.

General Convention should make a law that no clergyman be allowed to remain in his cure after the age of 70, if not 68. In fact, I wish it were possible to retire at the age of 65, even on a reduced pension scale. Being retired does not mean being useless, but if the rule was enforced vestries would not be so reluctant in calling a man past 50 to be rector. It would be better for the clergy to retire gracefully before it is too late and to the detriment of our congregations.

(Rev.) J. A. F. MAYNARD.

New York.

The Living Church

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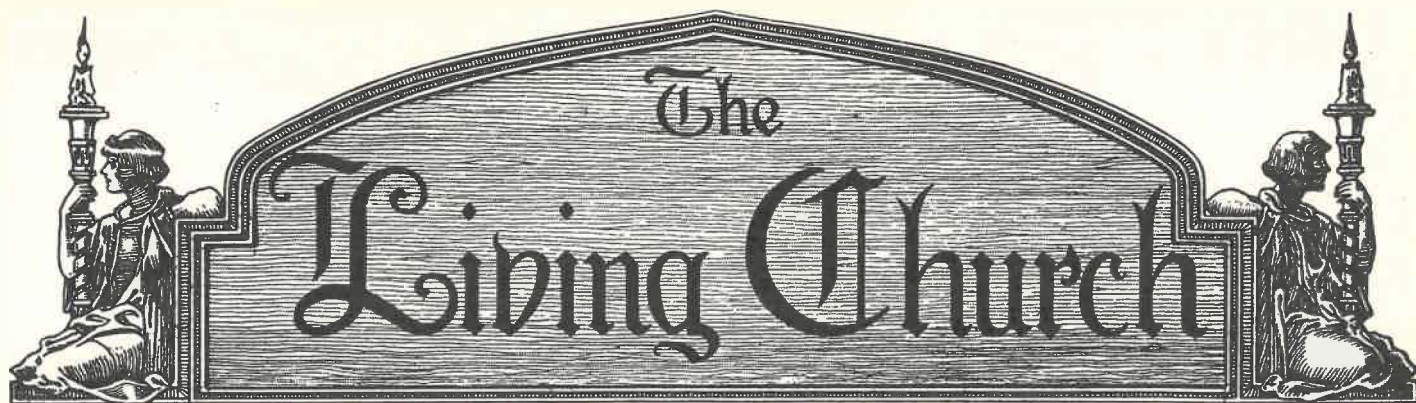
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EDITORIALS AND COMMENTS

Eccentricity and Genius

WHENEVER a parish is preparing to call a new rector, there is always more discussion as to the "right man" than takes place in the meetings of the vestry. Not only the particular parishioners concerned debate the question, but Churchpeople in the whole diocese (and even farther off) argue it with vivid interest. A study of what is said leads to startling conclusions. Especially disturbing is the fact that the most potent argument in favor of any candidate is contained in the words: "He is a safe man." Of another it may be advanced: "He is not *quite* safe." And the very worst condemnation of any man suggested is: "He is unsafe."

What do they mean? Time was, and not so very long ago, when they meant first of all a priest who would not hold and express any theological opinions which could by any possibility whatever be regarded as heretical. That might lead to divisions in the parish, for one thing; for another, it might lead to trouble with the bishop. A rector must not only be thoroughly orthodox, but also he must avoid the appearance (and still more, the sound) of heresy. There is much less general alarm about this kind of "unsafeness" than there was. Churchpeople are less prone to see heresy where none is.

Those who wished their rector to be "safe" turned from that fear to another: namely radicalism, either as to politics or economics. No faintest sympathy with radical ideas was "safe." There is still a good deal of this sort of alarm among Churchpeople. But it is not so great as it was: several large, well-known parishes now have rectors who would once (and that only a few years ago) have been shunned as "unsafe." Moreover, their parishioners are delighted with them and devoted to them.

Yet the question arises whenever what is called an important parish needs a new rector and a candidate is proposed: "Is he *quite* safe?" A "safe" man now ordinarily means a priest who will not stir things up, either in the parish or in the community. The parishioners wish to go along quietly, doing their full part in the work of the parish, attending services regularly, supporting a rector who will do his full part—equally quietly. While they are pleased to have the rector's sermon of Sunday morning cited in Monday morning's paper, they would not at all like a sermon that lent itself to sensational headlines.

At least, they do not desire this from the pulpit of their church, preached by their rector.

Now, we venture to think that there is a great deal to be said for this point of view. Noise is not conducive to worship; quiet certainly is helpful to any kind of steady work, religious or otherwise. Happy is the parish which does not get into the headlines by reason of sound and fury!

But the very natural and proper love for decorum as the best condition for the life and growth of a parish of large size has had a serious result in the American Church. The slightest symptom of eccentricity in a priest will so frighten some Churchpeople that they will flee from him without observing the whole personality of the man. His eccentricity may be simply the indication of a rare gift for discerning spiritual things. Or it may be the mark of intellectual powers of unusual brilliancy. There is not so much genius in the world that we can afford to pass it by, merely because we do not like eccentricity. The Church needs genius in this age as in all other ages.

THE English people who visit our country seldom fail to comment on the failure of the Church in America to use the gifts of those clergy who are "different" from their brethren. But regular perusal of the English Church papers leads us to surmise that they also think a great deal about whether a priest is "safe" or "not *quite* safe" or "unsafe." The effect there, however, is not so serious as with us. The people do not choose their rectors themselves. Thus it often happens that a man of genius has an opportunity to show a parish that his eccentricity is not the important thing that they may have supposed. His genius is what counts, whether it be a genius for preaching, for pastoral care, for the inspiring of youth, or for the "social gospel."

Of course, a genius may not be eccentric at all. And it need hardly be said that most eccentric persons, whether clerical or lay, are not geniuses. This is one of the elements in the problem. We have all encountered so much eccentricity without any genius with it. But, given a little time, the genius will emerge if it be present. And we here in America so seldom will allow any time at all, when it comes to the priest who is

to be called to be rector of our own parish. No, we insist upon a "safe" man. If we only could believe that a man of genius is really the "safest" of all men in the priesthood, so far as being the guide and leader of the people is concerned! And what else do we really desire, as Christians?

It is an interesting fact that, in America, as in England, some of the most gifted men in the priesthood are rectors of parishes in small towns or rural communities. We are told that the main reason for this in England is that English people prefer to live in the country. What is the reason in America? It is partly, we think, that the parish is still the center of life in the country. Not only the services but also the sermons are of keen interest. A priest finds opportunity to develop his gifts and to use them to the full. When a country parish seeks a new rector, the question is not so often: "Is he *quite* safe?" No, what is asked is: "Is he an all-round man?" This means a man with many and various gifts of mind and spirit. Perhaps this is the "safest" kind of rector, after all.

Through the Editor's Window

Los Angeles.

SORRY to have skipped a week in what was intended to be a consecutive series of informal travel notes made on this delightful vacation motor trip being enjoyed by the Editor and his wife. But a vacation is too important a matter to be interrupted by writing at a predetermined day and hour, and we just didn't get around to it in time for last week's issue.

Our last notes were sent from Arizona, just as we were turning the nose of our Oldsmobile (advt.) west toward that El Dorado of the Forty-niners, California. How those hardy pioneers must have toiled through the thirsty desert and over the weary mountains to achieve in weeks what we did so easily in relatively few hours!

Crossing the Colorado river at Blythe, we found ourselves in California at last. "Welcome to California" said one sign; "STOP for Plant Inspection" said another. And stop we did, while an inspector courteously but thoroughly went through every piece of baggage to see that we weren't attempting to degrade the sovereign state of California by smuggling in a Wisconsin apple or an Arizona cactus.

Los Angeles is an amazing city! We were last here a dozen years ago, when it was merely a lusty growing youngster, all arms and legs and self-consciousness. Today it is a great city, filling the valley in which it began and sprawling over the adjoining hills. The 1920 United States census gives the population of Los Angeles as 576,673; today the city alone claims 1,500,000 souls, with thousands of others in the metropolitan area. The Church has been hard put to it to keep up with this mushroom-like development. But she has made truly notable efforts, and is laying the foundations for a strong and sound unit in the kingdom of God. Bishop Stevens estimates that in the 18 years of his episcopate some 50 churches have been built in the diocese—a truly notable record.

Our friends in this hospitable city have seen to it that we were cordially entertained and shown the main points of interest. Chief among these, in our estimation, is the Huntington library in Pasadena, to which Mrs. Stevens took us. Here, through the courtesy of the curator of rare books, we were able to see many of the first editions of English literary works in which this collection is so rich, as well as the Gainsboroughs and other noted paintings and books on public display.

The movies are, of course, the dominant industry in this area. On the Sunday we were taken by our hosts, Mr. and Mrs. Isaac P. Witter of Wisconsin Rapids, Wis., who have a winter home here, to the Church of St. Mary of the Angels in Hollywood. The rector, the Rev. Neal Dodd, is known to millions of moviegoers, as he is the parson who usually performs weddings and

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Waiting for the Spirit

SUNDAY AFTER ASCENSION DAY

MAY 21ST

GOD has "exalted His only Son Jesus Christ with great triumph unto His kingdom in heaven"; Christ is enthroned, now, as King over the world. And He shall come again with glory to judge. We do not know when the Second Advent will happen, or what it will be like; but we do know that it will be the visible manifestation of the kingdom of Him who now reigns.

It is because of this connection between the Ascension and the Advent that we are given the *Epistle* which we hear today. "The end of all things is at hand": St. Peter bids us live as on the edge of the Second Advent, and *therefore* be sober, and watch unto prayer, and live in love one to another, and be hospitable, and so speak and act that in every word and deed "God may be glorified through Jesus Christ" the heavenly King.

In the *Collect* we go on to pray "leave us not comfortless, but send to us Thine Holy Ghost to comfort us" (to "comfort" means rather to give strength, or fortitude, than to console)—even though, as we are warned in the *Gospel*, we are to expect a variety of tribulations and troubles while we are on earth. Through all this, the Holy Ghost, who is given to us, will testify of Jesus; and we also shall bear witness, because we have been with him.

other clerical functions in leading pictures. His latest appearance is in the Deanna Durbin picture, *Three Smart Girls Grow Up*. Incidentally, Fr. Dodd's presence and advice are a material factor in keeping cinema Church functions up to a decent and orderly standard.

We also saw something of the movies themselves, thanks to the Rev. James K. Friedrich, who came out here from Minnesota with the idea of utilizing motion pictures in the work of the Church. He has persisted in the idea, despite many obstacles, and has now organized a company, Cathedral Films, which is about to film its first Biblical picture. Fr. Friedrich and his director, Irving Pritchell, showed us the sets and told us the story of what promises to be an interesting and valuable picture to be entitled *The Great Commandment*. At the same time we saw the sets for *Gone With the Wind*, now in production at the same studio. It was a unique experience to find ourselves transported in an instant from the Far West to the Peachtree street of pre-war Atlanta, with its brick-red dust and its churches and stores of more than half a century ago—a magic metamorphosis of which only Hollywood is capable!

But enough for Hollywood and Los Angeles, though we could write much more about this fascinating new community. Next week we shall try to tell about some other parts of California, including a glimpse of the "other" World's fair at San Francisco. Meanwhile the open road is calling and many miles of winding, climbing, ribboning highways are waiting to be explored by

—THE EDITOR.

Prayer

PRAYER is the one thing that so few understand, that so many neglect, and that no one has ever exhausted.

—Bishop Woodcock.

The Holy Life

By the Rev. Angus Dun, D.D.

Professor of Systematic Theology, Episcopal Theological School, Cambridge, Mass.

NOT MANY YEARS AGO a German philosopher, Spranger, wrote a book which has been translated under the title of *Types of Men*. The theory underlying the book is that human individuals are shaped into distinctive "styles of life" by their dominant interests. Spranger seeks to describe from this standpoint what he takes to be chief types of men and their characteristic styles of life. He deals one after the other with the "theoretical man," the "economic man," the "esthetic man," the "social," "political," "religious" types of life. The theory is doubtless artificial, though no more so than most academic psychology when applied to the living stuff of actual man. We could all add to such a list of human types. There is the "pleasure-loving man," to add only one to the list. And even if we limit ourselves to such a list, we know that living individuals seldom fall neatly into the places provided for them. They have an awkward way of straddling our classifications.

Yet without being taken too literally the theory remains illuminating. The most inclusive truth about a person may well be called in this phrase, which I have borrowed from a recent book by Professor Allport of Harvard, his "style of life." And that in turn is closely linked with his ruling interest or his master sentiment. There is much truth in the romantic saying—"A man is what he loves." In the language of Scripture—"Where your treasure is, there will your heart be also." "Out of the heart" proceed cursing and courtesy, blasphemy and blessing, falsity and fair dealing. "A merry heart maketh a cheerful countenance." "A double-minded man is unstable in all his ways."

We have known what Spranger calls the "theoretical man." He finds his paradise in academic communities, especially if he is not bothered with too much teaching. His passion is the discovery of truth, digging up facts, sometimes very significant facts, sometimes very insignificant facts. In his most unadulterated form he may be quite oblivious to beauty and indifferent to utility. He has been known to breathe a sigh of relief when classes end and his wife and children go off to the country for the summer to leave him alone with his books or his laboratory. At his best, when joined with the passion to know there is a love of his kind, he may be a very noble type, of the stature of a Madame Curie. At his worst he can reveal a thin and bloodless style of life that is fashioned in the likeness of the things he habitually contemplates—facts and charts, ideas and their logical relationships.

We have known the "economic man," the practical man. In his purest form, fortunately not too common, he is like our four-footed cousins in that he keeps both his feet and his eyes on the ground. He takes the given human wants for granted; he is not "choosey" about them so long as they "make business"; he centers his attention on the utilities of existence. He is inclined to rate himself and other men by their capacity to produce goods or to accumulate them. Education ought to be practical, he thinks. If the professors will turn out specifications for a machine that will produce more goods at less cost, he thinks better of them. Why anyone studies medieval philosophy, he cannot imagine. If such a man has been fed on the milk of human kindness, he can be a power and a blessing. Without it he can be a power and a curse.

Then there is the man whose passion is power. We see

him in terrifying proportions on the political scene—reproducing his likeness in his followers, shouting with clenched fist of power and glory and renown. It is an essential point in his style of life that he can only live by extending his power until it breaks.

We must not pass over another more genial type—the "social man." For him the shaping goal of life is the love of people, of a few or many. His interest centers in the affections of the family, in friendship, or in a wider philanthropy. There he really lives, however much the compulsions of life drive him into other fields. He may have little theoretical interest, little ambition for accumulation. He may be quite undeveloped esthetically. He might not say, as Mr. Mencken is reported to have said "to make a thing charming is a million times more important than to make it true." He would say—to be loved and to love and to be kind is infinitely more important than to be rich or powerful or surrounded by good form.

Let this serve as a suggestion of some of the major styles of life that prevail among men. They are not simply characteristic of individuals. In a very rough way they may typify the life of a people or operate as a guiding image in shaping the life of a people. There is a little truth, at least, in that phrase—"a nation of shopkeepers." There is unpleasant reality in the picture of a people dominated by the passion for power.

Do these styles of life exhaust the major possibilities open to mankind? Are these or some combination of these the alternatives open to each of us, in so far as we are able in some measure to choose the style of life that shall be ours?

THERE IS another kind of life that is more of a stranger in our world than those I have mentioned. If it be a style of life, it is certainly not a style that is now in fashion. Spranger calls it the "religious type." I shall call it the "holy life." There could be no more straightforward and uncompromising name for it than that. Yet how strange that word "holy" sounds to our contemporary ears.

Archbishop Söderblöm was right when he said: "holy is the great word in religion." What if it is an alien word in our vocabulary! Holiness is the *quality of God*, but the word "holy" is more elemental than the word "God." It is not the idea of God or the images in which we seek so inadequately to conceive Him. The *idea* of God is something that undergraduates, reclining with feet higher than their heads, can discuss in the small hours, determining, forsooth, what the Class of 1940 makes of God. The "holy" is not that which men discuss; it is that before which men bow. Religion is not in its primary nature a set of ideas for discussion; it is the answer of a person to a lofty reality of which he has had some vision, however fleeting and confused. Do not mistake me, religion needs ideas. It does not avoid the wrestle with truth, but the truth with which it wrestles is holy truth. The truly godless man is that man for whom nothing is holy, nothing is sacred.

Holiness is the quality of God. He is "the Holy One who inhabiteth eternity, whose name is Holy." But how shall we put the quality of God into words? Majesty, glory, height, depth, pureness, mystery, sanctity, light unapproachable. Do these suggest it to you? We can say more clearly how holiness makes men feel about themselves than what it is in itself:

"I am a man of unclean lips, and I dwell among a people of unclean lips." "I am not worthy that Thou shouldst come under my roof." "Depart from me, Lord." "Who shall ascend into the hill of the Lord or who shall rise up in His holy place?"

The Holy is that before which men stand still, as they stand still before death. It is that before which man is silent, not with the silence of stupidity, but with the silence of one who has no words for the greatness he has seen.

What is it like to stand in the presence of the Holy? It is like lifting up one's eyes to the hills and knowing their strength and one's own littleness. It is like hearing the voice of many waters. It is like going into a place so clean that one draws back lest one should soil that cleanness. It is like standing in a light before which one must shade his eyes. It is like hearing a rebuke from one you love and knowing it is true and being inwardly smitten. It is like standing before Christ and knowing the tawdriness of one's own life. It is like all these, but it is not straightway the same as any of these, save standing before Christ, for He is holy.

But I was speaking of "types of men" and "styles of life." What is this style of life which we can call the holy life? It is the quality of the man who has been touched by the Holy, the temper that God confers on those close to Him. The life that knows worship is in touch with the source of it. There is that in life which a man cannot have without worship.

WE KNOW some of the marks of this style of life and the shabbiest of us love them—a strong, unselfish *meekness*, that is utterly different from that pretentious thing in which many of us indulge when we seek to create an artificial vacuum by self-depreciation which shall suck the sought-for praise out of our fellows—the meekness of one who can say in all simplicity "Call not thou me good, there is one good, that is God." *Purity of heart* is another mark, an inner transparency and freedom from duplicity, that can come only from singleness of motive and deliverance from the central curse of self-seeking. "Blessed are the pure in heart, for they shall see God." And the reverse is equally true "Blessed are they that see God for they shall be pure in heart." And there is *peace*, an inner quietness that can know urgency, but not frantic haste, an unhurried energy that fulfills the engineers' dream of silent power. "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you." *Blessedness* should be added, joy with all the full-bloodedness of our natural affection, heightened and cleansed by the touch of the Holy.

This is indeed another style of life. It is open to men, but only through one narrow gateway—the way that leads into the presence of the Holy. When Pascal wrote—"Grace is needed to make a man into a saint, and if anyone doubt this he knows not what is a saint nor what is a man," he wrote as an authority. And that strange word "grace" is but another word for what man can gain by worship alone.

You may say—"This is high, I cannot attain unto it." The preacher must say—"This is high, I stand condemned before it." But one thing is plain, the world desperately needs it.

Holiness is not simply another style of life to be stood up alongside the rest as a bizarre style offered in the cosmic tailor shop, which some may cultivate—sack cloth hung up with the business man's sack suit, the working man's overalls, sport clothes, and the artist's smock. Holiness is a leaven, a salt without which man's life in all its other forms is threatened with corruption. It is at once an antiseptic, cleansing life of

that deepest evil that corrupts men, the evil of pride; and a tonic, refreshing and adding a glory to all the more familiar forms of life.

The pursuit of knowledge is a high calling, but knowledge can puff up and it can lead to the devastating conclusion that all is vanity. In itself alone it possesses no power to hallow life and flood it with glory.

The cult of beauty is a fair thing, but art grows thin when it has nothing deep and high to utter and is reduced to the banalities of "self-expression," divorced from what Francis Thompson called "the worship of the Primal Beauty."

THERE ARE many to tell us in these days that the economic man needs to be socialized and to learn that machines are made for men and not men for machines. If he does not learn it, there is no small likelihood that the embittered, blind poor of the earth will rise up and destroy him, and thereby, perhaps, make us all more poor. Men the world over are trying confusedly to socialize the economic life. But to socialize is to concentrate power and then the *macht mensch*, the man whose passion is power, has his innings. And what will bring the mighty man to his knees and "make him ever mindful of his calling to serve this people in Thy fear"? There was such a man named Lincoln. His was no weak will. He believed in his cause, but he dared not deify his cause. He held fast to the humbling thought that God might not intend what he intended. And that cuts the nerve of the unbridled will to power. Whence shall another such arise? Only from his knees.

The world needs the salt of holiness. There is One who came to bring it. Perhaps if one had to say in a sentence what He came for, that would be the best way to say it. He came to cleanse and hallow life with the touch of the Holy. And the Church stands in the world to be the organ of His holiness. If we be in truth the Church of Christ, then this word comes to us—"Like as who called you is holy, be ye yourselves holy in all manner of living." And with it comes that other disturbing word—"Ye are the salt of the earth but if the salt hath lost its savor wherewith shall it be salted?"

Greatest Heresy

THE greatest heresy in thought today is the bland assumption that you can be a good Christian by practising the golden rule, and strengthening the physique on a Sunday morning, like many of the pagans of the olden days. We have broadened our definition of a Christian to include everyone who doesn't do active wrong. But the New Testament calls a Christian one who is baptized and who believes that "Jesus is Lord." In spite of popular sayings, belief makes a great difference. It is what a man believes about God that produces not alone a neighborly life but also a faith which can face either life or death with quiet assurance.

—Rev. Richard T. Loring.

"Turn to Him the Other Cheek Also"

AT PUCHEN, China, across the river from Nanking, the local Christians celebrated Christmas with great happiness. A shadow, however, was cast over the festivities, when one of the catechumens was shot by a brigand on his way home from the church. Fortunately, his wounds were not fatal. He was treated by a local physician.

The brigand was caught by the police. Turning his misfortune into an occasion for witnessing to his new faith, the catechumen refused to prosecute the brigand who shot him.

—Shanghai Newsletter.

The New Bishop of London

By the Rev. Desmond Morse-Boycott

TO A DIOCESE of four million souls, 600 parishes, four suffragan bishops, and 1,500 clergy, Geoffrey Francis Fisher, who was for 18 years headmaster of Repton school (where he succeeded the present Archbishop of York, Dr. Temple) and for seven years Bishop of Chester, has been designated to succeed Dr. Winnington-Ingram, a Bishop of great charm and saintliness, who has held the unwieldy London diocese together through many difficult years.

Let us appraise the assets and liabilities of the new Bishop, bearing in mind the enormous number of Anglo-Catholic churches in London, which will be, on the whole, a new experience for him. And let us estimate the measure of his appeal to the more or less pagan Londoner.

The latter is, perhaps, the easier task. Despite a relatively bad press during the last 15 years, compared with a magnificent press during the earlier years of his episcopate, Dr. Winnington-Ingram was immensely popular as a man. A simple incident will suffice to illustrate this. While he was traveling to Canada, on one occasion, an emigrant woman gave birth to a child in the steerage. As soon as Dr. Winnington-Ingram heard this he insisted on baptizing the child, saying: "The Atlantic is part of my diocese." He assumed the office of godfather and has kept in touch with the family ever since. Stories of his affectionate attitude to all sorts and conditions of men are legion. He never ventured to criticize a piece of work without saying: "Let us talk about *our* work." One felt that he identified himself with his clergy in all their trials and tribulations. From all I can gather, the new Bishop has great charm and sympathy as well, and will not be unequal to his task in this respect.

Married clergy, and particularly their wives, who in most cases have a severe struggle to make ends meet, and to educate their children adequately, will at once feel a bond with a Bishop who has six sturdy sons and a daughter, the former being given, I hear, to playing minor practical jokes on their august *paterfamilias*, such as leaving trick match boxes about in his study. The thought of a hard-working Bishop of London's wife, trying to cope with not only the immense duties that must devolve upon a woman with a 100-room house, but never-ending and uncoverable social duties, touching all ranks of society, will give new heart to many a brave woman nearly ready to sink beneath the burden of a home which can never properly be called a home (I mean as touching privacy and peace), and a parish in which she must be the unpaid curate and never-resting drudge. She will know that her own lot is that of the Bishop's wife in little; and that Mrs. Fisher (Rosamund Chevalier (*née* Forman), granddaughter of a former Repton headmaster) must have a financial headache, too. The outgoing Bishop has often declared that the whole of his £10,000 a year went on expenses.

One may reasonably hope, however, that a married Bishop of London may do a little, if not a lot, better. I guess that a prudent wife will find ways of saving enough for an annual holiday. On the other hand, they have seven children, so one factor balances another.

Dr. Winnington-Ingram was a keen sportsman. That "got him across" to the Londoner who did not care for his sermons or want his ministrations. The new Bishop was an oarsman at Oxford, where his career was brilliant. He got first classes in Moderations, Greats, and Theology, and his word on theol-

ogy "goes" with his fellow bishops, although he has so far written no books. That is a pity. The former Bishop annually published charming and simply written books which had a wide vogue, and could write a good article for the popular press of the "love God, serve your neighbor, and cheer up" sort. They did a lot of good. I expect that by now Fleet street has offered the new Bishop tempting fees for articles, and will go on doing so. I hope he will respond. The number of clerical journalists who carry any weight in the press is diminishing sadly. Ten years ago there were about two dozen, up and down the country, regularly contributing to national and provincial newspapers. Now they are fewer than six, if as many. In no other way will the new Bishop be able to reach the teeming millions who never enter his churches. Unhappily, so far, he has shown no aptitude for the pen of the ready writer, and that, considering his vast knowledge of theology and his severely practical turn of mind, is a great pity. He may think it a dissipation of precious time. Perhaps His Lordship will receive a press-cutting of this article and forgive me my impertinence for suggesting that his love of open-air speaking, so successful in his great evangelizing drive on the Merseyside, should now be canalized into Fleet street.

So far, his liabilities appear to exceed his assets, as touching the general public, especially since his untiring capacity for work cannot exceed that of his predecessor. The outgoing Bishop answered every letter he received (three lines, as a rule, but personally signed), attended a constant round of social and civic functions, and untiringly visited his flocks. He was up every morning by 7 o'clock and did not retire unduly early. He kept fit by tennis and golf and "early-closed" one day in the week. He was always accessible, although one's critical interviews were liable to be interrupted by a sudden suggestion of a game of tennis in the summer.

The new Bishop was for 18 years a schoolmaster and has never been, like the former Bishop, a parish priest. What the wives of the clergy may gain, therefore, of comfort, in the thought of his married estate, the clergy will lose by the knowledge that, at the best, their Bishop can have only a sympathetic external appreciation of their problems. One can but hope that the knowledge of this will be a constant brake upon the Bishop's legislation. It is undeniable that the Catholic movement in London is in a disorganized state. The outgoing Bishop's administration was entirely innocent of the ecclesiastical-*Gestapo* outlook. Regulations were promulgated, and if conscientiously disobeyed, nothing more was done. Dr. Winnington-Ingram was an adept at turning a blind eye to his telescope, in which he saw magnified the good a man was doing, and minimized his deviations from the "Anglican norm" (whatever *that* may be!).

Now the Anglo-Catholic clergy will come up against an administrator of the first order, who has reconstructed the manageable diocese of Chester from top to bottom, and will hardly be content to let things slide in London. It remains to be seen with what result, for it will be an herculean task to regiment the Catholic churches, with which he must have far more in common than with Evangelicals. For the new Bishop, who would prefer to call himself a Moderate High Churchman, has always shown sympathy to the Catholic cause.

It cannot be gainsaid, however, that the diocese is crying out for organization. It has been common, for instance, to

find young clergy promoted to posts of importance, with nothing much to commend them, over the heads of men with singular gifts, who have worked 10, 15, even 20 years uncomplainingly in subordinate positions. Entirely the wrong men were frequently appointed to important positions, for all the world as if the Bishop shuffled half-a-dozen cards haphazardly out of his card-index of clerical service (if there was one) and took the top card, then shuffling the others by a sort of General Post. A man like Bishop Fisher will not, assuredly, do anything like this. His keen, administrative mind will seek the right man, and if he finds a group of right men, will take stock of years of service.

THIS is perhaps the moment to tell a story which I have never ventured to print before, for obvious reasons. It is perhaps a true yardstick of the haphazard methods of Fulham palace, which the new Bishop will rectify.

About 10 years ago there occurred, during my ministry in Somers Town, a very trying parochial crisis through a clash of vivid personalities. I will not go into details, but content myself with saying that there came a moment when practically every one of the numerous clergy went home with the intention of at once resigning. But some very great issues were at stake. There was the fine housing scheme struggling toward success. The choir school associated with my name—St. Mary of-the-Angels song school—was struggling to be born. Other work was imperiled. To aggravate the whole situation the parish was enduring an interregnum. A wonderful parish priest, John Hampden Thompson, under whose hand the wilderness had blossomed like the rose, had been obliged to resign, because of ill health. Hence, the culmination of the crisis. I, alone, seemed cheerfully unresignable; I didn't want my work or anyone else's to collapse, so I trekked off to Fulham palace. The Bishop was out, but I saw a subordinate. I told him what was happening. I said: "The parish urgently needs direction. Everyone is resigning, except me." "What do you suggest?" he asked me. "I can only suggest that, pending the appointment of a new vicar, you appoint me. I can hold the staff together if I have authority."

We sat in opposite chairs and discussed the situation from various angles. Then he said: "I agree. I will appoint you." I said: "I want an authorization." He said, waving me airily to a typewriter, "Write it yourself and I'll sign." So I thereupon sat down and appointed myself, in the Bishop's study, to an important benefice, to which emoluments attached. (Incidentally, I only held the benefice long enough to pull the place together, and received rather less in money than I should get for one newspaper article.)

Charming though the incident is to me, in remembrance, and deeply though I was touched by the trustfulness of the palace, which, during 10 years, I had entered but once, I cite it as an example of administration which would make the new Bishop's hair stand on end (not that he has a great deal in front, but then, like me, he has been a schoolmaster).

AND thus I come upon the Bishop's chief asset. Granted that he cannot have that deep appreciation of the parish priest's lot which is born of personal experience, you cannot be a headmaster for 18 years without acquiring certain qualities which must stand one in good stead in a great diocese. Here they are, and dispute them if you like to. You won't if you have been, or are, a schoolteacher.

(1) *Accessibility*, habitual. A headmaster learns to work through innumerable interruptions, by Smith Minor, assistant masters, matrons, and all the company of the school world; to

smile sweetly, break off the job, give instant and fixed attention, short crisp orders, and then carry on again for another three minutes before the next interruption. I shall have no fear, as a Smith Minor in holy orders (regarded by many as *un enfant terrible*) of calling on the Bishop *without an engagement*. He has been warned.

(2) *Imperturbability*. In any ordinary school the roof falls in thrice daily. Need one say more?

(3) Capacity to forgive and, more important, *to forget*. A headmaster, after giving Smith Minor a swinging of six, or even nine, will show him a new picture or attractive gadget before he leaves his room, and Smith Minor thus worships. Naughty clerics in the London diocese can now lift up their heads. Their grave mistakes, collisions with parishioners, indiscreet sayings, etc., will undoubtedly be seen by the Bishop as events of daily, transient unimportance in the school of which he is head.

(4) *Power to delegate*. This is the genius of administration, and many there are who lack it. But a headmaster who does not delegate, to young and old, is soon put out of action by the overwhelming pressure of events. If much is expected of London clergy, in regard to conformity, much will be given them of freedom.

(5) *The magisterial manner*. Unless conscience dictates otherwise, a new note of obedience will be struck.

Well, we all wish him well. We note, with pleasure (at least, I do!) that he smokes a pipe, in contrast with the outgoing Bishop, who neither smoked nor drank any alcohol. He wears a cope and mitre, too, but this is offset by the fact that he did not wear Eucharistic vestments at Chester.

Of one reflection in the new Bishop's mind I am pretty sure. He will be wondering why the often-suggested division of the diocese has not taken place. Even with four suffragans the task of its Bishop must be overwhelming. I commend him, therefore, to the continued prayers of all Churchmen, for in addition to the care of all the churches in this monstrous metropolis, there is the insidious enemy without, the beast with seven heads and seven horns, of lust and corruption, of infidelity and false teachings, of greed, cruelty, and indifference.

Perhaps your humble prayer for the new Bishop can forge him a weapon to wage this warfare.

Sixty Years Ago—

FROM THE LIVING CHURCH OF MAY 15, 1879

"THE coming of the right reverends to these classic shades always indicates something important," writes a correspondent from Racine, Wis. The "something important" in this case was the election of the Rev. Stephen Parker, S.T.D., of Elizabeth, N. J., as successor to Dr. James DeKoven in the position of warden of Racine college.

Under "Current Events" it is reported that the subject of absorbing interest abroad is the widespread conspiracy of the Nihilists in Russia, with the observation: "In England and America the Communistic movement is held in check by the influences of constitutional liberties, free schools, and a free press, against which it can make little headway."

THE LIVING CHURCH quotes from the *Southern Churchman*: "Rev. Drs. Harris and Fulton and Cushman have all withdrawn from THE LIVING CHURCH, which was recently organized in Chicago, placing it in charge of Rev. C. W. Leffingwell. We are sorry for it, as the paper was doing a good work." THE LIVING CHURCH retorts: "The *Southern Churchman* has lately been removed from Alexandria to Richmond. We are sorry for it, as the paper was doing a good work."

Impressions of Iolani

By the Rev. Charles Herbert Young, S.T.D.

Rector Emeritus, Howe School, Howe, Ind.

MY DREAM journey to the cross-roads of the Pacific has been realized, and I find myself in this island paradise thrilled with new emotions as each day brings its delightful experiences into my life.

To see no less than seven racial groups mingling harmoniously in social, business, church, and school life awakens one's hopes to the possibility of all the kingdoms of the world becoming the kingdom of our Lord and of His Christ.

It has been my privilege to kneel side by side with fellow Christians who pleaded the great sacrifice in Korean, with others in Chinese, others in Hawaiian, and still others in Japanese, and to feel the real presence of the Great Shepherd who was opening His heart to receive the love and adoration of His children. I could understand not one word of what they said and sang. But He knew and accepted them.

The center of this inspiring work, where foreign and domestic missions are bravely carried forward almost side by side, is beautiful Queen Emma square, the site of St. Andrew's cathedral with its complete equipment of parish house and chapels,

the Priory school for girls, St. Peter's church for the Chinese, and houses for Church workers.

My special interest in Honolulu is Iolani school, where on the invitation of Bishop Littell I am substituting for the headmaster, the Rev. A. H. Stone, while he is taking his first vacation in 10 years. Everyone who has followed the progress of the Church in the Pacific has known of Iolani school and of its remarkable accomplishments both in the training of character and in academic achievements.

When Bishop Staley of the Church of England came to the islands in 1862 he saw at once the need of schools for the Christian training of the native boys and girls. The result was the establishment of Iolani school for boys, followed shortly afterward by the Priory school for girls.

During its earlier years the work of Iolani was chiefly among Oriental boys. Among its graduates are some of the most distinguished leaders in the East. Dr. Sun Yat Sen, Mr. Wu, and others of international fame, many prominent lawyers, physicians, and business men, not only in these islands but throughout the Orient, received their early training at Iolani. Today two Iolani graduates are preparing for holy orders at a seminary on the mainland, preparing to return to work here among their countrymen.

The thorough work of the school in every department and the reputation of its alumni have attracted the attention of



FOR THE SOUL
Choirboys leaving Iolani chapel.



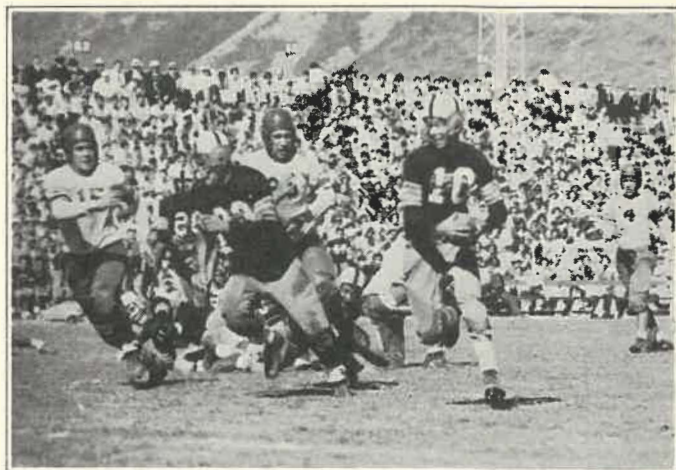
FOR THE MIND
Board of editors of the Iolani yearbook at work.

the entire island community. The growth in confidence has resulted in such an increase in numbers that today, in spite of the erection of new buildings and the exercise of care in the selection of students, the school is filled to capacity. At the present time the school has enrolled 500 boys, with a growing list of others who are awaiting their turn to be admitted.

Our boys are no less keen about athletics. Last fall they ranked second in the interscholastic football league in which they met and defeated schools, some of which enrolled six times as many boys as Iolani.

I am very enthusiastic about the future of Iolani and what it can do for the Church as well as for the nation. Its influence is already reaching far into the Orient, and this will be increased each year.

When you plan your vacation, let it include this ocean paradise. Come and visit this fascinating combination of domestic and foreign missions, so throbbing with life and hope that it will send you home more strongly convinced than ever that "missions are worth while," and determined with God's blessing to make yourself more worthy of these splendid men and women who are doing our work in these islands.

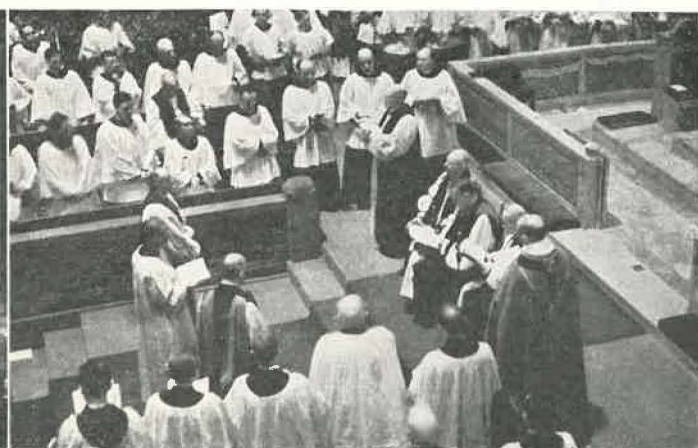
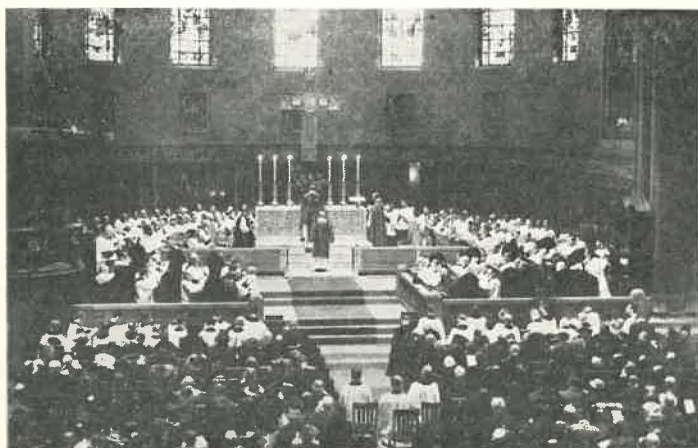


FOR THE BODY
Iolani winning over Kamehameha high school, on her way to becoming runner-up for the championship of Hawaii.



The procession to begin the consecration of Fr. Spence Burton, SSJE, as Suffragan Bishop of Haiti and the Dominican Republic, included, from left to right, Frs. McDonald and Williams; the Suffragan Bishop-elect; Bishop Johnson, the preacher; Bishops Perry, Sherrill, Manning (head only showing), and Carson; and the Presiding Bishop, the Most Rev. Henry St. George Tucker, consecrator.

A unique feature of the service was the fact that while the Presiding Bishop was consecrator, Bishop Ivins was celebrant. Left to right in the sanctuary procession are: two acolytes; Bishop Wing of South Florida, subdeacon; Bishop Campbell, retired, deacon; the Rev. Oliver B. Dale, SSJE, master of ceremonies (in biretta); Bishop Ivins of Milwaukee, who is the visitor of the Cowley Fathers; and two acolytes.



Bishop Ivins begins the Eucharist at the altar of beautiful Trinity church, Boston, where the consecration took place. The Suffragan Bishop-elect is seated between the two attending presbyters in the aisle. Fr. Dale is at the right of the altar; at the left is the Presiding Bishop.

Bishops Sherrill (on further side) and Perry (on the nearer side), the two presenters, are beside the Bishop-elect as he stands before the seated three consecrators. Fr. Dale, in cope, has his back to the camera. Bishop Lawrence reads the certificate of election by the House of Bishops.



The laying on of hands is now taking place. Fr. Dale stands at the rear. Bishop Johnson has his back to the camera; Bishop Sherrill is at the left in rochet and chimere; and Bishop Tucker faces the camera. At the right of the circle is Bishop Budlong of Connecticut. Following the laying on of hands, Bishop Ivins continued the Communion service.

Newly consecrated, Bishop Burton poses with his nearest relative, Miss Josephine McLeod. Though 80 years old, she journeyed all the way from Calcutta, India, for the service. Miss McLeod is a cousin of Bishop Burton's grandmother. Bishop Burton's face reflects his happiness on this eventful day.

Extremely tired, Bishop Burton poses in his robes. The cotta is adorned with rose point lace from the wedding gowns of his mother and grandmother. Deep-colored family jewels are all that show of his pectoral cross against the white cotta. The Bishop's ring, which will not be engraved until the appropriate time, is set with an amethyst that belonged to his mother.

NEWS OF THE CHURCH

Thanksgiving Asked by Presiding Bishop

Says Next Step Must Be to Hold Interest Exhibited in Effort to Save Missionary Work

NEW YORK—A request for special services of thanksgiving for the favorable results of the missionary shortage effort and for the launching now of preparations for the Every Member Canvass next fall is contained in a message to the Church from the Presiding Bishop. It was issued at the request of National Council.

Titled *Strength Renewed*, the message expresses joy over the outcome of the shortage effort and contains a statement of the need for conserving the results of it. In an accompanying letter to the bishops, Bishop Tucker points out that "obviously our next step must be to do everything possible to conserve the interest," exhibited in the shortage effort.

"With this in mind," he adds, "we should begin now making plans for the fall campaign." He expresses the hope that increased interest and financial support for parochial, diocesan, and national work of the Church will be the result.

Bishop Tucker's message, in part, follows:

"Once more the ancient prophecy has been fulfilled: 'They that wait upon the Lord shall renew their strength.'"

"A few months ago it looked as though important work in the mission field must be abandoned because of a prospective shortage in funds. The National Council, believing that in this situation God would stir up the wills of His faithful people, sounded the Call to Action. 'Witness, Christians!'

SACRIFICIAL OFFERING

"This venture of faith has met with notable success. The Church has answered the call. Men and women of large and small means have responded with sacrificial offerings. Out of weakness we have been made strong. We have through faith been brought to the beginning of what I am convinced is a new day in the life of the Church. . . ."

"The shortage effort must be made permanent. Our prayer now should be that God, who has begun a good work in us, will continue to perform it until the world is saved for Christ. Such a prayer calls for sustained effort on our part, for in this task we are fellow workers with God."

\$6,000 Lenten Offering

WASHINGTON—At a service held in the cathedral here on April 30th, a total of over \$6,000 was presented. It represented the children's diocesan Lenten offering. Because of activities of the department of religious education, under the Rev. W. R. Moody, the Lenten offering has more than doubled in the past five years.



THE REV. STUART G. COLE

Recently appointed chaplain of Hobart college, the Rev. Stuart G. Cole has resigned as rector of Trinity church, Seneca Falls, N. Y. Mr. Cole has been serving as part-time chaplain at Hobart since January. He succeeds the Rev. Irving A. McGrew.

Presbyterian Addresses Cathedral Association

WASHINGTON—"The spiritual ideals for which this cathedral stands—belief in the supernatural—are needed in this blundering age," said Dr. J. R. Sizoo of New York in addressing the annual session of the National Cathedral association, held on Mount St. Alban on May 3d. Dr. Sizoo, formerly pastor of New York Avenue Presbyterian church here, is a member of the cathedral council. He was introduced by the Bishop of Washington.

To indicate that the cathedral is really national in its scope, there were representatives of 25 states present for the annual meeting. Representatives from these states carried their state banners in the procession.

Dean Daniels Is Elected as Coadjutor of Montana

HELENA, MONT.—The Very Rev. H. H. Daniels, dean of St. Peter's pro-cathedral here, was elected Bishop Coadjutor of the diocese of Montana at the annual convention held May 7th to 9th. The vote was unanimous.

Dean Daniels has been rector and dean of the cathedral here since 1927. He was born in England in 1885. After attending Wesley university and Berkeley divinity school, he was ordained deacon in 1918 and priest a year later.

Previous to his accepting a charge in Montana, he had held rectorships in Massachusetts, Wyoming, and Missouri.

Fr. Burton, SSJE, Consecrated Bishop

New Suffragan of Haiti Is Elevated With Magnificent Rites in Trinity Church, Boston

BOSTON—Consecration of the Rev. Spence Burton, SSJE—who was, until he accepted election as Suffragan Bishop of Haiti and the Dominican Republic, superior of the American congregation of the Society of St. John the Evangelist—would be a story in its own right without the added interest of that consecration having been held, with magnificence of ritual, in so Protestant a stronghold as Trinity church, Boston.

At the luncheon which followed the ceremony, the occasion was referred to as "a great day for the Church of God," not only because it was a great day for the cause of missions, especially for missions in the Latin-American republics to which Bishop Burton now goes; but because it evidenced such understanding fellowship, such tolerance of diversity of interpretations and customs, and, above all, such respect, admiration, and affection, for one long known and loved in the diocese of Massachusetts.

The day, May 3d, permitted, in spite of chill New England winds, the impressive outdoor procession winding from St. Andrew's hall, down the outside staircase, and around to the great west door of the church filled with 2,000 persons. Inside the great Romanesque fortress of God was color—the rich bronze and gold of the sanctuary where, beneath the suspended gold cross, six massive altar candles glowed, three on either side of a bowl of deep crimson roses. At the end of the crowded nave hung the red and blue flag, a white cross in its center, of the Dominican Republic, the black and red one bearing the palm tree of Haiti, and the American flag.

COLOR IN PROCESSION

Color was in the procession itself where the elaborate vestments of the mitred Bishops Ivins, Campbell, and Wing contrasted with the simpler white rochets and black chimeres worn by other bishops; where the sober gray or black monastic habits of members of the Order of St. John the Evangelist and of the Order of St. Francis threw into high relief the red robes of the acolytes. Three priests of the Greek Orthodox Church, representing its Archbishop of the two Americas, were in black with gold chains.

Of the three crucifers in the procession, one was Willis Palmer, Negro, attended by two torch bearers of the same race, all from the Church of St. Augustine and St. Martin, a mission under the charge of the Society of St. John the Evangelist.

For the occasion, Trinity church had

All Saints' Chapel of St. Matthew's Church, Kenosha, Wis., Now Completely Restored, Is Dedicated by Bishop

KENOSHA, WIS.—“To the glory of God, in honor of the blessed saints, and in memory of the founders of St. Matthew's church and many others whose bodies rest in peace and their souls in the hope of the great day of Jesus Christ,” All Saints' chapel of St. Matthew's church was lately dedicated by Bishop Ivins.

Sixty years ago this little high-roofed stone building was erected, the first unit of the church plan. All services were held here while the church was under construction. Funds were not available to build the church at once. A boatload of stone would be purchased, set in place, and covered until sufficient money could be procured to buy another boatload. After the church was completed, the chapel became a choir room with one corner roughly partitioned for use as a working sacristy.

Ten years ago under the leadership of the Rev. Kenneth D. Martin plans for the restoration of the chapel to its original holy status were begun. First the foundations were lowered under the chapel and the sanctuary and sacristy of the church to provide a choir room and a work room for the altar guild.

This made it necessary to install new heating apparatus. Difficult days caused delay in providing funds but the completed restoration was at length made possible by memorial offerings ranging from small sums to gifts of large proportion. The design originated by the late Mr. Junkans of the Ossit company has been faithfully executed by their artist-craftsmen.

The altar bears in polychrome symbols of the Trinity; the tabernacle a cross, a sheaf of wheat, a chalice; the medallions

been placed at the disposal of the society—the new superior and the choirmaster, acolytes, and ushers of the Church of St. John the Evangelist were invited to use Trinity as their own. A dozen of the men of Trinity assisted the men of St. John's in the ushering, Trinity's rector read one of the certificates of ordination, and Trinity's organist, Dr. Francis W. Snow, assisted in the music directed by Everett Titcomb, choirmaster of St. John's, whose notable *Schola Cantorum* sang from the gallery over the west door.

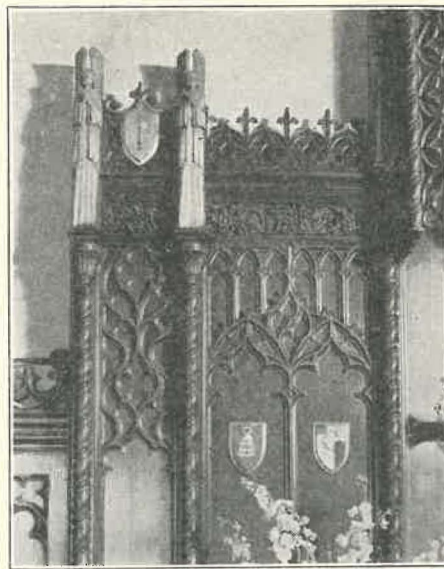
The setting of the Mass had special significance for it was the *Missa Salve Regina*, composed by Mr. Titcomb and dedicated to Fr. Burton three years ago.

The Rt. Rev. Irving Peake Johnson, retired Bishop of Colorado, preached a sermon filled with spiritual power, alight with epigrammatic statement, fearless in its alignment of evil as men have developed it.

POWER OF HANDS

Bishop Johnson closed his sermon with tender and repeated reference to the power of hands—the conveyers of the sacrament of friendship, and said, “It is a thrilling thought that through the centuries there has been a network of human touch.”

Those taking part in this moving consecration, as a missionary Suffragan Bishop, of a man born to wealth, renouncing ease



DETAIL OF THE REREDOS

on the reredos symbols of the Passion and the shields of St. Matthew, patron saint of the parish, and St. John who “beheld, and lo, a great multitude which no man could number, of all nations, and kindreds and peoples and tongues, stood before the throne and before the Lamb.” The reredos is surmounted by angels. Above it hangs a great rood where Christ Triumphant reigns attended by archangels.

This chapel by the witness of its beauty affirms to the attentive soul the living communion of saints and the radiance of heaven.

and pleasures for the monastic life in an order of which, for the past 15 years, he has been the superior—all those persons realized that once again Fr. Burton had made a renunciation, retiring from the work and life he loves to be a missionary among an alien people using a foreign tongue, in an alien and trying climate, in a struggling missionary outpost of the Episcopal Church.

The consecration service was climaxed by a Pontifical High Mass. That Trinity's altar was censed for the first time is not remarkable, for this altar is a new one; but it was the first time of a certainty that burning incense hazed the air of Trinity.

Before the Mass, after his presentation to the consecrators, the vesting in the habit of a bishop, and the laying on of hands, the newly consecrated Bishop retired to don mitre and accompanying vestments, which he wore as, with the rest of the procession, he left the church; but from which he quickly changed to his usual habit to take his place in the cloister and greet hundreds of well-wishers with his characteristic “God bless you!”

Among those taking part in the ceremony were the Presiding Bishop, the Most Rev. Henry St. George Tucker of Virginia, consecrator; and co-consecrators, Bishop Carson of Haiti and the Dominican Republic and Bishop Manning of New York;

Bishop Ivins of Milwaukee, episcopal visitor of the Society of St. John the Evangelist, celebrated the Mass; Bishop Campbell, OHC, retired Bishop of Liberia, read the gospel; Bishop Wing of South Florida, the epistle.

OTHER PARTICIPANTS

Presenting bishops were Bishop Sherrill of Massachusetts and Bishop Perry of Rhode Island. Bishop Budlong of Connecticut, a classmate of Bishop Burton at the General theological seminary, read the litany. Bishop Lawrence, retired Bishop of Massachusetts, read the certificate of election by the House of Bishops. Attending presbyters were Fr. Raymond T. McDonald, SSJE, and Fr. Granville M. Williams, SSJE, superior—both being the first to enter the novitiate when the American house of the society was made autonomous and Fr. Burton became its first novice master.

Deputy registrar was the Rev. Grieg Tabor, rector of All Saints' church, Dorchester. Certificates of ordination were read by Fr. Oliver B. Dale, SSJE, assistant superior, and Dr. Kinsolving of Trinity; the former was the chief master of ceremonies who had arranged the elaborate program; assisting him as masters of ceremonies were Fr. William M. V. Hoffman, Jr., SSJE; the Rev. Stephen Webster, rector of St. Peter's church, Weston; and the Rev. Henry McF. B. Ogilby, rector of the Church of Our Saviour, Brookline.

Other bishops present were Bishop Brewster of Maine, Bishop Moreland, Bishop Davenport, Bishop Lawrence of Western Massachusetts, Bishop Babcock, and Bishop Heron, Suffragan of Massachusetts—17 in all.

LUNCHEON FOLLOWS SERVICE

Fr. Williams, superior, presided at the luncheon which followed. Among the guests were Dr. John W. Wood, executive secretary of the National Council's Department of Foreign Missions; Canon Archibald Beer, MBE, the only foreign male missionary of the Church in the Dominican Republic, which is to be Bishop Burton's special charge; and Miss Josephine McLeod of Calcutta, Bishop Burton's nearest relative, who had come expressly for the occasion from her home in India.

Bishop Carson, speaking in the series of short addresses at the luncheon, read a letter of welcome to Bishop Burton from the workers in his new field, and added in his own behalf, “With us there will be no first and second bishop, but just two brothers working together.” Others speaking were Bishop Ivins, Bishop Sherrill, Dr. Arthur L. Kinsolving, and, just before Bishop Tucker gave the blessing, Bishop Burton himself.

The deep sentiment of the occasion was expressed by Dr. Kinsolving, when he said, “This is a day of missionary grace to us all; this is a day of enrichment to the diocese.”

Dean Vinnedge Broadcasting

SALINA, KANS.—The Very Rev. Dr. H. B. Vinnedge, dean of Christ cathedral, Salina, is broadcasting in an Episcopal Church hour over Station KSAL, Salina, every Sunday at 5:30 P.M.

Unity Is Considered by Bishop Johnson

Brings Subject Boldly Into His Sermon at Consecration of New Haiti Suffragan

BOSTON—The Rt. Rev. Irving Peake Johnson, retired Bishop of Colorado, delivered the sermon at the consecration of Fr. Spence Burton as Suffragan Bishop of Haiti and the Dominican Republic. Mincing no words, Bishop Johnson struck out boldly at the question of unity with the Presbyterians.

He said in part:

"In view of certain proposals that have been advanced looking to a closer unity among Christian bodies and in view of the fact that such proposals involve the laying on of hands, it seems fitting (in the consecration of a Bishop whose field of labor is such that I cannot advise him as to methods of administration) that we should consider the implications of this service in which we are engaged today.

"Certainly we are taking part either in a piece of empty ceremony or else in an apostolic rite of great significance which our Lord provided for carrying on His gospel. . . .

"The Church can never be united on the principle of intellectual agreements—for no sooner were such union attempted than the divisions of individualism would reassert themselves.

"The fact that there are over 200 subdivisions of Christian solidarity shows the hopelessness of ultimate reunion upon the XYZ's of religious opinion.

BASIS OF BROTHERHOOD

"The Church must make its appeal for unity upon the basis of brotherly love permitting wide differences of opinion and wide divergencies of worship. This can be done only when we regard the Church as an organism, a vine preserving its life through the sacrament of human touch by which we are guided into truth and endowed with power from on high bound together by the contact of human hands as the Scriptural method by which the apostles carried out the will of the Master that we all should be one in the inheritance of His promise.

"The use of this practice is not the sole possession of the Episcopal Church but one that belongs to all branches of the vine.

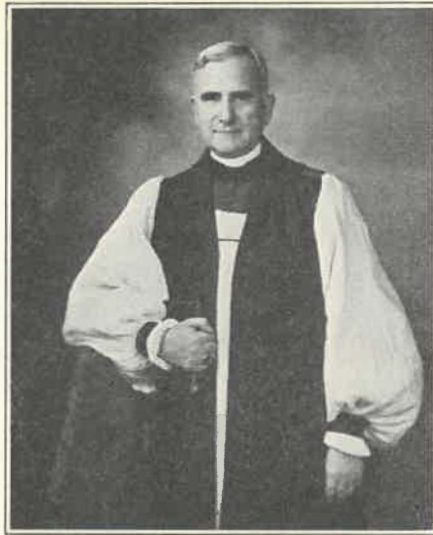
"It is the common property of the Holy Catholic Church and we have no right to use it merely as a mechanistic agent to seal a unity which does not accept the principle of apostolic origin in the bestowal of sacramental grace.

"One cannot make priests of those who receive the rite merely as a gesture of good will, neither ought we to receive the laying on of hands if there is no intention of receiving grace.

"Unless the succession is unbroken from the original power plant there is no gift to transmit and this service in which we are engaged becomes an empty piece of ritual.

"If we believe in our Lord's gift, if we believe in the Scriptural method of transmitting that gift by the laying on of hands, we must in honesty either forego confirmations and ordinations or else use the laying on of hands in the primitive sense.

"You cannot fuse an organism with an organization any more than you can fuse a vine with a club. Unless and until men realize



RT. REV. DR. JOHN J. GRAVATT
Dr. Gravatt was consecrated Bishop of Upper South Carolina May 5th in Columbia, S. C.
(Foster Studio Photo.)

that the Church is our Father's house even though men make of it a den of thieves and that it is not a service club of human origin and destitute of divine grace, there can be no unity of family life.

"Moreover we Americans need to learn that we are a very small portion of God's children and that He is no more impressed with our wisdom than with that of any other race or nation.

"In solving our problems we must be careful lest we forget that we are merely a simple branch and in our anxiety over our problems we must consider our blood relations in all branches of the historic Church as well as our national brethren in the USA.

"We may do many things except to surrender the foundations upon which our brotherhood is built."

Church Club President

NEW YORK—Elected president of the Church club of New York at its 52d annual meeting here on May 1st was William E. Sims. Byron George Clark was elected secretary; George W. Van Slyck, treasurer.

Dr. Goudge, Professor at Oxford, Dies in England

LONDON—The Church of England, in the death on April 24th at Barton-on-Sea, Hampshire, of Canon H. L. Goudge, regius professor of divinity in the University of Oxford, lost one of its foremost scholars and popular teachers of theology. He was in his 73d year. Dr. Goudge prepared for holy orders at the Evangelical Oxford theological college of Wycliffe hall. Though he always acknowledged his great debt to its influence, his theological views rapidly developed in an Anglo-Catholic direction.

He became a convinced adherent of the *Lux Mundi* school. Throughout the rest of his life he expounded with persuasive lucidity and in a language that could be understood by simple people, the Liberal Catholic position.

Among other things, he acted as New Testament editor of the *New Commentary on Holy Scripture*, under the general editorship of Dr. Gore.

Dr. J. J. Gravatt Is Consecrated Bishop

1,500 Persons Attend Beautiful Service in Trinity Church in Columbia, S. C.

COLUMBIA, S. C.—The Rev. Dr. John James Gravatt was consecrated Bishop of the diocese of Upper South Carolina in historic Trinity church, Columbia, on Friday, May 5th. Bishop Gravatt became the second Bishop of the diocese, succeeding the late Rt. Rev. Kirkman G. Finlay, who was instituted in the same church in 1931, when the diocese was formed.

Under the guidance of the Rev. A. Rufus Morgan of Columbia, master of ceremonies, the large number of bishops and priests and members of the executive council, standing committee, vestry of Trinity church, and other leaders of the city, state, and diocese moved along smoothly to begin the service at 11 A.M. The church was beautifully arranged for the service.

The enlarged choir was made up of volunteers from every parish choir in the city, under the leadership of the Rev. Dr. Maurice Clarke of Camden. The nave, two transepts, and three balconies of the church were crowded with at least 1,500 people for the service. Admission was by card only until 10:45 A.M., at which time all seats not then occupied were filled by those waiting outside.

There were 12 bishops and 50 priests in the procession. The service was broadcast over station WIS in Columbia and thus was carried to thousands who could not be present in the church.

Bishop Strider of West Virginia delivered a forceful sermon early in the service. The Bishop-elect was then presented to the Presiding Bishop by Bishops Gravatt and Jett, retired. The attending presbyters were the Rev. R. A. Goodwin of Milwood, Va., and the Rev. Dr. W. E. Rollins, dean of the Virginia theological seminary. Bishop Goodwin, Coadjutor of Virginia, read the epistle, and Bishop Barnwell of Georgia read the gospel. Bishop Phillips read the litany and Bishop Brown of Southern Virginia read the consents of the bishops.

READING OF CONSENTS

The Rev. L. N. Taylor of Columbia read the consent of the standing committees, and the Rev. Maurice Clarke of Camden read the certificate of ordinations. William Shand of Columbia read the canonical testimonial, and the Rev. W. H. K. Pendleton of Spartanburg read the certificate of election. The Rev. R. T. Phillips of Greenville was deputy registrar. The Rev. A. G. B. Bennett of Columbia was assistant master of ceremonies.

Everyone present, it was noted, was impressed by the solemnity of the occasion and the great reverence shown by all those taking part in the service. Luncheon was served in Trinity parish house after the service for visiting bishops, clergy, and their families.

Spring Conventions Held in Many Dioceses

ALBANY

Bishop Calls Forces Against Church "Positively Demonic"

ALBANY, N. Y.—Stressing the Church's mission and opportunity in the present distress of the world, Bishop Oldham of Albany, in his address at the diocesan convention service at the Cathedral of All Saints here on May 2d, said, "The tragedy of the world goes much deeper than unemployment, persecution, or even war. We are witnessing a titanic struggle between the forces of good and evil, light and darkness, between God and the devil."

Bishop Oldham termed the forces against the Church as "positively demonic," and denounced racial arrogance and hate, as well as the immorality and dishonor recently revealed in places high and low.

"The basic trouble with the world," he said, "is moral and spiritual, and here is where the Church comes in. The Church cannot fight with the world's weapons. The Church is not here to judge, but to save. . . . We need to repent for ourselves and the world. We need to break the vicious circle of hate which is bringing us all to ruin, and it can only be broken by love."

Both Bishop Oldham and the Most Rev. Henry St. George Tucker, Presiding Bishop, who spoke at the public service in the evening, emphasized the imperative duty of expansion, rather than retraction, in the Church's missionary enterprise. Bishop Tucker also emphasized the prime importance of Christian witness, which he placed above that of missionary giving. He deplored the un-Christian example frequently shown the non-Christian world, both by individual Churchmen and by so-called Christian nations.

The annual meeting of the Woman's Auxiliary was held on the opening day of the diocesan convention, the members joining in the two services at the cathedral. Bishop Tucker spoke at the Auxiliary session in St. Peter's church. Both there and at the convention service he said that self-love has been transferred from the individual to the group. Nationalism, racialism, militarism, and other interests and prejudices are producing, he said, groups who seek their own ends rather than the good of mankind.

Preliminary set-up for the meeting of the provincial synod of New York and New Jersey, which will be held in Albany October 17th and 18th, was made, the Bishop appointing a local committee, with the Rev. Dr. R. W. Woodroffe as chairman.

Elected to the standing committee were the Rev. C. V. King and William Leland Thompson.

KENTUCKY

Reports 353 Confirmed During Year

LOUISVILLE, KY.—The largest number of persons confirmed in the present diocese of Kentucky during any one year, 353, was



BISHOP MAXON WAITS TABLES

Because the men of St. Mary's cathedral, Memphis, Tenn., lost a membership contest to the women, the men had to provide a dinner on April 18th. Bishop Maxon, leader of the waiters' corps, is shown above serving Mrs. Maxon. On the right of the picture are Dr. and Mrs. Herbert V. Neal. Dr. Neal is a professor at Tufts college, Boston. (Memphis "Commercial Appeal" Photo.)

reported for 1938 by Bishop Clingman of Kentucky, when he addressed the 111th diocesan convention in Christ church cathedral here on April 25th. He stated that 275 is the yearly average for the diocese.

The convention authorized a budget of \$10,698 for general diocesan expenses, \$3,000 to come from the Bishop Dudley memorial endowment fund, and the rest to be raised by assessment. Assets of the memorial fund were reported as \$117,435, a figure which includes the value of the residence recently purchased for Bishop Clingman.

The standing committee and other diocesan officers were generally reelected.

NORTHERN INDIANA

Bishop Gray Discusses Presbyterian and Episcopalian Unity Moves

HAMMOND, IND.—"It is a wonderful thing that Presbyterians and Episcopalians can sit down together and discuss without heat their differences as well as their agreements," Bishop Gray of Northern Indiana told the annual council of the diocese, assembled at St. Paul's church here on May 3d.

"We have come a long way in Christian charity on both sides, which is the first step toward Christian unity," he said. "But the next step must be an honest agreement upon doctrine. A premature union will never produce a permanent unity but will sooner or later simply serve to create a third schism. We have come a long way, but we have a long way to go, and we should certainly take no drastic step without the Church of England and the Presbyterian Church of Scotland.

"Our present so-called concordat is in-

tended only as a basis for discussion. It is far from adequate. I have talked to a number of Presbyterian ministers. One of them, who is very prominent and who is a clear thinker, said that he thought it was wonderful that we could come together in discussion with calmness and forbearance, but that he felt strongly that the cause of unity would be better advanced if first bodies of similar faith and order would get together. Let all the different Presbyterians come together and all the 30-odd Methodist bodies and so on.

"Another one, who was rather enthusiastic at first, ended by saying that after all the mutual laying on of hands upon each other's heads would not mean much, if anything, to either of us. Whatever it might mean, it would have a different meaning to each of us. Each side would just submit to it and say that it did not really mean anything. To us, we would be ordaining priests and consecrating bishops and we would know in our heart of hearts that the laying on of Presbyterian hands would not be adding to us any sacramental grace. They do not desire a sacerdotal and sacrificing priesthood and to most of them it would be only a means of exchange of pulpits and holy tables.

"All that I have talked to, see the insincerity and duplicity of such an act, though the promoters of it be personally quite sincere and honest."

The council unanimously voted a resolution commending and supporting the Bishop's position on the concordat.

The various reports showed the diocese to be in better condition than at any time since the depression started.

Bishop Gray appointed the Ven. J. McNeal Wheatley to be archdeacon of the diocese.

Elections: to the standing committee, the Rev. Russell R. Ingersoll to replace the Rev. W. J. Cordick. Provincial synod: the Rev. Messrs. Virgil Pierce Stewart, J. McNeal Wheatley, Russell R. Ingersoll, and William A. Driver; and Messrs. James H. Haberly, A. J. Johnson, G. U. Bingham, and Seth F. Green.

PENNSYLVANIA

Experiment With Hare System Tried; Need for Audits Stressed

PHILADELPHIA—The annual convention of the diocese of Pennsylvania, meeting in Philadelphia on May 1st and 2d, conducted an experiment in the use of the Hare system of balloting, adopted a scheme for the liquidation of mortgages held by the diocese, further emphasized the importance of an impartial audit by a certified public accountant of the finances of the parishes, and authorized the preparation of a canon providing for proportional representation in the convention.

Pennsylvania has long been disturbed by the cumbersomeness of its balloting system. A committee was appointed in 1937 to study the matter, and again in 1938 the committee was authorized to bring back a further report upon the Hare system of preferential balloting.

Accordingly, at this convention the committee arranged a method of double balloting, first by the customary method, second by the Hare arrangement. The committee reported at the close of the convention that the results were almost identical.

The necessity for amending the canons of the diocese to require a new method was not undertaken, and it was made known that the convention of 1940 would have to express its own preference for a new method if one is then to be used.

Pennsylvania carries 33 mortgage items amounting in all to between \$265,000 and \$300,000, with an annual interest load of about \$7,000. A committee of the executive council submitted a plan to make the mortgages self-liquidating, and was granted an appropriation of \$5,000 to put the scheme into motion.

Opposition was voiced against the burden placed upon most parishes by the canons adopted in 1938, making it obligatory to have the treasurer's accounts audited by a certified public accountant in those parishes where the annual income exceeded \$3,000. The committee on financial safeguards submitted their evidence for a recent special low-rate audit, which has been made available to the parishes of the diocese. The convention declined to consider the matter further.

In Pennsylvania more than 7,000 communicants in the chapels of various parishes have no lay representation at all in the convention. It was demonstrated that a more just system might grant rights to these congregations as well as to 21 parishes having between 750 and 1,500 communicants, without making the convention inconveniently larger. The convention ordered the preparation of a canon covering this matter to be submitted to the convention of 1940.

Bishop Taitt delivered his address at the mass meeting May 1st. He welcomed the present discussions between commissions of our Church and the Presbyterians as worth while and spoke of his own hope that similar procedures might be made with other groups, especially with the Reformed Episcopal Church.



ALTAR GIVEN BY BISHOP
Given in memory of his late wife by Bishop McCormick, retired, this children's altar enhances the beauty of Grace church, Grand Rapids, Mich. For 30 years it was used in the Bishop's oratory. Behind the altar is a large dossal (Italian damask curtain), and above is a Della Robbia plaque, both of which were imported from Italy by Ammidon and company, Baltimore.

WASHINGTON

Bishop Freeman on Missionary Crisis

WASHINGTON—Referring to the missionary shortage and the place of the Church in the world, Bishop Freeman, in his annual address to the diocesan convention, which met here May 9th, said in part:

"Looking beyond our diocesan borders, we are deeply stirred by the embarrassing situation in which our National Council finds itself with respect to our world-wide missionary enterprise. After passing through a trying period in which the missionary work has been greatly curtailed, the Council found itself faced this year with a treasury so depleted that it threatened a further retrenchment at home and abroad. Such retrenchment in times as critical as these through which we are now passing would be disastrous.

"In a world where pagan forces have attacked the most sacred things of the Christian faith and have attempted to challenge the validity of the Church's mission we cannot afford to witness a retreat on any front. While we shall doubtlessly meet the emergency appeal, may I express the earnest hope that our clergy and laity generally will undertake, through a process of education and the presentation of the strong claims of our missionary work, to secure a more general and generous interest in this vital cause. The number of givers in our parishes is disproportionate to their numerical strength. This can be corrected through a right and consistent presentation of the missionary claims.

"As we meet together at this time, I would attempt to dispel the apprehensions and fears with which a distracted world has clouded our vision and substitute for it a vision of Christ's kingdom that must go forward despite all the sins and machinations of men.

"It may be that we lend too ready an ear to the noises and confusions that are distracting our modern world. We crowd out the beneficent forces that, because they move silently, are little heeded in the day of adversity. We will not keep our minds in tune with the mind of Him who saw behind the tragedy of the Cross the redemption of the world."

SOUTH FLORIDA

Bishop of Eau Claire Discusses Four Essentials of Unity

SANFORD, FLA.—Bishop Wilson of Eau Claire, in his sermon at the opening service of the 17th annual convention of South Florida, held in Holy Cross church here April 25th to 27th, dealt with the four essentials of Christian unity.

Bishop Wing reported 975 persons confirmed during 1938, an increase over any previous year, and stated that when the first convocation of the missionary jurisdiction of Southern Florida met with Bishop Gray in the same church in 1893, the total number of communicants in this field was reported as 1,912.

Warning against intolerance, Bishop Wing's address included the following:

"Before we cry out against those abroad who seem blindly determined to plunge the world into war, let us ask ourselves if the things which make for war are unknown in America. . . .

"At home we have organizations basing their appeal for membership and support upon a spurious and false patriotism, the principals and precepts of which not only inculcate racial and religious prejudice, but would suppress, for those with whom they do not agree, freedom of speech, freedom of action, and freedom of worship."

For the first time, members of convention and of the Woman's Auxiliary held a joint business session and a committee representing both groups was appointed to arrange for a similar business session in the next convention. Next year's convention will be held in Fort Pierce.

Keen interest was shown in plans for entertaining the provincial synod in St. Andrew's parish, Tampa, next November, when that body will meet for the first time in this diocese.

Delegates elected to this synod are the Rev. Messrs. J. M. Taylor, John E. Culmer, William K. Chidester, William Hargrave, John B. Walther, and Gladstone Rogers; and Messrs. M. O. Nace, W. E. Tylander, W. G. Seekins, H. H. Norman, Hope Caldwell, and Dean Turner. Alternates: the Rev. Messrs. F. M. Brunton, F. B. Leach, T. T. Pollard, S. M. Hopsen, Andrew D. Milstead, and L. C. Bailey; and Messrs. W. T. Harbin, R. E. S. Reeves, A. F. Clover, E. W. Lowry, R. E. Law, and W. M. White.

Diocese of Milwaukee Announces New Type of Program for Council

RACINE, WIS.—A new type of program has been announced for the council of the diocese of Milwaukee when it meets at De Koven foundation here May 21st to 23d. The meeting will, as in other years, be combined with the annual meeting of the diocesan Woman's Auxiliary, and in addition will include a rally of church school children, a rally of young people, and missionary mass meetings. The Presiding Bishop will speak at each meeting.

The rally for church school children will be held on May 21st in the afternoon. The young people's fellowship gathering will be held at 6 P.M. It will be followed by the first of the missionary mass meetings. A second missionary mass meeting will be held on May 22d.

Dr. Fisher Succeeds to London Bishopric

Formerly Headmaster of Repton and Bishop of Chester, He Is a Stranger to London

LONDON—The announcement of Dr. Geoffrey Francis Fisher, Bishop of Chester, as the successor to Dr. Winnington-Ingram as Bishop of London was not altogether a surprise when it came. Dr. Fisher's name had for some months been freely canvassed in the press as that of the man whom Dr. Winnington-Ingram would most like to see succeed to the office.

Dr. Fisher has had no previous contacts with London. He had a brilliant career at Oxford, and became headmaster of the public school of Repton in his 20's. He remained at Repton until 1932, when he was offered the bishopric of Chester in succession to Dr. Paget. He is 52 years of age. The *Church Times* writes:

"The appointment is extremely significant, and will, we hope, prove an abundantly profitable one. The late Dr. Lacey used to say that a schoolmaster bishop made the best kind of bishop, because he knew nothing about his job and therefore came to it without prejudices.

"As a generalization, that is rather a sweeping statement. But it contains some truth. Dr. Fisher certainly has no parochial experience, and should judge the specifically parochial problems of his new diocese with detachment; and he has enjoyed no previous direct connection with London, and can bring a mind entirely fresh to the consideration of its needs. It is a very bad thing for the Church to have too many bishops, guiding her counsels in the secret conferences of Lambeth, who have not experienced at first hand the difficulties of parish priests and congregations.

"But in the special circumstances of the London diocese there is something to be said, from the diocesan standpoint, for having a chief pastor whose main work has lain in the sphere of organization."

It was something of a coincidence that, two days after the announcement of his translation to the see of London, Dr. Fisher should have fulfilled an engagement to preach from the pulpit of St. Paul's cathedral, the occasion being the sung Eucharist for the SPG anniversary.

At a London luncheon on the same day, when congratulated on his new appointment, Dr. Fisher slyly pointed out that the congratulations were a little premature, as he had not yet been elected Bishop of London by the dean and canons of St. Paul's, who had some voice in the matter.

One of them had asked him what would happen if they refused to elect him. He replied: "Well, you will go to prison, but I will see that you receive every comfort when you get there!"

Fifth Intercollegiate Conference

LOS ANGELES—The fifth annual intercollegiate conference of Episcopal students was held at the University of California here April 29th. One hundred delegates representing six colleges were present.



KATHLEEN RUNGE

Miss Kathleen Runge, 19-year-old member of St. Mark's church, Glen Ellyn, Ill., on May 19th will be crowned queen at the 14th annual cathedral ball for the young people of the diocese of Chicago. Miss Runge was the winner of a diocese-wide contest conducted by Gamma Kappa Delta. (Marshall Photo.)

Plan Three Summer Camps for Diocese of Chicago

CHICAGO—Three summer camps for Chicago young people will be operated by as many diocesan groups this year, according to the announcement of plans by the respective sponsoring organizations.

The newest organization to provide this type of summer program is the Sisters of St. Anne, which will conduct for the first time the St. Anne's school camp for girls, a recreational and educational project, at Lake Geneva, Wis., starting July 6th. This camp will be operated on the grounds of the former Otto Young estate, which was given to the order earlier this year, and will take girls from 6 to 14 years of age. The camp will close August 31st.

Camp Houghteling, operated by the Brotherhood of St. Andrew, will open its 1939 season on June 24th, marking the 20th consecutive year it has afforded a summer program for boys and young men. The camp is situated near Muskegon, Mich., and has been attended by some 5,000 Church boys since its founding. Its season will close September 2d.

The third camp period is St. Mary's camp at the De Koven foundation in Racine, Wis. This is a project for girls from 6 to 14 years of age and is conducted by the Sisters of St. Mary. The season runs from July 10th to September 2d.

Guild of All Souls Objects to Concordat With Presbyterians

NEWARK, N. J.—A resolution of protest against the proposed concordat with the Presbyterians was unanimously adopted by the Guild of All Souls at its 57th annual conference, held May 6th in Grace church here.

The Rev. Dr. Franklin Joiner, superior of the guild, preached the sermon. T. E. Smith, secretary, read the annual report, which showed a membership total of 1,200.

Missions Course Is Advocated by CRYO

Youth Committee Urged to Study Democracy and the Relationships Between Jews and Christians

NEW YORK—Meeting at the Church Missions House here on April 20th, the CRYO, representing nine youth organizations in the Church, recommended to the youth committee of the National Council that a special mission study course for young people be made available during the next year, and that all youth groups in the Church be urged to use and to share in a joint missionary project.

The CRYO recommended also that two other topics, Relationships Between Jews and Christians, and Democracy, be considered by the youth committee with a view to preparing material available for all the youth groups.

Reports of enthusiastic response on the part of the Episcopal young people and youth leaders were received from all parts of the Church, pertaining to the Amsterdam conference, and the group recommended setting aside an Amsterdam Sunday when all youth groups will consider the conference and the Amsterdam fund.

To assure better coordination of work with young people, the CRYO asked the National Council Committee on Youth to decide definitely what ages they consider should be included in a youth program; to call, next fall, perhaps, a group of young people representing the various organizations, who can express the desires and ideas of young people in regard to the national youth program; to adopt the title Young Churchmen as the name of the movement.

It was decided that the young people's organizations will join in preparation of an exhibit at the next General Convention, and also to arrange for a young people's weekend, at which they will be given an opportunity to learn of the work of the General Convention and to meet Church leaders in attendance.

Present at the conference in New York were the Rev. Ernest E. Piper, Detroit, chairman; Miss Irene Warner, representing the junior Daughters of the King; the Rev. Arthur O. Phinney, Boston, Order of Sir Galahad; the Rev. Almon R. Pepper, New York, Church Mission of Help; Miss Harriett Dunn and Miss Frances Arnold, New York, Girls' Friendly society; Mrs. Ernest Lowell, Order of the Fleur de Lis; W. W. Naramore, Washington, Brotherhood of St. Andrew, with members of the staff of the National Council's Department of Christian Education, including the Rev. Dr. D. A. McGregor, the Rev. Vernon McMaster, and Miss Cynthia Clark.

Bishop Beal in Los Angeles

LOS ANGELES—Bishop Beal of the Panama Canal Zone is spending several weeks in the diocese of Los Angeles filling engagements to speak on missionary subjects. Bishop Beal was formerly dean of St. Paul's cathedral here.

Armenian Patriarch of Jerusalem Chosen

Msgr. Neshanian, Locum Tenens of See Since February, Advanced by Unanimous Vote

JERUSALEM—His Grace Mesrob Neshanian, for 17 years Grand Sacristan of the Armenian Patriarchate of Jerusalem and *locum tenens* since the death of His Beatitude Thorgom Goushakian on February 10th, was on April 19th unanimously elected Patriarch by the Monastic Community of St. James.

Immediately after the election, at which, though five names were on the panel chosen the day before, the new Patriarch-elect received every vote cast in the first ballot, the bells of the cathedral church were rung, and the newly elected Patriarch was conducted to the cathedral where already throngs of the devout laity were assembled. After a short service of thanksgiving Archbishop Neshanian made a brief address and gave the people his blessing. According to the ancient custom whereby the sovereign has the right to confirm the election of patriarchs, the testimonials of the election will be forwarded to King George VI, who has assumed the prerogatives of the former Turkish sultans.

His Grace Mesrob Neshanian was born 67 years ago in Constantinople and has for 52 years been a member of the monastic community, filling in turn every important office. Before the World war he was secretary to the then Patriarch of Constantinople, His Beatitude Matteos Izmirlian, then exiled to Jerusalem by Sultan Abdul Hamid. Later when the Patriarch Matteos was chosen Supreme Catholicos, the then Mesrob Vartabed accompanied him to Etchmiadzin.

He returned to Jerusalem in 1911 on the death of the Patriarch Matteos, and served as representative of the Armenian community in the Turkish legislative council for the independent Jerusalem Sanjak. For 20 years he was head of the Armenian theological school, and so functioned when Canon Bridgeman was sent in 1924 to teach in the school. At the same time Archbishop Mesrob was head of the Armenian press, and curator of the manuscript library. He was elected to the life office of Grand Sacristan, carrying with it the guardianship of the important treasury of ecclesiastical art, in 1922, and in 1924 was consecrated Archbishop.

After the death of the Patriarch Elisee Tourian in 1930, Archbishop Mesrob served for two years as *locum tenens*, and was again elected to that office when the late Patriarch died suddenly in February.

WELCOMES ANGLICAN COÖPERATION

Archbishop Mesrob has always been most cordial in welcoming Anglican cooperation in the theological school, and the continuance of the happy relationships which have existed for 15 years is confidently expected.

Literary activity is always one of the important duties of the higher Armenian

clergy, and in this field the Patriarch-elect has made noteworthy contributions to historical and philological research, and has secured wide recognition for his popular religious works.

There are three heads of Churches in Jerusalem with the title of Patriarch: the Orthodox Patriarch, the Latin Patriarch, whose line began during the Crusades, and the Armenian Patriarch. The Armenian line became independent of the Greek with the Arab conquest in 638, and the new Patriarch-elect is counted as the 93d. However, Armenians regard him as in succession to St. James, the Lord's brother, whose chair, according to tradition, is found in the cathedral which is believed to hold his burial place as well as that of St. James the Great.

New CLID Chapter Meeting Held in St. Mark's, Berkeley, Calif.

BERKELEY, CALIF.—A parish chapter of the Church League for Industrial Democracy had its first meeting at St. Mark's church here on April 28th. The speaker was Ernest Besig of the American Civil Liberties Union.

Mr. Besig addressed himself to the problem of civil liberties for Nazi and Fascist groups, maintaining that freedom of speech and assembly must be given to all groups and individuals, unless they were actually *preparing* for violence. He would, he said, support the bill before Congress to outlaw private armed forces, but he would insist on the civil right of all people to say what they want.

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Bequeaths \$3,000 to Erie

ERIE, PA.—Mrs. Georgia Vincent Beriman, a cousin of the late Bishop Vincent and a communicant of the Cathedral Church of St. Paul here, has bequeathed \$3,000 to the permanent endowment fund of the diocese of Erie.

GFS Festival Service

TRENTON, N. J.—The annual festival service of the Girls' Friendly society of the diocese was held in Trinity cathedral here on April 30th, with Bishop Gardner of New Jersey as the preacher.

Bishops Aren't Always Wealthy Men Either!

OCCASIONALLY some loving group does think to remember a newly consecrated Bishop of the Church with a set of vestments, a Pectoral Cross, or the Episcopal Ring, but we've seldom heard of anyone remembering a Bishop with one of his most pressing needs—a convenient size book with a compilation of all the offices which a Bishop must continually use. We have just this very book, beautifully bound in soft black leather at \$15.00, plus postage.

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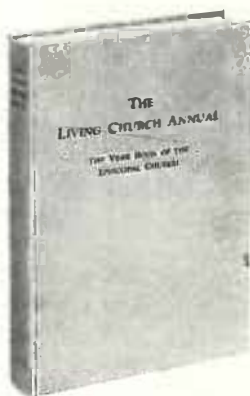
Within the pages of the Annual will be found the Church's vital statistics for the year 1938, Diocese by Diocese; The Church Kalendar; names and addresses of all Bishops and other clergy in the Church; a short history of the chief Church events of last year; a record of all Church institutions; names of officers of national organizations, and a mine of other information.

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Baptist Minister Hit by Bishop of Nevada

Pastor Is Criticized for Marrying
Caldwell, Divorced Novelist, in
Anglican Chapel

RENO, NEV.—Bishop Jenkins of Nevada, in a strongly worded letter to the Nevada State *Journal*, protested the action of the Rev. C. H. Sloan, Baptist minister and Nevada assemblyman, in entering the Bishop Whitaker memorial chapel at Silver City and marrying Erskine Caldwell, famous author of *Tobacco Road*, and Margaret Bourke-White, noted photographer for *Life* magazine.

The Caldwell-White marriage ceremony was performed February 27th in the presence of a taxi driver and the owner of an antique shop. Caldwell was divorced last year.

The Bishop's letter, as it appeared in the *Journal*, follows:

"A long absence from home alone accounts for this tardy communication regarding a report in the *Journal* of February 28th (front page) of an episode that took place in the Bishop Whitaker memorial chapel at Silver City on February 27th.

"From the *Journal* report, it appeared that Assemblyman Sloan of Las Vegas, being also a Baptist minister, took a couple, both divorced, to Silver City, gained entrance to the above-named chapel, which for valid reason is kept locked on days when no service is held, and married them before the altar of the chapel.

WROTE MR. SLOAN

"Upon receiving report of this some days later, I wrote at once to Mr. Sloan to ask about the authenticity of the report and in due time received his assurance that the report was substantially correct. Beyond this he offered no explanation nor apology for his action. And because, after several weeks, he declines to answer my further inquiry as to why he presumed to do this very unusual thing, I am obliged in defense of Christian morality and the position held regarding the same by the Episcopal Church to make this public protest.

"Most people know, and therefore it may be presumed that Mr. Sloan knew, that the Episcopal Church does not countenance the marriage of divorced persons, all and sundry.

"Had the church been unlocked, and the couple been eligible for marriage in a building consecrated to the worship of Almighty God and the maintenance of the Christian standard of marriage and the family, the episode would then have been little short of impertinent trespassing; but since both persons were divorced and possessed no claim upon the Church for her services, this action on the part of Mr. Sloan in gaining entrance to the locked chapel and performing a service entirely at variance with the principles of the Episcopal Church, which owns and uses the chapel, constitutes a breach not merely of manners, but of morals, fundamental to the Christian religion.

"Had Assemblyman Sloan been desirous of obtaining permission to use the chapel for this or any other purpose. Fr. Kean of Carson City, who is its pastor, and I myself, who are ultimately responsible, were both accessible, either by personal visit or telephone. But no such effort was made to reach either of us for such permission."

Council Divided on Munitions Question

Members Disagree on Sale of Arms to Belligerents; Agree on Need of Prayer and Penitence

By ELIZABETH McCracken

NEW YORK—In view of the change in world conditions since the October, 1938, meeting of the National Council, Bishop Hobson of Southern Ohio introduced a resolution stating in stronger terms the resolution passed by the Council in October on the traffic in war materials between the United States and belligerent nations. This resulted in a debate which was interrupted twice to ask Bishop Hobson to modify the language of his resolution. Finally, instead of the new resolution, the Council reaffirmed the October resolution with a new concluding paragraph, stressing the need of prayer and penitence.

Bishop Bartlett of Idaho opened the discussion by saying, "This National Council cannot speak for the whole Church."

The Presiding Bishop spoke next, saying:

"Neither can I speak for the whole Church. When asked to express an opinion I hesitate now because what I say may be taken as the opinion of the Church and not merely my own individual opinion. I did sign a petition when first I came here, and I got into so much trouble that I have not done it again."

SEVERAL VIEWS

Bishop Lawrence of Western Massachusetts called attention to another aspect of the matter, saying, "We have thrashed this out, and we realize that there are several Christian points of view on the subject."

Dr. Franklin spoke with an earnestness which impressed the whole Council, saying:

"I deplore the words 'failure in this crisis to exercise leadership' as applied to the United States, in Bishop Hobson's resolution, because that phrase seems a criticism of the fine stand taken by the President, which I think expresses just what we want in the matter of leadership. The phrase would give the impression that we thought the President's stand a failure."

Action was postponed, to give Bishop Hobson time to rewrite the resolution. When it came up again a little later, the objectionable phrase had been modified. William G. Peterkin of West Virginia took issue with another phrase, which provided that a copy of the resolution be sent to the Congress of the United States. Mr. Peterkin said:

"Why send it to Congress? Isn't it just for our own people? I don't believe in the National Council, as a body, appealing to Congress."

Dr. Franklin upheld Mr. Peterkin, saying:

"The Axis groups are hoping something will happen to take the power out of the President's appeal for a 10-year truce. Now,

we should not profit by the death of human beings; but neither ought we say to mad dogs: 'You may bite.' This resolution [by opposing the sale of arms] would weaken those nations which are defending the cause of those in danger from the Axis groups."

Col. Leigh K. Lydecker of Newark, the next speaker, said:

"I am opposed to this resolution. Any resolution in the nature of prohibiting all traffic in arms would prevent us getting the arms we need or giving opportunity to oppressed or succoring nations which, like the United States, maintain small armies."

Bishop Hobson spoke here, saying:

"I saw Chinese people whose families had been torn to pieces by pieces of iron supplied by the United States. Italy and other nations are getting war materials and piling them up. We should not be a party to this infamy."

Warren Kearny of Louisiana put in a word: "I agree with Bishop Hobson in principle, but I do not agree that the National Council should pass this resolution as it stands."

Mrs. Henry Hill Pierce of New York added, "We ought to stop traffic in arms to all nations."

UNANIMITY NEEDED

The Presiding Bishop entered the debate again at this point, saying:

"It would be a great misfortune to pass this resolution unless it can be passed unanimously. If we express ourselves and are about equally divided, our action would have little weight."

The Rev. Dr. Frederic S. Fleming of New York, glancing at Bishop Hobson, who was altering the wording of the resolution, said, "I deprecate these resolutions written on the knee while we are in session."

Mr. Peterkin said, "The difficulty is that we are apt to say too little or too much."

Miss Elizabeth Matthews of Southern Ohio said:

"Many people look to us. Just calling the Church to prayer looks like side-stepping. It doesn't mean a thing and annoys people who want action."

"SUPERFLUOUS AND FOOLISH"

Bishop Page of Michigan brought the debate to a close by saying:

"These things we do are superfluous and foolish. We all have our convictions, but there is no use making them into resolutions for the National Council to adopt as a body. I move that this resolution be laid on the table."

This was seconded and carried. Subsequently the Council reaffirmed the October resolution, with the following new paragraph:

"Moreover, in the faith that what we really care about we pray about, and what we pray about we are more apt to care about, we suggest that the Presiding Bishop call the people of this Church to penitence and prayer—penitence for the part that America is playing both through the continuance in the trade in war materials and in our failure in recent years to give leadership in the cause of peace—and prayer for a fuller understanding of God's purposes for this world and for strength to play our part as co-workers with Him."

Second "Five-Year Plan" Begun by Divinity School

BERKELEY, CALIF.—The Church Divinity School of the Pacific, under the leadership of Dean Henry H. Shires, is inaugurating its second "five-year plan," whereby the people of the Church are invited to participate in the support of the school by pledging "units" of \$10 a year for five years. The school has practically no endowment, and has operated on the "unit plan" for the past five years.

In order to stabilize the work of the school at the present level of high scholarship, 800 units are necessary. In the diocese of Los Angeles, a special committee pledged 120 units at its first meeting. Enthusiastic support is also insured in the diocese of California. Plans are also under way to raise funds for increased endowment and a new library and dormitory.

During the past five years, a new deanery and chapel have been constructed. The student body has grown from 10 to 27, and the curriculum has been enlarged to cover a number of additional courses. Academic standards have been raised, both for admission and graduation.

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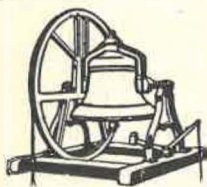
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Canadian Province of SSJE Comes Into Autonomy With Installation of Superior

BRACEBRIDGE, ONTARIO—Tuesday, April 25th, was a significant day in the history of the Canadian Church, for then the Canadian province of the Society of St. John the Evangelist, set up 11 years ago by the American congregation, came into its autonomy as the Canadian congregation. In the austere little Collegiate church on its height of land above the Muskoka river, the Rev. Roland F. Palmer, SSJE, was installed as superior and received the obedience of the Fathers who had unanimously elected him. He was previously provincial superior.

In October, 1928, two Fathers and a Brother came from Cambridge, Mass., to open a house of the Society in the little town of Emsdale, Ontario. The next year they moved to Bracebridge, where they built the mission house which is now the mother house of the new congregation. Others soon joined them, and there are now seven professed Fathers besides several candidates and novices.

The Canadian Fathers minister to a large mission district around this town, and are also much occupied in conducting missions and retreats not only throughout all Canada but also in those parts of the United States to which they are closer than their colleagues in Boston.

District Sends Greeting to New Suffragan Bishop

PORT AU PRINCE, HAITI—A resolution of cordial greeting to the Rev. Spence Burton, who was to be consecrated Suffragan of Haiti in Boston, May 3d, was passed by the convocation of the district of Haiti when it met here April 25th in Holy Trinity cathedral. Bishop Carson of the district was asked to present assurance of the district's affection and loyalty.

An amendment to the canons, pursuant to a notice given last year, was put into effect, admitting the clergy and lay delegates from the Dominican Republic to full membership in the convocation, with full right to seat and vote.

The pledge for missions, \$1,300, was made the same as last year. Every effort, it is believed, will be made to increase the amount.

A feature of the convocation was the meeting of the Order of St. Vincent of the cathedral branch, which the clergy of the district were invited to attend in order that a practical demonstration of the order's work might be given. Much interest was expressed at the splendid way in which the boys did their work.

Bishop Carson left by plane for Newark, N. J., on the Sunday following adjournment in order to be present at his Suffragan's consecration. He was to return immediately after the consecration.

The Very Rev. Georges E. Benedict was elected a delegate, and the Ven. Elie O. Najac, alternate, for the next synod of the Second province. The Hon. August N. Heraux was elected chancellor of the district for a term of four years. He is a member of the Haitian bar.

Bishop Carlisle Is Enthroned in Canada

Consecrated by Metropolitan of Canada for Diocese of Montreal; Bishop Page Is Epistoler

MONTREAL, CANADA—With more pomp and liturgical pageantry than Christ church cathedral has seen for many years the Very Rev. Arthur Carlisle, its rector and dean for the past 17 years, was on April 25th, the Feast of St. Mark the Evangelist, consecrated a Bishop of the Holy Catholic Church and enthroned as spiritual overlord of the diocese of Montreal, succeeding the Rt. Rev. J. C. Farthing, who has retired.

A huge crowd packed the cathedral for both services, and large numbers stood outside to see the procession to the west door. The Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, officiated with the Most Rev. John MacKenley, Archbishop of Nova Scotia and Metropolitan of the Ecclesiastical Province of Canada, of which Montreal forms a part. As Metropolitan the latter was chief consecrator, and also celebrant of the Holy Communion.

Bishop Page of Michigan was epistoler and the Primate was gospeler; Archbishop Roper of Ottawa, Metropolitan of Ontario, said the litany; and the preacher was Bishop Farthing.

The Bishops of Quebec and Fredericton were co-consecrators, and others who took part in the laying on of hands included the Bishop of Ontario, the Bishop Suffragan of Toronto, Bishop Oldham of Albany, Bishop Van Dyck of Vermont, and Bishop Renison.

FORMALLY ENTHRONED

It was not until the enthronement in the afternoon that the vacant bishopric was formally occupied. Announced by a fanfare of trumpets as he approached the west door, the new Bishop knocked three times, was questioned by the senior archdeacon attended by the chapter and dignitaries of synod, and duly admitted.

Kneeling briefly in prayer, he proceeded to the chancel steps, where the act of consecration and mandate of enthronement were read and he made his oath. The Metropolitan then conducted him to the throne and formally installed him "into the real, actual, and corporal possession of the Bishopric of Montreal, with the rights, dignities, honors, privileges, and appurtenances thereof."

Gift to New York Cathedral

NEW YORK—A chalice and paten have been presented to the Cathedral of St. John the Divine by Miss Sara S. Lawrance, in memory of Miss Mary Langley Bruce. The chalice is of Spanish workmanship, about 250 years old, made of silver, gold washed, and of great and unusual beauty. In the base has been set a diamond cross, also the gift of Miss Lawrance.

NECROLOGY

✠ *May they rest in peace.* ✠

BYRON HOLLEY, JR., PRIEST

BURBANK, CALIF.—The Rev. Byron Holley, Jr., 84, died May 1st in Burbank, after a lingering illness which had affected his health for the past several years. Born in Rochester, N. Y., March 9, 1855, Mr. Holley had a long and fruitful ministry in the Church. He received his college education at the University of Rochester, and it was in this city that he was ordained on December 21, 1879, to the ministry by the Rt. Rev. Dr. A. C. Coxe, then Bishop of the diocese of Western New York.

During his 54 years of active service, Mr. Holley has served the Church in several fields and offices. Upon his ordination he was made curate of St. Luke's church, and given charge of the Mission of the Good Shepherd, Rochester, N. Y., remaining until 1882; rector of St. Andrew's and St. Cyprian's churches, Darien, Ga., from 1882 to 1886; rector of St. Paul's church (now the cathedral), and rural dean of Atlanta, Ga., from 1886 to 1889; rector of Christ church, Greenville, S. C., from 1889 to 1900, during which period he was a deputy to the General Convention of 1895; rector of Grace church, New Orleans, La., from 1900 to 1906, during which period he founded St. Matthias' church in that city, and instituted the custom of holding midday Lenten services for business men and women; rector of St. Paul's church, Chattanooga, Tenn., from 1906 to 1909; rector of St. George's church, New Orleans, La., member of the standing committee, and examining chaplain, founder of St. Philip's mission, from 1909 to 1917; rector of the Church of the Redeemer, in charge of St. Paul's mission, Biloxi, Miss., and of St. John's mission, Ocean Springs, Miss., founder and first president of the Biloxi city hospital, from 1917 to 1921; assistant field secretary for the Nation-wide Campaign by appointment of the Presiding Bishop and the National Council of the Church, 1920; rector of St. Mary's church, Napa, Calif., from 1921 to 1924; deputy to the General Convention, member of the Board of Missions, and chairman of the Commission for Recruiting and Training Men for the Sacred Ministry, 1922; vicar of St. Jude's mission, Burbank, from 1924 to the day of retirement.

Mr. Holley was a 32d degree Mason and belonged to both the York and Scottish rites, and he has filled the principal chairs in both grand and subordinate bodies. He was also chaplain and a charter member of the Optimist club of Burbank, in which city he has resided for the past 15 years. He is survived by his wife, Elizabeth Sanborn Holley; a daughter, Mrs. Harrison Wilson; a son, Robert Holley; and a sister, Mrs. W. H. Shirley.

The burial service was read at St. Mark's church in Glendale on May 8th, in conjunction with a Requiem Mass, and remains were conveyed to New Orleans

for interment in the family tomb in the Masonic cemetery.

IRVING TODD, DEACON

DAVENPORT, IA.—The Rev. Irving Todd died at his home in Davenport on March 21st after having been ill and confined to bed for several weeks.

He was born in Manhattan, Kans., on February 1, 1859. For a great many years Mr. Todd was an instructor at Howe school, Howe, Ind. The school was represented at the funeral by a member of the faculty and some of the students. Mr.

Todd's former Bishop, the Bishop of Indiana, was also present.

The funeral services were held in Trinity cathedral, Davenport, on March 24th, by the Bishop of Iowa; the Very Rev. R. F. Philbrook, dean of Trinity cathedral; Bishop Gray of Indiana; and the Rev. Jesse D. Griffith.

The burial was in Davenport.

MRS. LINCOLN R. VERCOE

GRAND RAPIDS, MICH.—Memorial services were held in Grace church here on May 6th for Eugenie M. Vercoe, wife of the

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THE LIVING CHURCH

Ven. Lincoln R. Vercoe, former archdeacon of the diocese of Western Michigan, who died in Hollywood, Calif., on May 3d.

Mrs. Vercoe, who was born in London, England, came to America when she was 20 years old and married Capt. Richard Acton, a retired British army officer. After his death she married Mr. Vercoe, then a divinity student. They came to the diocese of Western Michigan in 1906, and after four years at St. Joseph, came to Grand Rapids where they remained for 26 years, until the archdeacon's retirement in 1936. They then removed to Hollywood.

The Rt. Rev. John N. McCormick, retired Bishop of the diocese, conducted the memorial service.

MRS. W. M. WALTON

WAHPETON, N. D.—Mrs. William M. Walton, wife of the Rev. W. M. Walton of Wahpeton, retired priest, died here on April 30th after an illness of three weeks. A resident of Wahpeton since 1915, she was a native of Aberdeen, Scotland, where she was born on February 24, 1867.

She married Mr. Walton March 23, 1888, in Manitoba, Canada, and was actively associated with him in his work. Her husband and three daughters survive.

The funeral was at Trinity church, Wahpeton, on May 2d, with Bishop Atwill of North Dakota officiating. Several clergymen were in attendance.

Chicago Seeking More Effective Program of Religious Education

CHICAGO—A more effective program of religious education—one which will closely coordinate all phases of the work now being undertaken by various groups—was the theme of an all-diocesan department dinner held here April 28th.

The discussion was led by Dr. Harold Holt, chairman of the diocesan department of religious education. It gave consideration to devising a plan which would provide for closer cooperation in the work of the 55 members who are assigned to various committees in several fields of religious education activity.



C L A S S I F I E D



ANNOUNCEMENTS

Died

HOLLEY, THE REV. BYRON JR., died May 1st at his home in Burbank, Calif., after long illness. He was 84 years old. Burial was in New Orleans. "Eternal rest and peace grant unto this Thy servant, O Lord, and may light perpetual shine upon him."

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

BOARDING

Convalescent Hospital

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

Hostel

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women with or without bath. Reasonable rates. 15 minutes to Fair grounds. Address SISTERS OF ST. MARY, St. Mary's Hostel.

Houses of Retreat and Rest

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

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LITTLE BOAR'S HEAD, New Hampshire. Limited number of adult paying guests. House overlooking ocean, lawns, trees, garden. Exclusive residential seashore resort. Bathing, golf. References exchanged. BOYNTON'S, Rye Beach post office, N. H.

Resorts

THE SEAL AND PORPOISE CLUB, Macmahan Island, Me., at the mouth of the Sheepscot rivers, receives paying guests at reasonable rates. Ocean views, tennis, boating, fishing, and other sports. St. Cuthbert's chapel open during the season for Episcopal services. For terms and reservations apply to MISS DOROTHY STUART, secretary, Georgetown, Me.

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ANTIQUA SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington avenue, New York City.

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MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

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VESTMENTS, ALBS, Surplices. Material, linen and silk, braids, cords. Cleaning and repairing. Old embroidery reapplied. White veiling. GEORGIA L. BENDER, Bellevue-Stratford hotel, Philadelphia.

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- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 25 cts. per count line (10 lines to the inch).
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POSITIONS OFFERED

WILL EXCHANGE for month of June. Attractive rectory on west shore of Hudson, entrance to Catskill mountains. Desire to correspond with rector of small parish in New York City or Brooklyn. Box R-359, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

REFINED LADY desires summer companion position. Licensed driver. ARMINTA KINCAID, St. Katharine's School, Davenport, Ia.

YOUNG CHURCHWOMAN seeks secretarial position in New York City, preferably to begin August or September. Training includes year of business college, three years liberal arts. Practical experience as stenographer during last three summers, and as secretary to college professor. Good references. Address, J. P., Box 206, Grinnell college, Grinnell, Ia.

ORGANIST-CHOIRMASTER, metropolitan, at present engaged, is desirous of change. Cathedral or parish church connection desired. Box A-360, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST and CHOIRMASTER desires change. Successful record metropolitan parishes. Organ recitalist; boy voices. Rector's testimonials. Box E-355, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST and CHOIRMASTER of large church in East desires change. South preferred. Thirteen years in present position. Skilled in training mixed choir. Sound Church musician. Will accept less than present salary if suitable organ is provided. Box K-362, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER wishes opportunity to realize extraordinarily high ambition. Unusual references. Voice specialist, especially children. Continuously employed. Box M-358, THE LIVING CHURCH, Milwaukee, Wis.

REAL ESTATE

FOR SALE, 50 acres high land shore frontage overlooking Long Island sound, also plots of inland property. Native laurel woodland. Five minutes from railroad station. E. H. W., Box 474, Huntington, Suffolk county, Long Island, New York.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BURTON, Rev. JOSEPH, formerly rector of the Church of St. Michael and All Angels, Savannah, Ga.; to be rector of St. John's Church, Birmingham, Ala., effective June 1st. Address, 2515 Ensley Ave.

DELICATE, Rev. DENIS, formerly student at the University of Southern California; is vicar of St. John's Church, Fallbrook, Calif.

FOOTE, Rev. FRANCIS P., formerly rector of St. Cross Church, Hermosa Beach, Calif. (L.A.); is rector of St. Paul's Church, Burlingame, Calif. Address, 141 Occidental Ave.

GURLEY, Rev. MELVILLE B., formerly locum tenens of St. John's Church, Bala-Cynwyd, Pa.; is now rector of that parish. Address at The Rectory.

JESSETT, Rev. THOMAS E., formerly rector of St. Luke's Church, Wenatchee, Wash. (Spok.); to be rector of St. John's Church, Olympia, Wash. (Ol.), effective June 1st. Address, 310 W. 16th Ave.

NICHOLS, Rev. LEONARD F., formerly rector of the Church of the Ascension, Bloomfield, N. J. (N'k); is vicar of St. Mark's Church, Teaneck, N. J. (N'k). Address, 875 Prince St.

NEW ADDRESS

CADMAN, Rev. GODFREY W. R., formerly Narcoossee, Fla.; Auburndale, Fla.

RESIGNATION

BAKEWELL-GREEN, Rev. ROBERT, as rector of St. Stephen's Church, Norwood, Pa., due to declining health.

ORDINATION

DEACON

MARYLAND—**STEPHEN CONDUCT WALKER** was ordained to the diaconate by Bishop Helfenstein of Maryland in St. Mark's Church, Pikesville, on May 1st. The candidate was presented by the Rev. Roger A. Walke, and after June 1st will be in charge of Trinity Church, Howard County, Md., with address at Elkridge, Md. The Rev. Dr. Stanley Brown-Serman preached the sermon.

MARRIAGE

FRANKLIN, Rev. GEORGE DE HAVEN, and Mrs. Albert Thomas Evans were married May 3d in Christ church, Alexandria, Va., with the Rev. Harvey L. Doll as officiant. The couple will live at 1420 Lake Shore drive, Chicago.

DEGREE CONFERRED

CHURCH DIVINITY SCHOOL—The honorary degree of Doctor of Divinity was conferred on May 11th on the Rev. Edwin Tuttle Lewis, rector of St. Matthias' church, Whittier, Calif., by the Church Divinity School of the Pacific, Berkeley, Calif.

CHURCH CALENDAR

MAY

- 18. Ascension Day. (Thursday.)
- 21. Sunday after Ascension.
- 28. Whitsunday. (Pentecost.)
- 29. Whitsun Monday.
- 30. Whitsun Tuesday.
- 31. Ember Day. (Wednesday.)

JUNE

- 1. (Thursday.)
- 2, 3. Ember Days.
- 4. Trinity Sunday.
- 11. St. Barnabas. First Sunday after Trinity.
- 18. Second Sunday after Trinity.
- 24. Nativity of St. John the Baptist. (Saturday.)
- 25. Third Sunday after Trinity.
- 29. St. Peter. (Thursday.)
- 30. (Friday.)

CALENDAR OF COMING EVENTS

MAY

- 16. Convention of Connecticut; of Erie, Franklin, Pa.; of Iowa, Davenport; of Rhode Island, Providence.
- 16-17. Convention of East Carolina, Fayetteville, N. C.; of Southwestern Virginia, Salem, Va.
- 16-18. Convention of Lexington, Lexington, Ky.
- 17. Convention of Eau Claire, Eau Claire, Wis.; of Western Massachusetts, Springfield, Mass.
- 21-23. Convention of Milwaukee, Racine, Wis.
- 23. Convention of Fond du Lac, Fond du Lac, Wis.; of Harrisburg, Harrisburg, Pa.; of Long Island, Garden City, N. Y.

- 23-24. Convention of Minnesota, St. Paul.
- 31. Election of Suffragan Bishop of Chicago, Evanston, Ill.; convention of Oklahoma, Tulsa.

Bishop to Address Brotherhood

CHICAGO—Bishop Whittemore of Western Michigan is to be the speaker at the spring assembly meeting of the Brotherhood of St. Andrew of the diocese of Chicago, to be held on May 25th. His subject is announced as Today's Challenge to the Youth of the Church.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que street, N. W.

Washington, D. C.

Rev. A. J. DuBois, S.T.B., Rector

Sunday Masses, 7, 9:30, and 11 A.M.; Benediction, 8 P.M. Wednesdays, Stations of the Cross and Benediction, 8 P.M.
Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

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Rev. Elmore M. McKee, Rector

8 A.M., Holy Communion; 11 A.M., Service and Sermon

All Seats Free

Clubs, Clinics, Summer Camps, Rainsford House

St. Bartholomew's Church, New York

Park avenue and 51st street

Rev. G. P. T. Sargent, D.D., Rector

8:00 A.M., Holy Communion.
9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and sermon.
4:00 P.M., Evensong; Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison avenue and 35th street

Rev. John Gass, D.D., Rector

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

St. James' Church, New York

Madison avenue at 71st street

The Rev. H. W. B. Donegan, Rector

Sunday Services
8:00 A.M., Holy Communion;
9:30 A.M., Children's Service and Church School;
11:00 A.M., Morning Prayer and Sermon;
8:00 P.M., Choral Evensong and Sermon.
Holy Communion
8:00 A.M. Wednesdays;
12:00 M. Thursdays and Holy Days.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues

(Served by the Cowley Fathers)

Rev. Granville M. Williams, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass). Evensong, with Address and Benediction, 8 P.M.
Weekday Masses, 7, 8, and 9:30 A.M.
Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth avenue and West 53d street

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.

Daily Services:

8:30 A.M., Holy Communion;
12:10 P.M., Noonday Service (except Saturday).
Thursdays, 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

Rev. Randolph Ray, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. Frederic S. Fleming, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

Rev. Frank L. Vernon, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

Very Rev. Henry W. Roth, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

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WHY THE CHURCH? is a nineteen page, illustrated, loose-leaf set of sheets, convenient for any standard binder, to assist the canvasser in presenting his story. Throughout, space is provided for the filling in of vital statistics, both current and past, of your own parish, so that the canvasser can readily discuss the whole story with the prospective giver.

The first few pages present a pictorial story of Christianity and the Church in its relationship to the World, Country, Community, Family, and "My Self." Diagrams follow which provide for entering information on Membership, Attendance at Services, Communion, Baptisms, Confirmations, Organizations, and tables for entering financial statistics. One page permits a complete tabulation of pledges according to amounts. Another gives a diagram of a Dollar, allowing you to divide it into segments showing how the dollar is apportioned in your parish. Still other pages permit the entering of information relating to giving beyond local needs.

Examine this material. A sample copy will prove its worth. **Price, 35 cts. each; postpaid, 39 cts.; per dozen, \$3.50, postage additional.**

A Book for Leaders and Planners

TO BEG OR NOT TO BEG

HOW TO MAKE THE EVERY-MEMBER CANVASS WORK IN YOUR PARISH

This is definitely not "inspirational material," but a practical book of facts presenting to the clergy and to the director of the Canvass the fundamental principles that educate and persuade Churchmen to support the mission of the Church.

The author, formerly a successful business man, now a successful priest, presents, from his experience, the whys and wherefores, the problems and setbacks, successes and failures of ordinary Every Member Canvass campaigns. Final success depends on a thorough knowledge of the job in hand, careful preparation of advance literature, the education of canvassers, and the right psychological approach to the parish membership.

The portfolio WHY THE CHURCH? is the tool the canvasser uses in presenting his story. The use of it avoids the usual hesitation after the door bell has been rung. TO BEG OR NOT TO BEG is the guide on **how** the portfolio is to be used, gives the rules necessary to prepare the way for the canvassers, and sets the formula on how to make the Every Member Canvass work in your parish.

Notable examples of where the "portfolio idea" has been used as directed in TO BEG OR NOT TO BEG are St. James, Long Beach, L. I.; Grace Church, Whitestone, L. I.; St. John's, Flushing, New York. In fact forty parishes and missions of the Diocese of Long Island used the portfolio in the fall of 1938, and without exception the results of the Canvasses exceeded expectations. **Price, 50 cts.; postpaid, 52 cts.**

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