

June 21, 1939

The Living Church



AT THE SAN FRANCISCO WORLD'S FAIR

The tall Tower of the Sun (left) and the Palace of Homes and Gardens are shown in their magnificent floral surroundings. The Golden Gate International Exposition, of which these buildings are a part, is described in an article in this issue.

(See page 651)

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.

Bishop Longley on the Concordat

TO THE EDITOR: Thank God for the clear cut, honest, courteous treatment of the problem of the proposed Presbyterian-Episcopal concordat which Bishop Longley (not Davenport) of Iowa made part of his diocesan charge at Iowa's recent convention! [L. C., May 31st].

It was a timely statement of our Anglican irreducibles, especially when we see that action taken and reported in THE LIVING CHURCH of June 7th whereby the Presbyterians have voted to continue their conversations with us, and where one of their leaders declares, in effect, that leading scholars of neither Church hold seriously to the reality of the apostolic succession.

Doubtless Bishop Longley had in mind, not only the incisive criticism of Archbishop Temple on Dr. Streeter's *Primitive Church*, but also Bishop Gore's effective brochure; to say nothing of other leading scholars of the Anglican Church.

Presbyterians as a whole don't want to become prelatial Anglicans, and never have; and they certainly do not want to be Anglo-Catholics. In the main prelatial Anglicans do not want to become Presbyterians. Is it possible that between these two positions there is a hybrid of both which would be acceptable to either side? To date there have been few, if any, statements from either side where this can be said to be hoped for.

Do no longer the principles of Calvin and the Scotch Reformers have any meaning to Presbyterians; and do not the principles of the Anglican divines of 1662 have any meaning for Episcopalians?

Thank God for Bishop Longley's courteous honesty. (Rev.) F. H. O. BOWMAN.
Chicago.

Communion in One Kind

TO THE EDITOR: Bishop Ivins, in his pastoral charge, published in THE LIVING CHURCH for June 7th, is tackling a real problem and one in which every priest should be vitally interested. I suppose every priest has found himself wondering how many of his flock are absenting themselves from the sacred mysteries because of the common cup. And yet, aside from what bishops, to a large extent, and the parish priest, to a lesser degree, personally experience, do we have any idea as to the extent of such abstention from communion? Until statistics are available I fear we must regard the matter in the nature of a fad of the day.

I fail to see—nor in this am I persuaded because of any Roman prejudice—that the doctrine of concomitance is to the point. Is there any real doubt but that our Blessed Lord *commanded* us to use the elements as He did? There are three passages dealing with this:

- (a) "All (of you) drink out of it" (St. Matthew, verb imperative);
- (b) "And all of them drank out of it" (St. Mark);
- (c) "this do (imperative) as often as ye shall drink" (St. Paul).

Surely here is a scriptural and divine basis for the use of the cup! I would recall to Bishop Ivins the earliest "account" we have of the Eucharist, outside of the New Testament—in date about 150 A.D.—as given us by Justin Martyr in his I Apology, chapter 65,

F. C. Morehouse Biography

TO THE EDITOR: Friends and former associates of the late Frederic Cook Morehouse will be interested to know that it has been decided to publish his biography. It will be of great help if incidents of his life and work can be recalled and jotted down to be forwarded to me at the address below.

Material of all kinds will be acceptable. Since the circle of those who worked intimately with him in the cause of Christian unity is relatively small, recollections of his connection with the Commission on the World Conference on Faith and Order and with Lausanne itself will be especially welcome.

(Rt. Rev.) W. BERTRAND STEVENS,
Bishop of Los Angeles.
615 S. Figueroa St., Los Angeles.

4, and his use of "them" when referring to the carrying of the consecrated elements to the absent.

I think we must decide here between what our Blessed Lord *commanded* us to do, and what the world thinks we should do.

(Rev.) NORMAN S. HOWELL.
Cheshire, Conn.

Bishop Paddock's Letters

TO THE EDITOR: May I appeal through you to acquaintances of the late Rt. Rev. Robert L. Paddock, for letters, anecdotes, or comments on his work that might be of help to me in writing his biography? Material may be sent to me at 157 Montague street, Brooklyn, with indication as to whether or not it need be returned. His own letters will be especially appreciated.

(Rev.) BRADFORD YOUNG.
Brooklyn, N. Y.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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PETER M. DAY..... Managing Editor
RT. REV. CHARLES FISKE.....
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REV. JOHN W. NORRIS... Church Music Editor
ELIZABETH MCCracken..... Literary Editor
R. E. MACINTYRE..... Advertising Manager

Published by MOREHOUSE-GORHAM Co. at 744 N. Fourth St., Milwaukee, Wis. Entered as second-class matter at the Post Office, Milwaukee, Wis. Cable address: MOREHOUSE, Milwaukee.
New York advertising office, 14 E. 41st St., New York City.

SUBSCRIPTIONS
U.S.A., POSSESSIONS, SPAIN, LATIN-AMERICA \$4.00 a year
CANADA, NEWFOUNDLAND 4.50 a year
OTHER FOREIGN COUNTRIES..... 5.00 a year

Faulty Logic?

TO THE EDITOR: Is it my sense of logic or yours which is at fault? I just can't follow the reasoning by which, in your issue of June 7th, you find in the first editorial that the substitution of grape juice for wine invalidates the sacrament—and in the second editorial, that the withdrawal of the cup altogether is good Catholic practice.

My same logical deficiency is also manifest in my failure to follow the reasoning of the good Bishop of Milwaukee when he finds that "none of these methods [intinction] satisfies our Lord's command to 'drink this'"; but that the same stricture does not apply to the withdrawal of the cup altogether.

How we strain at the gnats and swallow the camels!

(Rev.) JAMES G. WIDDIFIELD.
Detroit.

IT IS not our sense of logic that is at fault, but our correspondent's confusion of two totally different subjects: (1) the proper matter for the celebration of Holy Communion (bread and wine); (2) the question of administering the chalice to lay communicants. Obviously the withholding of the chalice, like intinction, fails to satisfy literally the injunction to "drink this," as the normal Prayer Book method does.

—THE EDITOR.

Bishop Burton's Pictures

TO THE EDITOR: It was a surprise and a shock to read in the correspondence column of June 7th number, Mrs. du Pont's criticism of the pictures in THE LIVING CHURCH of May 17th, page 526. They gave me much pleasure, particularly the one in the lower righthand corner. It brought to mind the joy of the Bishop in using the lace that way, and the pleasure it would be to all of his friends to know about it.

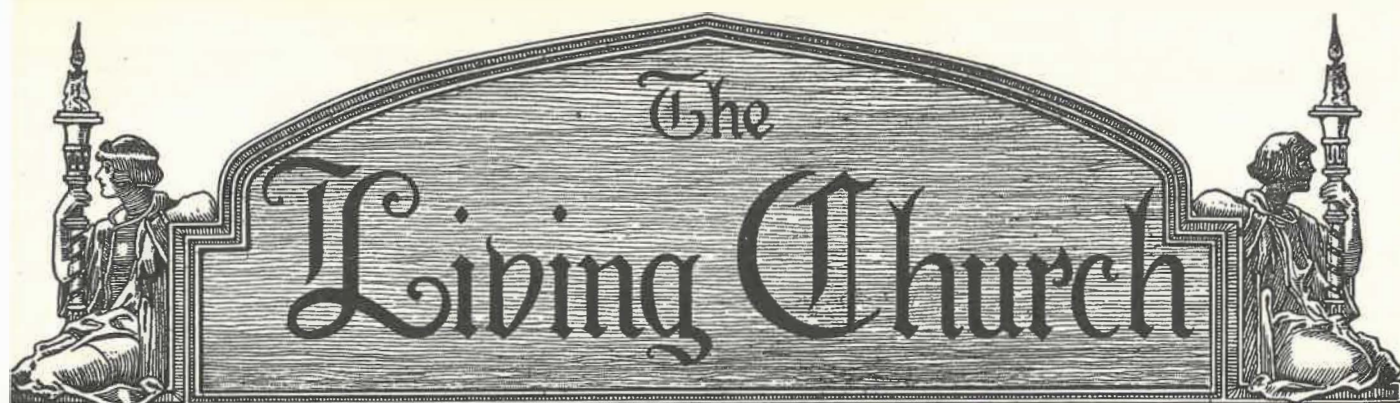
FRANCES E. WALLIS.

Galena, Md.

TO THE EDITOR: I agree whole heartedly with Mrs. du Pont's letter concerning a recent consecration. The photographic display and accompanying remarks in both the Boston newspapers and THE LIVING CHURCH struck me as tawdry and out of keeping with the dignity of the occasion. Charity will compel us, however, to believe that Bishop Burton was unaware of what the reporters were up to, and that the notice concerning his family treasures were inadvertently placed in the columns of THE LIVING CHURCH. ELIZABETH M. BRYAN.
New Rochelle, N. Y.

TO THE EDITOR: I hope you will continue to publish pictures of great event in our Church. To be able to visualize such outstanding events makes a much more lasting impression. Just to mention the consecration of Bishop Stewart, the meeting of the Catholic congress last October, and now the consecration of Bishop Burton. I use the articles and pictures in my church school class of high school girls. MRS. JOHN BRUCE.
Freeport, Ill.

WHAT's a poor editor to do to satisfy all his readers?
—THE EDITOR.



VOL. C

NEW YORK AND MILWAUKEE, JUNE 21, 1939

No. 25

EDITORIALS AND COMMENTS

Three Valuable Reports

I. Commission on Strategy and Policy

THREE exceptionally valuable reports have just been issued for the attention of the Church public. Because of their importance in determining the policy of the Church in three distinctive spheres of action we propose to devote a series of three editorials in successive issues of THE LIVING CHURCH to these reports, made by the following bodies:

(1) General Convention Commission on Strategy and Policy.

(2) National Council policy committee. (This is technically known as the Committee on Strategy and Policy but since this name is so close to that of the General Convention Commission we shall refer to it hereafter as the policy committee.)

(3) The diocese of South Carolina's evaluation commission.

These three official bodies of representative Churchmen are concerned respectively with the whole strategy and policy of the national Church, the policy of the National Council and its departments, and the missionary and evangelistic policy of a diocese. Consequently, all of them deserve the careful study and attention of the whole Church.

With this preliminary statement we turn to the initial report of the General Convention's Commission on Strategy and Policy. Strictly speaking, it is not a report at all but a study prepared for that Commission to serve as a basis for a statement of policy to be incorporated in the ultimate Commission report which will be presented to the General Convention of 1940.

The present study is entitled *A Missionary Frontier of the Future: The Foreign White Stock in America*. It is prepared by the Rev. Dr. Walter H. Stowe, secretary of the Joint Commission on Strategy and Policy, and is especially sponsored by that Commission's subcommittee on Approach to racial groups, of which Bishop Wing of South Florida is chairman.

It may be said here parenthetically that other subcommittees of the Commission on Strategy and Policy are those

on missionary scope and areas of work, Bishop Stewart of Chicago, chairman; on promotion and stimulation, Bishop Peabody, Coadjutor of Central New York, chairman; on education, Bishop Atwill of North Dakota, chairman; and on social welfare, the Rev. Dr. C. Rankin Barnes, chairman.

Dr. Stowe's report on the foreign White stock in America is tremendously interesting and significant. He begins by tracing the familiar development of the immigration problems of the United States, which became acute after 1880 because of the change in the European peoples who came to this country, and also because of the passing of the agricultural frontier. The result of this immigration, which since 1880 has been largely from southern and eastern Europe and from Asia, was that by 1930 the foreign white stock (the foreign born plus those of foreign or mixed parentage) comprised almost one-third of the total population of the United States. This tremendous section of our population was divided about half and half between the new immigration (since 1880) and the old immigration which was composed of peoples from the British Isles, Germany, and the Scandinavian countries.

OF THIS one-third of our population Dr. Stowe observes: "It is this foreign White stock which is a missionary frontier of the future." He continues:

"The shift in the ethnological character of immigration has had a marked effect upon the growth of the American Episcopal Church. The year 1892 is a clearly defined dividing line in the rate of this Church's growth. Since that year the growth rate has been one-half or less of that of the period preceding 1892. Although other factors probably enter into the decline in the rate of growth, immigration was unquestionably the greatest single factor. If the character and rate of immigration of the period from 1880 to 1930 had continued for another fifty years, it might well have been disastrous to the future of the Episcopal Church. The condition is serious enough as it is, since it is doubtful if much more than five per cent of the present foreign White stock has any Anglican background."

Does the Episcopal Church have any mission to this "one-

third of a nation"? The reply depends upon the answer to the basic question of what the Episcopal Church really is. Is it merely the American representative of the Church of the English-speaking nations? Are its appeal and mission only to Americans of English descent? If so obviously it must rest content with a minority position in the American scene and must always have something of an exotic flavor. Its membership must remain purely Nordic and therefore undoubtedly respectable, but it will have little appeal to or influence upon the vast population of non-English descent which is so vital a factor in the life of America.

Unfortunately, as anyone who has ever served on a diocesan mission board, a Woman's Auxiliary missionary committee, a diocesan standing committee, or any similar Church body knows, this is too often the assumption that is tacitly accepted as the basis of the Church's work. How often is the decision made to close up a particular Church, whether parish or mission, because "our people have moved away" and the neighborhood is filled with Italians or Negroes or some other race that the good Church people who make up her policies assume must be impervious to the teaching of the Episcopal Church!

Because of this assumption our Church has retreated again and again from areas in which it had made a good beginning; it has pulled up its stakes as soon as the "foreigners" came in and has followed the will-o'-the-wisp of "our kind of people."

BUT Dr. Stowe's study does not indulge in these generalizations; its purpose is not to suggest remedies but to provide the factual material on which the Commission and ultimately the Church may base its decision. With this in mind Dr. Stowe records four "encouraging factors of the present and future which warrant the Church's concentration of thought and effort upon reaching the unchurched among the foreign White stock in this country." These are as follows:

"(1) During the last eight years the decline in immigration has resulted, for the first time in the history of this nation, in a net loss of population to foreign countries. With the practical cessation of immigration the forces of assimilation can more effectively do their work.

"(2) A speeding up of the processes of Americanization, due in a measure to the distraught condition of Europe which makes this country a much more favored home to the foreign born and their children now resident here, is evident.

"(3) Within the last hundred years the Anglican communion has proved beyond question that it is a Catholic Church with the gift of adaptability in ministering to peoples of different races and color throughout the world. The Episcopal Church shares this gift, has already in some measure manifested the like fruits, and the large number of unchurched among the 38,000,000 of foreign White stock is our opportunity to prove still further the reality of our mission."

In support of this third point Dr. Stowe observes that it is not generally realized how the ministry of the Episcopal Church has been enriched by recruits among the foreign White stock from colonial days to the present. One bishop and scores of our clergy were of French ancestry. One bishop was the son of Polish parents. Two bishops were foreign-born Jews and at least two living members of the American episcopate can boast of Jewish ancestry. Dr. Stowe also reports that in the line of American bishops, two were born in Scotland, eight in Canada, nine in Ireland, seventeen in England, one was Spanish, one is Mexican, one is African born, besides three American-born Negro bishops. The grandfather of one

bishop was a Moor. Two bishops were of German stock and our ministry has included hundreds of priests of German and Scandinavian ancestry. Among the laity thousands and probably hundreds of thousands during the past 150 years are men and women who would be classed as of foreign White stock. Dr. Stowe has not made an exhaustive study of this phase of our Church's life but he feels as we do that "enough illustrations have been given to show that this missionary frontier is not a hopeless but a potentially fruitful opportunity, the realization of which depends more upon the point now to be mentioned than upon any other one thing." The point to which he refers is the following:

"(4) One of the most salutary changes of our time has been the decline in that spirit of snobbishness which too often in too many parishes characterized the Episcopal Church of the past. Being born on the wrong side of the track is not now the high crime and misdemeanor it was once considered to be, and we can thank God for that. Can we not, both clergy and laity, go the second mile and manifest a spirit of positive friendliness to the unchurched among the foreign White stock within our parishes and welcome them into the Church's full fellowship and spiritual life? Except in very special cases, the most effective approach to the unchurched among the foreign White stock is not in the establishment of separate national congregations, but in the development of a proper missionary spirit by all parishes which have foreign White stock within their boundaries."

It seems to us that in the foregoing paragraph the study touches upon the crux of the whole matter. Does the average parish of the Episcopal Church endeavor to minister to the whole community about it regardless of its national or racial origin? To ask the question is in most cases to answer it in the negative. Few of our parishes really consider the whole community as their portion of the missionary field, which is the world. That fact is a grave indictment of our Church.

We do not mean, of course, that parishes should engage in the practice of proselytizing from other Christian communions. It is not our job to make Episcopalians out of loyal and Church-going Lutherans, Baptists, Presbyterians, or Roman Catholics. It is our job to make America Christian and there are plenty of unchurched men, women, and children in every community to absorb our attention. Our weakness—yes, and our sin enters in when we circumscribe our effort by leaving out of consideration the unchurched who may be of Italian, Greek, Jewish, Oriental, or other foreign race or nationality so that we automatically count them as congenitally immune to the ministrations of our Church or—still worse—as undesirables whom we should not like to see in our churches.

INCLUDED in Dr. Stowe's study are several tables showing the distribution of the foreign White stock in America by country of origin and also by the states and cities in which they are resident.

One of the most interesting tables deals with the Jews in America. Pointing out that up-to-date statistics are not available, Dr. Stowe observes nevertheless that "it is quite certain that there are between 4,500,000 and 5,000,000 Jews in the United States, the largest number in any country in the world." He adds:

"We have noted above that Jews have been represented in the Anglican episcopate and more particularly in that of the American Church. Undoubtedly several members of the priesthood have been of Jewish ancestry in whole or in part, but the exact or even approximate number is unknown. Many members of the laity during the last century and a half have

been Jews, but here again we have no accurate data. It is well known that large numbers of Jews have become Christian Scientists. Many more are unchurched. Have the possibilities of these unchurched becoming Churchmen been explored as effectively as they might be?"

This is a most significant question. A tremendous number of Jews in this country have drifted away from the religion of their forefathers. In some cases they have affiliated with modern religious sects such as the Christian Scientists but most of them have been lost to organized religion and retain at best only the remnant of a working moral and ethical code. It is these non-religious Jews that are a fertile field for the propagation of Communism and other subversive propaganda; just as the non-religious and unchurched Gentiles are peculiarly subject to the same propaganda. What are we doing about this situation? If half of the energy that is expended in certain quarters in the denunciation of Jews were spent in an effort to rehabilitate those who have lost their own religion by carrying to them the universal message of the Christian gospel we should see the dawn of a new day in this country.

In concluding his study Dr. Stowe propounds four questions which are passed on by Bishop Wing's subcommittee to the bishops, priests, and laity of the Church. These questions are the following:

"(1) What proportion of your congregation is to be classified as 'foreign White stock'—either foreign born or of foreign or mixed parentage (at least one parent being foreign born)?"

"(2) What nationalities or countries of origin are thus represented?"

"(3) What methods of reaching the unchurched among the foreign White stock have you found most effective?"

"(4) What clergymen of your acquaintance or knowledge, past or present, were foreign born or children of foreign or mixed parentage?"

We hope that the clergy, all of whom have received or will receive a copy of this report with a covering letter from Bishop Wing, will give serious attention to these questions, particularly the third of them. We hope that they will not be content simply to give a snap reply to the question but will call into consultation their vestries, their men's clubs, their Woman's Auxiliaries, and such other groups of lay leaders in their parish as may be best fitted to deal with these questions. The report might well be made the subject of careful study by these groups and might even serve as a point of departure and guide for a survey of the community surrounding the parish. We are confident that in hundreds—yes, thousands—of instances, if such a study and survey were inaugurated, it would open the eyes of Churchmen and reveal to them an opportunity and a challenge at their very doorstep for which they have a responsibility that has not as yet been faced.

For if the Episcopal Church has any claim at all on the loyalty of its people, it is not because it is an organization by which Christians of English descent express their religious life but because it is an integral part of the One Holy Catholic Apostolic Church whose mission is to all people of whatsoever race, nation, language, or color. That is the great challenge that lies before our Church today.

F. C. Morehouse

WE WISH to direct special attention to the letter from Bishop Stevens of Los Angeles in this issue in which he appeals for letters, reminiscences, and other material connected with the life of the late Frederic Cook Morehouse, editor of *THE LIVING CHURCH* from 1900 until his death in

1932. Bishop Stevens has very graciously consented to write a biography of Mr. Morehouse with special attention to his work in promoting the cause of Christian unity and his service to the Church as a layman.

The present editor of *THE LIVING CHURCH* will greatly appreciate the coöperation of any readers in contributing material for this biography of his father and predecessor.

Church and Family

THE theme of the Episcopal Social Work Conference held in Buffalo this last weekend was *The Church and the Family*. It would scarcely have been possible for the sponsors of the conference to select a more important subject for consideration at this time.

One of the most alarming characteristics of the contemporary social order is the breakdown of family life. Indeed, in few homes today is there anything like the corporate family social life that prevailed in the America of an earlier generation. For one thing, the mother has many more interests outside the home than in the past. The children too find more and more of their time taken up by the school, which sometimes seems to be almost as totalitarian in its claims as the governments of the dictator States. The movies and other outside amusements play their part in disrupting the home, and while the radio may tend to keep people in their houses it does not always add to the harmony of family life.

Undoubtedly the American family is undergoing a profound change in its nature, and it is of the utmost importance that the fundamental underlying principles should be conserved while family life is adapted to the new conditions. Fortunately the Church is doing its share in helping its own children through this transition period. The diocese of Michigan has made the study of the Christian family its special project for the past year. In Southern Ohio the adult education committee of the diocese has prepared a series of six outlines on the family for group study. These are especially valuable for young married groups. The Church Mission of Help has just held an institute for parish representatives centering about family life. Now comes the Episcopal Social Work Conference, an annual event that has won the confidence both of the Church and of social workers, devoting its principal effort to this important subject. We are confident that the contributions of all of these groups will lead to a better understanding of the problems involved and a long step forward to their solution.

The Oxford School of Sociology

SOME years ago we had the privilege of attending the Summer School of Sociology held every July at Oxford university under the auspices of the Church Union, formerly the Anglo-Catholic Congress. The week spent there was one of the most stimulating intellectual experiences that we have ever enjoyed.

This year for the 15th consecutive season this school for Church social action is to be held, this time at St. Hugh's college, Oxford, the subject being *The Church and Civilization*. The discussion is to be opened by the distinguished Catholic philosopher, Jacques Maritain, and is to be continued by Mr. P. S. Richards and Dr. J. H. Oldham.

American Churchmen who plan to take their vacation in Europe this summer will do well to reserve July 24th to 28th for this brief but intensive summer school at which they are most welcome. Applications for membership should be sent to the Rev. Patrick McLaughlin, 238 Abbey House, Westminster, London, S.W. 1.

A Parish One-Year Plan

For Greater Usefulness to God

By the Rev. George West Barrett

Rector of St. Mark's Church, Upland, Calif.

HOW valuable is the usual round of activity in the average parish? Do the meetings, the teas, the dances, even the church school classes and services produce the results the Church wants—persons, groups, and communities consecrated to Christ? Are there ways in which a congregation can more truly function as an instrument of our Lord's will and purpose? Can a small parish organize its work on a basis effective enough to count?

Such questions prompted us, at St. Mark's, Upland, to try an experiment lasting one year. On St. Mark's Day, April 25, 1940 this parish of 150 communicants, located in the citrus belt of Southern California, will celebrate the 30th anniversary of its founding. We are eager for this milestone to mark a significant advance in every branch of the parish life. Preparations include several important steps.

On Sunday, April 23d, of this year the rector outlined a scheme of preparation for the anniversary 12 months away. Each parish organization was asked to select for itself objectives to be achieved by April 1940. It was urged that weak places be strengthened and opportunities for extra service grasped.

A month later each organization sent a representative to form a parish anniversary council. Besides nine representatives this council includes the rector, wardens, and parish clerk. At this first meeting the objectives of each group were presented and approved. From them and others suggested by the council a complete parish anniversary plan was formed.

This plan was offered at the altar for God's blessing on Whitsunday and put into operation immediately. Work will be continued in a quiet way during the summer, then pushed forward early in the fall.

The plan consists of 63 objectives grouped under the following heads: property, finance, equipment, worship, education, personal contacts, missionary interest, community service, and social affairs. Objectives chosen include extensive improvements to property, a bell, an endowment fund started, an auxiliary choir (without vestments) in the nave, a preaching mission, and lay visiting. Educational projects loom large with plans for teacher training, church study nights, a parish library, and parent-teacher coöperation. Special efforts toward growth include activities for men, an enlarged vestry, more confirmations, an increased regular attendance at services. The plan is not self-centered for it calls for more missionary activity and coöperation with community agencies for social betterment.

The spirit of the enterprise is perhaps shown best in these aims suggested by two groups:

"Develop a more devotional and missionary spirit with the purpose of extending the kingdom of God in the community and in our lives."

"Face our needs and shortcomings and find ways in which we can work more effectively and with a deeper sense of reverence and consecration."

We are under no illusions. The program will demand much prayer and hard work. It will not be popular with those whose loyalty consists of sitting passively in church some Sundays. We believe that it will succeed however. It is the people's plan, worked out by laity, with the help but not the

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

God Both Calls and Makes Perfect

THIRD SUNDAY AFTER TRINITY

JUNE 25TH

THE *Gospel* contains a pair of parables, both expressing the same theme: the seeking of the lost, and the "joy in heaven" when the lost is found. The difference is, that the lost sheep has strayed away wilfully, whereas the lost coin has dropped on the ground, and become covered with dust, which obliterates the King's image upon it. We have then two types of sin represented, first wilfulness, then slothfulness and forgetfulness of God. The sinner, in either case, is myself; let me recollect that there is joy in heaven to welcome me when I repent and turn again.

The *Epistle* is one of those passages which sum up in a few sentences the whole of the Christian life. Humility toward other people; humility toward God, and steadfast hope and trust in Him, "casting all your care (anxiety) upon Him, for He careth for you": watchfulness against the ever-present temptations of the Evil One, temptations which are shared by all our fellow-Christians everywhere: and confidence in God, who, having called us to know Him, love Him, and serve Him, is able (as the *Collect* says) to "defend and comfort (strengthen) us in all dangers and adversities," and to fulfil His purpose in us at last.

The Apostolate

ST. PETER THE APOSTLE

JUNE 29TH

THE meaning of the Apostle's office starts with St. Peter's confession: "Thou art the Christ, the Son of the living God." When Peter has confessed this truth, not by mere human judgment ("flesh and blood"), but by Divine inspiration, then on him as on a rock (for the name "Peter" means "rock") the Lord can begin to build His Church, over which the gates of death have no power; to him as chief of the apostles He can commit the keys of the steward who dispenses the goods of the household (sacraments and other means of grace), and commit to him authority to "bind and loose," to declare what is commanded and what is not.

In the *Lesson* we hear of St. Peter, already in will a martyr, like St. James, being set free from prison. This story is a type of many deliverances both of God's servants and of His Church; for there are many sorts of bondage into which the visible Church can fall (such as schisms, bad traditions of worship, the secularization of her life, or the encroachment of the State on her liberty); but the power of God is able to set her free.

In the *Collect* we pray for the Church, for all bishops and pastors and the people committed to their charge, that all in their several grades may be faithful, and attain at last to the eternal victory.

dictation of the rector. These folk have determined that a parish can be reborn when it is three decades old.

Our motto for the year is that of the missionary William Carey, "Expect great things from God. Attempt great things for God."

The San Francisco World's Fair

By Clifford P. Morehouse

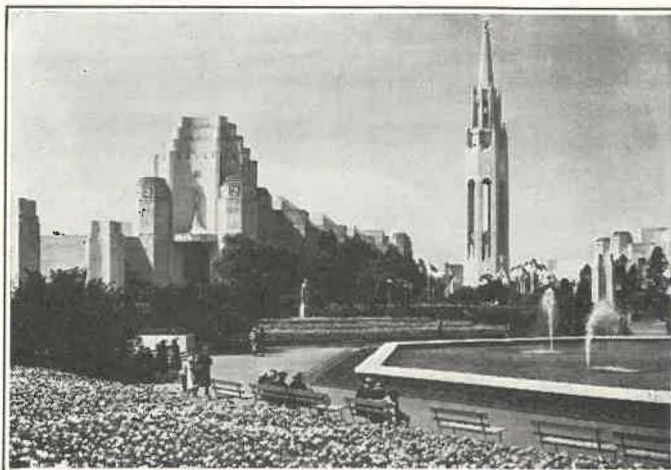
Editor of THE LIVING CHURCH

FORTUNATE is the pilgrim to the Golden Gate International Exposition on Treasure Island in San Francisco Bay, who has his first glimpse of it, as I did, at night from the Oakland-San Francisco Bay bridge. Through the busy streets of Oakland we drove and on to the ramp leading up to the longest bridge in the world. In a moment we were over the water and there below us were the bright soft lights of California's world's fair in their beautiful pastel colors—a veritable fairy land inviting one to come and join in the revels of Queen Mab and her gay subjects.

Scarcely less impressive is the daytime approach by ferry from San Francisco. The tall Tower of the Sun glistens in the light of its golden namesake, and the blue waves wash the green shore of the magic island, conjured up from the bottom of San Francisco bay by the wand of modern science. As we draw nearer, the riot of colors that make up the "magic carpet" of flowers on either side of the Portals of the Pacific set the keynote of color which is the most notable characteristic of this fair.

Through the main gate we enter, to find ourselves in the Court of Pacifica—a circular garden and fountain representing the fair's underlying motif, Pacific peace and unity. At the head of the grand staircase, above the lovely fountain known as the Cascade of Gold, stands the theme statue of the exposition, the 80-foot Pacifica, modeled by Ralph Stackpole. Other sculptures in this court, a queer but rather pleasing blend of ancient and ultra-modern art, represent the inhabitants of the lands surrounding the Pacific ocean while an enormous mural, part sculpture and part painting, symbolizes the slow march of mankind toward peace between the Orient and the Occident. One hopes that this future peaceful relationship between the Far East and the Far West may symbolize an actual fact and not merely a wishful thought.

Here too in this Court of Pacifica the visitor is introduced for the first time to the official colors of the exposition. These colors, said to be borrowed from the rare hues of California wild flowers, are 19 in number and are all reduced to half tones or less on exteriors to avoid any effect of garishness. This selection of a palette of carefully chosen official colors was a wise move in planning the exposition, for it gives the



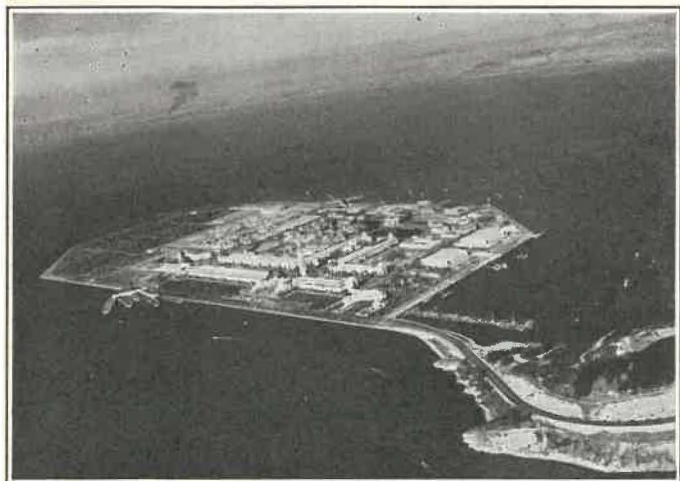
THE TOWER OF THE SUN DOMINATES THE FAIR

buildings a harmony that does not destroy their individual distinctiveness but emphasizes the unified beauty of the whole.

IT IS neither possible nor desirable to attempt anything like a full description of the San Francisco world's fair in these columns. I shall therefore confine myself to mentioning a few of the features that appealed particularly to me in the thought that these may also be especially appealing to readers of THE LIVING CHURCH. Beyond that the best advice that I can give to any reader who is fortunate enough to be able to do so is to visit the California International Exposition and form his own opinion of it at first hand.

Of particular interest to Churchmen is the 40-bell carillon in the 400-foot Tower of the Sun. The lovely music of these bells can be heard throughout the fair and their golden tone has a rare liquid beauty that cannot be adequately described. Loaned by Grace Cathedral, these magnificent bells will find their permanent home in a tower of that cathedral now being built for them. They represent a truly sacrificial gift on the part of a devoted San Francisco Churchman who has pledged his whole income over and above a very modest living allowance to the Church. Thus this carillon, probably the finest in America, is the more significant because of the truly Christian spirit of its donor. For this reason I do not hesitate to describe these bells as the best expression of pure religion at the San Francisco fair, and it is good to know that through them our Church has a part in bringing joy to the throngs who attend the exposition.

Religion is, of course, more formally represented in the Temple of Religion. This is a building of rather nondescript modern architecture which is supposed to exemplify and portray the faiths of the world, though neither in its architecture nor in its appointments does it suggest any of the historic religions. It is described as housing "the greatest collection of exhibits having historical and educational religious significance ever assembled under one roof," but I fear that this statement reflects the enthusiastic imagination of the compiler of the official guide book rather than the sober judgment of an informed eye witness. Nevertheless, there is an interesting mural by Peter Illyin, colorfully portraying the growth of



TREASURE ISLAND FROM THE AIR



PHILIPPINE ISLANDS EXHIBIT

religion in the history of humanity and the rise of religious freedom, while on the inside panels nine other murals carry out this theme. Inside the temple is a fascinating hand-carved pearl portrayal of the Last Supper made by an Armenian craftsman and really a unique masterpiece of its kind. There is also a biblical garden containing the 200 varieties of flowers mentioned in the Old and New Testaments.

A plainly lettered sign reading "Sanctuary" protruded from one doorway and we entered to find one of the greatest disappointments of the whole fair. We found ourselves in a small, bare, rectangular room with nothing in it but a few rows of chairs and an extraordinarily tawdry colored glass window as the focus of attention. Any crossroad church or meeting house has more of an atmosphere of worship than this shabby little room, and we departed from it in haste.

As at the 1933 Chicago world's fair, the foreign buildings were among the most interesting exhibits. Among these (though I did not visit all of them) I should give first place to the distinctive buildings representing the Netherland East Indies and Japan. Both of these succeeded to a remarkable degree in transplanting to California the distinctive features of their respective parts of the Far East. Many of the Latin American countries also had fine exhibits, and we enjoyed a splendid dinner in the restaurant of the Argentine pavilion.

The most notable single feature of the San Francisco exposition in my opinion is the truly splendid art exhibit which contains generous loans from many foreign countries as well as from leading American art galleries. Among the famous old masters represented, most of them for the first time in the United States, are Botticelli's "Birth of Venus," Raphael's "Madonna of the Chair," and examples of the works of Michelangelo, Titian, Tintoretto, and Donatello. Beautiful Gothic tapestries, Renaissance sculptures, and hundreds of contemporary paintings by modern European and American artists are also included in the Palace of Fine and Decorative Arts, making in all one of the most magnificent collections of art treasures ever exhibited in this country. In the same build-

ing are some splendid examples of fine printing and binding, both ancient and modern.

Of the industrial and commercial exhibits, one of the most interesting is the Vacationland building sponsored by transportation lines, automobile manufacturers, travel bureaus, and similar groups. If there is one art in which Americans surpass the citizens of all other nations, it is the art of enjoying themselves on vacations and this building, devoted to the many refinements of that art, is a joy to every good American.

ONE thing that I missed sorely at the San Francisco world's fair was the group of colorful foreign villages which were so delightful a feature of the Chicago World's fair. There is a very complete Scottish village on Treasure Island but this is the only thing of the kind that I was able to find. I think the sponsors of the San Francisco exposition missed an opportunity in not encouraging these villages, which often represent a foreign land better than the more formal pavilions and exposition buildings.

Best show on Treasure Island is *Cavalcade of the Golden West*, a great outdoor pageant performed twice a day, presenting vividly the story of the development of Western America from the discovery of the Pacific by Balboa in 1513 to the present day. A new electrical development known as "auditory perspective" makes the characters in the pageant appear to be speaking and gives an extraordinary realism to the presentation. A water curtain, artistically illumined at night, is another feature of this pageant.

The landscaping and the horticultural exhibits of the San Francisco fair deserve a special word of praise. A transplanting program begun more than a year ago has made the island a rare beauty spot for the lover of flowers and shrubs. Many of the plantings, replaced frequently by shipments from remote spots by transpacific Clipper planes, are to be seen nowhere else in this land.

Most spectacular of the exhibits are those relating to the Pan-American clipper base which has been permanently es-

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"PACIFICA," GIANT THEME STATUE OF THE FAIR



"THE PEACEMAKERS," MURAL IN COURT OF PACIFICA

The Miracle of Lourdes

By the Rev. Desmond Morse-Boycott

IT WAS on a bitter, winter day, the 11th February, 1858, that an ignorant peasant child named Bernadette went out to gather some sticks for the fire, and opened a door into the supernatural world. She encountered a beautiful Lady.

Her visions gave rise to pilgrimages which the authorities did their best to check. For four years the Church would not recognize the visions as authentic. Little Bernadette, who certainly had neither the character nor the cleverness to concoct such a story, never varied her tale under acute cross-examination.

Some years ago I had the privilege of meeting Bernadette's brother (he is now dead). He lived a simple life among his anxieties and his memories in a little villa some small distance from the grotto, where the visions were vouchsafed to Bernadette, and where an image of the beautiful Lady stands. He implicitly believed that his sister had been favored by heavenly apparitions.

The grotto is a recess with several niches above it, in the massive rock upon which now stands a superb triple church of world-wide fame—a veritable storehouse of discarded crutches, surgical belts and straps, and other tokens of healing.

The Lady who appeared to Bernadette asked that a church might be built upon the rock and that processions might take place there. The little girl's naïve statement of the Lady's wishes has been literally fulfilled. One day, clearly under supernatural direction, she dug her hand in the dry soil and a little trickle of water came out, slowly. The trickle increased in volume until it became a stream, whose waters have been the healing of the nations. It is not medicinal water, but plain, crystal clear and cool rock water. You may drink it to your heart's content; you may bathe in it, be you Catholic, Protestant, Jew, or Agnostic.

Will Lourdes go on? Is it a special dispensation of Providence for an age of materialism, which prides itself in knowing all things under the sun? Is it a calm, heavenly rebuke to the "omniscience" of the age? I asked these questions in Lourdes.

"We do not look for permanence," I was told, "nor do we expect it. At any time the spring may dry up, and miracles may cease."

Lourdes is essentially a place of pilgrimage and only by accident a place of miracle, so to speak. But science has to bow its head to a science higher than itself, for which it cannot account.

It may be suggested by the skeptic that Pyrenean peasant folk are gullible and imaginative, but the apparitions to little Bernadette continued daily for several weeks in the presence of all sorts of people; there was instantaneous opposition by the laity and clergy; and the authorities even went so far as to board up the grotto. The whole affair was sifted for years. The child never once diverged from her original statements, nor showed any signs of hysteria. Strange noises and manifestations were evident afterwards at the grotto, as if (as always happens) the powers of evil were specially active in the presence of good.

THE RECENT pilgrimage of Fred Snite, "the man in the iron lung," to Lourdes has focussed public interest anew on that mysterious healing shrine. As a true son of the Church, Snite did not go demanding cure but seeking peace and the manifestation of God's will for him. ¶ In this article a well-known Anglo-Catholic priest gives his impressions of Lourdes.

I think the most powerful witness was the skeptic Dr. Dozous. Though he could not see what the child saw, but only her face transfigured by light, and a candle which did not burn her playing through her fingers, he was converted.

I hope I have said enough to arouse your deep interest

in the origin of the wonderful devotion which Lourdes never fails to arouse in the devout. If so, it is worth while to go into the story in greater detail. Bernadette had been born on January 7, 1844, in the then tiny and obscure village of Lourdes. She was 14 when the vision appeared. Her companions on the memorable day were her sister and a friend. She was afraid to wade through the River Gave, and the other children, who managed to get across safely, poked fun at her. It was then that she heard a rustling in the grotto behind her, turned round and saw the beautiful Lady. She at once fell on her knees and commenced to recite the rosary. The Lady followed her example, and at length disappeared. Bernadette kept her own counsel when she got home (significant fact) but the truth leaked out.

The parents, by the way, were poverty-stricken folk, living in a miserable hovel. There was one room for about eight in the family. The beds were rough mattresses laid in sundry corners. The hovel had originally been a prison house. The father was a bankrupt miller, unstable, and going steadily down in the world. Bernadette's status in the world would have been equal to that of the poorest child in a London or New York slum; her mentality far lower; her poverty greater.

But she was not to be kept away. Her mother gave reluctant permission for her to go again, with some companions, probably hoping that an abortive visit would disabuse her. On arrival, Bernadette's dull face lit up, and she advanced toward someone her companions could not see. Ultimately she was carried home by force, since her devotion seemed to root her to the spot, and make her oblivious of all else. Her mother would have beaten her but for the intervention of the neighbors. Instead, she kept her in confinement. Then some ladies, hearing what had occurred, begged that in their company Bernadette might revisit the "Lady." Again the vision appeared, and the Lady commanded the child to return during 15 days. After that, nothing could keep her away, and crowds began inevitably to gather. They streamed in from the neighboring towns. A certain M. Estrade, an Inland Revenue official and a skeptic, was present, in company with the aforesaid Dr. Dozous. Here is his memorandum of the singular events:

"We men (the doctor, a barrister, the Captain of the Fort and the Commissariat Officer), without a thought of our dignity, bent our knees. . . . There were about 200 people present. We saw nothing but the face of Bernadette. We heard nothing; but what we could and did see and understand was that a conversation was going on between the mysterious Lady and the child upon whom our gaze was fixed."

I have already referred to the scooping of the ground and the tiny trickle that came out. Its volume hourly increased. A mother with a dying baby plunged it, in her extreme misery, naked in the ice-cold water, in bitter winter weather. The

child was cured. That was the first of a vast number of cures, checked and followed up with meticulous care and honesty, which are the despair of the medical profession. I have no space to relate them, but will draw your attention to the tokens of healing around the grotto, to the fact that sick pilgrims who receive no cure generally return remarkably cheered up, and that healings cannot be attributed to the faith of the recipient alone. No doubt faith plays its part, but there is evidently intervention of a supernatural sort. How much faith had that dying, naked baby, who was the first recipient of favor? How could faith operate in the following instance, which, to my mind, is one of the most remarkable of the Lourdes stories?

A boy was taken to Lourdes suffering from an incurable disease, of which only his parents and the doctor were aware. He took part in the usual devotions as a pilgrim, not seeking restoration, for he felt perfectly well. Actually, it had been discovered that he had cancer. He was taken to the doctor as soon as he got home and no sign of the disease could be found. When I last heard of this case the cure was a year old.

Bernadette's brother showed me, when I met him, a photograph of her body at her exhumation 40 years after burial. The body was in a state of perfect composition, and the linen was white and clean, just as if heaven had set its seal on her mortal remains.

Whether you are disposed to believe the truth of the origin of Lourdes, or not; or of the wonders that have happened there, and are repeated year by year; whether you regard the whole affair as superstition or an example of the influence of mind over matter (though how that can make two broken and separated bones rejoin and function I cannot imagine); I can promise you this, if you will but pay a visit to the grotto without intention of scoffing, that is to say, with respect for the beliefs of the pilgrims—a quieting of mind and a soothing of heart. It is a very lovely spot. The music of the silver Gave as it flows rapidly by; the exquisite churches built upon the sacred grotto; the music of the clocks; the chanting of the pilgrims as they walk along at night time with their flambeaux; the quiet lawns starred by electrically-lit statues; in short, the whole experience, will leave on your mind an unforgettable impression of nearness to heaven.

The San Francisco World's Fair

(Continued from page 652)

tablished on Treasure Island. As the largest single exhibit, the clipper ships occupy three-quarters of the immense Hall of Air Transportation, where thousands of fair visitors daily watch through plate glass partitions every step in the servicing of these tremendous planes. Here too from the nearby loading dock in the Port of Trade Winds passengers arrive and depart by Clipper plane for distant ports of the far Pacific, all in plain view of exposition guests. The administrative building of the exposition and the Hall of Air Transportation are permanent buildings intended to serve in the future as the eastern terminus of the transpacific air lines.

California is rightfully proud of its colorful pageant of the Pacific. The San Francisco world's fair makes no claim to rival the New York one in size, but it does challenge that or any other exposition for beauty and interest. Whatever may be said of it in comparison with other similar expositions, past or present, the Golden Gate International Exposition is a notable achievement in its own right, and one that is well worth a visit.

CHURCH MUSIC

Rev. John W. Norris, Editor

Organists' Convention

CHURCH music is having its place in the discussions of the American Guild of Organists, which is holding its national convention in Philadelphia, June 19th to 23d. Quite naturally the greater part of the convention is being devoted to organ and organ recitals and to the business of the guild, yet the program provides some space for discussions and demonstrations of Church music. Since it is perhaps true that most of the guild members are engaged as church organists, it is somewhat regrettable that more emphasis is not being placed upon this phase of their work. As it is, the emphasis is placed upon organ playing from a purely musical standpoint. A galaxy of recital organists is on hand to play for the visitors.

Two addresses of real value, interest, and edification to the church organists are scheduled for Tuesday afternoon, June 20th—the Rev. Joseph Fort Newton, widely known preacher and writer, on *Some Observations from Within the Chancel* and Frank R. Watson, prominent layman, on *Some Observations from Without the Chancel*. These two addresses provide an opportunity for the organist “to see himself as others see him.”

One of the great problems of smaller church choirs is the turnover in membership. This problem creates varying conditions with which the choirmaster must work. It also requires a library that provides for these different situations. The result has been that choirmasters have certain stock musical numbers upon which they fall back when the basses or tenors fail to show up on Sunday morning or, still more serious, at the rehearsals. The compositions thus employed soon become hackneyed.

It is to meet this condition with the presentation of new material that Duncan McKenzie, educational director of Carnegie Fisher, Inc., will present a paper on Thursday morning, June 22d. Mr. McKenzie is thoroughly acquainted with the large literature of Church music, and he should be able to make valuable suggestions to the organists and choirmasters present at the convention.

Three programs of choral music are scheduled. On Tuesday evening, June 20th, a large choir of mixed voices is singing a program of sacred music in the Irvine auditorium of the University of Pennsylvania. Some of these numbers have orchestral accompaniment. On Thursday afternoon a program of Gregorian and contrapuntal Church music will be given at the College of Chestnut Hill, and on Friday evening a choir of boys and men, recruited from the male choirs of Philadelphia, will sing in the chapel of Girard college.

One of the most interesting recitals and demonstrations will be that held at the Pennsylvania Institute for the Instruction of the Blind on Thursday afternoon. The interest in this program will not be just in the fact that it is blind pupils who are playing, but will be rather in the methods used to instruct such pupils. A demonstration also will be given in dictating and reading of Braille musical notation.

Many outstanding organists of the country are giving recitals during the convention. Among those present are Power Biggs, Ernest White, Virgil Fox, Charlotte Klei Francis W. Snow, Edwin Arthur Kraft, Clarence Dickinson and Charlotte Mathewson Garden.

NEWS OF THE CHURCH

Bishop Burton Is Received in Haiti

President of Haiti and Ministers of Republic Present to Witness Installation of Suffragan

PORT AU PRINCE, HAITI—The Rt. Rev. Spence Burton, SSJE, Suffragan Bishop of Haiti and of the Dominican republic, arrived May 29th at his field of future work, on the steamer *Ancon*. He was met by Bishop Carson, representatives of the council of advice, chapter of the cathedral, the Order of St. Vincent, and of the American legation. Bishop Burton proceeded immediately to the cathedral where a large congregation had been awaiting him and where the *Te Deum* was sung and thanksgiving offered for his safe arrival.

A formal reception was tendered the Bishop and Colonel Weems of the *Ecole Militaire*, who had traveled from New York on the same steamer. Practically all the American colony were present at the reception May 31st.

On June 1st, accompanied by the American minister, Ferdinand Mayer, and Bishop Carson, Bishop Burton was presented to the President of Haiti and, later to the minister of Foreign Affairs.

On Trinity Sunday, June 4th, at 9 o'clock Holy Trinity cathedral was crowded with a great congregation, which included the President of Haiti, ministers of his cabinet, and the commandant of the *Garde d'Haiti*. Bishop Burton was formally presented to the faithful of the district and given his throne as Suffragan Bishop. The sermon was preached by the Ven. Elie O. Najac, archdeacon of the north. A solemn procession took place immediately before the Mass, which was sung by the Very Rev. Georges Emanuel Benedict.

Hon. Blaine B. Coles, 44, Oregon Chancellor, Dies

PORTLAND, ORE.—The Hon. Blaine B. Coles, chancellor of the diocese of Oregon, died at Good Samaritan hospital here, June 12th, after a short illness. He was 44 years old.

For 17 years lay reader in charge of St. Philip's mission for Colored people in Portland, Mr. Coles was also vice-chairman of the board of trustees of Good Samaritan hospital, a member of the vestry of Trinity parish and a trustee of the Church Divinity School of the Pacific.

He served four times as deputy to the General Convention and in 1937 was elected to the National Council.

He is survived by Mrs. Coles, who was Miss Geraldine Hall of Portland.

Notice of Bishop Fox's Resignation Is Sent Out

NEW YORK—The Presiding Bishop has sent to the members of the House of Bishops, notice of the resignation of the Rt. Rev. Herbert H. H. Fox, as Bishop of Montana, to take effect November 10th.

Bishop Fox's resignation was given on the ground of age. He was born March 11, 1871. Action must be taken by the House at its meeting in St. Louis, in November.

The Very Rev. Henry H. Daniels, dean of St. Peter's pro-cathedral, Helena, Mont., who was elected Bishop-Coadjutor of Montana May 8th, will succeed to the jurisdiction upon his consecration, if Bishop Fox's resignation is accepted by the House of Bishops.

Antiques Are Stolen From Bishop Essex's Old Home

PEORIA, ILL.—Bishop Essex of Quincy on June 5th reported to the local police the theft of antique dishes, laces, linens, and other household goods from his former home here. The goods had been stored in the house when the Bishop's family moved to its new home, it having been feared that the materials might be damaged in the moving.

On June 5th the Bishop drove to his former home to get the antiques. He discovered that the place had been ransacked.

Royal Couple Hear Hyde Park Sermon

Presiding Bishop Makes No Direct Reference to Notables Gathered in St. James' Church

NEW YORK—Taking as his text the familiar verse, Ephesians 4:13, "Until we all come unto the unity of the faith and knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ," the Most Rev. Dr. Henry St. George Tucker, Presiding Bishop, preaching from the pulpit of St. James' church, Hyde Park, New York, on Sunday, June 11th, made no direct reference to the members of the congregation facing him, which included King George VI, Queen Elizabeth, and President and Mrs. Roosevelt.

Bishop Tucker referred to the remark of the elder Pitt at a time of crisis in England, "I know that I can save England, and that no one else can," and pointed out that as a result of what Pitt accomplished "the nations represented at this service have come to occupy a position of more than ordinary influence in world affairs. Perhaps for this very reason, they must assume a large share of the responsibility of saving the world of our time from the ills that threaten its well being. . . .

"We are beginning to realize," said Bishop



SCENE AT THE CONSECRATION OF BISHOP McCLELLAND OF EASTON

Every Member Canvass Calendar Suggested for Parishes by National Department of Promotion

NEW YORK—Here is the Every Member Canvass calendar suggested for parishes of the Church this year by the Presiding Bishop and the Department of Promotion of the National Council:

- Before summer vacation—secure the Canvass chairman;
- Early September—build the 1940 parish budget and program;
- Mid-September—begin recruiting canvassers;
- September and early October—have representatives at diocesan program conferences;
- Early October—begin final intensive educational period and training of canvassers;
- November 5th—Canvass begins—national radio broadcast by the Presiding Bishop on the Canvass;
- November 26th—Canvass concludes; and
- December 3d—announce Canvass results at service of thanksgiving.

Tucker, "that nations no less than individuals are members one of another so that the welfare of one is conditional upon that of all." Difficulty of putting such a principle into practice, the preacher explained, is due to selfishness. "Even in this enlightened age," he said, "when we have accustomed ourselves to speak of the world as a neighborhood, we have found no human means of freeing mankind from its bondage to group selfishness. It still asserts itself in such forms as extreme nationalism, class feeling, race prejudice. The difficulty is that at the humanistic moral level, loyalty to one's own group tends to excuse or even to demand selfishness toward those who are not included in it. . . .

"If history teaches any lesson, it is that there is a limit to the moral development which can be effected through groups based solely upon human relationships," Bishop Tucker declared, pointing out that the escape from such an impasse must be through "the Christian gospel which tells us that God has provided, through His Son, Jesus Christ, a solution to the problem. He came into the world to be the founder of a new group, one arising not out of man's relationship with man, but upon the common relationship of all men to God. . . .

SELFISH CONCEPTIONS OF RELIGION

"Many earnest Christians have thought of their religion simply as a means to their own personal salvation. Others have been content to limit its use to the promotion of the well being of their community or of the group with which they are associated. Christ condemned such selfish conceptions of religion. . . . There are Christians, too, who gladly accept Christ's ideals, but fail to remember to fulfill the conditions He laid down for their realization. . . .

"It is only as the lives of individuals are transformed into the likeness of Christ that we can expect the coming of the kingdom of love and righteousness. Regeneration of the individual and reformation of the social order are not separable aims. High moral ideals cannot be realized in a society whose individual members are lacking in a strong sense of moral responsibility.

"Christ in presenting to His followers the beautiful picture of the kingdom of God was under no illusion as to man's ability to achieve it. He told His disciples frankly that without Him they could do nothing. Forgetfulness of this warning has been a frequent cause of the failure of Christian efforts. But the coming of the kingdom of God on earth does depend upon human cooperation with God.

"Christ stands at the door and knocks; when we open the door and yield ourselves

in faith to Him, there takes place the most wonderful of all miracles. We are delivered from the bondage of corruption into the glorious liberty of the children of God."

Bishop Tucker concluded by reminding his congregation that the genuine Christian will have "an intense yearning to communicate to others that which has brought them so rich a blessing," and that the goal set by St. Paul in the text is nearer, as "we approach to the inclusion of the whole human race in our saving purpose."

Dean Nutter of Nashotah is Host to Members of Ministerial Union

NASHOTAH, WIS.—The Very Rev. E. J. M. Nutter, dean of Nashotah House, was host to a group of the Kenosha ministerial union members and their wives recently. The dean gave an account of the founding and development of Nashotah House. Fr. B. Stewart Bert showed the rare treasures among the 18,000 volumes of the library.

Among the pastors present were the Rev. Messrs. Harry Bucalstein, First Christian Church, born in the Jewish faith; Giuseppe Busacca, First Evangelical (Italian), and Michael S. Solimene, Calvary (Italian) Baptist, both converts from Roman Catholicism; Dr. George R. Cady, First Congregational; Dr. Robert Gordon, First Baptist; and Rabbi Martin Weitz of Beth Hillel Temple. Also present were the Rev. Messrs. Erland L. Groton, curate of St. Matthew's church, and Rev. Kenneth D. Martin, rector of St. Matthew's, Kenosha.

Exchange Pulpits to Preach Unity

YORK, PA.—Canon Paul S. Atkins, rector of St. John's church here, and the Rev. Dr. Thomas S. Dickson, pastor of the Presbyterian church, exchanged pulpits recently, each clergyman preaching on Christian Unity, with special reference to the movement for a closer fellowship between the Episcopal and the Presbyterian Churches.

Receives King and Queen

WASHINGTON—Bishop Freeman of Washington on June 8th received informally the King and Queen of England, who spent several days here as guests at the White House. King George laid a floral wreath on the tomb of Woodrow Wilson in Bethlehem chapel.

Bishop Tucker Sets Fall Canvass Dates

Suggests Each Diocese Select One Domestic and One Foreign Field As 1940 Educational Project

NEW YORK—Carrying forward the determination of the National Council to place missionary giving upon a sounder basis and to conquer ignorance and indifference, the Presiding Bishop, in a letter addressed to all bishops in the Church, has set the dates of the Every Member Canvass for this coming fall as November 5th to 26th and has suggested that each diocese select a domestic and a foreign mission field as an educational project for 1940.

In his letter, Bishop Tucker states:

"I desire at this time to outline briefly our plans for the fall campaign and Every Member Canvass. At the outset let me say that the response to the missionary shortage appeal indicates clearly the time is at hand for a forward march in the Church and that it is our responsibility as Bishops to lead the way.

"It is my hope that the whole Church will unite this coming fall in the most thorough and conscientious effort possible to deepen the spiritual life and enlarge the financial support for our parish, diocesan and national work. To this end I propose:

"(1) that the dates of the Every Member Canvass be from November 5th to 26th;

"(2) that, with a view of personalizing our missionary work, each diocese select a domestic and a foreign mission field as educational projects for 1940 (The Department of Promotion is prepared to supply constantly materials on the various fields);

"(3) that Sunday, November 5th, be set as a day of special emphasis upon the task which is before us (Plans are being made for a message by the Presiding Bishop to the entire Church over a nation-wide radio system on that day.);

"(4) that Sunday, December 3d (or Thanksgiving day) be observed as a day of thanksgiving for the success of the Every Member Canvass and the advance which this success will inaugurate; and

"(5) that clergy and lay conferences on the Church's program be held in September or early October in every diocese (It is gratifying to me that so many dioceses already have completed plans for such conferences. When your plans are developed, will you please let me know about them?).

"These plans," the Presiding Bishop said, "are of a very general nature and I should appreciate your suggestions in view of local conditions. Working together in God's Name, we can accomplish much in reviving and revitalizing the life of the Church."

Thirty Million Russians Still Believers—Estimate

PARIS (RNS)—Thirty million adults in Russia are still faithful believers, Yaroslavsky, head of the Union of Militant Godless in Soviet Russia, has just announced. His estimate of the number of religious people in the Soviet is the first one published in recent years.

Woman Is Granted Degree in Divinity

Award Made at 83d Commencement
of Berkeley Divinity for First
Time in School's History

NEW HAVEN, CONN.—For the first time in the history of Berkeley divinity school here a woman of the Church has been given the degree of Bachelor of Divinity. Bishop Budlong of Connecticut presented the diploma, assisted by Dean W. P. Ladd, to Clara Olds Loveland, Glendale, Ohio, who was graduated *cum laude*. The commencement exercises, the 83d at Berkeley, were held June 8th.

"In these days of intellectual confusion," said Dean Ladd, in emphasizing before the alumni the importance of making theological education available for the laity, "it is supremely important that the study of theology should not be confined to the clergy. Laymen who are well qualified in such subjects could speak for the Church and teach with great effectiveness if they had made a serious study of theological problems. This applies to women as well as to men."

Dean Ladd announced that the board of trustees of the school had elected Dr. A. N. Creadick of Yale university to membership. An honorary degree was conferred on the Rev. Harold Hand Donegan, rector of St. John's church, West Hartford. Two students presented orations: John Henry Hauser, on Religion in the Lives of Children; and John Robert Diehl, on Is the World Hopeless?

Dr. Frederick C. Grant of Union Theological seminary was the speaker at the commencement exercises.

Granted by the school were the following: certificate of graduation to John Kenneth Watkins; degree of Bachelor of Divinity in course to John Robert Diehl, *cum laude*, John Henry Hauser, Clara Olds Loveland, *cum laude*, Robert Moon Morris, William Eugene Snoxell, and John Thomson Wilson; and honorary degree of Bachelor of Divinity *honoris causa* to Rev. Harold Hand Donegan.

Foreign Missionaries See Threat of Cuts Lessening

NEW YORK—Expressions of relief at the progress of the missionary shortage fund are now coming from foreign mission fields. Workers there see the threat of disastrous cuts receding as dioceses at home are reporting progress with raising the amounts pledged.

Edith L. Foote, treasurer of the district of Kyoto, Japan, wrote:

"We deeply appreciate all that the Church at home is doing to save us from further cuts. As I have read, week by week, the accounts of the efforts being made all over the country I have really 'thanked God and taken courage.'

"The relief that comes of knowing that our Church really believes in us and is really trying to support us with all its might is something very deeply satisfying. For all that, we are thankful."

Collections Over 108% Reported by Dr. Lewis

NEW YORK—More than 108% paid on expectations as of June 1st and the young people of the church schools to thank for it—that is the substance of the June report of Dr. Lewis B. Franklin, national treasurer, to the Church.

Expectations for 1939 are \$1,452,423. Of this amount \$484,141 was due on expectations June 1st; and \$525,538.87 was the total amount received on that date.

Dr. Franklin's statement is given below:

"Once again the church school Lenten offering, designated for the missionary work of the Church, has swelled our receipts so that by June 1st we had in hand 108.8% of the amount then due on expectations. The figures stated as due allow one month for collection and remittance.

"The percentage collected compares with 109.7% last year. Out of 99 dioceses and districts 68 have paid 100% or over."

"Wyoming Marches On" Is Convocation's Feeling

LANDER, WYO.—Predominant through all the business of the 30th annual convocation of the missionary district of Wyoming, held here May 29th to June 1st, was the conviction and sure evidence that "Wyoming marches on." Bishop Ziegler reported 400 confirmations in 1938, as against 337 in 1937; and while two clergy were transferred from Wyoming to other jurisdictions in 1938, five clergy were added to the Wyoming staff in 1938, and two more were added in early 1939.

Three new log churches were completed in 1938 and one new rectory, one abandoned Church was restored, and now in 1939 another abandoned Church has been restored and is about to be consecrated. In the oil field of La Barge a Church must be built.

At Rock Springs, the miners of the parish, realizing that the time has come to replace the 50-year old decrepit Church of the Holy Communion, have gone into the mountains and are quarrying, trucking to their own back yards, cutting and finishing, delivering, and laying their own stone, and thus building themselves a dignified and beautiful new Church. The foundation was laid some 17 years ago, then came hard times when building plans had to be temporarily abandoned.

A new plan was presented by the committee on the state of the Church for revision of all national quota expectancy and district assessment figures for all parishes and missions, on the basis of two cents a day for each contributing member of the district.

Deputies elected to General Convention are the Very Rev. Eric Montizambert and G. R. McConnell. Alternates are the Rev. Messrs. F. F. Kraft and Hector W. Thompson, Dr. J. H. Holland, and H. J. King. Delegates to the synod of the Sixth province are the Rev. Messrs. Dudley B. McNeil and Harry M. Kellam and Messrs. Walter T. Schmehl and Charles Hegewald. Alternates are Archdeacon Robert P. Frazier, the Rev. Nelson Chowenhill, Captain W. H. James, and J. B. Bailey.

Canon Stokes and Wife Are Honored

Jews, Catholics, and Protestants,
Negroes and Whites, Eulogize
Departing Couple

WASHINGTON—On the eve of their departure from Washington, Canon and Mrs. Anson Phelps Stokes were honored with a testimonial dinner which was one of the most impressive tributes this city has ever witnessed. There were 200 men and women present, representing a dozen organizations which have been definitely affected by the lives of these two persons.

Spokesmen who represented many groups, including Jews, Roman Catholics, Anglicans, and Protestants, White and Colored, vied with one another in eulogizing Canon and Mrs. Stokes, who go to Lenox, Mass., to make their home. Canon Stokes resigned his position at Washington cathedral recently.

For 15 years Canon Stokes, one time secretary of Yale university, has been connected with the Washington cathedral. Bishop Freeman of Washington referred to him as "our ambassador of good will" and spoke of his activities for better religious, civic, social, and living conditions in the city.

Fr. Maurice Sheehy of Catholic university and Rabbi Norman Gerstenfeld of the Washington Hebrew congregation paid tribute to Canon Stokes, the latter presenting him with a 10-volume set of books, a gift from the Jews of Washington.

Associate Justice Harlan Stone, U.S. supreme court, and Senator William H. King of Utah spoke of the life and work of Canon Stokes. Dr. Mordecai Johnson, president of Howard university and one of America's foremost Negro leaders, commended Canon Stokes for his wide tolerance and for his work on behalf of Washington's Colored population.

Representatives of the federation of churches, the committee on religion in the nation's capital (under whose auspices the dinner was held), the family service association, Brookings institution, the community chest, the Washington housing association, and other groups joined in the flow of felicitation and praise.

California Auxiliary Is Serving Tea to Visitors

SAN FRANCISCO—The Woman's Auxiliary of the diocese of California is serving tea every afternoon, Monday through Friday of each week at the diocesan house, 1055 Taylor street, San Francisco. Visitors to the California world's fair are invited to visit the cathedral and to come to the Woman's Auxiliary room in the diocesan house for rest and refreshment.

Mrs. Vera Peck Millis is in charge of the arrangements, under the diocesan Woman's Auxiliary.

Bishop Rowe to Build New Church in Fort Yukon to Replace Old St. Stephen's

SEATTLE, WASH.—Newest project to be launched by Bishop Rowe of Alaska is a church of logs at Fort Yukon, within the Arctic circle. It will replace the 30-year-old St. Stephen's church, and will be the 37th church built in Alaska by Bishop Rowe. Construction was made possible by a gift of \$10,000 from the legacy of a prominent New York woman.

Bishop Rowe left here June 7th for Alaska to begin the project. For the first time since he began his annual trek to the Arctic, the 81-year-old Bishop had a companion on the long journey. The companion is the Rev. W. M. Partridge, known as the Old Priest of the Highway. He will be Bishop Rowe's personal chaplain.

Reformed Body to Go on With Unity Negotiations

PHILADELPHIA (RNS)—Efforts toward proposed unity between the Reformed Episcopal and Protestant Episcopal Churches will be continued, it was indicated when the general council of the Reformed Episcopal Church during its three-day 29th annual meeting here May 24th to 26th, accepted without comment a report of its committee on Church union.

The report contained no recommendation on the proposed union, but the committee announced that it planned another conference on the subject soon. It reported that it had met early last year with the Protestant Episcopal Commission on Approach to Union, but confined itself then principally to tracing the history of the unification of other Churches in recent years.

Although this report of progress toward unity aroused no discussion, heated debate among the delegates, assembled at the Church of Atonement here, resulted from another proposal that the Church join the World Council of Churches. This latter proposal was eventually tabled by a vote of 59 to 23.

A leading advocate of the proposed union with the World Council was Rev. Henry Harris Trotter, rector of St. Paul's church here, who declared: "We could easily enough join the council and still retain our position on matters of doctrine. And we should take some definite action, rather than ignoring the question by tabling it."

Bishop Hobson Breaks Ground

CINCINNATI—Ground was broken for the new church building of St. Matthew's mission, Bond Hill, in a ceremonial service on Trinity Sunday, June 4th. Bishop Hobson of Southern Ohio turned the first spadeful of earth preliminary to the building of a \$15,000 brick structure which will replace the remodeled frame schoolhouse used by the mission since 1933. The service was attended by diocesan officials, neighboring clergy, and the St. Matthew's congregation.

Three Bishops Given Honorary Doctorates

Bishops McClelland, Gardner, and McKinstry Receive Philadelphia Divinity School Citation

PHILADELPHIA—Three bishops were honored with doctor's degrees at the annual convocation service of the Philadelphia divinity school, held in St. Andrew's chapel at the school on June 8th. In all eight degrees were conferred, five of which were honorary and three in course. The preacher at the service was Bishop Washburn of Newark.

Bishop McClelland of Easton is president of the alumni association of the school. The citation for the degree said of him, "Few of our alumni have equalled the versatility he has displayed in all departments of a clergyman's work." The degree of Doctor of Divinity, *honoris causa*, was conferred upon him, as also upon Bishop Gardner of New Jersey, and Bishop McKinstry of Delaware.

Two priests were honored with the same degree. They are the Very Rev. Granville Taylor, vicar of the Chapel of the Mediator of Holy Apostles' parish, Philadelphia, and the Rev. Canon Ernest C. Earp, rector of the Church of the Redeemer, Bryn Mawr.

The degree of Doctor of Theology, in course, was conferred upon the Rev. Horace Emile Perret, rector of the Church of St. John the Evangelist, New Brunswick, N. J., and upon Morris D. Slifer, rector of the Reformed church of Pennsburg. The degree of Master of Theology was conferred upon the Rev. David Holmes, rector of St. Andrew's church, West Philadelphia.

Episcopalians at Bates College

Increase 100% in Last Two Years

LEWISTON, ME.—The number of Episcopalians in the student body at Bates college here has increased 100% in the last two years, it was reported recently. There are now 60 in a total student body of 698. Clergymen working with the students are the Rev. Charles Woods of Trinity church here and the Rev. Robert Sweetser of St. Michael's, Auburn.

Work among the large number of Presbyterians in the student body is planned by the priest for this autumn. The Presbyterians have no church here. The work will be undertaken in the light of plans for possible unity between the Episcopal and the Presbyterian Churches.

Font Cover Designed by Bishop

HELENA, MONT.—An oak font cover, designed and executed by Bishop Fox of Montana, has been placed in St. James' church, Bozeman, in memory of the late Rev. Lee Huntington Young, who was rector of the parish from 1917 to 1920.

Chinese Orphan Is Adopted by Mission Children—Cost Met by Day of Self-Denial

BALTIMORE—Adoption of a Chinese orphan has been undertaken by the little mission church school of Trinity, Ellicott City. Trinity church and its mission chapel have but 126 communicants, and both church schools combined have an enrollment of but 28 boys and girls.

With the request to Church headquarters in New York, came a remittance of \$2.00 and the statement: "Our small Sunday school in the country wants to adopt a Chinese orphan, denying ourselves at least one day a month, and sending you \$2.00 monthly. We understand that sum will feed, clothe, and educate an orphan in one of our Church schools."

St. Augustine's College Holds Commencement

RALEIGH, N. C.—Seventy graduates of St. Augustine's college here and its associated schools received, on May 24th, degrees, diplomas, and certificates at the 72d commencement of this oldest Episcopal institution of higher learning for Colored people.

In addition to the 26 degrees of Bachelor of Arts and the 10 degrees of Bachelor in Science, one diploma and three certificates of graduation were conferred by the Bishop Tuttle school for religious and social workers, 10 diplomas were awarded to graduates of St. Agnes' training school for nurses, and 20 to graduates of the two-year college preparatory course.

Dr. Edmund H. Oxley preached the baccalaureate sermon. Dr. Oxley is rector of St. Andrew's church, Cincinnati, and a member of the Joint Commission on Negro Work, authorized by the last General Convention.

Dr. Walter C. Jackson, dean of administration at the woman's college of the University of North Carolina, Greensboro, in a striking address on the spirit of scientific inquiry, said: "The mind of man has not only the right, but also the duty to doubt and inquire."

With this right and duty there goes the corresponding responsibility to investigate and experiment with an attitude of honesty which must involve willingness to be proved either right or wrong, he stated. Dr. Jackson has served as both state and national chairman of the Commission on Interracial Cooperation.

Knights Templar at N. Y. Cathedral

NEW YORK—The Knights Templar of New York and vicinity held their 12th annual service in the Cathedral of St. John the Divine on May 21st. Before the service, the members, in their brilliant regalia, paraded from the cathedral, down Amsterdam avenue, across to Broadway and up to the west doors. Thirty commanderies took part.

The preacher was the Rev. Alfred Tennyson Phillips, rector of Trinity church, Mount Vernon, N. Y.

Dr. Fleming Speaks on "Church of Air"

Says World of Tomorrow Should
Be Concerned With Exaltation of
Spiritual Values

NEW YORK—The World of Tomorrow, theme of the New York World's fair, should be "concerned primarily for the exaltation of those spiritual and religious values which triumph above all time and circumstance," the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, New York, and member of the National Council, declared in his address on the Episcopal Church of the Air, Sunday, June 11th.

"Undoubtedly many have thought of New York as *the* great metropolis, the center of the financial, artistic, literary, commercial, and educational world," Dr. Fleming said. "But does this tell the story of its true greatness? Throughout our city's life of over 300 years, religion has played a dominant and controlling part in its growth to be one of the great cities of the world. No city of modern time has shown greater zeal in providing for its religious and spiritual welfare."

Dr. Fleming, who will remain in New York this summer to assure that Trinity provides a suitable ministry to the millions of World's fair visitors, reminded his listeners that "seven out of 10 of the great organized religions have their world and national headquarters in New York. From this center the world-wide missionary movements have their source of inspiration and support. Practically all the great humanitarian agencies and institutions of this city, which have no superior in the world, owe their foundation and continued existence to the Churches of this area. The same statement applies with equal force to the institutions of learning for which New York is justly famous."

DESCRIBES CHURCHES OF NEW YORK

Turning to the religious life of the city of New York, Dr. Fleming described briefly many famous religious edifices of New York, including denominational churches, Hebrew synagogues, and Roman churches, as well as great Episcopal Church buildings.

Resuming consideration of the future, after having "stepped back into the past to speak of venerable foundations which have ministered throughout these years to the spiritual and moral life of this metropolis," Dr. Fleming said:

"Our World's fair bids us think of the future—the world of tomorrow. Instinctively we ask the question as to the place which religion must hold in the anticipations of the city that is to be. Surely the most profound lesson man can draw from the past is that 'other foundation can no man lay than that which is laid.'"

"We must recognize that religion is not an afterthought of man, but a forethought of God. Wherever man has endeavored to live apart from God as though He did not exist, disaster and disintegration have taken place. Even in our own day we see the



AT CATHOLICITY AND UNITY SERVICE

Priests of Anglican, Old Catholic, and Orthodox Churches took part in the annual Philadelphia service, held at Calvary church here, to demonstrate Catholic unity. Wearing copes, in the foreground, are the Rev. William Tullberg (left) and the Rev. Dr. Thomas J. Lacey, who preached the sermon.

perilous condition of man trying to carry a civilization in a declared opposition to the God who holds all existence in the hollow of His hand.

"We are not living in a man-made world. The first lesson of history is that this is God's world, not man's. God is not to be served and worshipped chiefly because He is the Creator. Religion begins in the acceptance of this fact, and finds its fulfillment in the worship of God Who is our Redeemer and our Saviour."

"This world is not the whole of living," Dr. Fleming concluded. "Fair as may be the cities which adorn any civilization, there is one ideal which alone can make man to be a good citizen of any city. It is the knowledge that here we have no abiding city. We look for one that is yet to come. That civilization is well-founded, well-poised, well-adjusted for the future, which tries to interpret in its day and generation those ideals and practices which are agreeable to that Eternal City which is above, and which abides forever."

Makes 19th Annual Churchmen's Pilgrimage to Old Jamestown

WASHINGTON, D. C.—The 19th annual Churchmen's pilgrimage was made to Old Jamestown and Williamsburg, Va., on June 10th and 11th. It was under the direction of the Brotherhood of St. Andrew and commemorated the first service of Holy Communion in Virginia. This was held on the Third Sunday after Trinity, June 21, 1607. The Rev. Robert Hunt was celebrant.

The leaders of the pilgrimage were Dean Noble C. Powell, of the cathedral staff and the Rev. F. H. Craighill Jr., of Bruton parish, Williamsburg. In addition to the service of Holy Communion there was a sight-seeing tour of Williamsburg and old William and Mary College, second oldest college in America.

Baltimore Parish Realizes \$12,000 in Brief Campaign

BALTIMORE—A campaign, begun on Low Sunday in Grace and St. Peter's church here, brought in nearly \$12,000 for the reduction of the parish house debt. The short campaign, although conducted very quietly, had been in preparation a long time. It was formally inaugurated with a sermon by the Rev. Gordon Wadhams, rector, Church of the Resurrection, New York.

A committee of 50 canvassers with Dr. Henry Barton Jacobs as honorary chairman and Horace L. Varian, Sr., as executive chairman met for an hour one evening in Easter week, this being the only public meeting in connection with the campaign. These canvassers spent two weeks on their work. The results were announced at a spring dinner in the parish house.

No definite amount had been set as an objective. The purpose of the campaign was to give the parishioners an opportunity to contribute materially to the reduction of the debt. The success of the efforts reduced the total indebtedness by one third. The drive also served as a stimulation for the giving of additional gifts, to the amount of \$4,000, for improvements in the church and for current expenses.

Student Worker to Go West

CHAPEL HILL, N. C.—Miss Margaret Williams, for the past five years a student worker at the Woman's college of the University of North Carolina, Greensboro, has resigned. After a rest of six weeks in Texas, she will take up work in the far West. She is to be associate secretary for college work in the province of the Pacific and will work with the students at the University of California at Berkeley.

Christian Action Plan Outlined to Auxiliary

CINCINNATI—Three hundred delegates and visitors to the annual Southern Ohio Woman's Auxiliary meeting in St. Luke's church, Marietta, May 22d and 23d, heard emphasized a three-fold program of Christian action toward refugees, a concerted Christian program against anti-Christian forces, and a stronger Christian stewardship.

Bishop Jones, retired, addressed the meeting on the refugee program, listing five steps which could be taken:

(1) Bring from the congested refugee centers in New York the refugees already in this country, helping them get established in less densely populated centers.

(2) Take responsibility for aiding refugees to leave Europe, signing affidavits guaranteeing that they will not become public charges.

(3) Help through contributions.

(4) Urge passage of the Wagner-Rogers bill which would allow additional refugee children to enter this country.

(5) Work for a better understanding between Christians and Jews in the United States, that anti-Semitism may not grow here.

A poster, designed by the Southern Ohio department of publicity and made available to the churches of the diocese by Bishop Hobson, was presented to the meeting. The poster, with a picture of the Holy Family fleeing into Egypt, carried the legend: "In the Name of These Refugees, Aid All Refugees."

Bishop Hobson announced to the meeting that small stamps, in three colors, were being printed and that the diocese of Southern Ohio was making them available to all the refugee committees, national or local, at cost.

"The committees," he said, "can sell the stamps at \$1.00 a hundred, and send the profit, which is about \$9.50 on each \$10 sale, to their particular refugee fund."

Wide Range of Subjects Planned for Peninsula Summer School

OCEAN CITY, MD.—The Peninsula summer school, which will meet at Ocean City from June 25th to 30th, will provide courses in the Old Testament, the New Testament, Missions, Kindergarten, Dramatics and Handcraft by such leaders as Bishops McKinstry of Delaware and McClelland of Easton.

This is the 19th Peninsula summer school. Each day will begin with early communion. All courses are to be given in the forenoon. Afternoons will be devoted to recreation.

Forward Movement in Pittsburgh

PITTSBURGH—Bishop Mann recently gave a luncheon to the clergy of the diocese to revive the interest of the clergy in the Forward Movement. The committee on this subject, of which the Rev. Thomas H. Carson is chairman, was enlarged. The clergy pledged their support to the Bishop and the special committee in greater use of the Forward Movement in the diocese.

School of Sociology to Hold Meeting at Oxford

LONDON—The 15th summer meeting of the school of sociology, under the auspices of the Church Union association for Church social action, will be held at St. Hugh's college, Oxford, July 24th to 28th, according to a recent announcement. Subject of the meeting will be The Church and Civilization. President of the association is the Rt. Rev. Lord Bishop of Oxford.

The meeting will be opened with an introductory address by M. Jacques Maritain, who will discuss the relations of the Church with civilization, the general views of theological principles involved, and the question, has the Church a civilizing mission at all? P. S. Richards will discuss on the day following The Church and Civilization in History; and on July 26th Dr. J. H. Oldham will lecture on The Church Today in the Civilization of Today. The fourth day will be given over to a general discussion which will be opened by the Rev. J. V. Langmead Casserley.

All persons attending the school will be accommodated in St. Hugh's college. Application for membership should be made to the Rev. Patrick McLaughlin, 238 Abbey house, Westminster, London, S.W. 1.

Dr. Fosbroke Leaves GTS for Home in Connecticut

NEW YORK—The Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General theological seminary, left here on June 12th, for his summer home at Winchester, Conn., accompanied by Mrs. Fosbroke and their little granddaughter, Anne Fosbroke. The dean has entirely recovered from the throat trouble which caused him inconvenience last winter. Because of the rest he has taken, he is in excellent health—better than in several years.

The sub-dean, the Rev. Dr. Charles N. Shepard, has gone with his family to their summer home at Bristol, Conn. The chaplain, the Rev. Frederic C. Lauderburn, and the Rev. W. Norman Pittenger sailed, the one to France and the other to England for the summer. The Rev. Dr. Burton Scott Easton and Mrs. Easton will go to Atlantic City following the Wellesley conference and the Sewanee summer school.

Negro Mission Increases Giving by \$200 in Each Year Since 1935

PORTLAND, ORE.—For the past three years St. Philip's Colored mission here has increased its giving by \$200 a year. In 1935 receipts were \$281.21, and in 1938 they were \$865.06. Ninety per cent of pledges were paid. The budget for the year is \$1,046.40.

Portland has a Negro population of 1,600. Church records show 18 Negroes confirmed in 1938, and an increase in strength by St. Philip's of from 70 to 106 communicants in three years.

4,000 at Oxford Group Meeting in Washington

WASHINGTON—Four thousand persons filled Constitution hall here on June 4th at the celebration of the first anniversary of MRA (Moral Re-Armament), held under auspices of the Oxford group. Members of the group were present from 10 countries, including France, England, Scotland, Jamaica, Canada, Sweden, and China. Bishop Roots of Hankow, China, was present.

Greetings from President Roosevelt were read by Senator Truman of Missouri:

"The underlying strength of the world must consist in the moral fiber of her citizens. A program of moral rearmament for the world cannot fail, therefore, to lessen the dangers of armed conflict. Such moral rearmament, to be most highly effective, must receive support on a world-wide basis."

Greetings also were read, from the British House of Lords and the House of Commons. Twenty-three members of the former and 206 members of the latter House signed the greetings. Dr. Frank Buchman, founder of the Oxford group, presided. He made a brief address. Bunny Austin, English tennis star, Davis Cup winner; Tod Sloan, veteran revolutionary of London; P. Whitwell Wilson; Mrs. Cleveland E. Dodge; Baron and Baroness de Watville Berckheim of Paris; and Congressman A. T. Treadway of Massachusetts were speakers.

Dr. Buchman Wins Right to Call His Movement "Oxford Group"

LONDON—Dr. Frank Buchman on June 8th won the right, in a struggle with Oxford university officials, legally to term his religious movement the Oxford group. His application to register a limited company under the name, "The Oxford Group," was recently invalidated in the courts here on the grounds that the group was not a properly constituted authority and had no legal existence.

A battle of letters developed in the columns of the London *Times* over the question of the group's right to use the name Oxford. It was charged that the title had been deliberately adopted by the organization for propaganda purposes. The group's supporters sprang to the defense, asserting that the name Oxford was not the exclusive property of the university. It was already used, they pointed out, to describe shoes, motor cars, and an accent.

25th Year in Passaic, N. J.

PASSAIC, N. J.—The 25th anniversary of St. John's church here, of which the Rev. Donald MacAdie is rector, was recently celebrated with the establishment of a memorial and endowment fund for the parish. The Rev. Kenneth Ives Rice, now chaplain of the veterans' hospital at Canandigua, N. Y., and one of six who have gone from the parish to the priesthood, wrote, in connection with the anniversary, some reminiscences of the parish, in which he grew up.

Cyprus Church Still Is Having Difficulties

**New Archbishop Can't Be Elected
Until Bishops and Laity Agree to
Coöperate With British**

BY W. A. WIGRAM

LONDON—When so many Anglicans are hoping for a measure of intercommunion between the Orthodox and Anglican Churches, it is a most regrettable thing that troubles should arise and persist, in countries where Orthodox Christians are subject to British political authorities. This is unfortunately the case both in Cyprus and Palestine, and in the former the trouble that has lasted for some years now seems to have reached an *impasse*.

Of the four bishops who form the governing body of that autocephalous Church, one, the Archbishop of Nicosia, is dead; and two of the others, Macarius of Cyrenia and Nicodemus of Kition, are in exile for admitted acts of open rebellion, for which all agree that the Turkish government would have most certainly "shortened them by the head." Thus there is only one Bishop, Leontius of Paphos, left as episcopal administrator of the three vacant sees in addition to his own, and he it may be mentioned is so fervent a politician that the authorities have had to order him to confine himself to his own diocese!

The new archbishop can only be elected by a synod composed of the three other bishops of the island, and one abbot, so that the two exiles comprise half of its personnel. The British government, anxious to see the Church in a position to do its work, offered to allow the exiles to return if they would only promise to abstain from political action in the future, and confine themselves to their spiritual work. It was further suggested that if their lordships felt it impossible to do this, they might either resign their sees, or at least appoint legates who could represent them at the synod—a proceeding for which there was precedent enough.

BISHOPS REFUSE

When the bishops refused both alternatives, even the Cypriot laity began to feel that the position had become impossible, and many of them suspected that the episcopal administrator, Leontius of Paphos, was responsible for the continuance of a position which left him the sole authority in the Church. The lay council of the archepiscopate, which administers the finances of the Church, even stopped the allowance made to Leontius as administrator, and accused him of failure of duty.

Both the parties in the Church appealed to the Orthodox authorities of other countries, and the Patriarchs of Alexandria and Constantinople both did all they could to bring about an understanding. The Exarch Germanus, representative of the Patriarch of Constantinople in London, and for practical purposes the ambassador of the

New Thank Offering Box Marks 50th Anniversary

NEW YORK—The well-known United Thank Offering box, often called the "little blue box," is out in a new form. as the Blue Box, is out in a new form. It continues blue, but now commemorates the 50th anniversary of the United Thank Offering, which is to be celebrated next October. On one side it bears the text, "I thank my God upon every remembrance"; on another information about UTO literature, while a third side carries the United Thank Offering prayer.

The United Thank Offering began in 1889, when it amounted to \$2,188.64. The money was used to send one woman missionary to Japan and to build one mission church in Alaska. In 1937 the offering presented at the triennial meeting in Cincinnati was \$861,693.07. The total received, largely through the little boxes, in the years since 1889 has reached the imposing amount of \$7,420,566.44. Given by devoted Churchwomen in thankfulness, it has been used for the missionary work of the Church throughout the world.

whole Orthodox communion in England, got the British authorities to say that if the exiled bishops would give the pledges requested of them, the electoral body should have full freedom of action.

Their lordships however would neither promise to be quiet on their return, nor would they resign their sees, nor would they even appoint representatives to vote in their names at the synod. Here, however, the position was eased a little by the death of one of the prelates in question, Nicodemus of Kition.

Constantinople did its best to get things done somehow. By ancient custom that throne has rather undefined rights to take action in the island, if circumstances make regular proceedings by the local bishops impossible. Resting on this right, therefore, the ecumenical Patriarch proposed to send two well-known bishops to sit in and preside at the synod of Nicosia, and so get bishops elected for the two vacant sees. The gentlemen whom the Patriarch proposed to send were their Graces Porphyry, Archbishop of Sinai, and Chrysanthus, titular Archbishop of Trebizonde, and actually "Apocrisarius" of the Patriarch at Athens. The fact that this Bishop has since been elected and enthroned as Archbishop of Athens and of all Hellas shows his position in the Orthodox Church.

BRITISH INTERVENED

Unfortunately, before they could arrive or get to work, British authority intervened in the island in a way that must be considered very ill-advised though there is no doubt that the step was taken on the recommendation of the Cypriot members of the governor's council.

An edict was published, by which all non-Cypriots, and all Cypriots who were actually under sentence for participation in the recent revolt, were forbidden to take part in the election. The governor asserted the right of approving the election of any

Objection to Unity Is Expressed by Baptists

OKLAHOMA CITY, OKLA. (RNS)—Strong opposition to the Church unity movement was expressed here by leading delegates to the Southern Baptist convention in reaffirming last year's formal deliverance which declared the Church's desire for continued separate existence.

Confronted with an invitation to join the World Council of Churches, a definite break over affiliation was averted when the convention referred the question to a special committee for a year's study. Church leaders, however, predicted that the committee, which is to make its report at Baltimore in 1940, will refuse the invitation.

man chosen, or of passing his veto on it. It was also said that only a Cypriot could be elected as Archbishop.

Now, by ancient custom in the Orthodox Church, the government has the undoubted right of asking for a short list of the names of the men whom the electoral body count as "episcopables" and of whom they wish to choose one. The governor may then strike out any name or names objected to, so as to limit the choice to those whom the government can welcome.

To veto a man actually elected is a new and very unwelcome thing. Further, though it might be reasonable enough that any man elected should adopt Cypriot nationality, to limit the election to those already Cypriots was not only a novelty but also one that would make the election of the best men for the post impossible.

Any Orthodox man is in theory eligible for any Orthodox see, and there are few Cypriots at present really fit for any see! As both parties stuck to their guns in the matter the *impasse* remains to this day, to the deep regret of all concerned. It cannot be said that either party is entirely free from blame in the matter.

Visit to the Patriarchates and Pilgrimage to the Holy Land

Leaving London 1st April and
returning 2d May, 1940

Leader: *The Lord Bishop of
Oxford*

Chaplain: *Dom Bernard Clements, OSB,
vicar of All Saints' church, Margaret
street, London*

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Handbook of Organization and Program is Distributed by National Council Group

NEW YORK—"In these restless days the Church of God cannot stop long in the tents of the present, but must be constantly on the march in the application of Christian principles to changing human relations," wrote Bishop Lawrence of Western Massachusetts in the foreword of a new handbook of organization and program for diocesan departments of Christian social relations. The handbook is now being distributed by the National Council's department, of which Bishop Lawrence is chairman.

Argument of the handbook is that "the Episcopal Church, together with many others, believes that organized Christianity and the individual Christian have a responsibility to apply the Christian ethic to the social life and relationships of men. This Christian social responsibility calls for organization, education, and leadership. These are the functions which are assumed by the diocesan departments."

The book, which is being distributed without cost, to bishops, officers of social service organizations in dioceses and districts, and others interested in Christian social relations, gives a limited amount of historical background, tells of the development of the National Council's department, and touches on the growth of diocesan interest, noting the fact that "beginning with 12 diocesan commissions in 1920 the program has developed to the point where there are now departments organized in 89 dioceses and districts."

Suggested standards for diocesan departments are outlined, as well as programs, the organizations including committees on cooperation with institutions and agencies; parochial social relations; marriage and family relations; social and industrial problems; and on town and country life. A comprehensive bibliography is included.

Harrisburg to Begin Laymen's

Conference on September 8th

HARRISBURG, PA.—A conference for laymen of the diocese of Harrisburg is to be held at Eagles Mere, September 8th to 10th. The leaders will be the Rev. Dr. Charles W. Sheerin, vice-president of the National Council, and Clifford P. Morehouse, editor of THE LIVING CHURCH.

A conference for clergy of the diocese, to train them to conduct parochial missions on The Great Commission, is to be held at Pi Alpha house, Buena Vista Spring from September 12th to 14th. The leaders of this conference will be Bishop Mitchell of Arkansas and the Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington.

Open House in Wauwatosa, Wis.

WAUWATOSA, WIS.—The Rev. George White and Mrs. White held open house in the newly completed rectory of Trinity church here on May 28th. The well planned, modernly equipped house stands next the church and guild hall.

36 Churches Join World Organization

Represent 19 Nations in Council
Having Headquarters in Geneva,
Switzerland

NEW YORK—(RNS) — Thirty-six Churches from 19 nations of the world have officially joined the World Council of Churches, according to latest reports from headquarters of the council in Geneva.

The complete list follows:

Australia: Presbyterian Church of Australia; Canada: Church of England in Canada, United Church of Canada; China: Church of Christ in China; Czechoslovakia: Evangelical Church of Bohemian Brethren; Estonia: Evangelical Lutheran Church, Orthodox Church in Estonia; Finland: Evangelical Lutheran Church; France: Reformed Church of France, Reformed Church of Alsace and of Lorraine; Germany: Old Catholic Church of Germany; Great Britain: Baptist Union of Great Britain and Ireland, the Salvation Army; Holland: Old Catholic Church of Holland; India: Federation of Evangelical Lutheran Churches in India, Mar Thoma Syrian Church of Malabar; Latvia: Orthodox Church in Latvia; Lithuania: Reformed Church of Lithuania; Netherlands East Indies: Protestant Church of the Netherlands East Indies; Poland: Evangelical Church of the Augsburgian Confession, United Evangelical Church, Polish National Catholic Church; Sweden: Church of Sweden; Switzerland: Old Catholic Church of Switzerland; United States of America: Congregational and Christian Churches; International Convention of the Disciples of Christ, Evangelical Church, United Lutheran Church in America, African Methodist Episcopal Church, Polish National Catholic Church of America, Roumanian Orthodox Episcopate in America; Evangelical and Reformed Church, Presbyterian Church in the United States of America, Presbyterian Church in the United States, Syrian Antiochian Church of North America; Yugoslavia: Old Catholic Church of Yugoslavia.

10th Clergy Seminar Will Be High Point of Shrine Mont Conference

ORKNEY SPRINGS, VA.—High point of the nine Shrine Mont conferences, being held here from May 12th to September 27th, will be the clergy seminar which opens July 10th and continues until July 21st. The previous nine annual seminars have been attended by clergymen from a score of dioceses.

The faculty and courses at the seminar include the Most Rev. Dr. H. St. George Tucker, Presiding Bishop, on The Place for the Function of Sacrifice in Christian Service; the Rev. Dr. Charles B. Hedrick, professor of the New Testament at Berkley seminary, on Current Trends in Gospel Criticism and The Apostolic Message; the Rev. Dr. C. Sturges Ball, professor of practical theology at Virginia seminary, on The Wisdom Literature of the Old Testament; the Rev. Dr. Arthur M. Sherman of the China Mission and the Forward Movement, on The Issues at the Madras Conferences; and the Rev. Theodore N. Barth, on The Prayer Life and the Retreat Movement.

Hobart College Awards Degrees to 67 Students

GENEVA, N. Y.—Bachelor's degrees were awarded to 67 members of the Hobart college graduating class and to 17 members of the William Smith graduating class at a service held here on May 29th.

Thomas Mann, noted novelist and voluntary exile from Germany since 1933, delivered the Phi Beta Kappa address at the graduation exercises [L. C., June 7th]. The Most Rev. Dr. Henry St. George Tucker, Bishop of Virginia and Presiding Bishop of the Church, delivered the baccalaureate address.

The degree of Doctor of Letters was conferred on Dr. Mann and that of Doctor of Divinity on the Presiding Bishop by Hobart college.

Long Island Raises \$150,277 for Free Work at St. John's Hospital

BROOKLYN, N. Y.—A diocesan campaign for a sustaining fund for the free work of St. John's hospital of the Church charity foundation of Long Island closed on May 26th with \$150,277 subscribed over a period of five years now beginning. It is believed that the fund will grow to \$200,000 or perhaps \$250,000 before the five years have expired.

The campaign developed much enthusiasm throughout a large majority of the parishes of the diocese. It was apparent that St. John's hospital has the high regard of the members of the diocese.

Child's Hospital Proves Right to Its Reputation

ALBANY, N. Y.—The Child's hospital, conducted here by the Sisterhood of the Holy Child Jesus, has a reputation for compassion and on a recent occasion had opportunity to demonstrate its right to this in an unusual way. Three little girls from an alley came to the hospital with a white kitten, tormented by a fishhook that had lodged in its mouth.

Their confidence matched their agitation, and they asked to see the head nurse. When she came, the leader held up the kitten and said, "Can you do anything for this?" The nurse brought forceps and gently removed the hook, and a tiny pink tongue provided antiseptic treatment.

It was late afternoon and it had been a busy day. Case number nine went down in the operating record: "White kitten, fishhook removed from jaw."

New Order Knights Seven

NEWARK, N. J.—The newly organized Order of St. Stephen had its first ceremony of Knighting during May, when seven confirmed boys of Christ church, Newark, were dubbed knights of St. Stephen in the chapel of the church. Both men and boys can belong to the order; those who are confirmed being eligible for knighthood, and those not confirmed or unaffiliated with the Church being styled esquires.

To Hold Brooks Institute in North Andover, Mass.

CAMBRIDGE, MASS.—The Brooks institute, a conference for college students, young business men, and older preparatory school boys will be held September 8th to 12th at Brooks school, North Andover, Mass. Purpose of the institute will be to examine the bases of Christianity intelligently, objectively, and with reverence.

The daily program will include a morning lecture, a Bible class, an "interest" group, recreation, and an evening address.

The faculty is to include Frank D. Ashburn, headmaster of Brooks school; the Rev. Eugene Blake, Presbyterian minister; Fay Campbell, secretary to Dwight hall, Yale university; the Rev. John Crocker, chaplain to Episcopal students at Princeton university; the Rev. Dr. C. Leslie Glenn, rector of Christ church here; the Rev. Dr. Arthur Lee Kinsolving, rector of Trinity church, Boston; and Bishop Sherrill of Massachusetts.

Short History of St. Paul's, Baltimore, Now Being Printed

BALTIMORE—The Rev. Dr. Arthur B. Kinsolving has in press a short history of St. Paul's parish, Baltimore. This parish was incorporated under Governor Copley in 1692, and is now 247 years old. As the mother parish of the Anglican Communion in Baltimore and vicinity, St. Paul's has had a significant and colorful history.

The history will be a companion piece to his address on January 24, 1934, on the occasion of the 150th anniversary of the organization of the diocese of Maryland.



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ENDOWMENT AT AGE 65	18.40	21.71	26.31	32.93	43.08	60.13
ENDOWMENT AT AGE 60	20.86	25.21	31.50	41.18	57.55	90.48
THIRTY YEAR ENDOWMENT	24.57	25.21	26.31	28.18	31.36	36.57
TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
TWENTY YEAR ENDOWMENT	39.14	39.51	40.12	41.18	43.08	46.46

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Former Editor of Chicago Diocesan Magazines Given Degree by Carleton College

CHICAGO—Award of the honorary degree of Doctor of Science to Angus S. Hibbard, prominent Chicago Churchman and editor emeritus of *The Diocese*, official local publication of the Church, was made at the 73d annual commencement program of Carleton college, Northfield, Minn., on June 12th.

The degree, which is the fifth of its kind ever conferred by Carleton college in the 73 years of its history, was bestowed on Mr. Hibbard in recognition of his contribution to the early development and expansion of the communications field. As former general superintendent of the American Telephone and Telegraph company he devised many of the present refinements of telephones.

Election of John D. Allen, chairman of the board of the Church club of Chicago, as a member of the board of trustees was also announced by Dr. Donald J. Cowling, president of Carleton. The Church is also represented on the board by the Rt. Rev. Frank A. McElwain and Rt. Rev. Stephen E. Keeler, Bishop and Bishop Coadjutor, respectively, of the diocese of Minnesota.

Carleton college has a large registration of Episcopal students. Its Episcopal students' unit is a very active campus group. The Rev. V. E. Pinkham, rector of All Saints', Northfield, is chaplain.

Summer Conference Is Scheduled by Albany

ALBANY, N. Y.—The fourth summer conference for young people sponsored by the diocesan department of religious education, will be held at Silver bay on Lake George, July 2d to 9th—"a week," the advance bulletin says, "given over to worship, study, recreation, and fellowship." The Rev. Dr. R. W. Woodroffe is director of the conference.

The Rev. Nelson M. Burroughs, rector of St. John's church, Troy, will be chaplain, and the Rev. Frank L. Titus, head of the department of religious education, will be dean.

A course on the Bible will be conducted by the Rev. Dr. C. S. Lewis. Albert F. Robinson, president of the diocesan choir-masters' association, will conduct a course on Church Music and will have charge of the conference music.

Other courses offered, with the names of the leaders, are Church Worship and Christian Devotion, the Rev. J. J. Paulsen; Young People at Work, the Rev. Lane Barton; History of the Church, the Rev. A. R. Cowdery; and Teacher and Pupil, the Rev. Louis Van Ess.

Appointed Masonic Grand Chaplains

ALBANY, N. Y.—The Rev. Alfred J. Miller, rector at Oneonta, and the Rev. I. G. Rouillard, rector at Saratoga Springs, were appointed grand chaplains by Dana B. Hellings, grand master of Masons in the state of New York, it was announced June 5th.

New Bible Society Assembles in Japan

Meeting Commemorates Amalgamation and Absorption of Three Foreign Bible Societies

KYOTO, JAPAN—In the 80 years of modern Christian missions in Japan, the May 14th meeting of the newly formed Japan Bible society marked a significant point in the development of self-sufficiency and native responsibility.

It commemorated the amalgamation and absorption of the three foreign Bible societies (British and foreign Bible society, National Bible society of Scotland, and the American Bible society) into a new group to be known as the Nippon Seisho Kyokai, with the stated purpose of continuing the labors of the foreign societies, and as rapidly as possible, taking over the financial responsibility in full for publishing and distributing the Scriptures in Japanese. An effort is to be made to secure an annual gift of one yen from every Christian in Japan to further the work.

The board of directors of the Japan Bible society is composed of 24 members, of whom two-thirds are Japanese and one-third English and American missionaries. The chairman is Bishop Matsui of Tokyo, and the vice chairman is the Rev. Dr. J. A. Foote of the American Baptist mission in Osaka. Besides Episcopalians and Baptists, there are members of the Congregational, Methodist, Presbyterian, United Brethren, and other bodies on the board.

At the meeting here, the assembly hall of St. Agnes' school was used to accommodate the large group of men and women coming from all the Kyoto churches, which suspended their services for the occasion.

The speakers paid grateful tribute to the Christians of foreign lands who have made the Bible available to Japanese Christians; and they urged Japanese Christians to take up with ardor the task of furthering its use in this land. Bishop Naide stated that while it is possible to count the number of Christians in this country, all of whom use the Bible as a matter of course, it is impossible to gauge the very much larger number of non-Christians who are using the Bible with greater or less regularity. For many of them, it is the first step toward becoming baptized.

Another interesting point raised by a speaker was the fact that the Japanese government recognizes the value of the Bible as a moral force to such a degree that the activities of the Nippon Seisho Kyokai are to be tax free, under the new religious law.

Miss Dawson a Deaconess

BERKELEY, CALIF.—At All Souls' church, Berkeley, on May 28th, Miss Mary E. S. Dawson was set apart as a deaconess by Bishop Parsons of California. Miss Dawson was presented to the Bishop by her father, the Rev. Isaac Dawson, a retired clergyman.

Evergreen Courses to Begin July 17th

General Conference to Be Followed
by School of the Prophets, Music
School in July and August

EVERGREEN, COLO.—Conferences will begin on July 17th this year at Evergreen, it was recently announced by the conference committee of which Bishop Ingley of Colorado is executive chairman. The general conference, which begins the season, will continue until July 28th. From July 30th to August 2d there will be a women's retreat.

The school of the prophets will open July 31st and continue until August 11th; and the school of Church music, also opening July 31st, will continue until August 18th.

The Evergreen conference is an annual summer gathering held in the foothills of the Rocky mountains, and is designed for men and women who desire to become better equipped for doing the Lord's work. Besides facilities for study and enrichment of mind and spirit, the conference provides unusual opportunities for physical relaxation and play. The seat of the conference is 27 miles from Denver.

The Sisters of St. Mary have arranged for the retreat for women. It will be held at St. Raphael's house. Other buildings include a meeting house equipped for services and public meetings; Hart house, with its central dining room for all guests; and sleeping quarters.

Evergreen itself is the center of a scenic road district. One road leads to the top of Mt. Evans. Central City, Echo lake, Elk Creek falls, Red Rocks park, and the Genesee mountains are only a short drive away.

The faculty this year includes, besides Bishop Ingley, the Rev. Dr. Sherman E. Johnson, instructor at Nashotah house; the Rev. Walter K. Morley, executive secretary for social service in the diocese of Chicago; Miss Charlotte C. Tompkins, field secretary of the Department of Christian Education of the National Council; the Rev. James M. Stoney, executive secretary and chairman of the field department of the diocese of Alabama; Lester Groom, organist at the Church of the Ascension, Chicago, and instructor at the Chicago Conservatory of music; the Rev. Walter Williams, instructor at the New England Conservatory of music and at Episcopal Theological seminary; the Rev. Dr. Winfred Douglas, member of the Joint Commissions on Church Music and Revision of the Hymnal; and a sister of the Community of St. Mary.

Phoenix, Ariz., Junior Choir

PHOENIX, ARIZ.—The junior choir of 40 young people (from 10 to 16 years of age) at Trinity cathedral, Phoenix, of which the Very Rev. Edwin S. Lane is dean, broadcast four times over the local Columbia station, KOY, during the last year. The choir gave three Christmas concerts, sang for the candlelight service, the annual parish dinner, and three communion services for the regular church congregation (in addition to singing every Sunday at the church school service), and gave a recital on Palm Sunday night.

NECROLOGY

† May they rest †
in peace.

JEPHTHA H. SWANN, PRIEST

HOUSTON, TEX.—The Rev. Jephtha Haynes Swann, retired priest of the diocese of Arkansas, and lately a resident of Jasper, Tex., died in Houston on May 19th. Mr. Swann was 68 years of age at the time of his death.

He attended Peabody college and the Theological school of the University of the South. He was ordained deacon in 1901, the year after his graduation from Sewanee, and priest in 1904. He held charges in Raleigh, N. C.; Stamford, Conn.; and Alvin, Taylor, Lockhart, and Nacogdoches, Tex. Before his retirement in 1933 he was for seven years rector of St. Mark's church, Hope, Ark.

Funeral services for Mr. Swann were conducted in Christ church, Houston, by the Rev. Dr. James P. DeWolfe. Burial was in Jasper. Survivors are eleven nieces and three nephews.

MRS. ALFRED BERKELEY

ROANOKE, VA.—Mrs. Sarah Bernard Berkeley, wife of the Rev. Dr. Alfred Rives Berkeley, rector of St. John's church, Roanoke, died recently after a short illness.

Sarah Bernard Manning was born here January 1, 1882. She was reared in South Carolina and attended Converse college at Spartanburg, S. C., and the John Powell school at Richmond. On December 11, 1907, she was married in Sumter, S. C., to Mr. Berkeley, then in charge of several missions in North Carolina, with residence at Mayodan. Her husband accepted his present charge in Roanoke in July, 1926.

Mrs. Berkeley was the eldest of 13 children, of whom six served in the World war. Her father was governor of South Carolina during the war.

In addition to her husband she is survived by her mother, six brothers, and four children: the Rev. Edmund Berkeley, Alfred R. Berkeley, Jr., Lelia and Bernard Berkeley.

Bishop Phillips of Southwestern Virginia, Bishop Jett, retired, and the Rev. Jennings Wise Hobson of Bluefield, W. Va., had the burial service in St. John's church on the afternoon of May 28th. Many of the clergymen of the diocese were in the congregation, which filled the church to its capacity. Interment was in Evergreen cemetery, Roanoke.

GEORGE P. GARDNER

BOSTON—George Peabody Gardner, philanthropist, Churchman, financier, and member of one of the country's old and distinguished families, died on June 6th at his summer home, Monument Beach, Bourne.

Mr. Gardner was born on November 19, 1855, the son of George Augustus and Eliza Endicott Peabody Gardner. He was graduated from Harvard in 1877, and de-

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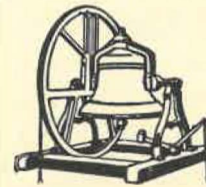
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voted his life to industrial and financial affairs and to nongainful enterprises. Of the latter, Mr. Gardner's service to the Children's hospital of Boston is noteworthy.

Mr. Gardner was a prominent member of the Church of the Advent, Boston, having been its senior warden for 22 years.

Funeral services on June 9th were held in the Church of the Advent with Bishop Lawrence, retired, Bishop Sherrill of Massachusetts, and the Rev. Dr. Endicott Peabody officiating, in addition to the rector, the Rev. S. Whitney Hale. Burial was in Southborough, where the Rev. Robert F. Cheney and the Rev. George Gardner Monks officiated.

Mr. Gardner is survived by his wife, the former Esther Burnett; a son, George Peabody Gardner, Jr.; a daughter, Mrs. William M. Maies; and a sister, Mrs. George H. Monks.

FRANK P. HAYWOOD

RALEIGH, N. C.—Frank P. Haywood, treasurer of Christ church here, died June 6th, after having been struck by an automobile while crossing a street here. Mr. Haywood, who was 76 years old, was the son of the late Francis Philemon and Martha Williams Joyner Haywood. He was born on the site of St. Augustine's college here.

Mr. Haywood represented the diocese of North Carolina at General Convection several times. He was elected treasurer of Christ church here 50 years ago and held the office at the time of his death.

Surviving him are a number of nieces and nephews. Funeral services were held June 8th at Christ church, with Bishop Penick of North Carolina officiating, assisted by the Rev. John A. Wright, rector, and the Rev. Louis A. Hasell, curate.

Trees and Shrubs Are Memorial

QUINCY, MASS.—Trees and shrubs, a memorial to the late Col. Frederick M. Jones, M.D., have been planted on the grounds of Christ church, Quincy, as the gift of Mrs. Jones.

CHURCH CALENDAR

JUNE

24. Nativity of St. John the Baptist. (Saturday.)
25. Third Sunday after Trinity.
29. St. Peter. (Thursday.)
30. (Friday.)

JULY

1. (Saturday.)
2. Fourth Sunday after Trinity.
4. Independence Day. (Tuesday.)
9. Fifth Sunday after Trinity.
16. Sixth Sunday after Trinity.
23. Seventh Sunday after Trinity.
25. St. James. (Tuesday.)
30. Eighth Sunday after Trinity.
31. (Monday.)



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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ALEXANDER, REV. ROBERT C., formerly canon vicar of All Saints' Cathedral, Indianapolis, Ind.; is rector of Trinity parish, Atchison, Kans. Address, 505 Kearney St.

HODGKIN, REV. DR. WILFRED R. H., formerly archdeacon of the diocese of California, and recently locum tenens of St. Paul's Church, Burlington; is rector of the Regional Parish of Contra Costa, which includes Walnut Creek, Martinez, Pittsburg, and Brentwood, Calif. Address, 2731 Regent St., Berkeley, Calif.

KETCHUM, REV. BRADFORD W., formerly in charge of St. Barnabas' Church, Rumford, Maine; is in charge of Southern Mt. Desert mission, Southwest Harbor, Maine.

MAYNARD, REV. ERVILLE B., formerly rector of Grace Church, Manchester, N. H.; to be rector of St. Peter's Church, 107 State St., Albany, N. Y.

PRATT, REV. GEORGE FOSTER, formerly rector of Trinity Church, Hoquiam, Wash. (Ol.); to be rector of St. John's Church, Stockton, Calif. (San J.), effective September 1st.

SPENCER, REV. J. RICHARD, formerly assistant at Christ Church Cathedral, New Orleans, La.; is on the missionary staff of St. Andrew's Mission, Mayagüez, Puerto Rico.

RÉSIGNATION

HIRST, REV. GEORGE, as rector of St. James' Church, Lewistown, Mont., where he served for 27 years; to retire. Effective September 1st.

SUMMER ADDRESSES

NUTTER, REV. DR. E. J. M., dean at Nashotah House, Nashotah, Wis.; to be addressed at 10 Abbey Mead, Tavistock, Devon, England, until August 15th.

WELLES, REV. EDWARD R., from July 18th to September 9th should be addressed in care of the American Express, Haymarket, London, England.

ORDINATIONS

Priests

LONG ISLAND—The Rev. EDWARD WALTER CHATER was advanced to the priesthood by Bishop Stires of Long Island in the Cathedral of the Incarnation, Garden City, Long Island, on June 5th. The ordinand was presented by the Rev. John H. Fitzgerald, and will continue his work at St. Bartholomew's Church, White Plains, N. Y. The Rev. Dr. Duncan M. Genns preached the sermon.

NEW YORK—The Rev. GEORGE EDWARD RATH and the Rev. GEORGE WOODWARD WICKERSHAM, 2d, were advanced to the priesthood by Bishop Manning of New York in the Cathedral of St. John the Divine, June 4th. The Rev. Mr. Rath was presented by the Rev. Richard A. D. Beaty, and continues as assistant to the chaplain of Columbia University, New York City. The Rev. Mr. Wickersham was presented by the Rev. Dr. James Thayer Addison, and continues as assistant at Christ Church, Cambridge, Mass., with address at 20 "A" Prescott St.

The Rt. Rev. John N. McCormick, D.D., preached the sermon.

PENNSYLVANIA—On June 5th, in St. Peter's Church, Philadelphia, Pa., Bishop Taitt of Pennsylvania ordained the following to the priesthood:

The Rev. JOHN RICHARD LOGAN, presented by the Rev. Dr. John R. Logan, and to continue as curate at St. Simon the Cyrenian, Philadelphia, Pa.

The Rev. THOMAS WILSON STEARLY LOGAN, presented by the Rev. Dr. John R. Logan, and to continue as curate at St. Philip's Church, New York City.

The Rev. JOHN PHILIP MCGARVEY, presented by the Rev. Dr. Edward M. Jefferys, and to be curate at Ascension Church, New Haven, Conn.

The Rev. CHARLES WILLIAM WILDING, presented by the Rev. Frederick W. Blatz, and to continue as curate at St. Peter's Church, Philadelphia, Pa.

The sermon was delivered by the Rev. William H. Aulenbach.

Deacons

LONG ISLAND—In the Cathedral of the Incarnation, Garden City, Long Island, N. Y., on June 5th, Bishop Stires of Long Island ordained the following to the diaconate:

JOHN HENRY HAUSER, presented by the Rev. Frederick L. Barry, and to be curate at St. Chrysostom's Church, Chicago, Ill.

GEORGE HAROLD MACMURRAY, presented by the Rev. Dr. Duncan M. Genns, and to be assistant at St. Thomas' Church, Brooklyn, N. Y.

WILLIAM LEWIS NIEMAN, JR., presented by the Rev. Bayard H. Goodwin, and to be in charge of the Church of the Good Shepherd, Barre, Vt.

KENNETH MALCOLM SOWERS, presented by the Rev. Howard R. Dunbar, and to continue his work at the Church of the Holy Trinity, Greenport,

and the Church of the Redeemer, Mattituck, N. Y. The Rev. Dr. Duncan M. Genns preached the sermon.

NEW YORK—Bishop Manning of New York, in the Cathedral of St. John the Divine on June 4th, ordained the following to the diaconate:

FRANCIS OLIVER AYRES, JR., presented by the Rev. Dr. James Thayer Addison, and to be assistant at St. John's Church, Waterbury, Conn., with address at 21 Church St.

OLIVER DOUGLAS CARBERRY, presented by the Rev. Richard A. D. Beaty, and to be on staff of City Mission Society, 38 Bleecker St., New York City.

JOHN ALFRED SCANTLEBURY, presented by the Rev. Dr. S. Tagart Steele, Jr., and to be assistant at St. Paul's Church, Lansing, Mich., with address at 713 S. Washington St.

WILLIAM EUGENE SNOXELL, presented by the

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Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

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8:00 P.M., Choral Evensong and Sermon.

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12:00 M., Thursdays and Holy Days.

NEW YORK—Continued

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Confessions: Thursday, 5 P.M.; Saturdays, 2:30, 5, and 8 P.M.

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Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong: 5:30 daily.

Rev. Richard A. D. Beaty, and to be assistant at Trinity Church, Newport, R. I., with address at 135 Touro St.

The Rt. Rev. John N. McCormick, D.D., preached the sermon.

NEWARK—**SYDNEY EDMUND GRANT** was ordained to the diaconate in Grace Church, Newark, N. J., by Bishop Washburn of Newark on June 4th. The Rev. Dr. Charles L. Gomph presented the candidate and also preached the sermon. The Rev. Mr. Grant will work in a group of diocesan missions under the direction of the Rev. George W. Dawson.

PITTSBURGH—**CAMERON McCUTCHEON** was ordained deacon in Trinity Cathedral, Pittsburgh, Pa., by Bishop Mann of Pittsburgh, on June 4th. He was presented by the Rev. L. Herdman Harris, 3d, and has been appointed in charge of St. Thomas' Church, Canonsburg, Pa. The Bishop preached the sermon.

PENNSYLVANIA—In St. Peter's Church, Philadelphia, on June 5th, Bishop Tait of Pennsylvania ordained the following to the diaconate:

PAUL CURRY ARMSTRONG, presented by the Rev. William N. Parker, and to be curate at Epiphany Church, Philadelphia, Pa.

GEORGE ETHELBERG CONDIT, presented by the Rev. Frederick A. Warden, and to be curate at St. Mark's Church, Frankford, Philadelphia, Pa.

JOHN ROBERT DIEHL, presented by the Rev. Frederick W. Blatz, and to be in charge of St. Stephen's Church, Norwood, Pa.

SAMUEL NEWMAN BAXTER, JR., presented by

the Rev. John A. Richardson, and to be chaplain at Chapel Hill, N. C.

WILLIAM HAMILTON JEFFERYS, JR., presented by the Rev. Louis W. Pitt, and to be curate of Grace Church, New Bedford, Mass.

CHARLES WILKS WOOD, JR., presented by the Rev. James M. Collins, and to be curate at St. Paul's Church, Washington, D. C.

The Rev. William H. Aulenbach preached the sermon.

DEGREES CONFERRED

COLUMBIA UNIVERSITY—The Most Rev. Dr. Henry St. George Tucker, Bishop of Virginia and Presiding Bishop of the Church, was awarded the degree of Doctor of Sacred Theology on June 6th by Columbia university, New York.

DICKINSON COLLEGE—The Rev. Dr. Howard S. Wilkinson, rector of St. Thomas' church, Washington, was given the honorary degree of Doctor of Divinity on June 5th by Dickinson college, Carlisle, Pa.

WESTMINSTER COLLEGE—The honorary degree of Doctor of Divinity was conferred June 5th upon the Rev. W. Harold Weigle, rector of St. Paul's church, Eastchester, Mt. Vernon, N. Y., by Westminster college, New Wilmington, Pa.

WILLIAM AND MARY COLLEGE—The Most Rev. Henry St. George Tucker, Bishop of Virginia and Presiding Bishop of the Church, was awarded the degree of Doctor of Laws on June 4th by William and Mary college, Williamsburg, Va.

CALENDAR OF COMING EVENTS

JUNE

- 19-23. Eighth provincial Woman's Auxiliary conference, Orkney Springs, Va.
- 19-24. San Joaquin summer school, Camp Sierra, Calif.
- 25-30. Bethlehem summer conference for young people, Mt. Pocono, Pa.
- 25-30. Peninsula summer school, Ocean City, Md.
- 25-July 1. Cranbrook summer conference, Bloomfield Hills, Mich.
- 26 to July 5. Conference of province of New England, Concord, N. H.
- 26-July 7. Conferences for Church workers, Racine, Wis; Wellesley, Mass.

JULY

- 2-9. Summer conference for young people, Silver Bay, New York.
- 3-8. Tenth clergy seminar, Orkney Springs, Va.
- 3-14. Advanced conference of province of Washington, Sweet Briar, Va.
- 9-15. Valley Forge young people's conference, Wayne, Pa.
- 15-16. Convention of Nebraska, Galilee, Lake Tahoe.
- 17-23. Montana summer conference for young people, Temple Hills.
- 17-August 18. Evergreen conference, Evergreen, Colo.
- 24-August 26. Sewanee summer school, Sewanee, Tenn.



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