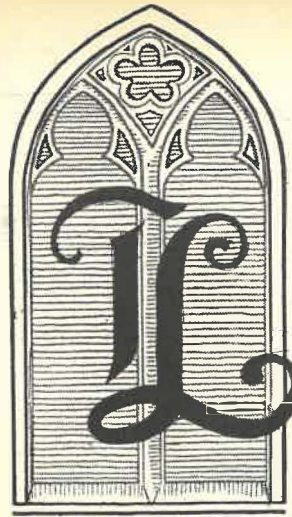
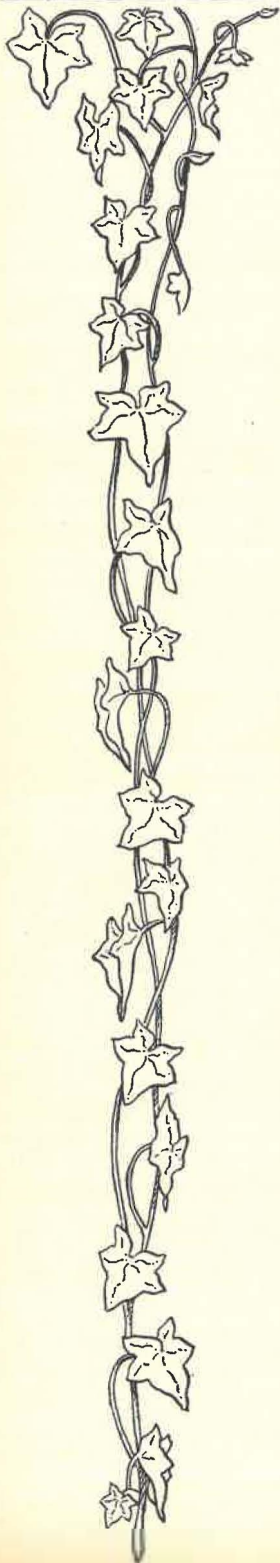


June 7, 1939



The Living Church



BLOSSOM TIME

This late spring scene near Locarno, Switzerland, is typical of the annual miracle of reviving nature throughout the world.

Vol. C, No. 23

Price 10 Cents

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.

Incense at Trinity Church, Boston

TO THE EDITOR: I have read with much interest your excellent account of the consecration of the Rev. Spence Burton, SSJE, in Trinity church, Boston, my old parish for some 18 years. It was certainly a gracious and generous act on the part of the rector and vestry of the parish to offer Trinity for the consecration service, but it is in line with the honorable record of the noble old parish for many years.

There was, however, one incorrect statement in your article. Speaking of the Pontifical High Mass which followed the consecration service, you say, "it was the first time of a certainty that burning incense hazed the air of Trinity." It was not the first time. Whether incense was ever used in the church before my time there, I do not know, but I clearly remember the service to the Armenians at the close of the war for their "Litany of the Dead" in memory of many thousands of Armenians who lost their lives during the war. Bishop Lawrence and I were in the procession, but the service was carried on by the Armenian clergy. Some 25 or 30 were present, including, I think, an Armenian bishop, but at any rate I remember distinctly that not only were there many lighted candles in the procession but there was an abundance of incense from two or three censers, which certainly "hazed the air" of Trinity that day.

I find myself in hearty approval of the action of the rector and vestry of Trinity and I am sure it will mean much to the whole Church by way of illustrating the comprehensiveness of our whole communion.

(Rt. Rev.) ALEXANDER MANN,
Bishop of Pittsburgh.

Pittsburgh.

Gift to Bishop Blankingship

TO THE EDITOR: In the recent accounts [L. C., March 1st and 8th] of the consecration of Bishop Blankingship, no mention was made of a purse of \$150 presented to the new Bishop for his discretionary fund by Archdeacon Townsend and generously donated by the friends of Cuba. Bishop Blankingship will acknowledge each donation personally as soon as he is able. His episcopal ring was given him by Mrs. Thomas Harper of Florida, it being the ring worn by her father, the late Rt. Rev. William Albion Knight, first missionary Bishop of Cuba. Mrs. Harper also gave the pectoral cross, but since Bishop Blankingship already had the one given him by the American and British colony in Havana, Bishop Knight's cross will be placed on the memorial stall in the cathedral or in some other appropriate place in the cathedral.

(Rev.) J. H. TOWNSEND.

La Gloria, Cuba.

Tubercular Church People

TO THE EDITOR: For the past few years I have been chaplain in Sea View hospital, the world's largest institution for the tubercular, and from time to time patients from this sanatorium are transferred to others and some leave as arrested cases and later return to other hospitals for more treatment. Among these are a good many who are Church folk. The distressing discovery is

that they receive little or no spiritual care in institutions away from the metropolitan district.

Tubercular people are anxious for the Church, and the Sacraments, in a very real sense, is spiritual medicine for their souls. Some of them have said, "I did not see a priest the whole time I was in the hospital. They seem to forget that we remain Church folk even though we are in an institution." Among the patients here, there are about 700 who are neither Jewish or Roman Catholic, and of this number about 35% are ambulatory. To the others the Sacrament is carried. In the past 15 months more than 5,000 communions have been made, and there have been more than 24,000 sittings in services both in chapel and in the wards.

A few priests have told me that they are afraid of contacting these patients because of contagion, and I am always reminded of the words of the Great Physician, who said, "I was sick and ye visited me not."

(Rev.) ERNEST M. WINBORNE.

Staten Island, N. Y.

Brotherhood of Way of Cross

TO THE EDITOR: May I have a little space in which to say, to such of your readers as are my fellow priests, a word or two about the Brotherhood of the Way of the Cross, a devotional confraternity of parish priests which was founded in the 1880's and has included many valuable servants of the Lord. Its present members feel fairly sure that there are many who would be helpful and helped by associating themselves with the brotherhood, and are therefore speaking of it in all the Church papers. I am asked to write to you.

The brotherhood has no party affiliations, and its membership includes those who would be called Low Churchmen as well as Catholics; but all agree in complete belief in the

creeds and sacraments of the Church and seek to live to the full the spiritual life implied in the Prayer Book. Its members agree to say Morning and Evening Prayer daily, except that when Holy Communion is said Morning Prayer, if necessary, may be omitted. A short office, together with memorials and prayers for the unity of the Church and for the conversion of sinners, is said each day. Holy Communion must be said at least weekly. The Friday abstinence is observed. A retreat is to be kept annually by members, either together or privately. Life is to be lived without ostentation of any sort. The brothers pray daily for one another. There must be many priests, perhaps more especially in isolated posts, who desire comradeship on such a basis with us who are their brethren.

The brotherhood holds its annual retreat, which is open to any parish priest, whether affiliated or not, at Adelynrood, near Boston, from Monday night, September 11th, through Holy Communion on Thursday, September 14th. The rule of complete silence will be kept, except for God's praise; there will be daily Holy Communion, Morning and Evening Prayer, a noon office, and a night office. There will be opportunity for counsel on spiritual problems. General meditations will be conducted by one of the brethren, the Rev. Charles F. Whiston of Middlebury, Vt. The cost is only for board at Adelynrood, \$8.00 for the retreat.

Any priest who desires further information, about either the Brotherhood of the Way of the Cross or the September retreat, should address the director, the Rev. F. W. Fitts, rector of St. John's, at 40 Linwood street, Roxbury, Boston, Mass.

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.

Banana Peel?

TO THE EDITOR: For many years the good taste and sound Churchmanship of THE LIVING CHURCH have given me pleasure and confidence. Page 526 of the May 17th number has distressed me, for fear some magazine, such as *Life*, may get it, and speak of it as perhaps it deserves to be spoken of. Why the picture in the lower right hand corner of the page? The tired Bishop may be greatly pleased with his grandmother's wedding lace, etc., but must THE LIVING CHURCH print a page reminiscent of *Life*? Must we all bow our standards to a lower ideal?

It seems to me that mention of these things has nothing to do with worship, or the high office of the Bishop. The wish to see such things in print vulgarizes a clean and fine newspaper.

The reason I have courage to write such a letter, is that other people have been affected in the same way, by the same pictures and descriptions.

I trust THE LIVING CHURCH has not stepped on a banana peel on the mountain top.

I. L. DU PONT.

(Mrs. Irénée du Pont).

Granogue, Del.

Do other readers feel that publication of "human interest" pictures such as the one criticized is a breach of good taste?

THE EDITOR.

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

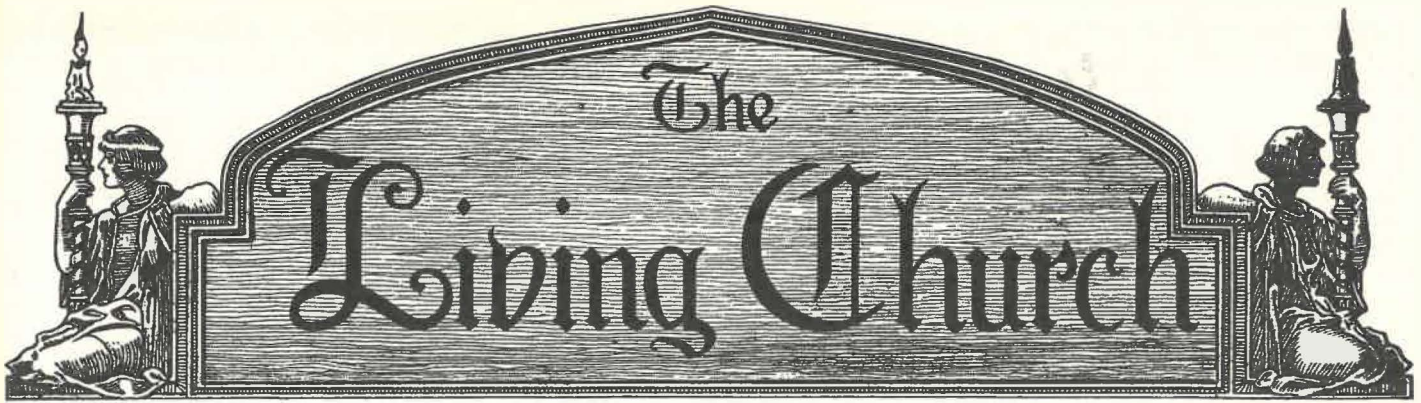
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No. 23

EDITORIALS AND COMMENTS

Slow—Men At Work

THE sign is familiar to all of us. We come round a corner, perhaps, and there ahead of us is the sign: "SLOW—MEN AT WORK." Perhaps the message is enforced by a man waving a red flag as a warning that passers travel at their own risk.

A road is under construction. Some day it will be a broad highway, well paved, carrying many in safety to the destination where they would be. Today it is rutty, full of holes, ungraded, without bridges, and with many gaps to trap the unwary. But men are at work, trying to solve the technical difficulties, and to lay the highway on firm and secure foundations.

So it is with the road which is under construction between the Episcopal Church and the Presbyterians. As a matter of fact, little has been done yet except to declare the determination to build such a road and mark out a detour while the highway is under construction. Yet there are those, both Churchmen and Presbyterians, who persist in behaving as though the highway were already practically completed. To such persons we emphasize the warning: "SLOW—MEN AT WORK."

Yes, and we believe that the Holy Spirit is at work too. But Almighty God, who took centuries and eons for the creation of this world in which we live and the vast universe of which it is a part, is not to be hurried by the impatience of little men. If the highway is to be completed at all it must be because it is a part of His great plan for the redemption of mankind through the Holy Catholic Church. Unless it fits into that plan the men who are at work trying to construct it might as well abandon the project.

We are moved to make these observations and issue these words of caution by two recent events. The first of these events is the approval of the negotiations by the General Assembly of the Presbyterian Church in the USA, and various events connected with the deliberations of that body as reported in our news columns in this issue. Quite properly our Presiding Bishop designated the Rev. Dr. Howard Chandler Robbins, a member of our Commission on Approaches to Unity, as the fraternal delegate of the Episcopal Church to the Presbyterian General Assembly. Quite properly Dr. Robbins brought the Assembly the greetings of the

Episcopal Church. But there were other features of the General Assembly that cause us some concern.

For example, Dr. Hugh Thomson Kerr of Pittsburgh, reporting on the work of the two Commissions, is reported to have stated that the theory of apostolic succession was not held seriously by outstanding scholars in either Church. Dr. Robbins also is reported to have stated, both in his address to the Presbyterians and at the recent alumni dinner of Union Theological Seminary, that there is no ambiguity in the proposed concordat in regard to the ministry but that "the ordained ministers of the Churches involved are already presbyters in the Church of God" and "there can be no question of imposing upon Protestants as a condition of reunion the acceptance of a definition of episcopacy and apostolic succession such as we ourselves have never been required to accept."

Technically Dr. Robbins, who always chooses his words with great care, was undoubtedly correct, but we fear that his words may be subject to misinterpretation; indeed, the statement of Dr. Kerr and similar ones by other Presbyterian leaders indicate that they have been misunderstood. We are particularly amazed at Dr. Kerr's statement that the theory of apostolic succession is not held seriously by outstanding scholars in either Church, as it was our understanding that the Presbyterians were giving assurance that they held that very theory in the statement that: "Both [Churches] believe that the succession of the ministry is a continuing visible sign of the continuous life of the Church and that the laying on of hands is the apostolic method of continuing that succession. Both believe in episcopal ordinations, the one by a bishop, the other by a presbytery acting in its episcopal capacity."

LET us beware lest in our approach to the Presbyterians we put forward a different face from that used in our approach to the Eastern Orthodox. We refer both Dr. Robbins and Dr. Kerr to the *Report of the Lambeth Conference, 1930*; particularly the section of the report on relations to the Eastern Orthodox Church. It will be recalled that the Orthodox sent a distinguished delegation representing all of the patriarchates and self-governing Churches of the Orthodox East. These dignitaries put to the bishops of the Anglican

Church certain specific questions to which they were given specific answers. One of these questions was "Does the Anglican Church agree that Holy Orders is a *mysterion* and that in its succession it is a link with the Apostles?"* The reply was that, while the word "sacrament," the English translation of "*mysterion*," was in the Anglican Church used in a special sense with regard to the great sacraments of Baptism and the Holy Eucharist, nevertheless the sacramental nature of Holy Order was indicated by the language used in the ordination of priests and the consecration of bishops.

As regards the question of apostolic succession, it was stated that the intention of the Church of England was expressed in the Preface to the Ordinal and that the Anglican Church "had always preserved the apostolic succession and considered that there was undoubtedly thus a link with the Apostles." On the basis of these explanations, "the Orthodox delegation stated that they were satisfied with regard to the maintenance of the apostolic succession in the Anglican Church."†

We pose this question: Is it intellectually honest for the Episcopal Church to represent to the Eastern Orthodox that it believes in the historic three-fold ministry as a part of the sacramental system of the Church and as an expression of the Church's belief in the apostolic succession, and represent the exact opposite to the Presbyterians?

Dr. Robbins to the contrary notwithstanding, there is ambiguity in the text of the proposed concordat as at present set forth. Worse than that, there are omissions that are bound to lead to serious trouble. There is, for example, no more than a passing reference to Confirmation; there is no provision for respect of Church discipline in regard to such matters as marriage; there is no definite assurance as to the matter and form to be used in administering Holy Baptism and Holy Communion.

THESE considerations are by no means academic. That advantage has already been taken of their omission is indicated in the second event that prompts us to emphasize the words in our title. A copy of the *Pacific Churchman*, official organ of the diocese of California, lies before us as we write. In reporting a conference on unity held in the Santa Cruz mountains near Berkeley, April 15th and 16th, the following statement is made:

"At the suggestion of the Presbyterians, the closing service was Holy Communion according to the Book of Common Prayer. *In order to achieve unity, grape juice was substituted for wine, and the service was attended by most of the delegates*" (Italics ours).

We cannot state too emphatically that no worse way to achieve unity could be found than the utter disregard not only of the discipline of the Episcopal Church but of the universal practice of the Holy Catholic Church by substituting a soft drink for the element prescribed by our Lord Himself in establishing the Holy Eucharist. Such a bold attempt to correct the mind of Christ renders the sacrament of extremely doubtful validity, to say the least.

This incident took place in the diocese that is under the jurisdiction of Bishop Parsons, who is also chairman of the Church's Commission on Approaches to Unity.

Doesn't Bishop Parsons realize that this is just the sort of thing that brings the work of his Commission into disrepute just when it most needs the confidence of the Church?

THE Commission on Approaches to Unity is scheduled to meet in New York June 13th, and to confer with the corresponding Presbyterian commission at Princeton on the following day. It is to be hoped that these matters will receive full and free discussion at these meetings and that points of misunderstanding will be cleared up.

Meanwhile, in fairness to the individual members of our Commission on Approaches to Unity, it must be said that the Commission itself is far from unanimous in regard to the details of the proposed concordat. For some reason unknown to this editor, the chairman of the Commission has felt that individual members should not criticize the concordat publicly and has in fact taken this editor to task for so doing in a speech at Buffalo last January. We have tried since that time to follow Bishop Parsons' wishes in this matter, even at the expense of being misunderstood by our friends; but we feel that his action in permitting the use of grape juice in a celebration of Holy Communion at a unity conference in his own diocese releases us from any such obligation. Surely it is too much to ask that constructive critics of the concordat remain silent while its proponents flagrantly defy the laws and customs of the Church on the false plea that they do so "in order to achieve unity."

But if there has been no public opposition to the concordat by members of the Commission we feel that the Church should now know that there has been vigorous demand within the Commission for a drastic revision of its terms. Last February three members of the Commission, Bishop Wilson of Eau Claire, the Rev. Francis J. Bloodgood, and Clifford P. Morehouse, protested against the publication of the concordat in a booklet officially issued by the two Commissions because "to the general public this could only mean that the members of our Commission are commending the concordat with their full approval to the membership of both Churches. This we are unwilling to do." Their protest was, however, disregarded and the booklet was issued.

We cannot emphasize too strongly the fact that not even the Commission—much less the Church—is committed to the proposed concordat. In the words of the minutes of the meeting of the Commission last October: "It was agreed that both the proposed concordat and the proposed dual membership plan should be presented to the Presbyterians, but that all negotiations were of a tentative character and at this step we were bound by no particular plan."

IN ITS present form there is not the slightest likelihood that the proposed concordat would pass our General Convention. We earnestly hope that our Presbyterian friends have not been misled in this matter. Had we known that the concordat was to be put up to their General Assembly as a practically completed matter in which there remained only a few details to be ironed out we certainly would have raised our voice earlier than this in protest.** And certainly if the proposed concordat is going to lead to the substitution of grape juice for wine in the Holy Communion or rosebuds dipped in the font for water in Baptism—we have before us the report of a Presbyterian service in which this was done—we must insist that the concordat be drastically revised or repudiated.

We do not wish to occupy an obstructionist position and we do not believe that we are doing so. We have faith that

** The official booklet states: "We are seeking to discover the mind of the Churches upon [the proposals] and shall not offer them for adoption by the governing bodies until we have some measure of assurance that consideration has been given to all constructive comment."

* *Report of the Lambeth Conference, 1930*, pp. 134-135.

† *Ibid.*, p. 139.

if it is God's will unity can be achieved between the Episcopal Church and the Presbyterians. We are rather shaken in our hope that the proposed concordat may be a means to this end, but we are willing to continue the negotiations in the hope that the ambiguous or unsatisfactory features of it can be clarified and adequate safeguards of Catholic discipline added. Indeed, it has been our understanding from the outset that the concordat was set forth not as a treaty to be ratified by the two governing bodies but as a program for discussion by the two Churches in the hope that out of it might come a workable scheme, whether this or some other. On that basis we are willing to consider the concordat in a favorable light; but we greatly fear that it has assumed an importance far beyond that which it had in the minds of the two negotiating bodies. If that is the case perhaps it would be best to discard the proposed concordat entirely and begin the negotiations anew along different lines.

At any rate we feel that we must say a word of caution at this time against precipitate haste in plunging into a supposed unity that will later collapse because of the insecurity of its foundations. Therefore we raise the sign: "SLOW—MEN AT WORK"—and we hope that the men will remember that their work is not the erection of a party platform but the building of an important and enduring part of the highway that leads to the City of God.

Administering the Holy Communion

HOW many Churchmen or potential Churchmen are kept from the Holy Communion because of fear of contagion from the common chalice? There is obviously no way to answer the question with any degree of accuracy, but many people feel that the number is increasingly large.

General Convention has several times attempted to deal with the problem posed by this question. The solution generally offered is administration of the Holy Communion by the method known as intinction—that is, the dipping of the consecrated wafer into the consecrated wine at the time of administration. There are, however, many objections to this practice and it raises at least as many questions as it answers—if, indeed, it answers any question. As commonly practiced, intinction is actually no more sanitary than the use of the common chalice and many people find it peculiarly offensive.

An alternative is administration of the Blessed Sacrament under the species of bread alone. This practice is widely followed in the Communion of the sick, particularly when the reserved Sacrament is used. It is also the method in use in the Roman Catholic Church; a fact that makes it difficult for many persons to consider it without prejudice. Nevertheless, it does solve the problem of sanitation as the method of intinction does not, and theologians generally agree that it is a valid method.

Although neither the method of intinction nor administration in one kind is permitted by Prayer Book rubric, both practices have been and are allowed in various dioceses in the Church for reasons of expediency. At the last General Convention the House of Deputies voted to amend the Prayer Book in order to provide for administration by intinction but the proposal was lost because of the failure of the House of Bishops to concur. Undoubtedly the subject will be considered by the Lambeth Conference in 1940 and by our own General Convention in the same year. Meanwhile, the House of Bishops authorized individual bishops to make such exceptions to the Prayer Book rule as they felt to be necessary in their own diocese.

Acting upon this authority, Bishop Ivins of Milwaukee included in his pastoral letter read at the recent diocesan council a full study from a theological and historical point of view of the question of administration of Holy Communion, concluding with permission to parish priests in his diocese to adopt Communion in one kind where it met with the approval of their congregation. Because of the importance of the subject to the whole Church and the thorough way in which Bishop Ivins has gone into it we publish that section of his pastoral address in full in this issue and we commend it to the study of the whole Church. It seems to us that Bishop Ivins has put forth a cogent argument for administration of the Holy Communion in one kind rather than by intinction if any departure from the normal method of administration is sanctioned.

A Signal Honor

A SIGNAL honor has come to the Church in the Philippine Islands by the designation for the fifth time in succession of St. Luke's hospital, Manila, as the model hospital of the islands. Congratulations to St. Luke's; its superintendent, Mr. Bayard Stewart; its doctors, nurses, and staff members!

Christian hospitals are among the most tangible evidences of the Christian faith in the Orient. Those who question their value seldom realize the way in which they represent to Orientals a faith that is not content with philosophical speculations but is interested in the bodies as well as the souls of men and women. Bishop Moshèr of the Philippines, one of our Church's greatest contemporary missionaries, speaking of the skepticism sometimes expressed in regard to Christian hospitals, has written of St. Luke's: "When they give it up they give me up also, for I do not know how to keep a mission going without a good strong hospital." Certainly this award is evidence that our Church hospitals maintain high standards that win the recognition of the medical profession; and the whole Church shares in the honor that is paid to St. Luke's, Manila.

The Children's Vacations—and Ours

IT HAS been said that more real Church teaching can be accomplished in the three weeks of a vacation school than a whole year of Sunday school. It is gratifying to note that the vacation school movement is growing and that so many parishes of our own Church are taking advantage of this opportunity to give the children intensive training in the ways and teachings of the Church.

An interesting outline for a vacation school has recently been published by the diocese of Michigan entitled *The Church, The Steeple, The Ministry, and the People* (Episcopal Book Shop, Detroit, \$1.00). The manual, divided into two sections for small children and for older ones, deals with the history, the teaching, the customs, and the architecture of the Church.

Another interesting summertime publication is the *Summer Church School Guide* published by the curriculum committee of the Chicago department of Religious Education (Diocese of Chicago, 65 East Huron street, Chicago, \$1.00 a hundred). On the cover of this folder is the sentence from the Offices of Instruction: "My bounden duty is to follow Christ, to worship God every Sunday in His Church, and to work and pray and give for the spread of His Kingdom." Space is provided for indicating the church attended on each Sunday during the summer and simple assignments based on the Prayer Book are given. The card is to be returned to the

rector in September, when it may be made the basis of an award for summer church attendance.

The vacation season is upon us. Our children are being taught in the modern church school that religion is a 52-weeks-a-year affair, and they are expected to attend church in summer as faithfully as they attend church or Sunday school in the winter. Will we adult Churchmen set them a good example in this respect?

An Unique Occasion

IT WILL be an unique historic occasion next Sunday when the British King and Queen and the President and Mrs. Roosevelt kneel together in worship before the altar of St. James' Church, Hyde Park, N. Y. How astonished the founders of that church, established in 1811 on the very eve of the renewed outbreak of hostilities between the infant American republic and the English mother-land, would have been if they could have foreseen that this church would be the first in which a British monarch and an American president ever worshipped together.

Another interesting feature will be the presence of the Presiding Bishop as the preacher on this occasion. Has any American bishop ever before preached in the presence of the King of England? Perhaps it would be better to put the question another way: Has any King of England ever had the privilege of listening to a sermon by an American bishop?

At any rate, it is eminently fitting that the Episcopal Church should have its share in the welcoming of the King-Emperor, the foremost layman of the mother Church of England. And it is even more fitting that when the heads of the two greatest democracies in the world meet they should bow together before the altar-throne of that Monarch who is the Sovereign of the whole universe.

Dr. Charles H. Mayo

DR. CHARLES H. MAYO, one of the most noted surgeons that America has ever produced, has gone to keep an appointment with the Great Physician. Thousands who have found relief from pain and suffering at his skilled hands or in the clinic and hospital that bear his name, mourn his passing.

Dr. Mayo was truly a medical missionary—one who conceived of his vocation in terms of a mission to follow literally the words of our Lord, "Heal the sick." Like every Christian doctor, he exercised a true healing ministry; for the cure of bodies is closely related to the cure of souls in the Christian religion. Moreover, Dr. Mayo was a loyal son of the Church and one to whom her teachings came, as they so often do to those confirmed in mature life, with a fresh emphasis and a strong personal appeal.

May he rest in peace.

Sixty Years Ago—

FROM THE LIVING CHURCH of June 5, 1879

A CONTRIBUTION to the Board of Home Missions of \$25 was recently received marked, "The proceeds of sales of eggs of poultry raised on the roof of a dwelling house on Fourth avenue, New York." A suggestion for 281?

The Catholic Church of Jesus in Mexico, for which the Episcopal Church consecrated Dr. Riley as Bishop, is described as having over 50 congregations with over 3,500 active workers and marked sympathy among the people and even some government officials.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Manifold Gifts

ST. BARNABAS THE APOSTLE

JUNE 11TH

THE keynote of this festival seems to be given in the *Collect*: "O Lord God Almighty, who didst endure Thy holy Apostle Barnabas with singular gifts of the Holy Ghost": gifts made fruitful by grace; humility and love of souls.

Barnabas had been one of those who freely gave their wealth to the Church at Jerusalem; and it had been he who introduced the newly converted Paul to the apostles, when everyone else was afraid of him. In the *Lesson* from Acts 11 we see him in charge of the Church at Antioch, doing what is evidently a wonderful pastoral and evangelistic work: "for he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." Then he again goes and brings St. Paul forward; perhaps if it had not been for him, St. Paul would never have become a missionary.

In the *Gospel* we see the root out of which it all springs: if they, His servants, love one another, it is because He has first loved them. And He has called them, Barnabas and Paul, to be not mere servants but friends: and He has chosen them and ordained them that they should go and bring forth fruit and that their fruit should remain.

Praise be to Thee, O Christ.

Love in Word and Deed

FIRST SUNDAY AFTER TRINITY

JUNE 11TH

IN THE *Gospel* we have the parable of Dives and Lazarus. Dives has set his heart on the things of this world; but he must leave all one day, whether he will or no. He has lived for the things which he has enjoyed, but the things are not evil in themselves. The evil lies in his selfish, worldly heart; and without a change of heart, and a readiness to listen to that voice of God which spoke through Moses and the prophets, not even the return of one from the dead can convert him or his five brethren—*i.e.*, the many who are like him.

The *Epistle* describes Christian love. It is to be shown in deeds, not only in words; Dives certainly did not love Lazarus. But love is much more than either a feeling of compassion or acts of kindness. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." The beginning of love is in God Himself; and because He loved us, we are to love one another. "Freely ye have received, freely give."

In the *Collect* we pray God to accept our prayers—we had best then know quite clearly in our own minds what the petitions are that we ask Him to accept—and we desire that we may please Him in will and deed—not least by showing love to others in will and deed.

Jealousy and Prejudice

JEALOUSY and prejudice are two pitiful failings that have ruined more peace and happiness than either hate or drink. Jealousy is a small insanity that is ungovernable by reason and cannot be restrained by love. Prejudice is a tramp of the mind that goes about with no visible means of support, marring everything in life and contact. The first turns love into ashes, and the other takes the life out of beauty. —Bishop Woodcock.

The Problem of Freedom

By Thomas Mann

IT IS a dramatic, even a tragic period we are experiencing, a period by which our faith in the good in this world and in humanity, our faith in all that which we mean, whenever we pronounce the word democracy—is being tested severely. Facing the unceasing successes of hostile forces, democracy seems to have but a small chance for the future and it therefore may appear to be almost futile to go into any theoretical considerations on this object. Indeed, the victories, or pseudo-victories, of those hostile forces are numerous. It is our conviction, however, that it cannot be the meaning of history and of the world's spirit, to make one Hitler the ruler of the world; and so we may be quite sure that the very boundlessness of so-called National Socialism will lead to its disaster, one way or another, and that the eternal and fundamental values of our occidental civilization will win in the end against the barbaric theories and practices of the fascist regimes. Therefore, precisely, it may not be as untimely as we feared, to remember once more those, as we think, *eternal* foundations of our occidental life, and to recall their meaning and essence. We even *have got* to do so, if we are willing to defend them against the aggression of hostile and inhuman mis-ideas. It is not by chance that this aggression is aimed not only against democracy, but, with equal fury, against Christianity itself. For these two concepts are so closely bound together, they are united to such an extent, that democracy may be called the political expression of our Christian feeling for life, of Christianity on earth. And we may conclude from the close relationship of democracy and Christianity, not that they will disappear together, but that they will survive together.

But if we remember that already in the beginning of the nineteenth century the childhood of bourgeois democracy brought about a religiously tinged socialistic movement, the so-called "religion of St. Simon"—if we remember this, the root of these two tendencies, the democratic and the socialist tendency, in a common religious ground becomes obvious—this common ground being Christianity. That there is also a contradiction between them is undeniable. The contrast between democracy and socialism is that of freedom and equality—a logical contradiction, without doubt—for logically and absolutely considered, freedom and equality are mutually exclusive, just as the individual and society are mutually exclusive. Freedom is the need of the individual, but equality is a social need, and social equality, obviously, limits the freedom of the individual. But logic has not a final nor the highest validity for life, and in human emotions, in human ethical requirements, freedom and equality are not a real contradiction. With a slight change of emphasis, democracy and socialism include both tendencies, for the contrast between them is resolved in that which transcends and relates both of them, namely in Christianity.

Christian humanity, moreover, has also combined the individual and the social principles in a way that is emotionally unassailable and wholly natural. The value and dignity which it bestows upon the individual being, the human soul in its immediate relationship to God, are not contradicted by the

"DEMOCRACY and Christianity will survive together," says Thomas Mann in this article, which was delivered May 29th as the Phi Beta Kappa address at the Hobart college commencement exercises. "The great religious novelist, an exile from Nazi Germany, believes America will have a leading part to play in preserving Christian civilization "during these European dark ages."

equality of all before God. It is in the statute of "human rights," this Christian heritage of the great bourgeois revolution, that both principles, the individualistic and the social, freedom and equality, are combined and mutually justify each other. In democracy freedom predominates over equality. In socialism, equal-

ity prevails—in the name and for the purpose of freedom. But at the same time it cannot be denied that all socialism has a tendency to exaggerate the mechanization and regimentation of society and to sink the individual and the group, in a practical uniformity and in mass movements. And if we consider what high and final cultural and aesthetic values are associated with individuality, it is easy to understand the alarm which mentalities like Goethe and Heine felt at the democratic transformation of the world, and its socialistic consequences which they were very quick to anticipate.

Goethe, the son of the 18th century, suffered so acutely under the convulsions of the French Revolution that it nearly cost him his talent and his productivity. For Heine, the social revolution seemed the direct outcome of the bourgeois revolution and with visionary clarity—a world in which he expected Heinrich Heine's poetry would have no further use than to serve as wrapping paper for the sausages of the proletarian.

THAT the cultured person should fear the disappearance of liberty and individual values in collectivity and socialistic equality, is readily comprehensible. It is, so to speak, democracy's fear of itself—a fear that plays no small part in the distress and weakness from which the spiritual and moral position of democracy is suffering today. Democracy is being shamelessly exploited, exploited by the worst and lowest enemies of freedom—enemies that I need not name. They hope to make democracy "ripe for assault," to use their own language, by persuading it that it is the forerunner of Bolshevism. For this reason it may be the moment for a word of caution and defense.

Such fears would only be justified if freedom and equality constituted an insuperable and irreconcilable contrast. But for people of our feelings, determined, as they are, by our Christian influences, this is not true. These feelings accept as necessarily true that a human synthesis, a reasonable and just synthesis, must be possible between freedom and equality, individual and society, the person and the collectivity. For reason itself tells us that pure individualism and absolute freedom are just as humanly impossible and contrary to culture as their liberty-destroying opposite. There would be no hope for humanity if it had a choice only between anarchy and that extreme socialization which destroys personality. But that is not the meaning of a socialism that feels democracy as its native soil, and demands an equalizing justice in the name of freedom: in other words, a social democracy. Socialism implies: socially minded life. And this concept itself—the mere recognition of the fact that man is a social being, amounts to a definition and limitation of freedom and the individual. It means an appreciation which, to be sure, does

not come easily to the individual proud of his special cultivation: that a purely individualistic, purely personal and spiritual humanity is incomplete and dangerous to culture. It means that political and social activities are a part of the humane; that it is not possible to separate them completely from spiritual and cultural activities. Nor is it possible to devote oneself to culture, and declare that one is "not interested" in politics. In a word, it means the totality of the humane, which must be carefully distinguished from *totalitarian politics* in which one part, an ingredient or segment of the humane, swallows up the whole and destroys freedom. The just and reasonable division of emphasis between the individual and the social element in man, the limitation of the political and social to their natural and necessary share in humanity, culture and life—that is freedom.

WHEN politics becomes absolute and establishes a total dictatorship over everything human, that is the end of freedom; and it is no less destructive of culture than anarchy. In the anti-human will toward this political absolutism, Fascism and Communism meet.

I hasten to add, it is possible to find differences of opinion between these two, to make comparisons between their moral levels which will always be to the disadvantage of Fascism. Above all (and this has been proven during these last six years) Communist Russia is a peace-loving power and always was one of the strongest supporters of the League of Nations. But Nazi Germany and Fascist Italy are driving towards war. There was no war in all these years and there will not be any for which Fascism will not have to bear the full responsibility. That is a decisive difference in which many others are symbolized. The fact remains that there is no difference between Fascism and Communism in their dictatorial negation of freedom; and as far as Communism is concerned, its essential contrast to what we call social democracy, to responsible freedom, cannot be grasped today too clearly nor emphasized too strongly. But if it is a lie to declare social democracy the first step toward Communism, deception reaches its pinnacle when Fascism—and especially German National Socialism—pretends to be a protection and a bulwark against Communism. This is deceptive propaganda to which actually a considerable part of the middle classes have succumbed, at least for a while. Fascism owes most of its successes, first in its own countries, then in the outside world, to the fiction that the choice lay between Fascism and Communism. We were told that we must cling to Fascism, increase its power; and even if the unbridled thirst for power should endanger Fascism, we must save it at every sacrifice in order to avoid Communism.

And yet the great body of middle-class citizens throughout the world should be warned, above everything else, of the horrible disappointment which awaits them, if they succumb to this deceptive propaganda—a deep disappointment which the peoples that surrendered to Fascism have already tasted. It is entirely erroneous to assume that it is the function and intention of Fascism, or of German National Socialism, to protect private property and an individualistic economy. Especially in its economic policies, National Socialism is nothing but Bolshevism; they are hostile brothers of whom the younger has learned almost everything from the elder, Russian, brother. There is no doubt—all signs point to it—that the national social Revolution which began as a radical movement to the right, is developing, ever more rapidly, toward the left, that is, toward Bolshevism. Or rather, from right-wing Bolshevism it is on the point of becoming left-wing

Bolshevism. It is quite certain that the expropriation of the Jews is only a prelude to more comprehensive acts of this sort which will be wholly free of any race-ideology. And particularly if the concept of Bolshevism is understood in its popular, mythical interpretation as the epitome of terror and raging destruction, no better picture of it can be imagined than that which was exhibited in the German pogroms.

THERE the world was given a clear illustration of what National Socialism really is: namely, the most radical, unrestrained, and destructive revolution which the world has ever seen, wholly unsuitable to serve as a rampart for middle-class conservatism or to be used by it for protective purposes. Indeed the word "revolution" is actually too honorable to define this phenomenon, for an invasion by the Huns would not be described as a revolution. Revolutions usually contain some relationship to the idea of humanity, a faith, a will—however confused—to progress and to bring about the improvement of human society. They have as a rule some passionate relationship to the Absolute and to the idea in the name of which they perpetrate their deeds and misdeeds. Because of this faith, this relationship and passion, and out of respect for them, humanity has always shown a tendency to forgive revolutionary misdeeds. It was inclined to overlook them, because of the ultimate good and the high aspiration out of which the terror resulted. That was the attitude toward the French Revolution, and again toward the Russian proletarian revolution, or at least that was the attitude when it began. But the misdeeds of the so-called National-Social revolution are devoid of any human excuse, for it lacks every concern and every love for humanity or for the idea of perfecting human society. It is a revolution of unprincipled force or, let us say, of spiritual nihilism. It is a revolution such as has never existed, a revolution of absolute cynicism without relationship to any kind of faith and filled with lust for the degradation of men and of ideas. What it means economically, may leave us comparatively indifferent. But morally its purpose is extermination—the extermination of the foundations of civilization. The final meaning of its anti-Semitism is not the foolish idea of the racial purity of the German people but an assault upon Christianity itself. And even when it ridicules democracy, the contempt is really aimed at Christianity in which democracy is rooted and whose political expression it is. Freedom, truth, justice, reason, human dignity—what is the source of these ideas which are the support and mainstay of our existence and without which our spiritual life would crumble? Whence do they come if not from Christianity which has made them the law of the world? A revolution which supplants every one of these ideas with the law of force—that is the anti-Christ. And yet this is the revolution in which the European middle classes have seen for so long a time their bulwark against Communism!

Democracy itself was once revolution. Today it is the greatest conservative power upon earth, conservative in the deepest and best sense of the word, because it is the defense and the maintenance of the shamelessly menaced ethical foundations of the occident. But in order to do justice to this new responsibility, it must, to a certain extent, return to its revolutionary state: it cannot merely *be*, it must give battle. For without battle it will cease to *be*. A passionate desire and will are slowly evolving out of the anxiety and confusion of the moral retreat of our times: the will to concentrate and to resist, the will to call a halt, to *command* a halt, the will to defend civilization against the corrupting onward march of force. The history of religion speaks of the *ecclesia militans*,

the church militant, which preceded the *ecclesia triumphans*, the church triumphant. Likewise if democracy is to triumph, it must defend itself, even though it has long been weaned from habit of combat. A militant democracy is the need of the day, a democracy freed of all self-doubt, a democracy that knows what it wants, namely: victory—the victory of civilization over barbarism!

This victory will not be paid for too dearly with the sacrifice of an exaggerated humanitarianism, namely, that tolerance which endureth all things—even the determination to terrorize humanity. Never can humanity permit itself such extreme tolerance; least of all at a critical time of battle such as ours. Democracy's concept of freedom must never include the freedom to destroy democracy; never must it give its deadly enemies that much freedom. If I say this, you will reply: That is the end of freedom. No, I reply, that is its self-preservation. But the very fact that there can be a difference of opinion on this question is proof that freedom is debatable, that it has become a problem. Or rather it has become evident that freedom has always been a problem. The crisis of democracy is, in truth, the crisis of freedom; and the salvation of democracy from the hostile attack which threatens it, will only be possible through an honest solution of the problem of freedom.

EVERYONE who speaks of the conditions which freedom must impose upon itself for its own sake, of a voluntary restriction and a social self-discipline of freedom, must be prepared for accusations of treachery toward freedom and democracy. And yet I believe that the people who are the first and the most vociferous with such reproaches, are by no means the most valuable or the most unselfish friends of freedom. The solution of the problem of freedom is made the more difficult because there are three different attitudes toward freedom. It has real enemies—and with them it is easy to deal. It has real friends—and among them we would all like to be counted. But in between are its *false friends*, and they create disorder because consciously or unconsciously, they confuse the love of freedom with an interest in freedom, with their particular interest. They shout "Democracy is in danger" whenever freedom is advised to place itself under a wholesome social discipline, which alone can help freedom to survive Liberalism.

That these two, Liberalism and freedom, are identical, and that the one will stand or fall with the other, is a false pretense of Fascism—one of the many—but a particularly malicious one. Let us not succumb to it. Liberalism, spiritually and economically, is the form which life took at a given period; it marked the spirit of those times. And times change. But freedom is an immortal idea, which does not age with the spirit of the times and vanish, and he who maintains that freedom will fall with the forms of Liberalism, is not its friend. Freedom is not served but harmed, and consciously or unconsciously we are playing the game of its enemies, when we deny that freedom today should assume severer and more binding social forms than were appropriate in the period of our fathers and grandfathers.

We have tried to discover what democracy is: it is the human adjustment between a logical contrast, the reconciliation of freedom and equality, of individual values and the demands of society. This adjustment, however, is never completely and finally attained; it remains a problem that humanity must solve again and again. And we feel that today in the relationship of freedom and equality, the center of gravity has moved toward the side of equality and economic

justice, away from the individual and toward the social. *Social Democracy* is now the order of the day. If democracy is to hold its own, it must be done through socially established freedom, which rescues individual values by friendly and willing concessions to equality; through an economic justice which ties all of democracy's children closely to it. Only then can democracy resist the assault of a dehumanized spirit of violence.

LADIES and gentlemen, before you stands an individual who never expected in former years that he should be called upon to make statements and efforts such as these. As a writer, it is and always will be, my natural function to reserve the greater parts of my energies for that free service of humanity which we call art. It is not by chance that we speak of the arts as "free"; for art is the sphere of free thought, of free contemplation and formulation. Politics, on the other hand, is the field of decision, of opinion and volition. Is it not, therefore, significant and symptomatic that today an artist whose native concern is the right, the good and true, should feel obligated to apply these standards to political and social questions: that he should unite his thoughts with the political will of the times because he feels that he cannot fulfil his human responsibility if he refuses to do this? Is not this political endeavor of the spirit, inadequate as it may be, an example of that voluntary limitation of freedom for social purposes of which I have been speaking? And is not this voluntary limitation a moral one?

I have spoken to you of truth, justice, Christian civilization, democracy. In my purely esthetically determined youth, it would never have occurred to me to deal in such terms. Today I pronounce them with a wholly unexpected note of joyousness. For the position of the spirit has changed upon earth in a peculiar way. Civilization is in retreat. A period of lawlessness and anarchy reigns over the outward life of the people. But for that very reason, paradoxical as it may sound, the spirit has entered upon a moral epoch, let us say an epoch of simplification and of humble-minded distinction between good and evil. Yes, we know once more what is good and what is evil. Evil has been revealed to us in such crassness and meanness that our eyes have been opened to the dignity and the simple beauty of the good. Once more we have taken it to heart and deem it no slight to our intellectual pride to confess it.

That, if you like, is a rejuvenation of the spirit, and I have often thought that this period of spiritual rejuvenation and simplification, this moral epoch, into which we have entered, might well be the great hour of America. That is what I really meant to convey when I stated on other occasions that the preservation and guidance of our occidental cultural heritage would devolve upon America during these European dark ages. Because of your youth and moral vigor, because the soul of this country is still close to the Biblical and the monumental, America is attuned to the spiritual needs of the hour and seems called to assert itself in the present situation with a natural authority. To do this would not indicate presumption but an independence and a moral self-reliance which have become necessary to this country and which could contribute to the recovery of Europe. May America stand forth in an abandoned and ethically leaderless world as the strong and unswerving protector of the good and the godly in mankind. I salute you as a country that is conscious of its own human inadequacy but knows what is good and what is evil; that despises force and untruth; a country that perseveres in a faith which is sound and utterly necessary to life—faith in goodness, in freedom and truth, in justice and in peace.

Communion in One Kind

By the Rt. Rev. Benjamin F. P. Ivins, D.D.

Bishop of Milwaukee

I COME now to a subject which has been a difficult one for me throughout all of my ministry, and especially since my consecration 14 years ago. I refer to the reception of the Sacred Blood from a common chalice.

This matter came forcibly to my attention during the influenza epidemics of 1918 and 1919 and has been continuously recurrent during my episcopate. A great many people are seriously concerned about receiving with others from a common cup, due perhaps in large part to the popular education on that subject, and on occasions and in certain localities the subject has become a grave one due to local health regulations and in one case at least, a state law forbidding the use of a common cup even in Holy Communion.

Much of what has been said, and written, has I confess left me unimpressed. Every priest cleanses the chalice with his lips after every Communion, and we clergy are no more subject to diseases which may be communicated in such a manner than are others. Nor do I believe that we are wise to heed or to conform to the vagaries of every crank in society or to the habits or fads of the days. At the same time I do believe that this education against the use of a common cup is something more than a fad and that unless there is some Scriptural, theological or ecclesiastical reason against it, we may well consider it seriously. And, much as I dislike to speak of it, a new fad or fashion of some women of today has presented the matter in a new and disgusting and revolting manner. I refer to the custom of women painting their lips. The chalice today in most places, rural and urban, is a disgrace after these painted lips have received therefrom, and the purificator with which the priest wipes the chalice is a revolting sight. This fact gives additional effect to the popular education and sentiment against the common cup.

I think we can no longer ignore the matter. What then, is to be done about it? First, to your minds, probably comes the method of Communion known as intinction. I, personally, do not like this method, or any of its variants. It is awkward and difficult, and is simply an attempt to dodge the real issue involved, that is, the taking away of the chalice from the laity. Our Lord said "drink this." And no method of intinction is drinking, in the sense that partaking from a cup is drinking. When intinction is administered, as it some places is, by the intincted particle or host being placed in the hand of the communicant, there is real irreverence and it is far from being a descent or sanitary method. That, I should absolutely forbid, in this diocese. So too, am I opposed, because of the impossibility of decency, reverence, and fitness, to the method some places employed, of the communicant retaining the host or particle until the chalice reaches him, and then intincting it himself therein. If you had ever looked into the inside of the chalice after a Communion administered in this way you would understand my objections, at least in part. Mature consideration must convince that such a method solves none of the problems of sanitation or reverence.

IN HIS pastoral address at the recent council of the diocese of Milwaukee, Bishop Ivins gave careful consideration to the various methods of administering Holy Communion, and authorized administration in the species of bread alone in parishes that so desire. This part of the pastoral is here published at the request of the diocese, because of its importance and interest to the whole Church.

I myself have tried, over a fair period for study, the method whereby the priest intincts the wafer and places it directly upon the tongue of the communicant. Even this method offends, offends one's ecclesiastical sense, his sense of the fitness of things, and his esthetic sense. It solves none of the problems, and none

of these methods satisfies our Lord's command to "drink this."

The Holy Orthodox Churches, for the most part administer Communion by a form of intinction whereby a generous particle of consecrated leavened bread is mixed in the chalice, and then communicated to the mouth of the communicant with a common spoon. But Communion among the Orthodox is very rare, although attendance upon the solemnization of the Eucharist is more frequent than with most of us—what is known among us, and the Roman Catholics as "hearing mass." But we believe that the Eucharist was instituted by our Lord primarily to be received, and our ideal is frequent, very frequent Communion, Communions for which we have made good preparation, not casual Communions.

For centuries of history many methods of intinction have from time to time been tried and repudiated by the Church. Our own Church has done so twice in the past few years, at the Lambeth Conference in 1930, and at our own General Convention in 1925, even though it seemed to be at the cost of sending one of our bishops to prison, with all his clergy.

It seems to me therefore that there is but one further method to consider, and that is the withdrawal of the chalice from the laity, and to communicate them under the one species of bread only, with the double form of the sentence of administration, "The Body and Blood of our Lord Jesus Christ, which was given for you, take and eat this in remembrance that Christ died for you, and feed on Him in thy heart with thanksgiving."

This method is now in use in some of our churches, and is the present practice of the Roman Church.

LET us acknowledge that none of these methods is in accord with Anglican teaching or tradition. And it has always been taught, even by Rome who for centuries has withheld the chalice from the laity, that there is a special grace or benefit conveyed by each of the consecrated elements. How far we may press literally the distinction made in our Prayer of Humble Access is not quite certain: "that our sinful bodies may be made clean by His body, and our souls washed through His most precious Blood." In any case much may be said for the position that our Lord seemed to command that both elements be received, and the presumption that, under normal conditions at least, He intended them to be so received by all communicants, although many theologians deny this.

Are we then, ready to break with these Scriptural and Anglican traditions and teachings? Are we being compelled to break with them? And, if we are, then let me give you, briefly and sketchily, some theological and philosophical considerations. First some pure logic, and philosophy:

Now it is axiomatic: Wherever is the body of a living man there must also be his soul.

And our Lord Jesus Christ being raised from the dead dieth no more, and is alive forevermore. *Ergo*,

Wherever the body of Christ is there is also the soul of Christ.

Also, the Sacred Humanity of our Blessed Lord has not, nor ever has had any personal existence except as united to His divinity. The Person of God the Son assumed a human body and a human soul. *Ergo*,

Wherever the body or soul of Jesus Christ is, there is also the Person of God the Son.

Another axiom: *One* thing cannot be *two* different things at the same time.

And, the presence of that which makes a thing a thing, constitutes the presence of the thing.

Now that which constitutes the Body of Christ is the substance of human flesh which He took of the Virgin Mary His Mother, *Ergo*,

The presence of the substance of the flesh of Christ constitutes the presence of His Body.

Yet another axiom: Wherever the body of a living man is, there also are his bones, blood, and all things pertaining to the perfection of his nature.

These points are the very foundation principles of the Incarnation, and to deny them places one beyond the pale of Christianity.

NOW, apply these principles to the matter in hand: If any presence of Christ under the forms of bread and wine is acknowledged, it follows that as by the power of consecration the body of Christ is present under the form of bread there is present also His human soul. This is the theological doctrine of *concomitance*. And where the Sacred Humanity is present there also is present the Divine Person of God the Son. Moreover, it follows that this presence is *substantial* and that the consecrated bread is, as we say in the catechism, the "Sign," while the reality or "thing" there present is the body of Christ. (*Sacramentum* and *Res Sacramenti*.) So, too, with regard to the Sacred Blood. But *as our Lord is living, one part of His human nature cannot be present without the rest. Ergo, the whole Christ, body, soul, and divinity, is present under each kind in the Sacrament—the body by the words of consecration and the rest by concomitance, etc.* This doctrine of concomitance lays down the premise that the body and blood of Christ, although once separated in death, are no longer separable, and therefore are not separated from each other by the sacrament. Furthermore, Christ is wholly and indivisibly present in His body and blood, the whole Christ, in all the fullness of both His human and divine natures in each of the consecrated species, and in every several particle of each. Such a definition may seem excessively logical and exact, in view of the mysteriousness of the subject, but I believe it to be indisputable, and necessary to our consideration.

Let us then understand that while reception of Holy Communion in one kind, that is in the case before us, of the bread alone, does in some way, and to some degree, mutilate the sacrament, yet under either form alone the recipient does partake of the whole Christ, and therefore makes a valid and satisfying communion.

It is by reason of the hypostatic union, and of the indivisibility of His glorified humanity, that Christ is really present and is received whole and entire, body and blood, soul and divinity, under either species alone; nor, as regards the fruits of the sacrament, (*Virtus Sacramenti*) is the com-

municant under one kind deprived of any of the grace necessary to salvation.

Not to extend this unduly I point only briefly something of the history of the methods of administering Holy Communion;

(1) During the third century, at least in Africa, as we learn from Tertullian and St. Cyprian the faithful were in the habit of taking home some of the consecrated bread with which to communicate themselves, and others, the sick, the old and the shut-in, who might have been prevented from receiving at the altar, and we know from St. Jerome that this practice persisted even in Rome, well into the fourth century.

(2) Communion of the sick, at least from the time of Eusebius in the third century down to the present day has been, usually, under the form of bread alone.

(3) In the very early Church, and in some of the Orthodox Churches today, babies were given Holy Communion, but almost always in one species only, usually wine, from a spoon, although there are examples, both in the East and the West of such Communion being under the species of bread alone.

(4) As early as the Council of Laodicea, in the fourth century, we find a canon directing Communion in one kind only, under the species of bread, to provide for Communion on days when the priest was not permitted to break his fast, and hence was to receive at a Mass of the Presanctified, such as we know today only on Good Friday.

(5) That certain forms of Intinction had come into use rather early is evidenced by the fact that the Council of Braga, in 675 forbade its use.

(6) It is impossible to say exactly when the present Roman use came to be general. The Council of Lambeth in 1281 directs that the consecrated wine is to be received by the priest alone, and it is believed by some that the unsanitary habits of eating, the heavy beards and mustaches, and the carelessness about bodily cleanliness of the early middle ages were the principal causes of the withdrawal of the chalice from the laity, conditions somewhat analogous to those I have set before you as existing today.

I do not propose to give the clergy any further direction in this matter, nor do I impose anything I have said upon any conscience, but I do submit it to the consideration of you all, clergy and laity, and unless and until either our own General Convention or the Lambeth Conference shall take further action in the matter, I will not question the practice, in any cure within this diocese where the chalice may be withdrawn from the laity if it is done with the acquiescence of a clear and responsible majority of them, provided, however, that where there is not sufficient unanimity of opinion in the matter to adopt this method for an entire congregation, the clergyman should instruct those who have scruples in the matter that they may receive in one kind only and leave the altar rail after having received the Sacred Body. On the other hand, if Communion in one kind is adopted as the parish use, and some still wish to receive in both kinds, provision should be made to meet the wishes of those individuals.

Again I reiterate, I believe we can no longer evade or avoid this question. To do so will certainly work harm to the kingdom of God. Let us face it bravely and courageously, but always charitably, lest some take offense.

CHристиANITY is not a religion. Religion is *man's effort* to adjust himself to the ultimates. Christianity is *God's answer* to the quest of the human heart.

—Rev. A. R. Wentz.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Historicity of Our Lord

DID CHRIST REALLY LIVE? By H. G. Wood. Macmillan. Pp. 192. \$1.75.

DR. WOOD of Selly Oak college in Birmingham, England, has sketched in this small volume an adequate defense of the historicity of Jesus—both as a matter of fact and as a matter of theological necessity—against the Christ-myth school. To scholars the book may seem to cover a too-familiar ground, for few reputable writers would hold this theory today in the form in which it was held by J. M. Robertson, Drews or W. B. Smith. Yet the publication of popular attacks on the Christian faith in which the Christ-myth is brought forward makes such a volume as Dr. Wood's valuable. It is just the sort of thing to give to the layman who has been disturbed by some of these so-called rationalist publications.

Actually Dr. Wood covers much the same ground as that which M. Loisy covers in his latest work, directed against M. Couchoud, the French critic who denies the historicity of our Lord. M. Loisy's arguments have recently been summarized in issues of the *Hibbert Journal*. Dr. Wood does the job for the non-specialist; M. Loisy for the more critical public.

Especially good is the treatment of the necessity of historic fact or happenedness (to use von Hügel's word) for the Christian faith. It is found in the last two chapters of Wood's book. Here are some quotations: "I think Dr. McTaggart wrote of the incarnation as a regrettable necessity from Hegel's point of view. Would it not cast a wonderful light on God's love that He apparently did not regret a necessity which seemed unfortunate to Hegel? Would it not commend God's love to us in that not only while we were sinners, but before we were metaphysicians, Christ died for us?" And: "Christ may have been mistaken. He may have been mistaken about God. He may have been mistaken as to the necessity and purpose of His own death. But there at long last is the strange man on a cross—no myth, no phantom, but a man like and unlike ourselves. Try as we may, we cannot get Him out of history, and if we have any sense for reality, we cannot evade His challenge. Christ may have been mistaken, but was He? He may have died for nothing, but did He?"

W. NORMAN PITTINGER.

The Evangelical Movement

ENGLAND: BEFORE AND AFTER WESLEY (The Evangelical Revival and Social Reform). By J. Wesley Bready, Ph.D. Harpers. Pp. 463. \$3.50.

THE subtitle of Dr. Bready's book indicates its subject, while the author's name may be said to indicate his point of view, so that a review is almost unnecessary. Dr. Bready depicts the heartlessness of early 18th century England, and then sketches the magnificent outreach of the Evangelical movement and its sons into many fields—foreign missions, abolitionism, social welfare and reform, the British labor movement, etc. His collection of names, dates, and references will be of use to those who want specific information.

Yet fairness compels one to observe that the book is written in a breathlessly homiletic style which will frighten scholars. The author is frankly an advocate. But he might be a better advocate if he were more willing to admit mistakes on his side and to see other factors in modern history besides the one he is tracing. Why is it, the outsider may ask, that English-speaking Evangelicalism seems so often to generate smugness or to fade out into man-centered programs of social improvement? The answer, it appears, is in the tendency, which appears in Wesley himself, to emphasize the emotional and practical aspects of religion as against the intellectual and mystical. Monk and theologian are less obviously useful than popular preacher and reformer; but, in the long run, those who have forgotten to adore are losing their grasp of really vital religion.

But these, after all, are comments on the subject of the book rather than on the book itself. EDWARD R. HARDY, JR.

A Superb Book

THE PRINCIPAL UNCIAL MANUSCRIPTS OF THE NEW TESTAMENT. By W. H. P. Hatch. University of Chicago press. \$10.

THE BEAUTY of this work cannot be overpraised, nor can its scholarship. The experts of the University of Chicago press have already published such masterpieces of facsimiles of Biblical manuscripts that they were fully prepared for this, their ultimate achievement. And for the magisterial character of the editing Dr. Hatch's name is an absolute guarantee; he stands unique among American—perhaps among living—scholars. His choice of material is superb. For non-specialists information about the papyri fragments has been very difficult to obtain, but in this volume Dr. Hatch reproduces in full all of them earlier than the fourth century: one of the second century, nine of the third, and three which may also belong to the third. Then follow the great uncials; these, naturally, have often been reproduced before, but never so exquisitely except in volumes at a prohibitive price. Then a long series (in all there are 76 plates) of codices reaching down into the 11th century, one of which (the Tiflis codex on plate LV) is here reproduced for the first time. Dr. Hatch has chosen his material with great care, partly as examples of the most artistic work of the ancient craftsmen, partly as examples needed by the student of paleography, illustrating the various types of writing throughout the centuries. All this is supplemented by an introduction, detailed description of the codices, and elaborate indexes, each worthy of the volume in which it stands.

There is only one lack. Could not each reproduction have been faced with a transliteration in modern Greek type? This is commonly done in similar work and is a great help to the student.

BURTON SCOTT EASTON.

The Victoria Station Porter Again

THEY WANTED TO LIVE. By Cecil Roberts. Macmillan. \$2.50.

IN *Victoria 4:30* Jim Brown, the porter, felt a personal link with each passenger: Victoria station was in his blood, was his window on life. Then one fine day, having won a pool, he and Lizzie, his bride, became passengers themselves, feeling that now was their time to live. They make friends: Mr. Waddle, striving to make the world folk-dance conscious, and Count Mátyás, a brilliant Hungarian. They see the beauty of Paris, the charm of Vienna, and the glory of Budapest. They have an exciting experience in smuggling the "Railway Baby" of *Victoria 4:30* over the frontier to its Jewish foster fathers. And Lizzie meets ultimate romance in Count Zarin.

But life is not all like that. In Vienna they witness the maltreatment of the Jews after the German invasion; and the jeweled darkness of Budapest at night is in poignant contrast to a Czech sobbing over the Munich pact: "They have massacred my country." Lizzie finds that ultimate romance means ultimate tragedy; and Jim returns to the platform at Victoria, feeling that the desire to live can be satisfied only by work, done regularly and well.

M. P. E.

Sheila Kaye-Smith's New Novel

THE VALIANT WOMAN. By Sheila Kaye-Smith. Harpers. \$2.50.

THIS story belongs to Miss Kaye-Smith's group of definitely religious novels, whose nature she has unconsciously explained in her autobiography. There she tells us frankly that religion meant nothing to her until she experienced conversion in her adult days; and from that time only the religion to which she was converted has reality in her mind. We are not surprised, therefore, that her genuinely deep power of analysis fails when she invokes a religious motive: the character who is her mouth-piece stands like a rock in the midst of a totally irreligious world, and alone possesses spiritual insight and determination. Yet no one could see more quickly than Miss Kaye-Smith the falsity of this "all-white-or-all-black" antithesis, if it were applied to any other side of life.

B. S. E.

NEWS OF THE CHURCH

GTS Graduates 25 at 121st Service

Bishops Kirchhoffer and Burton and
Rev. T. A. Conover Given Honorary Degrees

NEW YORK—Twenty-five men were graduated from the General theological seminary at the 121st commencement of the seminary on May 24th. They represented 14 dioceses; namely, California, Connecticut, Erie, Harrisburg, Long Island, Massachusetts, Milwaukee, Newark, New Hampshire, New Jersey, New York, Pennsylvania, Pittsburg, and Washington.

Seven graduates of other years, having completed the usual additional work, received the degree of Bachelor of Sacred Theology. Three others were awarded the degree of Master of Sacred Theology. Among these three was the Rev. Theodoritos Kokkinakis, a deacon in the Greek Orthodox Church and a guest student in the seminary.

The honorary degree of Doctor of Sacred Theology was conferred upon Bishop Kirchhoffer of Indianapolis; Bishop Burton, Suffragan of the missionary district of Haiti; and the Rev. Thomas A. Conover, of the class of 1894. Dr. Conover, who is rector of St. Bernard's church, Bernardsville, N. J., was unable to be present, because of illness; and the seminary waived its customary rule and conferred the degree *in absentia*.

In the absence of the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary, the Rev. Dr. Charles N. Shepard, subdean, presided. Bishop Campbell, retired missionary Bishop of Liberia, acted as Bishop Presiding. Archbishop Athenagoras, of the Greek Orthodox Church of North and South America, was in a place of honor in the procession and in the sanctuary.

The commencement address was delivered by Dr. George Roy Elliott, professor of English in Amherst college. Bishop Kirchhoffer preached the baccalaureate sermon on May 23d.

Alumni day was observed on May 24th. The classes of 1889 and 1894 held reunions. The alumni essay was read by the Rev. Victor Lyle Dowdell, class of 1924, the subject being *The Aristotelian Tradition in Anglican Thought*.

Observe 50th Year

BOSTON—The 50th anniversary of the Church of Our Saviour, Roslindale, one of Boston's suburban parishes, was observed on May 21st when Bishop Sherrill of Massachusetts preached in the morning and a former rector, the Rev. Dr. Phillips E. Osgood, gave the evening address.



BISHOP BURTON AT WORLD'S FAIR

Bishop Burton, newly consecrated Suffragan of Haiti and the Dominican republic, on May 20th visited the New York World's Fair to attend the opening of the Dominican pavilion there. Bishop Burton saw the photo-murals above, the display of Dominican products, and the model of the Columbus memorial to be erected in Trujillo City. With Bishop Burton (right) above are Don Andres Pastoriza, Dominican minister to the United States, and Don Virgilio Alvarez Pina, president of the administrative council of Santo Domingo.

Dr. E. J. Randall Chosen as Suffragan in Chicago

CHICAGO—The Rev. Dr. Edwin J. Randall, executive secretary of the diocese of Chicago was elected Suffragan Bishop of Chicago on the seventh ballot at a special convention held here May 31st. Dr. Randall has accepted his election to the episcopate, subject to the consents of a majority of the standing committees and the bishops.

Dr. Randall on the seventh ballot received 61 clerical votes, with 58 necessary to elect. The choice was then submitted to the laity, who confirmed the election by a majority of one-half vote. Runner up in the election was the Rev. George Carlton Story, rector of the Church of the Mediator here.

King and Queen to Attend

St. James' in Hyde Park

NEW YORK—Their majesties, King George VI and Queen Elizabeth, will attend services at St. James' church, Hyde Park, New York, on Sunday morning, June 11th, when the Rt. Rev. Dr. Henry St. George Tucker, Presiding Bishop of the Episcopal Church, will be the preacher. The Rev. Frank R. Wilson, rector, will participate in the service.

Present also will be President and Mrs. Roosevelt, whose guests the King and Queen will be in Hyde Park.

Founded in 1811, St. James' is a quaint church, located on the Albany post road, about 80 miles north of New York and about 70 miles south of Albany. President Roosevelt is a warden of the parish, as was his father, James Roosevelt.

Presbyterians Favor Unity Negotiations

Vote to Continue and Encourage
Discussions With Episcopalians
Looking Toward Union

CLEVELAND (RNS)—By a large majority the 151st General Assembly of the Presbyterian Church in the USA voted to continue and encourage the conferences now in progress between its Department of Church Coöperation and Union and a similar body of the Episcopal Church looking toward ultimate organic union of the two bodies.

Dr. Hugh Thomson Kerr of Pittsburgh, who reported to the Assembly on the progress of conferences in the past year, stated that the two commissions were seeking at present merely to bring the two Churches into closer harmony with the hope that organic union might come at a later date.

The General Assembly accepted the report of the Department of Church Coöperation and Union and instructed the department to proceed with further conferences with the Episcopal Commission on Approaches to Unity. The proposed concordat, drawn up some time ago by the Episcopal Commission, was not, however, presented for any legislative action by the General Assembly. It was received as a means of discovering the mind of the Church upon the subject during the year.

It was pointed out that the plan of union on which the two groups are working would call first for an interchange of clergymen and communicants between the Churches, each recognizing the validity of the other's ordination vows. If the plan is adopted by the General Assembly and the Episcopal General Convention, clergymen of each Church will be "commissioned" by bishops or presbyteries of the other Church, as the case may be, to work in the other Church.

The Rev. Ellsworth Jackson of Germantown, Pa., vigorously opposed the entire proposal on the grounds that the Presbyterian Church was untrue to its Scottish forebears and was "selling out to a dictatorial ecclesiastical system in an age when democracy such as we have in Presbyterianism is fighting for its life." His objection was voted down heartily by the assembly.

APOSTOLIC SUCCESSION

In response to Mr. Jackson's objections, Dr. Kerr stated that the commissions working on Church union have proceeded in the most harmonious fashion and that the Presbyterians involved were assuming that their own ordination vows are valid and that this assumption has received no disapproval from the Episcopalians. He alleged that whereas the Episcopal Church



OHIO CHURCH RESTORED

The Rev. W. C. Seitz, rector of St. Luke's church, Granville, and a professor at Bexley Hall, Kenyon college, is shown inspecting the side lamps which have just been restored in his church. The tablet was unveiled May 13th by the historical activities committee of the National Society of Colonial Dames, the organization responsible for the campaign to restore ceiling, pews, and lights in the church.

upholds, "and properly so," the fact of the historic episcopate, the theory of "apostolic succession" was not held seriously by outstanding scholars in either Church.

Dr. Kerr also said that the only questions raised about Presbyterian ordination are raised in instances where the Presbyterian Church has received ministers who had not been presbyterially ordained. He stated that Episcopal ordination follows a Presbyterian plan in that priests of the Episcopal Church are ordained not by the bishop alone but by the bishop in cooperation with a group of other priests or presbyters who also lay their hands on candidates for ordination just as is done in the Presbyterian Church.

A further conference is to be held between the two Church commissions June 14th at Princeton, N. J. No final action can be taken until the time of the next General Convention of the Episcopal Church in 1940.

Dr. Sam Higginbottom, president of Allahabad Christian College, India, was elected Moderator of the Church. A missionary in India most of the last thirty-six years, he is the church's first lay moderator since 1927. He is a native of Manchester, England.

The new Moderator succeeds Dr. Charles W. Welch of Louisville, Ky.

Southern Ohio Parishes Merge

SPRINGFIELD, OHIO—Bishop Hobson of Southern Ohio was the celebrant and preacher on Easter Sunday at the last service held in the Church of the Heavenly Rest, Springfield. After years as a separate organization, the congregation has effected a merger with Christ church parish, the parent body. The Rev. A. C. Tebeau, rector of the Church of the Heavenly Rest, will be assistant to the Rev. Dr. A. W. Cooke, rector of Christ church.

St. Luke's, Manila, Wins 5th Model Hospital Prize

MANILA, P. I.—For the fifth time in succession St. Luke's hospital here has been awarded the annual prize for being a model hospital. A silver cup was given as the prize when the hospital had won the model hospital award three times in succession; last year a certificate was awarded; and this year it is not yet known what form the award will take.

In making the decision, the judges visited the hospital for two hours, inspecting nurses' rooms, class rooms, laundry, method of care of garbage, and also took into consideration the personnel, the number of nurses, maids, and boys to care for patients, the educational facilities, the various types of patients cared for, the menus, and the amount of clean linen allowed each patient each day.

Especially remarkable in connection with St. Luke's hospital's winning the award are the facts that it is a wooden hospital and must compete with many much better built institutions, and that the award names St. Luke's as best in all classes.

From the nurses' training school at the hospital, for many years under the direction of Miss Lillian J. Weiser, who is now on furlough, 325 nurses have been graduated. Forty-four of these have been from the Episcopal mission.

Receive \$1,000 Toward Building Fund

CORPUS CHRISTI, TEX.—The Church of the Good Shepherd, the Rev. William C. Munds, rector, is planning to increase the size of the present church building to care for a growing congregation. A \$1,000 check has been received from a communicant to begin a building fund for the erection of a new church building.

Unity Will of God, Says Bishop Tucker

Stresses Basis of Negotiations in Letter to General Assembly of the Presbyterian Church

NEW YORK—Unity is certain, because it is the will of God, the Presiding Bishop, the Most Rev. Henry St. George Tucker declared in a letter to the General Assembly of the Presbyterian Church, read by the Rev. Dr. Howard Chandler Robbins, his appointed representative at the Assembly sessions in Cleveland.

Bishop Tucker said:

"Although the General Convention of the Protestant Episcopal Church will not be in session until next year, I take this opportunity to assure you of the deep satisfaction with which it will receive the information that the General Assembly has joined with it in a formal declaration of the purpose to achieve organic union between the two Churches.

"The full significance of this declaration of purpose comes home to us when we relate it to the will of God for the visible unity of His Church. We have declared our unity in the faith of Our Lord Jesus Christ, the Incarnate Word of God. We have affirmed our common recognition of the Holy Scriptures as the supreme rule of faith, and our common acceptance of the two Sacraments ordained by Christ, Baptism and the Supper of the Lord. Conferences covering many years have disclosed a still further measure of agreement in the things which we consider essential to organic union. This being the case, we may and should proceed with quiet confidence in the framing of plans whereby this end may be achieved, sure of the end because it is God's will, and relying upon the guidance of His Spirit in every step of the path along which we seek it.

"If it had not been for imperative engagements elsewhere, I should have been happy to convey this message to you in person, but since this is not possible, I have appointed the Rev. Howard Chandler Robbins, vice-chairman of our Joint Commission on Approaches to Unity, to do so for me."

North-South Division of Presbyterians Nears End

CLEVELAND (RNS)—Unanimous approval was given by the Presbyterian Church, USA, to plans for organic union with the Southern body, known as the Presbyterian Church, U. S., at the earliest opportunity.

This action, taken at the 151st General Assembly of the Presbyterian Church, USA, here, followed a report by Dr. Joseph A. Vance of Detroit on the year's progress of negotiations of a joint commission of the two bodies. Dr. Vance stated that the Churches at present are closer together than they have since their separation in 1863.

At a recent meeting the two commissions adopted a statement of basic principles which was unanimously approved here at Cleveland.

Dr. Robbins Speaks on Unity Movement

Relates Presbyterian Concordat
With General Reintegration of
Divided Christendom

NEW YORK—The Rev. Dr. Howard Chandler Robbins, of the General theological seminary, addressed the annual alumni dinner of Union theological seminary, May 22d, on the Church Unity Movement. Dr. Robbins related the conferences between the Presbyterian and Protestant Episcopal Churches to the Church Unity movement as a whole and declared that the contemplated union of these Churches is not to be looked upon as exclusive but as an important step in the gradual reintegration of Christendom.

He traced the part which the Episcopal Church has taken in this movement, from the presentation of the Muhlenberg memorial in 1855 to the present time, emphasizing especially the contribution made by the House of Bishops in 1886 in declaring that the belief that "all who have been duly baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church," and in setting forth at the same time the four principles of unity which became the Lambeth Quadrilateral.

He summarized the conferences which have since been held between Episcopalians and Presbyterians upon this basis for discussion, and indicated the manner in which the problems involved are now being approached by the commissions representing the two Churches, which are to meet in Princeton on June 14th.

DENIES AMBIGUITY CHARGE

Dr. Robbins emphatically defended the proposed concordat from the charge of ambiguity. He declared that, while this charge might be sustained against the Thirty-nine Articles, which were designedly drawn up to keep as many Catholics and Protestants as was possible within the Church of England, it in no wise applied to the proposed concordat, the intention of which was as clear as daylight: namely, to acknowledge the fact that the ordained ministers of the Churches involved are already presbyters in the Church of God, but that owing to the unhappy divisions within the Universal Church the ministry of neither is universally acknowledged; and to implement that ministry by whatever is needful for its full exercise in these two Churches. He quoted Fr. Hebert of Kelham Theological College to the effect that no Anglican priest is ever required by his Church to subscribe to a definition of apostolic succession, but simply to accept the Christian ministry as it exists in the practice of the Church, and as it is set forth in the Ordination service. He declared that there can be no question, therefore, of imposing upon Protestants as a condition of reunion the acceptance of a definition of episcopacy and apostolic succession such as we ourselves have never been required to accept.

Chicago Church Leaders Plan Interdenominational Retreat at Racine, Wis.

CHICAGO—Termed "the spirit of Church union in action," a retreat for clergymen and ministers of all denominations will be held at the DeKoven Foundation for Church Work, Racine, Wis., on June 13th, 14th, and 15th under the sponsorship of a group of Chicago Church leaders.

Endorsed by Bishop Stewart of Chicago and Bishop Ivins of Milwaukee, the retreat is to be conducted by the Rev. Lester R. Minion, pastor of the River Forest (Ill.) Methodist church, who has taken a leading part in promoting interdenominational assemblies of this type. The Rev. John H. Scambler, rector of St. Christopher's church, Oak Park, is chairman of the sponsoring committee.

Among the sponsors are many prominent Church leaders of the Chicago area. These include Bishop Ernest Lynn Waldorf of the Methodist Church; Dr. Henry Nelson Wieman of the University of Chicago; Dr. Charles W. Gilkey of the University chapel; Dr. Ralph Wakefield, president of the Chicago church federation; Dr. Albert Palmer, president of the Chicago theological seminary; Dr. L. F. W. Leseman of Garrett Biblical institute and Dr. Albert Buckner Coe of Oak Park.

The program announces the retreat as an opportunity for rest, quiet, study, and prayer. Services of worship, with the chief emphasis on self-examination, will predominate.

The retreat is regarded as another significant step forward in the direction of considered action on Church unity. It is the first retreat of its kind ever held in the Chicago area in which leaders of so many different faiths have cooperated.

Seabury-Western Honors Two Priests With Degree

CHICAGO—Awards of honorary degrees of Doctor of Sacred Theology to the Rev. Eli Croft Gear, rector of St. John's church, Minneapolis, Minn., and the Very Rev. Claude Willard Sprouse, dean of Grace and Holy Trinity cathedral, Kansas City, Mo., featured the commencement program at Seabury-Western theological seminary on June 1st and 2d.

The commencement address was given by the Rev. John S. Higgins, rector of Gethsemane church, Minneapolis. The program opened with Alumni day ceremonies on June 1st. These included the annual meeting of the board of trustees, a trustees' luncheon, and an alumni banquet. Degrees were conferred on eight graduating students at the commencement service.

Unity Service in Rochester, N. Y.

ROCHESTER, N. Y.—Christ church here, of which the Rev. C. C. W. Carver is rector, was the scene of a Church unity service recently. The service drew together clergy of all faiths, who marched together into the church. A Baptist minister preached the sermon.

Call to Prayer Is Issued in England

Signatories Include Archbishops of
Canterbury, of Thyateira, and of
Upsala

LONDON—A call to prayer at Whitsuntide was recently issued from Lambeth palace, the signatories being the Archbishop of Canterbury, the Greek Orthodox Archbishop Germanos of Thyateira, the Archbishop of Upsala, Sweden, the Rev. James Black, moderator of the General Assembly of the Church of Scotland, and the Rev. Robert Bond, moderator of the Federal Council of the Evangelical Free Churches.

The call pointed out that the world at this moment is dominated by fear, the main cause of which is the use or threat of force in international policy. It cannot be removed by the counter-measures of force which may be necessary for defense. There can be no security in a world of armed camps, the call stated, for on mere force no settled order can be built.

The deepest need of the world, the call continued, is the uprising of a right spirit—a spirit which will lead the nations and their rulers to try to be good neighbors to one another, each keeping faith with others. Whitsunday is the time when Christendom makes its reverent remembrance of the Holy Spirit.

Surely on that day in this fateful year of the world's history, it was noted, Christian people throughout the world are called to unite in prayer that the Holy Spirit may come to bestow upon men the right spirit—the spirit of Christ—and to deepen and strengthen their loyalty to it.

"We who sign this call to prayer," the signatories explained, "have learned that His Holiness the Pope has already issued a paternal appeal to his own flock to promote a crusade of prayer for peace among all nations which will . . . culminate at the festival of Pentecost, and we are glad to think that our own call may thus be associated with the appeal of His Holiness."

DOROTHY SAYERS

Miss Dorothy Sayers, who won literary fame as the author of "highbrow" detective fiction and the creator of Peter Wimsey, is an enthusiastic English Catholic. She has written a new religious play on the Faust theme, called *The Devil To Pay*. It will be produced for the first time at Canterbury during the Cathedral festival of music and drama in June.

Commencement at Deaconess School

NEW YORK—An unusually large number assembled for the commencement exercises of the New York training school for deaconesses in the Cathedral of St. John the Divine on May 11th. The Rev. Dr. Charles N. Shepard, warden of the school, officiated at the special opening ceremonies and presented the candidates for certificates, diplomas, and school medals. Bishop Manning was the preacher.

Spring Conventions Held in Many Dioceses

EAST CAROLINA

Bishop Darst Stresses Opportunity in Negro Work

FAYETTEVILLE, N. C.—“Our greatest missionary opportunity is in connection with the large Negro population in East Carolina,” Bishop Darst told the 56th annual convention of the diocese of East Carolina, assembled in St. John’s church, Fayetteville, “and while we have done nothing more than touch the fringes of this great task, the results have been out of all proportion to the money and time expended on our 16 Negro congregations.

“During the past year the confirmations in the Colored churches represented 10% of the total number of communicants and the contributions of those churches to the missionary work of the diocese and the general Church was 75% of the amount of their promises—eleven paid in full, only five failed.”

The convention met May 16th and 17th. Early in the business session a proposed amendment to the constitution that would entitle a parish to be represented by a woman at the convention was discussed at great length and then overwhelmingly defeated.

A recommendation of the finance department was adopted as follows:

“This department, therefore, recommends that this diocese undertake immediately an exhaustive and carefully made survey covering every county in the diocese; that this survey shall include separate maps of each county on which shall be shown the location of all towns, as well as the location of existing parishes and missions.

“There shall, also, be indicated the growth and trend of town and country population; economic and industrial developments; an estimate of the opportunities of our Church in each county, with suggestions as to strategic locations for new missions should such locations exist. We recommend that after such a survey has been made in the manner above designated, that the material be tabulated, studied, and digested and turned over the executive council for its information and that its findings and recommendations be conveyed to the next convention.”

The Rev. John W. Hardy, John Bragaw, and Guy C. Harding replaced the Rev. A. C. D. Noe, E. R. Conger, and T. Harvey Myers on the standing committee. Delegates elected to the provincial synod are the Rev. Messrs. Mortimer Glover, B. F. Huske, Stephen Gardner, R. I. Johnson, W. Tate Young, and Alexander Miller; and Messrs. J. Q. Beckwith, McC. B. Wilson, E. O. Rehm, H. G. Walker, and Robert Strange; and Judge George Rountree. Alternates are the Rev. Messrs. W. R. Noe, W. M. Latta, O. Worth May, Worth Wicker, E. F. Moseley, E. W. Halleck; and Messrs. H. E. Rodgers, John G. Bragaw, H. I. Morris, A. T. Stamand, Allen Jackson, and Dal F. Wooten.

Marks 50th Year as Priest

CHAPEL HILL, N. C.—The Rev. Frank James Mallett, who is 81 years old, observed the 50th anniversary of his ordination to the priesthood on May 21st. He did not retire until five years ago, and since then has frequently been called on supply work.

Louisiana to Select New Bishop on September 20th

NEW ORLEANS, LA.—A call for a second special convention of the diocese of Louisiana to elect a Bishop for the diocese has been issued by the standing committee, it was announced May 28th. The convention will be held September 20th at Baton Rouge.

The call for the special convention was issued when the Very Rev. Noble C. Powell, dean of Washington cathedral, stated that he could not reconsider his decision to decline election as Bishop of Louisiana. Dean Powell was elected at a special convention held April 12th.

A committee has been appointed to submit names for nomination to the office of Bishop. The committee includes the Rev. J. M. Owens, the Very Rev. W. H. Nes, the Rev. J. S. Ditchburn, the Very Rev. E. F. Hayward, Dr. Warren Kearny, and Messrs. A. G. Blacklock, Gibson Stevenson, and J. H. Percy. The names submitted by the committee, as well as other names, may, according to the canons of the diocese, be put in nomination from the floor.

A committee on order of business has also been appointed. It includes the Rev. Messrs. Philip P. Werlein and Sidney L. Vail and Dr. Warren Kearney.

FOND DU LAC

Presiding Bishop Describes Need of Modern Missions

FOND DU LAC, WIS.—In his address to the 65th annual convention of the diocese of Fond du Lac, held here May 23d, the Most Rev. Dr. Henry St. George Tucker, Presiding Bishop, stressed the need of modern missions and missionary work. “Everyone is a missionary,” he declared, “either for God, or against.”

The Presiding Bishop told of the growth of Christianity in Japan and related experiences of his own while a missionary in that country. Christian moral standards, evidenced by the quality and purity of the lives of the missionaries, he said, are what is needed.

The presence of the first Presiding Bishop ever to visit the diocese drew approximately 600 delegates from 41 congregations to attend meetings of both the Woman’s Auxiliary and the laymen’s league. At Evensong, St. Paul’s cathedral was filled to capacity. More than 400 persons attended the banquet in honor of Bishop Tucker.

Bishop Sturtevant appealed early in the day for the opening of Grafton hall, former select girls’ school which is situated on the cathedral grounds. He suggested that it be used as a diocesan center and pointed out that the building would serve admirably as a permanent office for the diocese and various organizations, and predicted that if the diocese did not use the building, it would be lost to some other community group.

HARRISBURG

Freedom of Individual Discussed by Bishop Brown

HARRISBURG, PA.—“The freedom of the individual man is menaced today more violently and more successfully than at any time since the middle ages,” asserted Bishop Brown of Harrisburg in his address at the 35th annual convention of the diocese of Harrisburg. The convention met in St. Stephen’s cathedral here on May 23d.

“As Christians, we must accept the premise,” he went on, “that God’s will and purpose for His Children is that each of them shall be free. Men are made in the image of their Creator, and God is free. Whatever enchains the individual, dwarfs the individual, makes the individual of no importance, but rather like a clod of the soil or a cog in a machine is atheistic and anti-Christ, and wars against the eternal purpose of God.”

A feature of the convention was an explanation of the Hare ballot method of voting, used in the diocese of Long Island and other dioceses, by the Rev. L. Bradford Young of Holy Trinity church, Brooklyn, N. Y., and the test ballot by this method which followed the official election of officers.

At the annual banquet of the diocese, Dr. Spencer Miller, Jr., consultant to the National Council, and the Rev. Dr. Don Frank Fenn of St. Michael and All Angels, Baltimore, urged their hearers not to play with religion, but to apply Christian principles to all the relationships of life.

Elected to the standing committee to succeed the Rev. Dr. C. G. Twombly was the Rev. Francis D. Daley. Delegates to the provincial synod are the Rev. Messrs. Robert T. McCutchen, William T. Sherwood, Francis D. Daley, and George H. Toadvine, Jr.; and Messrs. R. W. Bomberger, Howard M. Frey, Robert L. Dewey, and W. Fred Reynolds. Alternates: the Rev. Messrs. Clifford W. French, Samuel H. Sayre, W. Josselyn Reed, and J. Moulton Thomas; and Messrs. Harry C. Fernau, Stuart S. Heiges, Roy D. Snyder, and Charles S. Gardner, Jr.

LONG ISLAND

Convention Votes to Continue Hare System of Balloting

BROOKLYN, N. Y.—An overwhelming vote to continue the use of the “Hare single transferable ballot” in diocesan elections was the chief feature of the 72d annual convention of the diocese of Long Island, held in Garden City on May 23d.

The convention met in the Cathedral of the Incarnation. The Bishop of the diocese, the Rt. Rev. Dr. Ernest M. Stires, was celebrant and preacher; the Suffragan Bishop, the Rt. Rev. Dr. J. I. Blair Larned, with the dean of the cathedral, the Very Rev. Dr. Arthur B. Kinsolving, 2d, and the Rev. Canon Rockland T. Homans, assisting. After the service the convention assembled for business for the first time in the new Cathedral house, the auditorium of which seats 1000 persons.

President Franklin D. Roosevelt was called upon by Bishop Stires to take the

lead in proposing a conference of nations to reconstitute the Kellogg-Briand treaty, outlawing war as an instrument of national policy "or something similar and more effective." Bishop Stires' suggestion was made in the course of his annual address.

The principal business of the convention was an attempt to repeal the constitutional permission to use of "Hare single transferable ballot," which attempt resulted in an emphatic refusal to repeal; the adoption of a new canon making the consent of the Bishop and standing committee necessary when a vestry votes a salary or other money consideration in making agreement for the dissolution of pastoral relations; a vote to appoint a commission of three clergy and three laymen "to promote within the diocese and in conformity with the canons, the study of Church unity . . . and understanding of the proposed concordat with the Presbyterians . . ."; and two able and stirring addresses by women—Mrs. Alexander R. McKechnie, diocesan president of the Woman's Auxiliary, and Mrs. Henry Jackson of the Church Periodical Club.

Deputies to provincial synod were reelected except that the Rev. Harold S. Olafson was substituted for the Rev. John S. Haight.

MILWAUKEE

Bishop Ivins Delivers Pronouncement On Communion in One Kind

RACINE, WIS.—An important pronouncement from Bishop Ivins of Milwaukee regarding communion in one kind, occasioned by lay scruples against drinking from a common cup and by desecration of the chalice with lipstick, was the highlight of his pastoral address to the diocesan council meeting here May 21st and 22d. The Bishop also reported remarkable advances in many fields of diocesan work.

[*The portion of Bishop Ivins' pastoral dealing with communion in one kind appears on page 606 of this week's issue of THE LIVING CHURCH.*]

NEW DEPARTURE

Great enthusiasm was expressed at a new departure in procedure, whereby the DeKoven Foundation here became for two days the center of the diocese.

A church school rally held on Sunday afternoon, of May 21st, filled the college chapel and the chapel yard. The Presiding Bishop addressed this service. A short pageant presented by Kemper Hall girls, with the assistance of the Rev. Kenneth D. Martin, rector of St. Matthew's church, Kenosha, told how mite box money is divided and to whom it goes. Prizes for essays and posters and convocation banners for the highest rating parish schools were awarded by Bishop Ivins.

The young peoples' fellowship enjoyed a party, an officers' council meeting, and a well attended dinner at which the Presiding Bishop addressed them.

A great missionary rally service followed at St. Luke's church. Bishop Ivins, Archdeacon Dawson, and the Rev. Alexander Simpson, rector of the parish, took part in the service. Massed choirs from a number of parishes throughout the diocese furnished the music. The Presiding Bishop's sermon brought deep realization

Restoration of Guild Hall Planned at Kenosha, Wis.

KENOSHA, WIS.—Plans for restoration of St. Matthew's guild hall, partially destroyed by fire of undetermined origin on May 13th, are progressing as rapidly as estimates of damage and rehabilitation can be established.

The roof over the main building was demolished. Actual fire damage was confined to the second floor, but first floor rooms in both the wing and the building proper sustained heavy water damage. The loss is covered by insurance. The Rev. Kenneth D. Martin is rector of the parish.

of missionary need to the minds and hearts of the congregation.

The 92d meeting of the council of the diocese and the 52d annual meeting of the Woman's Auxiliary and council opened with a celebration of the Holy Eucharist in the college chapel. Bishop Ivins celebrated and the Presiding Bishop bestowed his blessing.

The meetings of the council were marked by harmony. Business was completed with despatch. There was considerable discussion concerning a resolution sent from the Woman's Auxiliary urging diocesan assistance for women delegates to the triennial meetings held at the time of General Convention. A committee from the Auxiliary, Miss Frances Bussey and Miss Emily Bond, were called to address the council on behalf of the resolution, which was carried with applause. The council also voted to continue the present plan of meeting in May instead of January.

Reports presented to the Woman's Auxiliary showed progress along all lines of activity. There was spirited discussion concerning the establishment of districts, geographically determined, for the fuller coöperation possible between city churches and outlying parishes and missions. It was voted to try out this plan.

MISSION COÖPERATION

At a joint meeting of the council of the diocese and the Woman's Auxiliary, the Presiding Bishop spoke in detail of the missionary work carried out under the direction of the National Council and of his hope and plan for a closer and more informed coöperation between general and diocesan missions.

Bishop Ivins' pastoral, presented to delegates to the council of the diocese, delegates to the annual meeting of the Woman's Auxiliary and council, and guests, at dinner on Monday evening, showed a very healthy condition existing throughout the diocese. The unusually large number of confirmations during the past year has brought the communicant strength of the diocese to the place it held before separation from Milwaukee of the diocese of Eau Claire.

A reception for Bishop and Mrs. Ivins followed the dinner.

Diocesan officers were generally reelected. Delegates to synod are: the Rev. Messrs. J. Boyd Cox, G. C. Lund, D. Corrigan, and H. W. T. Pallett; and Messrs. Clarence Wright, F. B. Jones, Hibbard S. Greene, and Frederic Sammond.

MINNESOTA

Three Bishops and Dr. Sheerin at 82d Annual Convention

ST. PAUL, MINN.—Bishop McElwain of Minnesota, Bishop Keeler, Coadjutor of Minnesota, Bishop Atwill of North Dakota, and the Rev. Dr. Charles W. Sheerin, vice-president of the National Council, were speakers at the 82d annual convention of the diocese of Minnesota, which was held in St. Clement's church, St. Paul, May 23d and 24th.

United, prayerful, and sympathetic support of the proposed concordat between the Episcopal and Presbyterian Churches was urged by both Bishop McElwain and Bishop Keeler in their annual addresses.

In view of Minnesota's assuming as her share of the national deficit the \$3,500 cut allocated to North Dakota, Bishop Atwill spoke on what this action would mean to the Church's work in his jurisdiction. He was formerly rector of the host parish.

Three hundred persons attended the convention dinner on May 23d, and over 600 the evening service at which Dr. Sheerin spoke.

"The motive needed by America and all the world today," said Dr. Sheerin, "is a sense of shame for past behavior in promoting imperialism, and a new dedication to the belief in the brotherhood of man and the Fatherhood of God. . . ."

"In the Orient, not Christian missions but materialism from the West has torn down religion until the intellectuals are agnostics believing only in the strength of materialism and 'might makes right.'"

A budget of \$67,870 was adopted, \$48,050 of which is for missions, diocesan and general.

A resolution, presented by the department of Christian social service was adopted, recommending joint action of the diocese of Minnesota and the Presbyterian synod of Minnesota in the appointment of chaplains, paid by the state, in all state institutions for the insane.

Elected to the standing committee were the Rev. Hubert G. Wrinch and Donald A. Hormel. They replace the Rev. William C. Bimson and Ralph Brownson, Jr. Delegates elected to the provincial synod are the Very Rev. Vesper O. Ward and the Rev. Messrs. Conrad H. Gesner, Leland W. F. Stark, Monroe Baillie, Elliott D. Marston, and Frank Zoubek; and Messrs. Donald A. Hormel, E. R. Coppage, G. A. N. King, Drake Lightner, Edwin H. Foot, and B. W. Cowperthwait.

NEW MEXICO

25th Anniversary of Bishop Howden's Consecration Is Marked

LAS VEGAS, N. M.—When the 45th annual convocation of New Mexico and Southwest Texas met here May 3d to 5th, Bishop Howden of the district was presented with a set of vestments in remembrance of the 25th anniversary of his consecration.

The Very Rev. Dr. Paul Roberts, dean of St. John's cathedral, Denver, Colo., preached the convocation sermon.

The Rev. Dubose Murphy replaced the Rev. F. B. Eteson on the council of advice. Captain J. E. Reinburg, Church program treasurer, resigned. He was succeeded in office by F. W. Nichols. Other diocesan officers were generally reelected.

Report Is Given on Pension Fund

Assets Listed as \$32,989,500; Allowance to Clergymen Now Nearly \$1,000 a Year

NEW YORK—Assets of \$32,989,500 as of December 31, 1938, were reported in the 21st annual report of the Church Pension Fund, which was issued May 29th. The president of the fund is William Fellowes Morgan, Sr. and J. P. Morgan is treasurer.

On the basis of market prices, the invested assets were reported to have a value of \$34,192,518 compared to a cost of \$33,580,565. These securities, however, are carried on the books of the fund at only \$32,461,568. The fund is paying pensions at the rate of \$1,341,000 a year and the average age allowance to clergymen is now approximately \$1,000 a year compared to \$792 in 1929 and \$556 in 1922.

Remarking on the difficulties brought on by the present trend in interest rates, Mr. Morgan stated: "The fund has suffered to an almost negligible degree from defaults in interest. And yet the average rate of interest earned on its mean admitted assets in 1938 was only 2.785%." He expressed the hope that the trend in interest

rates would change and pointed out that the actuarial calculations assume a "reasonable average rate over a long period of years."

In his report as executive vice-president of the fund, Bradford B. Locke states that the fund is paying annual pensions in a total amount which is 41% greater than originally planned. He also reports that since the fund started in 1917 it has paid over \$16,600,000 in pensions to aged and infirm clergymen or to widows and children of clergymen.

Referring to the recent proposal to amend the social security act so as to include religious, charitable, and educational institutions of a non-profit character, Mr. Locke remarked: "Without commenting upon the theory and practical administration of the social security act itself, about which there seems to be a wide variety of opinions, it appears to the trustees of the Church Pension Fund that the disadvantages of the proposal far outweigh the advantages."

EFFECT ON EXISTING SYSTEMS

He called attention "to the effect upon existing pension systems such as the Church Pension Fund, further complicated by the question of the relationship of the Church to the State and the question of imposing taxes on religious, charitable, and educational institutions of a non-profit character, which have traditionally been exempt from taxation in this country."

The fund has two main subsidiaries and affiliates, the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation. Mr. Morgan reported progress in both during the course of the year. The life company now has assets of \$5,026,040 compared to \$4,424,366 at the end of 1937 and reports a surplus of \$978,592 in excess of all liabilities. It has \$23,788,856 of insurance in force. The fire company, which insures Episcopal property only, has \$85,191,000 of insurance in force compared to \$81,337,000 at the end of the previous year. It paid losses amounting to \$135,661 during 1938.

The Church Pension Fund itself was started in 1917 by Bishop Lawrence, retired Bishop of Massachusetts. At that time he raised a total of \$8,750,000 by general contributions throughout the country as an initial reserve for the fund, the gifts ranging from two of \$250,000 each down to a few pennies. Since then the fund has been supported by the Church as a whole through regular assessments based on each clergyman's salary and paid by each parish, mission, and other ecclesiastical organizations. The clergyman himself is not required to contribute. These assessments have amounted to more than \$21,120,000 over the period of the fund's existence, and they have been paid to the extent of over 99 $\frac{3}{4}$ % of the total amount payable.

Other trustees of the fund are Bishop Manning of New York, Bishop Davis of Western New York, Bishop Washburn of Newark, Dean Gates of New York, the Rev. Dr. Frank H. Nelson of Cincinnati, Stephen Baker, the Hon. Frank L. Polk, Samuel Thorne, Allen Wardwell, all of New York, Charlton Yarnall of Philadelphia, Harper Sibley of Rochester, Charles A. Goodwin and the Hon. Origen S. Seymour of Connecticut, and Charles E. Mason of Boston.

Massing of Colors Attracts Multitude

Speaker Bankhead Tells Audience Another War Is Not Inevitable for United States

WASHINGTON—"The entire world seems to be shaken and disturbed and uneasy because of the frenzy caused by the fear of another World war. There is grave apprehension among many of our own people that in the event of such a cataclysm we may be drawn into its vortex. I do not share in that apprehension as an inevitable result." These were the words of Speaker William B. Bankhead, House of Representatives, before a vast assembly in the open air amphitheater at Washington cathedral on May 21st. The occasion was the massing of the colors, an annual memorial ceremony, which this year attracted an unusually large number of persons.

There were a hundred or more civic, patriotic, religious, and kindred organizations represented, and their banners and flags made a colorful and inspiring setting for the ceremonies. The procession was a long one and there were several bands in line. Music was furnished by the marine band of Washington and the men's and boys' choir from the cathedral. Canon Edward Dunlap was master of ceremonies and Dean Noble C. Powell of the cathedral conducted the service, assisted by Chaplain Oliver J. Hart and Chaplain MacCallum of the war veterans.

Religious Broadcasts Are Forbidden by Nazi Order

BERLIN—Nazi Germany has banned radio broadcasts of religious services, it was learned Whitsunday, May 28th, when German Protestants and Roman Catholics listened in vain for religious programs on the air. The Nazis are also, according to the Associated Press, curbing the sale of Bibles and Church tracts.

Orders such as the radio ban are not published, the Associated Press said, but are transmitted secretly by the propaganda ministry to the government broadcasting administration.

Confessional pastors on Whitsunday read from their pulpits a proclamation from the Confessional synod declaring that that synod no longer considered the orders of Friedrich Werner, head of the supreme council of the German Evangelical Church, as legally binding.

It was asserted that Dr. Werner had placed himself "beyond the pale of the Church of Christ," by his action of "declaring himself in agreement with the principles of the [Nazi] German Christian Movement."

In Salzburg the palace of Archbishop Waitz, the Roman Catholic primate of Germany, was taken over by the Nazi black shirted elite guard May 30th. An appeal by the Archbishop directly to Hitler failed to bring about a change in orders.

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HARRY T. BURLEIGH

Dr. Burleigh Honored by Parish at Service of Negro Spirituals

NEW YORK—Dr. Harry Thacker Burleigh, for 45 years a member of the choir of St. George's church here, was honored May 21st by the parish which he had served so long, by prominent representatives of the musical world, and by leaders in Negro thought and work. The occasion was the 16th annual service of Negro spirituals at St. George's church.

Bringing the traditional folk music of the Negro into the mainstream of the rich musical tradition of the Episcopal Church has been the life work of Dr. Burleigh.

Fr. Maynard's 25 Years

RIDGWAY, PA.—A solemn votive Eucharist of the Most Holy Trinity was offered in thanksgiving for 25 years of service in the priesthood of the Rev. Malcolm de Pui Maynard here on May 3d in Grace church, of which Fr. Maynard has been rector for the past 14 years. Bishop Ward of Erie preached.

Margaret Hall Offers Scholarship to Refugee

VERSAILLES, KY.—The Frank Gavin memorial scholarship, to provide tuition and all other expenses for the school year at Margaret Hall school here for some Christian child who is exiled from Nazi Germany because of Jewish blood, has been offered to Elinore Lustgarten, daughter of Dr. and Mrs. Egon Lustgarten.

Dr. Lustgarten was a professor of music at the Vienna conservatory of music before the coming of the Nazis. Contact with the child was made through the American Committee for Christian German Refugees.

Margaret Hall has organized an appeal for funds for the Frank Gavin memorial scholarship. The appeal will be made through *Pro Eis*, the school's quarterly paper.

Bishop Reinheimer Takes Over Diocese

Notable Service of Installation Is Feature of Rochester Convention; Pastoral Staff Presented

ROCHESTER, N. Y.—The eighth annual convention of the diocese of Rochester was centered around the installation of Bishop Reinheimer in St. Paul's church, May 16th, with a service which was prepared for the occasion by Canon Gilbert Powers Symons in collaboration with the Bishop.

The service, preceded by Choral Evensong, set forth the ideals of the episcopate and its possibilities of work and leadership in clear fashion. Delegates from every active organization in the diocese were called into the chancel to greet the Bishop, together with ministers and lay folk of other communions, notable among whom were the leaders of the Federated Churches of Rochester and Monroe county, members of the Rochester presbytery and the priest of the Greek Orthodox parish in the city.

When all were assembled, Dr. William C. Compton, president of the standing committee, put into Bishop Reinheimer's hands a new crozier, the gift of the men of the diocese to the bishops of the diocese, now and in the future, as the symbol of the authority of the Diocesan allegiance.

Bishop Ferris, the retired diocesan, having been earlier in the day commissioned to act for the diocese by the convention, then pronounced the sentence of institution as the Bishop entered the sanctuary. After the singing of the *Te Deum*, the Bishop commissioned the officers of the diocese who had attended him to share in the work and the service was concluded by a litany of hallowing and the Blessing, the new diocesan officiating.

LIVELY RESOLUTIONS

The convention of the diocese and the annual meeting of the Auxiliary were held in St. Mark's and St. John's church, Culver road, the Rev. F. R. Fisher, rector. The convention was enlivened by a long debate on resolutions calling for better recognition of labor and defining the place of the flag in the Church building and in Church processions, a motion to endorse birth control clinics, which was decisively rejected, and other revolutionary proposals, most of which were recommitted to committees and commissions for study and report a year hence.

The diocese elected two old members to the standing committee for two years and two new members, Dr. G. E. Norton and G. D. Whedon taking the places of the Rev. S. H. Edsall and G. B. Hollister. New members on the executive council are T. T. Odell of Geneva and W. H. Wall of Rochester. The Rev. C. C. W. Carver of Christ church, Rochester, was added to the ecclesiastical court to succeed the Rev. Dr. J. B. Hubbs, who died a year ago. The other elections were of those whose terms had expired. Deputies to the second province synod this year will be the Rev. Messrs. S. H. Edsall, A. S. Attridge, W. C. Compton, H. H. Hassinger, J. S. Williamson, and H. N. Farnsworth; and Messrs. S. K. Brown, W. E. Eddy, Burr R. Hollands, T. T. Odell, P. E. Emerson, and J. L. Humphrey.

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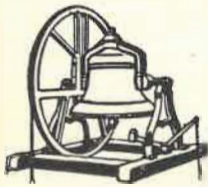
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**Noted Surgeon Dies
at 73 of Pneumonia**

Dr. C. H. Mayo, Rochester, Minn.,
Dies in Chicago; Bishop Keeler
Officiates at Funeral

CHICAGO—Dr. Charles Horace Mayo of Rochester, Minn., noted surgeon, died May 26th in Mercy hospital here at the age of 73 years. He was stricken with pneumonia on May 19th while on his way home from Arizona. The body was taken to Rochester on May 27th. Burial was on May 29th in Calvary church, Rochester, the Rev. Dr. Guy C. Menefee, rector, and Bishop Keeler, Coadjutor of Minnesota, officiating.

Dr. Mayo was confirmed in 1919 by Bishop McElwain of Minnesota. Since then he had been a communicant of Calvary church, where his son, Dr. Charles W. Mayo, has been a vestryman for years. The father was once called upon by General Convention to serve on a commission to study, from the medical point of view, the subject of spiritual healing.

He is survived by his wife; his son, who gave blood for a transfusion for his father on May 24th; four daughters; a foster daughter; and a daughter-in-law, widow of Dr. Joseph Mayo.

Dr. "Charlie" as he was familiarly known, was born in Rochester July 19, 1865, the son of Dr. and Mrs. William Worrall Mayo. As a boy of 12, still in knee pants, he administered anesthetic for the first time when the doctor assisting his father with an operation fainted. To do this, Charlie had to stand on a box.

MOTHER SUPERIOR'S VISION

When 18 he helped his father and older brother, Dr. William J. Mayo, care for the injured in a tornado at Rochester, after which the mother superior of the Order of St. Francis convent envisioned a great hospital, carrying the name of Mayo to fame. This prompted a donation by the elder Dr. Mayo of 20 acres of land for St. Mary's hospital, the beginning of the Mayo clinic.

Dr. Charles Mayo was educated in the schools of southern Minnesota. He was graduated from Northwestern university. A list of his degrees, awards, titles, and active and honorary positions fills an eighteen page pamphlet.

In 1888 he entered the practice of surgery in Rochester with his brother, Dr. William J. Mayo. In 1894 he decided, with his brother, to set aside receipts, in excess of reasonable salaries, for endowment of the Mayo foundation. Millions of dollars have come to the Mayo brothers but except for fixed modest salaries and adequate pay for resident staff members, the money, after 1919, went back to perpetuate the clinic, and to train diagnosticians, physicians, and surgeons capable of carrying on their work.

When the clinic was organized it was designed to care for 14,000 patients annually, but in recent years the total has been 80,000 or more.

NECROLOGY

† May they rest †
in peace.

JOSE M. L. GUILLEN, PRIEST

WILMINGTON, DEL.—The Ven. José María Lopez y Guillén, formerly archdeacon of Oriente, Cuba, and later of the Cuban work in Havana, Matanzas, and Santa Clara provinces, died April 14th in Wilmington.

José María Lopez y Guillén was born in Madrid, Spain, 81 years ago of a family that belonged to the Reformed Evangelical church. He was educated for missionary work in Latin America studying in Spain, France, and Switzerland, and began his work in Chile as a young man. After some years he came to the United States where he was graduated from Princeton theological seminary in 1889, receiving a degree of Master of Arts from Princeton university the same year. He was ordained in the Presbyterian ministry.

Señor Lopez began work among the Latin Americans in New York and there established contacts with some of the members of the Cuban revolutionary junta and the great patriot, Martí. After the independence of Cuba became a reality, he went there as missionary and later as agent for the American Bible society.

He became interested in the Episcopal Church after the arrival of a missionary under the late Bishop Knight, first missionary Bishop. After his ordination in 1907, Archdeacon Lopez labored for many years as archdeacon of Oriente Province. About 1933 he was transferred by the late Bishop Hulse to Havana and placed in charge of the Cuban work. His wife, who was an American, had died in 1913. Besides his long years of service in missionary work in Latin America, Archdeacon Lopez made a permanent contribution to the Church by helping to prepare a Spanish translation of the Scriptures which still has wide circulation.

Because of the loss of his voice and advancing age, Archdeacon Lopez retired from active work in 1937. He soon went to live with his son, Silvio, in Wilmington, where he died.

He is survived by three other sons, Juan, Joseph, and Carlos. Burial was in Princeton, N. J.

PHILIP S. PARKER

BOSTON—Philip S. Parker, whose death occurred at his Brookline home on May 26th, was a well known figure in General Conventions, many of which he attended as a deputy from Massachusetts; in the meetings of the National Council, of which he was a member; and in the diocese of Massachusetts, of which he was the chancellor.

Presiding justice of the Brookline district court, with which at the time of his death he had been associated for 35 years, he was born in Boston in 1868, the son of James Cutler Dunn and Maria (Derby) Parker. He was a graduate of Harvard,

class of 1890, and of the Harvard law school, and a member of the Massachusetts bar. He had been selectman of Brookline for 16 years, and town moderator for 15 years. For many years he had been prominent in his parish, the Church of Our Saviour, Brookline, and its senior warden.

Judge Parker gave years of service on the diocesan council, as member of the department of finance, and as chairman of the department of publicity for 19 years. In addition, as chancellor and as member of the standing committee, he had made special contributions, backed by his legal knowledge.

Philip Sterling Parker was married in 1906 to Miss Eleanor Payson of Brookline, who survives him as do four children, Philip S. Parker, Jr., Mrs. Lea S. Luquer, and the Misses Eleanor and Frances Parker. There are five grandchildren. Funeral services were held in the Church of Our Saviour, Brookline, the Rev. Henry

B. Ogilby, rector, on May 28th, and burial was in Mount Auburn cemetery, Cambridge.

MISS JESSIE CRAIG ADAM

NEW YORK—Miss Jessie Craig Adam, for the past 25 years organist and choir director at the Church of the Ascension here, died on May 24th in the Post-Graduate hospital. She was in her 52d year.

Miss Adam was one of the few women carillonners in the United States. From the day when the fine carillon was installed in the Ascension, six years ago, Miss Adam played the bells every day for 10 minutes, beginning at 5:20 P.M. Thousands of residents and visitors in the Washington square district paused daily to listen. Her organ recitals also drew large numbers.

Funeral services were held in the Church of the Ascension on May 27th. Interment was in Woodlawn cemetery.

Miss Adam, who was the daughter of the late Thomas and Alice J. Adam, is survived by a brother, George Adam.

MRS. W. W. SMITH

GRAND RAPIDS, MICH.—Mrs. W. Walter Smith, for many years acolyte mother at Grace church here, died in May. Bishop Whittemore of Western Michigan, the Rev. Donald V. Carey, the Rev. Kenneth Morford, Charles A. Vogan, and Verne R. Stilwell, organist at Grace church, all participated in her funeral service.

Born in White Haven, Pa., Margery Frear Streeter Smith was prominent in the Daughters of the American Revolution and the Huguenot society. At the time of her death she was writing a novel dealing with the early history of Pennsylvania and the Huguenot settlements.

Mr. Morford, whose entry into the ministry was largely inspired by Mrs. Smith, read one of her poems at the funeral.

E D U C A T I O N A L

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Course on Human Nature Feature of Jackson's Mill Conference

WHEELING, W. VA.—With the motto, "The whole diocese together once a year," the Jackson's Mill summer conference of the diocese of West Virginia, June 12th to 17th, will feature a course by Bishop Strider on Human Nature.

Other courses include The Destiny of

Parish and Parishioner, by the Rev. David R. Covell; Religious Education, by Miss Hilda Shaul, Worship and the Prayer Book by the Rev. Harold B. Sedgwick, and The Young People's Fellowship, by the Rev. James C. Gilbert.

Special courses include one for young people, entitled Understanding Ourselves, and one for clergy, The Preacher's Laboratory, both by Dr. Joseph M. Waterman.

Florence Nightingale Service

ALBANY, N. Y.—The third annual Florence Nightingale service for nurses of the capital district was held in the Cathedral of All Saints on May 7th, with 300 uniformed nurses in the procession. Bishop Oldham welcomed the nurses, and the address was made by Dr. A. R. Brubacher, president of New York state college for teachers.



C L A S S I F I E D



ANNOUNCEMENTS

Caution

ROBERTS—Caution is suggested in dealing with ALLISON L. ROBERTS who is soliciting subscriptions in Chicago for the *Churchman* and THE LIVING CHURCH. Persons coming in contact with him are asked to notify the office of either paper or the Chicago police.

Died

EMERY, MISS LOUISA JANE, daughter of the late Rev. Samuel Moody Emery, D.D., and Mary Hale Emery, entered into life eternal at her home in West Newbury, Mass., on Sunday, May 7th, in her 90th year. Funeral offices were said and a Requiem celebrated in All Saints' church on Tuesday, May 9th.

"May she rest in peace. May light perpetual shine upon her!"

Memorial

CARTER, AMELIA BELLAR—In loving memory of Amelia Bellar Carter, who entered into rest June 7, 1936.

Grant her eternal rest, O Lord!

MORSS, ALEXINA M.—In loving memory of Alexina M. Morss, who departed this life one year ago.

Grant her, O Lord, eternal rest and let perpetual light shine upon her!

ALTAR BREAD AND INCENSE

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

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SHRINE MONT—see adv. in display section.

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THREE-PIECE solid silver pocket communion set in case for sale. New, beautiful, full size green burse and veil. Box F-368, THE LIVING CHURCH, Milwaukee, Wis.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CLARK, REV. ALLEN W., formerly rector of All Saints' Church, Brookline, Mass.; is rector of Calvary Church, Danvers, Mass.

DIPLOCK, REV. LLEWELLYN O., formerly junior canon of St. Luke's Cathedral, Portland, Me.; to be rector of Christ Church, Yonkers, N. Y., effective August 1st.

EVANS, REV. ROBERT J., formerly at St. Thomas' Church, Greenville, R. I.; is in charge of St. Paul's Church, Providence, R. I., with address at 11 Pembroke Ave.

MENARD, REV. VICTOR A., formerly at the Church of the Holy Apostles, Ellsworth, Kans. (Sa.); is in charge of St. Barnabas' Church, Tomahawk, Wis. (F.L.).

MOTT, REV. ROYDEN J., formerly rector of the Church of the Good Samaritan, Sauk Centre, Minn. (D.); to be rector of the Church of the Advent, Lakewood, Ohio, effective June 15th.

ROWE, REV. WILLIS R., formerly at St. Clement's Church, Greenville, Pa. (Er.); is rector of St. Mark's Church, Oconto, Wis. (F.L.).

WHITEHEAD, REV. HAROLD B., formerly rector of St. Martin's Church, Fairmont, Minn.; is rector of Trinity Church, Independence, Mo. (W. Mo.). Address, 1014 S. Main St.

WILLIAMS, REV. F. WALTER, organist of Christ Church, Cambridge, Mass., for the past five years; to be assistant at St. Paul's Church, Oakland, Calif., effective September 1st.

NEW ADDRESSES

JENNER, REV. A. GEORGE E., formerly 4170 Glen Albyn Dr.; 908 S. Kenmore Ave., Los Angeles, Calif.

OTTO, REV. WILLIAM R., formerly 371 Delaware Ave., Buffalo, N. Y.; 515 Algoma Blvd., Oshkosh, Wis.

RESIGNATIONS

DANIEL, REV. THOMAS W., as rector of Christ Church, Warwick, N. Y., effective August 31st.

LOCKWOOD, REV. ALFRED, rector of St. David's Church, Portland, Ore., since 1925, has resigned, having reached retirement age. He expects to remain at St. David's until his successor is appointed.

OWEN, REV. ELMER N., as rector of All Saints' Church, Belmont, Mass.; because of ill health.

ORDINATIONS

PRIEST

MASSACHUSETTS—The Rev. HAROLD EDGAR KOCHER was ordained to the priesthood by Bishop Sherrill of Massachusetts in St. Paul's Cathedral, Boston, May 24th. The ordinand was presented by the Ven. Howard Key Bartow, and will continue in charge of Trinity Church, Randolph, and of St. John's, Holbrook, with address at Randolph, Mass. The Rev. Malcolm Taylor preached the sermon.

DEACON

EAST CAROLINA—JOHN STERLING ARMFIELD was ordained to the diaconate by Bishop Darst of East Carolina in St. John's Church, Fayetteville, N. C., May 16th. The candidate was presented by the Rev. Alexander Miller, and early in June will be in charge of the churches in Ahsokie, Winton, and Murfreesboro, with address at Ahsokie, N. C. The sermon was preached by the Rev. Dr. Bartholomew F. Huske.

CHURCH CALENDAR

JUNE

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

New Maine Law Authorizes Religious Instruction for Pupils in Public Schools

AUGUSTA, ME. (RNS)—Much interest is being displayed throughout Maine in the anticipated operation of a law passed by the state legislature, which provides for religious teaching in the Maine public schools. The bill was given a favorable hearing by the committee on education and then was made law.

School committees of each town or city are authorized to provide for moral in-

struction of pupils, subject to the jurisdiction of the committee and with consent of parents or guardians. School committeemen are empowered to arrange to provide the instruction, but it is stipulated that no city, town, or school committee may incur any expense for the instruction.

The law provides that one day a week pupils who desire the instruction shall be excused for at least one hour, and shall go to their respective places of worship, or some other suitable place, to receive moral instruction in accordance with their religious faith. These pupils would receive school credits for the time so spent.

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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.

NEW YORK

The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

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

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

Organ recital, Saturday at 4:30

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REV. G. P. T. SARGENT, D.D., Rector
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St. James' Church, New York

Madison avenue at 71st street

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Sunday Services

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

Holy Communion

8:00 A.M. Wednesdays;
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NEW YORK—Continued

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Weekday Masses, 7, 8 (Thursdays, 7, 8, 9:30 A.M.)
Confessions: Thursday, 5 P.M.; Saturdays, 2:30, 5, and 8 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

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Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.

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

WISCONSIN

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E. Juneau avenue and N. Marshall street

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Weekday Mass: 7 A.M.

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

Evensong, 5:30 daily.

