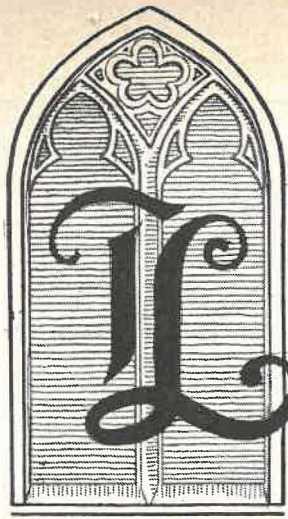
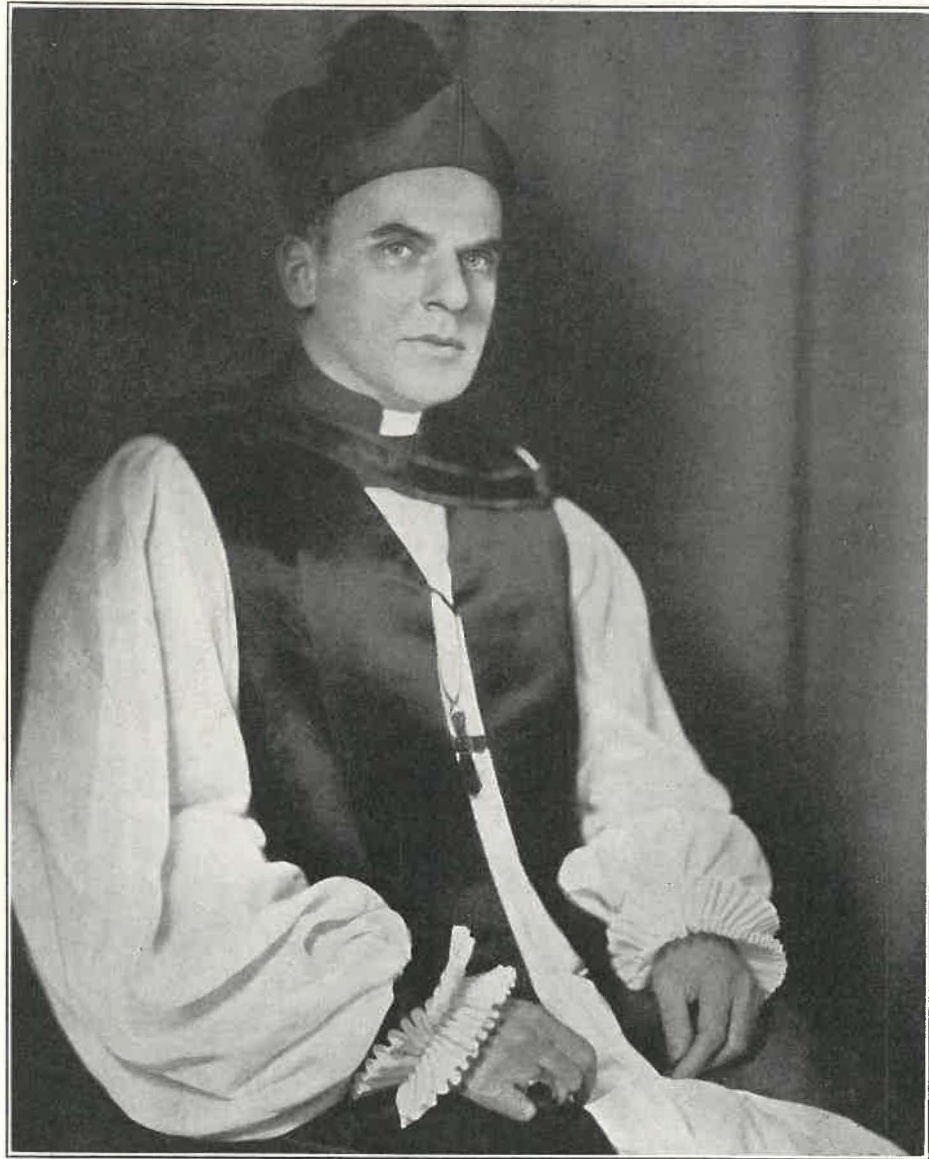
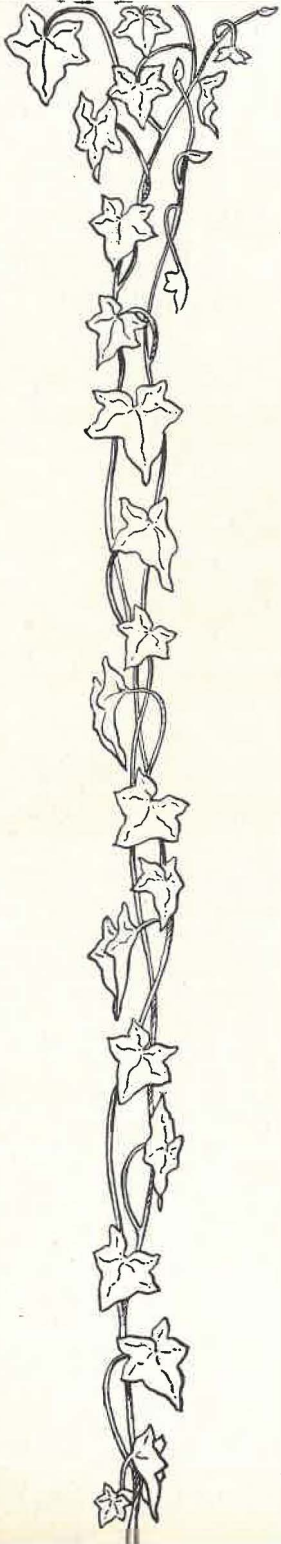


May 15, 1940



The Living Church



THE RT. REV. GEORGE CRAIG STEWART, D.D.

Bishop Stewart died suddenly on Ascension Day.

(See pages 5, 9, and 11)

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CORRESPONDENCE

Kenyon College

TO THE EDITOR: Having been among the first of the alumni of Kenyon college to protest against the rumored plan of the trustees to either close Bexley Hall or to so vitiate its curriculum of studies as to reduce it to something less than a standard seminary, I should like to have been among the first to commend the recent action of the trustees in not only deciding to continue the life of the seminary as a standard institution but, also, to enrich and expand its mission.

Knowing, as one must whose ministry has been largely among rural folk, the advantage of a rural seminary training, I rejoice with the 999 others whose training has been there, that our hope for its future has been renewed and our confidence in the administration greatly fortified by this recent decision.

✠ THOMAS JENKINS,
Bishop of Nevada.

Reno, Nev.

Men in the Chancel

TO THE EDITOR: On Easter Day I saw at Immanuel Church, Racine, a sight that probably was unmatched anywhere in our Church. The senior warden of the parish was thurifer and it was a real joy to see him with the boat boy, both of them six footers, splendid appearing men, serving in this capacity. Too much of the work as acolytes is shunted off on boys. Let the men do it.

(Rev.) WILLIAM N. WYCKOFF.
Racine, Wis.

Prayer for Cloistered Life

TO THE EDITOR: May I recall to the minds of your readers an article published some weeks ago in THE LIVING CHURCH on the Cloistered Life of prayer, and its possibilities in the American Church [L. C., January 3, 1940]. Those who are interested might be willing to use the following prayer in their daily devotions:

(Continued on page 21)

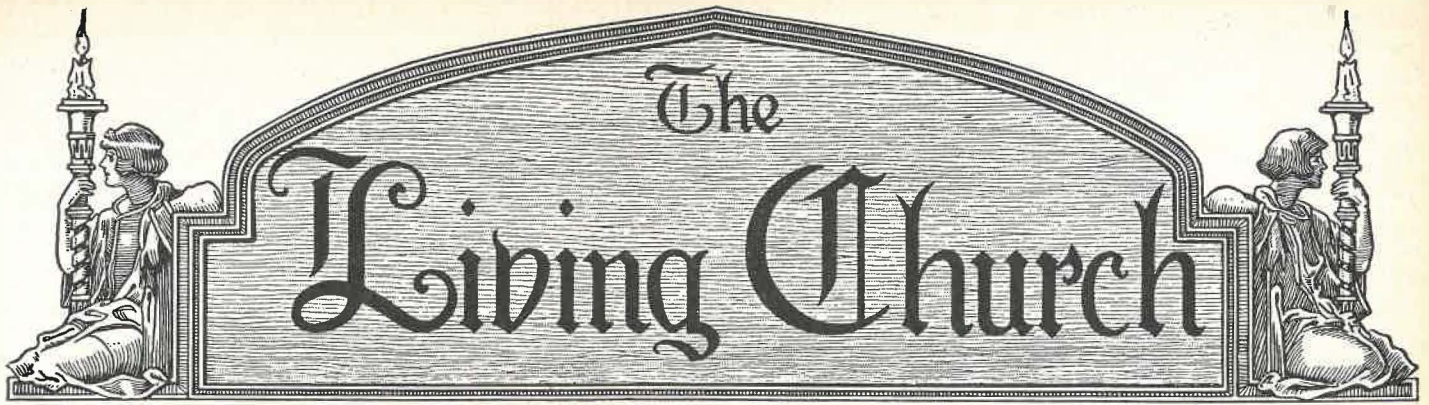
The Living Church

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No. 17

EDITORIALS AND COMMENTS

The Church Press

OUR LORD was well aware of the importance of publicity. "Go and teach," he told His disciples; "preach the Gospel unto all nations." Tell the good news everywhere. Be witnesses—that is, reporters, of what you have seen, and of what these things mean to you. That was the gist of the assignment that Our Lord gave to his followers; and it was the greatest journalistic assignment that has ever been made.

St. Paul was, in a sense, the first religious editor. His epistles are intensely journalistic. They are eye-witness accounts of his experiences and interpretations of the unfolding current events of his day. He was the commentator of his time, the war correspondent for the advancing army of Christianity. Even the headlines are there: "Ye see how large a letter I have written you with my own hand," he says in his special dispatch to the Galatians. The matter of which he wrote was urgent, it was important news, and it called for a liberal use of display type.

So the Church press of today is the heir of a noble tradition. It is the handmaid of the Church. In the carrying out of the Divine Commission of Our Lord, it has an important and honorable part. It is a powerful unit in the Christian warfare; it is the public relations division, so to speak, of the Church Militant.

For the Church press stands in a dual relationship. It has the duty of interpreting the world to the Church, and the Church to the world. Both are important functions, for the changeless truths of the Faith must be constantly applied anew to the ever-changing march of events; and the unfolding history of the world must be infused over and over again with the eternal message of which the Church is the divinely-appointed custodian.

In its relation to the Church, the religious press has a many-sided task.

(1) It must present the news of the Church. But why, one may ask, when religious news is so generally reported in the daily newspapers, must there be a Church press to do the same thing? Because the Church press treats the subject from a very different perspective. The interest of the secular press is in the unusual and the sensational. Religion, to make

the columns of the big daily papers, must have something of the man-bites-dog quality. It must compete with murders, suicides, wars, politics, Hollywood, and the Dies committee in reader-interest, and it must meet them on their own level. Consequently it is the Father Divines and the Father Coughlins, the preachers who take snakes into their pulpits or who go on hunger strikes, that make the headlines. Or sometimes it is the super-liberal parsons who sensationally deny some cardinal teaching of historic Christianity—and that in itself is not a bad sign, for the reporting of the denial in the public press is an indication that is something unusual, and therefore is an affirmation that the truths of the Christian religion still stand.

EVEN when something in itself important and worth while in the religious world is reported, it is likely to be so distorted as to be almost beyond recognition. Take, for example, the recent encyclical of the Roman Catholic bishops in this country on The Church and the Social Order—one of the most thoughtful and important treatments of the social implications of the Christian religion in our times. What impression of it did the public gain from the daily newspapers? **CATHOLIC BISHOPS ADVOCATE RETURN TO GUILD SYSTEM** was the burden of the headlines throughout the country; and the impression given was that the bishops wanted to turn the clock back to the middle ages. One news service, anxious to see that its readers didn't miss the point, explained parenthetically that the guild system was a medieval institution whereby apprentices were bound out to their masters in virtual slavery—implying that that was what the Roman Catholic bishops want to do today! Actually the encyclical, which has been carefully analyzed in our own Church press, is a constructive and forward-looking document far in advance of the general level of contemporary thought on one of the most vital problems of the fifth decade of the 20th century.

The doctor, the lawyer, the banker, the educator, all have special periodicals dealing with their vocations. Where would the physician be without the *Journal of the American Medical Association*, the attorney without his bar magazine, the banker without his *Wall Street Journal*? But all of us are called to

be disciples of Christ, and we need the Church press to tell us what is going on in its relation to our Christian vocation.

(2) The Church press must *interpret* the news of the Church. It is not enough simply to report what is happening; the Church press has also the duty of evaluating the news and placing it in its proper context. This it does in a variety of ways—through editorials, articles by experts, background stories, and the like. This is a tremendously important function, and one that places a grave responsibility upon the shoulders of the editor.

A COMMISSION of General Convention proposes a concordat with the Presbyterians. It is immediately blazoned forth in the daily press as practically a *fait accompli*—EPISCOPALIANS AND PRESBYTERIANS TO UNITE. Some people, taking the headlines at their face value, toss their hats in the air and cry "Hurrah!" Others, devout Church people who respect their Presbyterian brethren but also treasure the Catholic Faith "as this Church hath received the same" are gravely upset. What are the real facts behind the shouting? The Church press gives the answer. The proposals are tentative, they are set forth for discussion only, the Commission itself is divided as to their feasibility. The Lambeth Conference and General Convention must pass upon them. They are, in the words of railroad timetables, subject to change without notice. No hasty action is contemplated. Before jumping to conclusions, favorable or unfavorable, get the facts. The Church press gives them to you.

(3) It is the duty of the Church press to promote the whole program of the Church. This is not as easy as it may seem on the surface. The Church's mission is widespread and diverse. The vestry sees it in its local aspect; the coal bill must be paid or the parish will lose credit and the church may have to be closed. The diocesan officials see it in a somewhat wider aspect; the quota must be paid or diocesan missions will suffer. The National Council sees it in a still broader perspective; the several dioceses must do their share or the work in Nevada or Haiti or Brazil will suffer. Each of these agencies of the Church theoretically recognizes the claims of the others; but the vestry may not be able to see the missions at home and abroad because of the coal pile; the diocesan treasurer and the powers at "281" may seem to forget the local problems in their efforts to secure support for the missionary work at home and abroad.

The Church press has the whole work of the Church at heart. It loyally supports the missionary cause, not blindly but critically, when necessary, with a constructive and forward-looking criticism. Problems of the diocese and the parish are of equal importance with those of the mission field. Personal religion, Christian education, social service, Church music, religious books—these are all matters of interest and concern to the Church press, and a good Church paper will give them all their proper share in its presentation of the picture of the Church at work.

(4) It is a function of the Church press to give guidance and leadership in the formation of a sound Church public opinion and to provide a forum for free discussion of current problems. Ours is an authoritative religion but a democratic Church. General Convention is made up not only of bishops, full of the venerable wisdom of the ages and the grace of apostolic orders, but also of priests and laymen, elected by delegates to diocesan conventions who, in turn, are elected by the men and women of the local churches in their parish meetings. How important it is, then, that these representatives and the voters who elect them shall have a sound opinion on the matters

to be dealt with by legislation and resolution in the democratic assemblies of our Church!

The editor has a real advantage over the preacher in that his readers can talk back—and do! The correspondence columns of the Church press are a great safety valve. Some of the letters that are published may seem queer—but you ought to see the ones that aren't published! And the strange reasons that people sometimes give for cancelling their subscriptions would form another story. Recently, for instance, one dear old lady accused THE LIVING CHURCH of following the corruptions of Rome because we published a reference to the Stations of the Cross. She ordered us to stop her subscription forthwith, adding that if any more copies of THE LIVING CHURCH came to her house she would burn them unopened. We could not resist the temptation to write her that she was the one that would be guilty of following corrupt Roman practices, for the burning of literature reached its height under the tender auspices of the Spanish Inquisition!

But the discussion of current Church events, pro and con, in the correspondence columns and in signed articles is a valuable thing in the formulation of a considered and sound public opinion within the Church.

(5) The Church press can also perform a valuable function in providing information as to the Church's ways and teachings, clean entertainment, and food for thought. We have never been able to understand why some people think it is undignified for a Church paper to publish anything light or humorous. Must Church editors always go around with long and solemn faces? Probably more Church papers have died of a superfluity of solemnity and an excess of dignity than anything else—unless it be restriction of the circulation and hardening of the advertising arteries. It is a fact that humorous articles more often provoke complaints from readers than any other kind. Yet probably they are greatly enjoyed and appreciated by that 98% of the readers who are never impelled to take their pens firmly in hand and write a Letter to the Editor.

IN ITS relation to the world, the Church press also has certain specific functions and duties.

(1) It should present the religious news of the world. There is much of real religious significance that is going on in the world today. Communism, Fascism, Naziism—these are not alone political and economic philosophies, but are also religions, competing with Christianity for the souls of men and women. Moreover they are heretical religions, because they deny the fundamental Christian doctrine of man, as a free being created by God and made in His image.

Again in this function the Church press has a different attitude from that of the secular press. History is seen as the unfolding of the plan of God—and the bitter opposition of sinful men who try to frustrate it. And the strange thing is that, because God has given us the freedom of the will, men can frustrate God's plan, or at least delay, age after age, its realization.

Most of the problems of the world are fundamentally and basically religious ones. War and peace, labor problems, education, business, commerce, legislation—all of these are phases of the general problem of the relationship of men to one another; yes, and to their God. And that is the summary of the religious law: "Thou shalt love the Lord thy God with all thy heart and with all thy mind, and with all thy soul; and thy neighbor as thyself."

(2) The religious press should interpret the Church to the world. What do we mean by our claim that a man and a woman, once married in the sight of God, remain husband and

Social Ideals of the Church Press

1. To interpret the world to the Church—i.e., the evaluation of current events in terms of Christian ideals.
2. To interpret the Church to the world—i.e., expression of the Christian attitude toward current problems; the social implications of the Christian religion.
3. To act as an agency of Christian adult education—to endeavor to supply some of the missing links in our secular and materialistic educational system.
4. To serve as a forum for the development of a sound Christian public opinion.
5. To give constructive leadership toward a genuine Christian unity on the solid foundation of the Catholic Faith.
6. To record the unfolding story of the Church's development in the current news of the Church which is the stuff of which her history is made.
7. To give constructive leadership in the application of the timeless precepts of the Catholic Faith to the ever-changing conditions of a nation, a world, and a social order in the throes of basic transition, and to endeavor to reorient society toward God.

wife until death, even though the state may divorce them and permit them to marry again? What is the significance of that queer-sounding pronouncement by the bishops, that the Cross is above the flag? Why do Churchmen decline party invitations in Lent, and refuse to eat meat on Friday? What difference does it make what Church a man belongs to, or whether he goes to church at all? These are the questions that the world is always asking the Church—sometimes critically or superciliously, more often in honest bewilderment and a failure to understand how the Christian can be in the world, yet not wholly of it.

The Church press helps to answer the world; sometimes directly, as when its views on a topic of current interest are widely quoted by the newspapers and the radio; more often indirectly, by giving instruction and example that enables the faithful to give a reason for their faith when their skeptical or worldly friends question them.

(3) And one of the most important functions of the religious press is to point the world toward a Christian social order. This is too big a topic to deal with in passing, but it is the glory of the American religious press, not only in our own Church but among the Roman Catholics and Protestants as well, that it has almost without exception held out before the nation and the world the ideal of a society solidly based upon the teachings of the Christian religion and the social implications of the Christian Faith. The late Dr. Dan Brummitt, editor of the Methodist *Christian Advocate*, told a part of the story when he said: "Because it must speak for the essential democracy of the Christian Faith, the religious press is usually found on the side of the people as against all oligarchies whatsoever."

One of the leading editors of the Roman Catholic press recently observed that his Church was strong in those countries in which it had a good popular Church press, and weak in those countries in which it had no Church press, or only a learned one. The observation gives us cause for reflection. The press of our own Church is not as strong as it should be, because it reaches so small a percentage of our membership. We have a million and a half communicants in the Episcopal Church; yet it is doubtful if the combined circulation of all of our national Church papers is so large as 75,000—only about 5% of our

communicant strength! Is it any wonder that our people are so largely, in the words of the Presiding Bishop, religiously illiterate, or that their interest in missions is measured by the price of "a two-cent stamp and cheap cigar"?

Churchmen who take their religion seriously need a Church paper. Read it regularly, and it will open up new horizons and reveal new treasures of the Church's faith and life.

Bishop Stewart

THE news of Bishop Stewart's death comes as a shock to the whole Church. He seemed to have virtually recovered from his serious illness of two years ago, and it was hoped that he had before him many more years of service and leadership in the Church Militant; but in the wisdom of God that was not to be.

A less vigorous and energetic man might have slowed the tempo of his life and thus perhaps have prolonged it. Such a course was not acceptable to Bishop Stewart. For him, to breathe was to pray, and to pray was to act. *Spirare, orare, laborare*—they were one and inseparable to him. Having no fear of the Angel of Death, he chose to meet him boldly, while carrying on his full work as Bishop of Chicago, rather than to curtail his work in the hope of deferring the rendezvous that all men must finally keep.

George Craig Stewart was a consecrated priest and bishop of the Holy Catholic Church. To the national Church and to the ecumenical movement he was a pillar of strength. To the clergy and lay people of the diocese of Chicago he was an able and beloved shepherd. To the city and to the state of Illinois he was a first citizen. And to his friends, among whom this editor was fortunate enough to be numbered, he was a loyal counsellor, friend, and brother.

It pleased God to receive the soul of His faithful servant on the anniversary of that day on which, in the sight of His apostles, Our Lord "ascended up into heaven, to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory." May He grant him eternal rest.

The Neely Bill

AT THE recent meeting of the Associated Church Press, professional organization representing most of the non-Roman Church papers, the following resolution was adopted:

"It is the sense of this meeting of the Associated Church Press that the motion-picture, as one of the most powerful educational forces of our day, should be subject to local control and influence and that exhibitors should not only have the power to exercise choice in the selection of films, but should be independent of outside control in the exercise of such power. We believe, therefore, theatres should be owned and operated as enterprises independent of production and of other theatres in other communities.

"As a first step toward these ends we reaffirm our support of the Neely Bill S-280 to abolish compulsory block booking and blind selling of motion-pictures now pending before the House committee on interstate and foreign commerce."

The religious press, which carries no motion picture advertising and so is not subjected to any danger of financial pressure by motion picture interests, has been in the forefront throughout the fight for better motion pictures. For years every session of Congress has had before it a bill to prohibit the practices known as block booking and blind selling which enable movie producers to compel local theatres to take a considerable proportion of their output of pictures regardless of the quality of the pictures or the wishes of the theater owner or the public. So far the producers have managed to postpone action on these

bills, and therefore it is important for those who want to see these evils remedied to use such influence as they can to have the Neely Bill brought out of committee and present it for favorable action.

It is to be hoped that this matter will be fairly brought before Congress in this session and that favorable action will be taken.

Through the Editor's Window

Salt Lake City, Utah.

THE windows through which this editor has been looking of late have been mostly those of planes, trains, cars, and hotels. After driving to Chicago on the last Monday in April I took a plane for Salt Lake City—a nine hour trip by United Air Lines. En route I read *Children of God*, by Vardis Fisher, and reflected on the contrast between my swift mode of travel and the slow, painful, dangerous trek that required 102 days for the Mormon vanguard to go from Missouri to Utah, less than a century ago.

Another contrast also struck me sharply. We are fond of recalling that our forefathers came to this country to find religious liberty. Perhaps it would be a good thing to recall occasionally that Brigham Young and his followers left the United States to find religious liberty, heading into the wilderness that was then technically Mexican territory to escape the persecution that they had found in Illinois and Missouri and that had resulted in the violent death of their first leader at the hands of a mob. When we think "it can't happen here," it is well to have this reminder that it did happen here, and that hatred and intolerance know no frontiers.

Salt Lake City is a beautiful place—far more so than I expected. Situated in a valley 30 miles long and nearly as wide, it is surrounded by majestic snow-capped peaks that stand as sentinels to shield it against the outer world. To the west lies that remarkable phenomenon, the Great Salt Lake, its water six times as heavy as that of the Atlantic Ocean. In true scientific spirit, I dipped my finger in and licked it, finding for myself that it truly is, as my grade school geography taught me, very salty.

I have been attending the synod of the province of the Pacific, and enjoying it very much. There is a real spirit of fellowship in this vast province, comprising nearly a quarter of the area of the United States. And certainly a hearty welcome was extended to the visiting "Easterners"—including Dr. Charles W. Sheerin, Dr. George Wieland, new Domestic Missions secretary, and Miss Charlotte Tompkins, all of New York; Dean Paul Roberts of Denver, and myself.

This was a twenty-fifth anniversary synod, and during the course of it two other anniversaries were celebrated. Bishop Moulton, president of the province, was honored for his 20 years in the episcopate, and also his 67th birthday; and high appreciation was expressed to the Ven. William F. Bulkley, Archdeacon of Utah, for his 30 years of indefatigable, self-sacrificing missionary service. Congratulations to these two veteran missionaries!

Festivities culminated in the synod banquet, which had seven scheduled speakers and several unscheduled ones. Dr. Sheerin and I brought up the rear, our turns coming well after 11 o'clock, but we had pity on the guests and limited our remarks to about five minutes each. Brilliancy must yield to brevity on such occasions!

The provincial system has not yet come of age, so far as effectiveness in the government of the Church is concerned, but the provincial synod is valuable nevertheless in the opportunity for Christian fellowship and exchange of views and experiences that it offers. Especially is this true in the eighth province, which extends from Canada to Mexico, from the Rocky Mountains to the Pacific—yes and beyond, for Alaska, Hawaii, and the Philip-pines are included in the scope of this province, which is doubtless the largest in the Anglican communion. At any rate this provincial

Sursum Corda

By the Rev. Bernard Iddings Bell, D.D.

Trinity Sunday

COME up," says the Spirit, with a voice like that of a trumpet, "and I will shew thee things to come." Things to come for me and my brethren; not things to come for God, for God is always the same, but perfectness to come to us men. Because God the Son incarnate gives Himself for the world, because God the Holy Ghost imparts to us life that is more than of the body, because God the Holy Trinity has willed it so. I may some day enter into the glory of that Beatific Vision whose happiness is all-satisfying, wherein is no night for the soul because God Himself is the light thereof, wherein art and artist blend into one, "nor fails the Lute the lutanist," wherein love meets love and is fulfilled. This is life eternal, to lose one's self, and then to find one's self in the presence of Him who is Truth, Beauty, Goodness; to know Him and adore. The right to strive toward the gift of this completeness, with hope of its attainment in the end, is mine because God the compassionate has deigned to share my human nature and thereby has made possible the exaltation of the natures. So says the Epistle for this Holy Day.

Then comes the Gospel, to remind me that these perfections are as yet far removed from my present situation. In the night I go with Nicodemus, puzzled, seeing darkly, to talk, with Jesus in a quiet, earthly room. And Jesus speaks to Nicodemus, and to me, of a kingdom of heaven here among us even on the earth. "That which is born of the flesh is flesh," Jesus says. It goes the way of all flesh. But "that which is born of the spirit is spirit." It is not subject to mortality. It is like a wind which may not sensibly be examined, yet is. He does not speak to Nicodemus, or to me, of final mysteries but rather of mutual, homely mysteries, of Holy Baptism and the beginnings of things. In terms of here and now, thanks to the Incarnation, we start on the progress which shall end in heaven's adoration.

It does seem a long way to travel, from a baptismal font to the inmost spiritual chamber. It seems an arduous pilgrimage from the first glimpses of Truth seen as through a glass, darkly, to that state of being where I shall know as perfectly as I am known; a difficult path from my daubs on canvas, my crude attempts at music, my halting sonnets, to the blazing glory of an unlimited Beauty; a laborious voyage from my hesitant and awkward gropings toward other persons to the perfect love of God. But such journeys are possible to them that are twice-born. "Master, how can these things be?" "Art thou a master in Israel, and knowest not these things?"

synod, the only one to be held in 1940, was very successful; and I, for one, will never forget the cordial hospitality of the bishop, clergy, and lay people of this missionary district of Utah.

CLIFFORD P. MOREHOUSE.

A PROTESTANT minister in Colorado recently published a list of hymns appropriate for members of his congregation to sing while driving their cars. His recommendations were: "At 25 miles per hour, 'I'm but a stranger here, heaven is my home'; at 45 miles, 'Nearer my God to Thee'; at 55 miles, 'I'm Nearing the port and soon will be at home'; at 65 miles, 'When the roll is called up yonder I'll be there'; at 75 miles, 'Lord, I'm coming home.'" Somewhere along the way he might have added "Brief life is here our portion."

Clergy Placement and Unemployment

By the Rt. Rev. S. Arthur Huston, D.D.

Bishop of Olympia

HOW may we get this Church of ours to face up to the problems which the General Convention referred to the Joint Commission on Clergy Placement, and its subcommittee on Clergy Unemployment?

Thus far it may truly be said that we have done nothing but investigate. Yet it will be admitted that it is better to investigate first and act afterward than it is to act first and repent afterward.

This Church has never displayed any genius for doing anything in a hurry—a disposition which is not altogether a disadvantage in that it acts as a brake on legislative impetuosity. We do display a fine genius, however, for coming up to three or four General Conventions in succession, at each one recommending that something or other be investigated—in complete oblivion of the fact that it has already been investigated, not once perhaps, but several times. What usually happens is that few have taken the pains to read the reports, no cognizance has been taken of the facts revealed, and the recommendations, if any, are referred to the following Convention or are cavalierly dismissed.

The subject matter of this particular Joint Commission offers a case in point. The spade-work for this subject was done years ago by the Commission on the Ministry appointed by the National Council under the Department of Religious Education. Prior to that there had been for years on end a Joint Committee on Vacancy and Supply. It too had investigated and reported. As a result of this Committee's report at the General Convention of 1925, forceful attention was called to faulty distribution of our clergy, due to the location of the great majority of our theological seminaries east of the Mississippi. The term "distribution" caught our imagination, so the old Joint Committee on Vacancy and Supply was dissolved, and the whole matter was committed to a Joint Commission of five bishops, five presbyters, and five laymen who were charged with investigating and reporting on "The Vocation, Education, and Distribution of the Ministry." This Joint Commission made an investigation and submitted its findings and recommendations in a report which covers no less than 27 pages in the Convention Journal of 1928. Then somebody had the happy thought that this Joint Commission was merely duplicating the work of the National Council's Commission on the Ministry—so the Joint Commission on Vocation, Education, and Distribution was discharged from further consideration of the matter and the several recommendations made in its lengthy report were referred to the Department of Religious Education and its Commissions on the Ministry and on College Work.

This in itself was a fitting tribute to the work which the Commission on the Ministry had already done. Yet the result was not a happy one, as subsequent events revealed.

For example, when the Commission on the Ministry submitted at the General Convention in Denver, in 1931, a report embodying recommendations for legislation on "Placement of the Clergy" the report was attacked on two grounds. First, it was (wisely or unwisely) pointed out that these recommendations were coming not from a "creature of General

Convention" but from a "creature of the National Council." Second, it was pointed out that the report carried the name of not a single layman and it was suggested in the House of Bishops that the laymen constituted an integral part of our legislative machinery and that they might reasonably be expected to have something to say on the subject. A third reason why this report did not get the attention it deserved was that it was introduced during those ebbing hours when the rock of restlessness was beginning to rear its tired head—a rock on which many a legislative ship has foundered. The House of Deputies, however, thanked the Commission on the Ministry for its splendid report and recommended that this Commission continue its work.

It is appropriate at this point to call attention to the constituency of this particular Commission because if anyone thinks that its recommendations on the subject of clergy placement were invented or inspired by the episcopacy he needs to explain how the three bishops on that Commission could outvote the 32 presbyters who completed the personnel. The simple truth is that there was no clash of interests then, and there is less reason for one now that the subject is committed not to the two orders but to an equal representation of the three orders involved in our legislative processes.

IT WAS this conviction which led General Convention of 1934 to return to the type of Joint Commission that was appointed in 1925 and dismissed in 1928—*viz.*, one on which the three orders of bishops, presbyters, and laymen are all equally represented.

The presumption is that if each order can submerge jealousy for its own present prerogatives in an honest effort to promote the welfare of the Church as a whole, recommendations from such a Joint Commission might at least be given a respectful hearing.

Another reason which led to our return to a Joint Commission of General Convention was the unfortunate circumstance at Denver to which reference has already been made; this showed quite clearly that our General Convention is somewhat more attentive to a Commission of its own creation than it is to a creature of the National Council no matter how expert its membership.

This, at any rate, is the explanation of your present Joint Commission on Clergy Placement and Unemployment, of which I have the honor to be *ad interim* chairman.

Thanks to former Commissions on Vacancy and Supply, thanks to the National Council's Commission on the Ministry, thanks to the Church Pension Fund with its accumulation of relevant statistics and thanks to all the investigations of the methods of clergy placement in other religious bodies, and of clergy unemployment in all its phases, this present Joint Commission is not lacking in factual information, nor in an honest desire to do something about it; but it needs a sympathetic understanding of its aim and a constructive coöperation with its efforts to achieve it.

There is prevalent at the present time an unhappy suspicion that the matter of clergy unemployment is wandering about aimlessly without a sponsor. This is probably due to the fact that the admirable report submitted by Bishop Quin at the meeting of the House of Bishops in November last, did not

*This is the first of two articles on this subject by Bishop Huston, who is *ad interim* chairman of General Convention's Joint Commission on Placement of the Clergy. The second will appear in next week's issue of THE LIVING CHURCH.

result in some spontaneous cure. There is no spontaneous cure to which we can resort, nor is the House of Bishops, acting by itself, a legislative body. The facts revealed in that report, however, will neither be lost nor overlooked, but gratefully used by your present Commission.

WHAT to do about these matters, either by legislation or in any other way, is not the subject of this present article. What I have tried to show is that unemployment and placement have been under investigation from every conceivable angle and by almost every conceivable kind of body for now these many years.

We have been running true to form, both as Americans and as Churchmen. We have displayed the American instinct for carrying on an investigation to get at the facts, together with an almost congenital incapacity for doing anything about it, once the facts have been obtained.

And as Churchmen, we are gifted with an unholy horror lest somebody or other be given a bit of authority by which he is enabled to accomplish something or other.

As when, for example, with great magnanimity we presented the Presiding Bishop with a list of "unemployed," "vagrant," and other types of clergy, but failed to equip him with the slightest authority or means by which to accomplish anything for these men whose names were on the list.

Heaven forbid that I should here raise the question of authority for the Presiding Bishop. I mention it merely as an illustration of that happy, carefree way of ours, of expecting something to happen without taking the pains to inquire how, when, why, or where.

If there be any who are expecting some easy and quick solution of the problem of "unemployed clergy," let me hasten to assure them that this problem is by no means unrelated to the as yet unsolved problem of unemployment elsewhere. Not that the Depression started it, but it certainly accelerated it. And it is reasonable to maintain that unemployment in the ministry will decline in proportion to an increase in the Church's income. But again we must take note of the fact that an increase in the Church's income is by no means independent of a general improvement in economic conditions.

It is not surprising that we were caught unawares, without a ready-made solution. The scientific economists have not yet found one. The politician, of course, always has one handy. He promises the unemployed a job for everyone and an increase in public works, while at the same time pledging the taxpayers a handsome reduction in taxes.

I am not undertaking to speak for the entire membership of this Joint Commission, but I desire to assert my own conviction that so long as we force a curtailment in missionary appropriations, we shall not solve but merely perpetuate the problem of unemployment.

AND at this point emerges an additional cause of our problem. For decades our chief theme song was a purely theoretical and unverified "shortage in the ministry." Canon 5, our short and easy route thereto, was enacted by the Convention of 1919. It is by no means without significance that this was done in the year when we thought, for a time, that we were going to have a 42 million dollar budget for missionary work. The money did not materialize, but the easy route to the ministry became a reality. We held conferences for the youth and appealed to them to consider the ministry as a life-work. We harped on "recruiting" and with very few exceptions filled our theological seminaries to overflowing. We ran amuck on building and mortgaged the future.

Then came the deluge. It was not only the missionary in the smaller places who found himself altogether out of work or unable to continue under a reduced appropriation, but many curates in city parishes were thrown back upon the hands of their respective bishops for placement elsewhere. Nobody knew where—that was the bishop's problem.

These are not the only causes of unemployment but they are two exceedingly important ones.

It must also be remembered that long before the problem of unemployment was intensified by economic conditions, there were clergy not infrequently unemployed for reasons which are more or less personal. These range all the way from the inevitable factor of age through divers types of physical infirmity, idiosyncracies of manner or speech, peculiarities of personality, and at worst a more or less deserved reputation for loafing—or any one of a number of other and even more serious kinds of indecorous conduct. No charges of misconduct can be brought against such a man, but there is plenty of ruinous talk which goes on behind his back. With an army of over 6,000 clergy, it is not to be wondered at that a few of them fall out of step.

FIFTEEN years ago a Joint Committee's report made mention of "misfits" among the clergy. With equal justification, however, the same report pointed out that there are misfits among our congregations. There are one or more of that type in every diocese—congregations where factional strife, lay popes (male or female), non-church-going vestrymen and guild leaders whose religion is in inverse ratio to their social ambitions have made it impossible for any clergyman to succeed.

Now when a perfectly normal parson finds himself in a misfit parish, or a normal congregation of parishioners find themselves manhandled by a misfit parson, what can either party do about it? If anyone can point to a dignified procedure in this Church by which the afflicted normal parson on the one hand and the afflicted normal parish on the other can rid themselves of their respective incumbrances and get a new start, he can save this Joint Commission from a lot of trouble in trying to work out on behalf of the Church a saner system of placement.

If, on the other hand, one takes counsel of his suspicions and interprets the whole matter of placement in terms of the fear of displacement, or in terms of a new method whereby any clergyman, out of employment for any reason whatsoever, can find immediate employment of his talents, he will hardly be making any constructive contribution to this important subject.

Having pointed out a few of the many ramifications of the problem of unemployment, I shall, in a subsequent article attempt a discussion of some of the principles by which we ought to be guided in any relevant legislative proposals.

Soliloquy of a Dime

I AM only a dime.
 I am not on speaking terms with the butcher.
 I am too small to buy a quart of ice cream.
 I am not large enough to purchase a box of candy,
 I cannot be exchanged for a gallon of gasoline.
 I am too small to buy an adult ticket to a movie.
 I am hardly fit for a tip. But—believe me
 When I go to church on Sunday, I am considered **SOME MONEY.**

—Owen Enterprise.

Bishop Stewart

Tributes from Church Leaders

FROM THE NATIONAL COUNCIL

THE Episcopal Church of the United States is shocked at the news of Bishop Stewart's sudden death. For many years he had been a national leader, not only in his own Church, but in the whole Christian cause.

In recent years he has taken a keen interest in Church unity and was a member of the founding committee for the World Council of Churches. From the founding of the National Council in 1919, he had been one of its members and a distinguished leader. The National Council expresses its own and a nation-wide sorrow at the passing of this great Christian.

BY THE RT. REV. WILLIAM T. MANNING, D.D.

Bishop of New York

BISHOP STEWART'S death brings a loss greater than words can express to the diocese of Chicago and to the whole Church. As a faithful chief pastor in his diocese, as a leader in the work of the national Church, and as a teacher and preacher of unusual power, he will be deeply missed. In all the issues and problems of the Church's life and work, he bore his fearless witness for the faith of Christ and of His Church.

His loss will be widely felt and most of all it will be felt by those who knew him in the bond of close and personal friendship. His great faith and courage largely overcame his recent physical disability and this only strengthened his spiritual power as was shown in his ringing charge to his last convention.

It was fitting that the call should come to him as it did, in the midst of his labors. May light perpetual shine upon him, and may he have peace and joy and blessing in the life where he now is.

BY THE RT. REV. B. F. P. IVINS, D.D.

Bishop of Milwaukee

"BEHOLD, a great priest, who in his days pleased God." George Craig Stewart: priest, bishop, pastor, preacher, doctor, author, poet, executive; preëminent in all these diversified characters, and yet, first and always, the priest.

Being trained as a youth in another Communion he read and thought his way into the Church, and this fact is what probably made him, as he always was, the doughty champion of the Church in all the fullness of its Faith and Practice. Sympathetically understanding the belief of others he ever

HOW ART THOU FALLEN LIKE AN EAGLE HERE

HOW art thou fallen like an eagle here!
 Yet, ere thy fall, with thy near latest breath,
 We heard thee bid defiance to the thing called Death;
 Heard thee proclaim, "The Ascended Lord is near—
 Nearer than breathing"—heard thy heartening cheer;
 Thy text, the *Sursum Corda*, that which saith,
 "Lift up your hearts!" And a nation answereth,
 "We lift them up!" Challenge and answer clear.

Eagle thou wert; and we are glad for thee;
 For thy staunch witness to the ancient Creeds;
 For zeal in missions—not in words, but deeds;
 Glad for thy wings that cleft so easily
 The steller heights, where star with star-dust pleads.
 God, mark the sparrow's fall; and set our eagle free!

ROBERT NELSON SPENCER,
 Bishop of Missouri.

staunchly stood, and vigorously fought for the Faith as this Church hath received the same. An unusually clear thinker, having a vast store of knowledge of history, philosophy, and theology, and a fluent tongue to express himself, he will be greatly missed in these days of muddled thinking and vapid sentimentality.

It was not so much a signal honor, as an inevitable recognition of his great abilities, that the diocese of Chicago should have elected him to be its Bishop on a first ballot. Many honors came to him, to very few men have so many honors come, but amid them all he never lost the simplicity and sweetness that endeared him to those who knew him.

"Rest eternal grant unto him, O Lord; and let light perpetual shine upon him."

BY THE REV. SAMUEL McCREA CAVERT, D.D.

General Secretary, Federal Council of Churches of Christ
 in America

IN THE death of Rt. Rev. George Craig Stewart the ecumenical movement has lost an outstanding leader. At the World Conference on Faith and Order held at Edinburgh in 1937 Bishop Stewart was appointed one of the seven representatives who, serving with seven representatives similarly appointed by the Oxford Conference on Life and Work, constituted the Committee of Fourteen charged with responsibility for bringing the World Council of Churches into being. At the provisional conference of the World Council of Churches, held in Utrecht, Holland, in May, 1938, Bishop Stewart was one of the most creative spirits, playing a large part in the formulation of the Constitution for the World Council and in carrying forward the plans in the interim until the Constitution should have been ratified by the Churches and the first delegated assembly held.

In order to provide a small group of the most responsible leaders which could direct the activities of the Provisional Committee of the World Council, an Administrative Committee was created on which three Americans served. These three were: Bishop Stewart, Professor William Adams Brown and Dr. John R. Mott.

Bishop Stewart's contribution to the ecumenical movement was widely recognized in the churches of Europe as well as of America.

BY THE REV. DR. HAROLD L. BOWEN

Rector of St. Mark's Church, Evanston, Ill.

IF I should seek to find the essential value of George Craig Stewart's life, I would say that it was this: He never confused the essentials and secondaries of life. Many encomiums of praise are his these days. He was interested in the world movements in Church and State. His were the larger ideas and dreams. He knew the full meaning of life. The innate ability of this man was greater even than his accomplishments. He might have been far greater in the eyes of the world had he been other than a priest. He had the ability to be a commercial prince and give millions. Instead he gave himself. He had the talent to be a professional giant and give to the world a great discovery or invention. But he saw clearly the source of life—Jesus; and he strove to serve Him humbly and faithfully. He partook of abundant life and gave it to all with whom he came in contact. To know the motive of life is to have found a

pearl of great price. George Craig Stewart wore that pearl over his heart, and he gave it away every day.

BY GEORGE E. FRAZER

President, The Church Club of Chicago

BISHOP STEWART gave to the diocese of Chicago the great talents of one of the greatest Church leaders of our generation. Throughout the entire country, Bishop Stewart was recognized as one of its greatest preachers, and as a man eminent in theological studies. The laymen of the diocese of Chicago knew and loved Bishop Stewart, not only for his talents and genius, but for his outstanding character as a manly man.

Burning as he did with intense conviction, he permeated all of us with his great friendship and his great capacity for human understanding. We shall not soon forget Bishop Stewart, not only in the pulpit but on the golf course; not only in theological discussions or church administration, but as a witty after-dinner speaker of great charm; as a great teller of stories, and particularly in his recitation of the finest poetry of the world, including his memory of the poetry of Robert Burns.

BY THE MOST REV. SAMUEL ALPHONSUS STRITCH

Roman Catholic Archbishop of Chicago

THE news of the death of Bishop George Craig Stewart was a shock to all of Chicago, which is consciously indebted to him for his deep interest and beneficent labors for the welfare and civic progress of our community.

BY DR. LOUIS L. MANN

Rabbi of Sinai Temple

BISHOP STEWART was a very dear friend of mine, as he was of many in Chicago. Not only the Episcopal Church and the City of Chicago, but good men and women everywhere, irrespective of race or creed, have lost a champion of human rights and good will.

BY THE REV. DR. ERNEST SHAILER

Dean Emeritus of the University of Chicago Divinity School

BISHOP STEWART was a noted leader, particularly in ecclesiastical affairs. The Church to him was more than a mere congregation. He saw in it the embodiment of Divine Will and believed that it should be so administered as to be primarily an agent of religion. The religious advance in his diocese was notable, and due to his indomitable will.

IN THE MANNER OF AN ANCIENT RUNE

In name of God Triune
I dedicate this rune
To strangers who may pass,
To little beasts in grass,
To children, lambs and birds,
To all who read these words.

May Holy Angels guard you;
May Virgin Mother keep you;

God the Father guide you,
God the Son go with you,
God the Spirit bless you.

To Holy God Triune
I carve and make this rune.

REV. J. H. TOWNSEND.

BOOKS OF THE DAY

Edited by Elizabeth McCracken

Professor Baillie's Richly Rewarding Book

OUR KNOWLEDGE OF GOD. By John Baillie. Scribners. Pp. ix-263. \$2.50.

LIKE Professor Baillie's study in the Christian doctrine of the future life, *And the Life Everlasting*, this is a masterly survey of the question which gives the book its title: what do we mean by the knowledge of God? Briefly, the distinguished Scottish theologian contends against all comers that God is known in "immediate confrontation," by which he means that there is a relationship to God (implicit or explicit) in the entire range of human experience. God, then, is not inferred *per ea quae facta sunt* (in scholastic terminology); He is known, "experienced" (a word which Professor Baillie criticizes, following Buber), or apprehended by all men "in, through, and under" their knowledge, experience, or apprehension of themselves, other selves and the world of things.

The care and discrimination with which Dr. Baillie develops this line of thought has had the effect, on this reviewer, of removing many of the objections which might at first seem to be raised to any such set of contentions. And, granted that Professor Baillie is willing to allow that much of our so-called knowledge of God is given to us by Him *incognito* (as it were)—that is to say, under quite varied disguises, as truth to the scientist, love to the friend, beauty to the artist, etc.—and is then to be discriminated and understood through thought and deepening insight as not merely of God but as God Himself self-disclosed to men, we should be prepared to agree with him that such "experience" is universal.

Yet we must wonder if St. Thomas Aquinas would have been quite so far removed from the Scotsman as the latter seems to think. If the ontologism which St. Thomas (and Roman theologians following him) condemned meant not some such widened conception as that of Dr. Baillie, but a narrowed knowledge of God, immediately apprehended *as God*, we still think that St. Thomas was on the right lines, and was not (as Dr. Baillie seems to suggest) merely the victim of Aristotelean epistemology and the influence of John Damascene and the Pseudo-Dionysius. But if by "confrontation" one means the sort of thing for which Dr. Baillie argues, St. Thomas might well have allowed something of the sort, and indeed in the way in which he concludes his proofs might have meant something of the sort.

However that may be, this is a most richly rewarding book, and one that we all ought to read and ponder. It is in the grand style of theology, profound in insight, wide in its sympathy, generous in its appreciation of differing positions, and most deeply Christian in its concern that God and the knowledge and love of Him in Christ Jesus should be brought home in their starkness and their tenderness to every soul.

W. NORMAN PITTENGER.

Hugh Walpole's Latest Novel

THE SEA TOWER. By Hugh Walpole. Doubleday, Doran. \$2.50.

THIS latest novel of Sir Hugh Walpole, son of the late Bishop of Edinburgh, drops the narrative style of the Herries tales and recaptures the eerie atmosphere of *The Old Ladies*. Near the house on the sea, where the scene is laid, stands a square Sea Tower, firm and solid in its resistance to the elements. In the house lives an isolated family of neurotics, dominated by the mother who has had what she wanted too long and too completely.

And into the household, as the bride of its only normal member, comes Christina, who is to stand firm and solid in the midst of the stormings of the family. Confused and often frightened though she is, the Tower gives her a sense of proportion: "The moment of experience, however unpleasant it might be, was a small thing in the whole long discipline of experience."

Sir Hugh excels in drawing abnormal characters; with great skill he makes us feel the brooding horror of such a household. Yet we feel, too, a sense of exaggeration. Has he not made a moral problem out of one that is really medical? And does not such a situation call for resistance rather than heroic endurance?

M.P.E.

NEWS OF THE CHURCH

Rev. J. L. Jackson Begins Episcopate

Bishop Darst Stresses Importance of Church Unity as Louisiana's Bishop is Consecrated

NEW ORLEANS, LA.—"Until the Church comes back to unity with God and in God, it can never save and restore a broken and divided world," Bishop Darst of East Carolina stated in his sermon on May 1st at the consecration of the Rev. John Long Jackson as Bishop of Louisiana.

It was the first time since 1891 that a bishop of the Church has been consecrated in New Orleans. Every one of the 850 seats in the cathedral was taken; about 500 persons listened to the service over loud speakers in the chapel and courtyard; the sidewalks were filled with watchers and listeners.

Eleven bishops took part in the consecration services: the Presiding Bishop; retired Bishop Morris of Louisiana; and Bishops Mikell of Atlanta, Darst of East Carolina, Penick of North Carolina, Gribbin of Western North Carolina, Clingman of Kentucky, Quin of Texas, Gravatt of Upper South Carolina, Barnwell of Georgia, and Juhan of Florida.

Five other bishops attended and marched in the procession: Bishops Carpenter of Alabama, Green of Mississippi, Wing of South Florida, Dandridge, Coadjutor of Tennessee, and Mitchell of Arkansas.

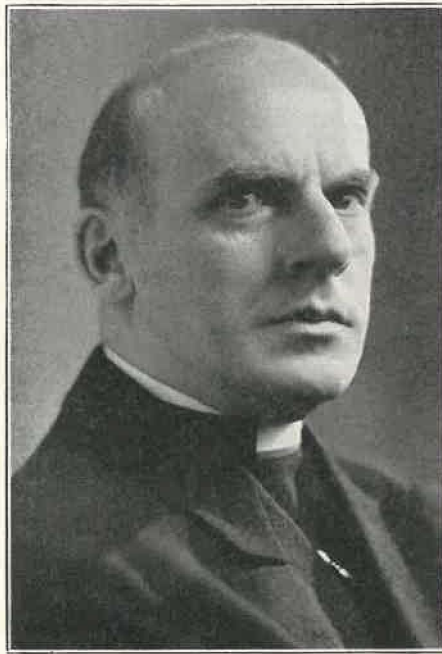
The chief consecrator and celebrant at the Holy Communion was the Presiding Bishop; Bishop Clingman read the Epistle and Bishop Quin, the Gospel. Bishop Darst was the consecration preacher; Bishops Morris and Juhan, co-consecrators; Bishops Penick and Gribbin, the presenters. Attending presbyters were the Rev. B. Duvall Chambers, Roxbury, Va., and the Rev. William F. Draper of Japan.

RECEIVES BIBLE

From the Presiding Bishop, Bishop Jackson received a new Bible, a gift of his wife and other members of his family. With it he was given the exhortation to "think upon the things contained in this Book." He will use this Bible during the coming years of his administration of the Church in Louisiana.

Bishop Jackson's vestments were the gift of the men of his congregation at Charlotte; his pectoral Cross, of the women who collected jewelry to be melted and reshaped into this symbol; the Episcopal ring, of the Bishop, clergy, and laymen of the diocese of North Carolina.

Following the consecration Bishop Jackson was welcomed at a luncheon at the St. Charles Hotel, when he met 575 of the visiting dignitaries, Louisiana clergy, and laymen.



BISHOP STEWART
(J. D. Toloff Photo.)

American Church Union Makes Convention Plans

NEW YORK—Spiritual aid to deputies at General Convention was planned on April 23d at the meeting of the executive committee of the American Church Union here.

Fr. S. C. Hughson, OHC, will conduct a School of Prayer on evenings during the session of General Convention; and the Youth Commission plans to make available for distribution copies of the *New Start*, as well as information on the Servants of Christ the King.

Fr. W. S. Chalmers, OHC, chairman of the Youth Organization, reported that the membership in the Servants of Christ the King was growing and had over 500 members. Several youth rallies are under consideration, and a weekend conference for Catholic Action among older young people is planned for the end of summer.

Long Island GTS Alumni Organize

RICHMOND HILL, N. Y.—Twenty-six alumni of the General Theological Seminary recently organized as the Long Island Alumni Association at a meeting at the Church of the Resurrection here.

Bishop Breaks Ankle Bone During His Morning Walk

WASHINGTON—Bishop Freeman of Washington was unable to attend sessions of the National Cathedral Association on May 2d because he suffered a broken ankle bone that morning. The Bishop stepped into a small hole while walking in the cathedral grounds.

Sorrowing Throng Pays Final Tribute

Solemn Requiem Held at Evanston for Bishop Stewart, Stricken on Way to Confirmation

By DAVID E. EVANS

CHICAGO—A diocese stunned by the sudden death of its beloved leader turned out in sorrowing throngs to pay a last tribute to the Rt. Rev. George Craig Stewart, D.D., S.T.D., L.H.D., at a solemn Requiem held on May 6th at St. Luke's Pro-Cathedral, Evanston.

Stricken by a heart attack while on his way to a Confirmation service at the Church of the Incarnation on Chicago's far South side, Bishop Stewart died in Burnside Hospital on the evening of May 2d, Ascension Day, as a hastily summoned inhalator squad from the fire department made futile efforts to revive him.

At the Bishop's bedside when he died was John Griffiths, Seabury-Western Seminary student, who was acting as the Bishop's chauffeur when he was stricken with the fatal attack while motoring to the church. The seizure occurred at 7:30 P.M., and Bishop Stewart was pronounced dead 20 minutes later.

Bishop Randall, Suffragan of Chicago, was the celebrant at the Requiem. Officiating with him were the Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral, as deacon; the Ven. Norman B. Quigg, rural archdeacon, as subdeacon; Bishop Keeler, Coadjutor of Minnesota, as epistoler; and Bishop Ziegler of Wyoming as gospeler. Special prayers were said by Bishop Gray of Northern Indiana; the opening sentences were read by retired Bishop Johnson of Colorado; and Bishop McElwain of Minnesota read the lesson.

Bishop Stewart was borne to his resting place by six of the younger clergy of the diocese whom he had ordained to the priesthood during his years at its head. Three of them had served as curates at St. Luke's during his term as rector. They were the Rev. John Huess, rector of St. Matthew's, Evanston; the Rev. John B. Hubbard, rector of St. Mary's, Park Ridge; the Rev. Rex Wilkes, priest in charge of the Church of the Messiah, Chicago; the Rev. F. William Orrick, priest in charge of St. Thomas, Morris; the Rev. Alfred E. Taylor, rector of St. James', Dundee; and the Rev. Robert H. Stretch, curate of the Pro-Cathedral.

TO BE BURIED UNDER ALTAR

Temporary interment was made in the chapel vault at Rosehill cemetery. Later Bishop Stewart will be buried, as was his expressed wish, under the high altar at the pro-cathedral, the great edifice which remains as a magnificent monument to his

great leadership as rector of the parish for 25 years before his election to the episcopate.

The service, deep, solemn, and rich in the Anglican tradition, was a memorable tribute to this great and consecrated leader, whose death bereaved not only his own diocese, but the whole American Church. It was a farewell to the man who rose to a brilliant eminence as a spiritual leader not only of his own communion, but of all Christian faiths.

COMBINED MANY ABILITIES

Bishop Stewart combined as few other men ever have the qualities of a great pastor and shepherd, the business ability of a successful executive, and the profound knowledge and deep intellect of a scholar, and thinker.

A vast crowd which overflowed the Pro-Cathedral attended the last rites. For two days before the burial service, as the Bishop's body lay in state, an endless stream of men, women, and children of all faiths and creeds came to pay their respects to the man whose life and work had made such a deep impression on the community in which he lived and on the people whom he served. They came from all walks of life, the rich and the poor, to kneel beside his casket and pray, and many who had known him in life went away with tears glistening in their eyes.

EVENSONG SERVICE

Another overflow crowd was in attendance at a special memorial evensong service, with vespers for the dead, which was held Sunday afternoon, May 5th. The Rev. Dr. Harold L. Bowen, rector of the neighboring parish of St. Mark's, Evanston, delivered the sermon, describing Bishop Stewart as a great and gifted leader.

The great church with its seating capacity of 1,000 was already more than filled when the long procession of priests and bishops began its march into the edifice. No tickets were issued for the service, but sections were reserved for diocesan officials and representatives of the various organizations and institutions. Hundreds stood outside throughout the entire service.

PERSONAL LOSS TO MANY

From the time Bishop Johnson began his intonation of the burial sentences until the solemn march behind the casket as Bishop Stewart's body was borne slowly down the aisle and through the doors of the beautiful church he had built, the service was marked by a deep and moving solemnity of spirit. One could not help but realize as one glimpsed the faces of the men and women in that congregation that this was indeed a sad and sorrowful occasion, one which was leaving many with a feeling of definite personal loss.

From the evening of May 3d when Bishop Stewart's body was first brought to the pro-cathedral, until the hour of the funeral priests and laymen of the diocese maintained a constant guard of honor over his bier. Almost as soon as his passing became known, messages of condolence began reaching his family and the diocesan authorities, and these continued in a steadily increasing stream until the funeral services. On May 5th, many clergy of the diocese



WORLD WAR CHAPLAIN

During the World War Bishop served in France as a chaplain for the American Expeditionary Force.

read to their congregations Bishop Stewart's last major address, the sermon he preached on the Sunday before his death on The Church of the Air program over a nation-wide Columbia Broadcasting System network. Many commented on the near-prophetic note struck since it dealt with Ascension Day, the day of his death.

The bishops of the Russian, Greek, and Polish Churches joined with their Anglican brethren in paying their last tribute to Bishop Stewart. Also preceding Bishop Randall in the procession were Bishops Ziegler, Johnson, Keeler, McElwain, Gray, Ivins, Whittemore, Wilson, Essex, Hobson, White, Scarlett, Sturtevant, and Creighton. Dr. Lewis B. Franklin, treasurer of the National Council, represented the national Church in the absence of Presiding Bishop Tucker, who was unable to attend due to the opening of the convention of the diocese of Virginia.

GRIEF WIDESPREAD

Grief at the passing of Bishop Stewart was widespread. Column after column in the press of the city was devoted to expressions of regret at his death. He was loved and respected by all with whom he came in contact. Even those who differed in opinion with him respected his great ability.

There are many who felt that his busy schedule of the weeks just previous was a contributing factor to his sudden death. This included a conference in Atlantic City with Bishop Tucker and other church leaders on April 17th and 18th; a meeting of the Commission on Negro Work in New York on April 22d; the National Council meeting in New York, April 23d to 25th; the broadcast over the CBS network on April 28th, followed by a confirmation service later that morning; an address before the Woman's Auxiliary on April 29th; a homiletics lecture at Seabury-Western on April 30th; and an address at St. John's Church, Mount Prospect, on the evening of May 1st. Just a few hours before his death he had delivered another homiletics lecture at Seabury-Western.

An indefatigable worker like Bishop Stewart, however, was never satisfied to live in semi-retirement despite the fact that his physician had warned him that it would be dangerous to continue at his former pace following the serious heart attack he had suffered some two years earlier.

Ascension is Theme of Last Broadcast

Late Bishop Stewart of Chicago Spoke of Ascension "in Terms of Meaning, Not Matter"

CHICAGO—Ascension was the theme of the Church of the Air broadcast by the late Bishop Stewart of Chicago, on April 28th over the Columbia network. "So we may also in heart and mind thither ascend and with him continually dwell." These were almost prophetic words, since on Ascension Day, May 2d, Bishop Stewart died.

In his last nation-wide utterance the Bishop said in part:

"There are not wanting prosaic people who solemnly point out that Copernicus changed our whole cosmogony, and that we can no longer share with the early Christians their naive belief in the Ascension of Christ. The universe, they remind us, is no longer a three story affair, with a 'down in hell' and an 'up in heaven.' They remind us of the stratosphere, and the appalling vastness of space and the incredibility of an ascension into a distant heaven.

SPEAK IN TERMS OF MEANING

"To this we swiftly reply: 'You talk as a blind man might talk of color or as a deaf man might talk of sound. You keep talking of the Ascension in terms of matter instead of meaning, in terms of space, instead of spirit, in terms of time instead of the supratemporal or eternal. Heaven is up as nobility is up, while ignobility is down; as holiness is up and vice is down; as hope is up and despair is down. We must use human words, and they are heavy with earth, but what we mean by the Ascension of our Lord is that He entered into a higher economy of being, entered upon a higher level of life, entered upon a more universal relation with His disciples, that He returned to the homeland of height whence He came to redeem the world. . . .

"He came. He took upon Him our nature. He lived and died in the midst of our agonizing struggles. He rose. But He did not put off our human nature, but carried it up with Him. As we believe this, our hearts and mind thither ascend and dwell with Him continually."

On the Thursday following his broadcast, the 61 year-old Bishop was stricken with a heart attack, while he was on his way to a confirmation service. He was taken to Burnside Hospital, but members of the staff were unable to revive him.

CAME TO CHICAGO AT 14

Coming to Chicago as a boy of 14, friendless and penniless, George Craig Stewart rose to be one of the strongest preachers of his day. As a means of making a livelihood, he sold newspapers on the streets of Chicago and was a bellboy in a downtown hotel when he first came to the city.

Then he was discovered and befriended by Methodists of the city. He became interested in that Church. He worked his way through high school and Northwestern uni-

(Continued on page 18)

Secretary of Labor to Address Meeting

Episcopal Social Work Conference
to Hear the Hon. Frances Perkins
at Joint Meeting

NEW YORK—The Hon. Frances Perkins, Secretary of Labor in President Roosevelt's cabinet will address the Episcopal Social Work Conference in Grand Rapids, Michigan, on May 29th, according to announcement by the Rev. Almon R. Pepper, executive secretary of the department of Christian Social Relations of the National Council.

Secretary Perkins will speak at a joint luncheon meeting with the Church Conference of Social Work, taking as her subject Children and the Moral Fibre of the Nation. Her interest in this subject, Fr. Pepper says, is in line with her recent chairmanship of the White House Conference on Children in a Democracy.

The Episcopal Social Work Conference will meet May 25th to 30th at the Hotel Morton, Grand Rapids, studying the general theme, The Parish Church and its Community, with Bishop Whittemore of Western Michigan, president of the conference, acting as general chairman.

Fr. Pepper pointed out that discussions on the various topics included under the general theme will be by men whose experience will preserve a helpful balance between the situations in large cities, and in small town and rural regions, and that a wide geographic area is represented by speakers.

For example, the speaker on The Parish Gets to Know its Community is the Very Rev. Elwood L. Haines, dean of Christ Church Cathedral, Louisville, Ky., and the discussant is the Rev. V. Lewis Livingston, Coffeyville, Kans. The speaker on The Parish Works with its Community is the Rev. Ralph Higgins, Grand Rapids, with the Rev. Francis H. Tetu, executive secretary of the department of Christian social relations, diocese of Indianapolis, as discussant.

TO DISCUSS MOTIVATION

The Rev. Niles Carpenter, director of the School of Social Work, University of Buffalo, will speak on The Parish Church Motivates Its Community, with the Rev. I. Harding Hughes, Concord, N. C., as discussant.

The Rev. Harlan Paul Douglass, secretary of the Commission for the Study of Christian Unity, of the Federal Council of Churches of Christ in America, will speak on The Churches and Social Welfare, followed by a discussion by Miss Edna Beardsley, New York, assistant secretary, Woman's Auxiliary; Mrs. Thomas Weber, Detroit, member of the national board of directors of the Girls' Friendly Society; Dr. Charles L. Dibble, Kalamazoo, Mich., chairman, Church Action, Province of the Mid-West; Mrs. Horace Beel, social worker at St. Mark's Church, Grand Rapids; Miss Edith Balmford, New York, executive secretary, National Council

Council Receives 104.5% of Sum Due for Missions

NEW YORK—Dr. Lewis B. Franklin, treasurer of the National Council, recently reported that to May 1st, 104.5% of the amount due on missionary expectations was paid. This was after one month was allowed for collection.

Last year at this time the payments totaled 90% and in 1938, 83%. Total payments to date are \$62,000 ahead of last year, and 67 dioceses out of 99 are in the 100% column.

cil Church Mission of Help; and the Rev. Robert Smith, Trenton, N. J., executive secretary for Christian social relations of the diocese of New Jersey.

An open forum studying the coordination of the religious social welfare forces of a community will be led by Eric Gibberd, director of the Community Chest of Troy, New York, with the Rev. Walter K. Morley, Chicago; the Rev. Howard P. Kellett, Cambridge, Mass.; Miss Gwynedd D. Owen, Cincinnati, and the Rev. Vivan A. Peterson, Cleveland, as resource leaders.

Fr. Pepper will present methods of organizing the parish Church for refugee work, and one entire session will be devoted to vocational problems of youth. Participating will be the Rev. Rex Wilkes, Chicago; the Very Rev. Joseph S. Minnis, Joliet, Ill.; Mrs. Lester M. DeMuth, president GFS of Chicago, and Miss Genrose Gehri, of the CMH of Chicago.

The Rev. Charles W. Sheerin, vice-president of the National Council will speak on May 28th on the Social Program of the Church, while the preacher, Sunday evening May 26th, will be the Rev. Irwin C. Johnson, Detroit, who is a director of boys' work of the diocese of Michigan.

Braille Edition to Tell Blind the Stories of Favorite Hymns

CHICAGO—*Stories of Hymns We Love*, by Cecilia Margaret Rudin, has recently been printed in Braille for the blind.

The book is now in its seventh edition. First printed in 1934, it was revised and enlarged in 1935, 1936, and 1938. It covers stories of the favorite hymns of the last 400 years, since the days of Martin Luther.

Elected Rector of Shattuck School

ST. PAUL, MINN.—The Rev. Donald G. L. Henning, rector of Christ Church here, recently accepted election as rector of Shattuck School, Faribault. He will begin his new work on July 1st, succeeding James S. Guernsey, who has resigned as headmaster.

Resigns Church Publications Position

THE PLAINS, VA.—The Rev. Howard Harper has resigned as chairman of the Association of Church Publications. The Rev. G. R. Madson, Paris, Ky., secretary of the association, is in charge of affairs until autumn, and all correspondence should be addressed to him.

Number of Mission Projects Increases

319 Assignments Made This Year by
Department of Finance; By-Laws
Regarding Investment Changed

NEW YORK—"The project plan for personalizing missions is growing rapidly in popularity in parishes and dioceses," Dr. Lewis B. Franklin said at the April meeting of National Council. He added:

"In the year 1939 the Department of Finance assigned 159 projects, while thus far in 1940 we have made 319 assignments. Illustrating the development of the plan, there were but 46 project assignments in the year 1936."

In his report to the Council, Dr. Franklin asked for a change in the by-laws of the Domestic and Foreign Missionary Society, to permit the investment of funds in such stocks as may be approved by the majority of the Trust Funds Committee, provided that the total book value of stocks does not at any time exceed 30% of the book value of the funds.

This action, he said, has been taken by many universities and other institutions, as a safeguard against changing fiscal conditions. The Council gave the desired authorization.

During its April meeting the National Council was also informed that the Rev. Cyril Bentley has been elected director of the American Church Institute for Negroes. Mr. Bentley replaced the Rev. Dr. Robert Patton who recently resigned after 26 years of service.

The Council also accepted the offer of Mrs. Evelyn Niebuhr to give part-time service as assistant secretary for college work.

APPOINTMENTS CONFIRMED

The Council confirmed the appointment as college workers of Miss Mary Powers, for Louisiana State University, Baton Rouge, La., and Miss Helen Trumbull to succeed Miss Katherine Grammer in the province of New England.

The Division of Youth called the attention of the Council to the immense volume of work now under way, recommending the appointment of an assistant secretary to relieve the pressure on the secretary, the Rev. F. H. Arterton. The recommendation was referred to the committee on the 1941 budget, without action by the Council.

Other appointments confirmed were Miss Ruth M. Neinhart of Cincinnati, as supervisor of the department of pediatrics at St. Luke's Hospital, Tokyo; Miss Beth A. Harkness, Hays, Kansas, to teach English in St. Mary's Hall, Shanghai; George W. Laycock, Albemarle, N. C., to be assistant treasurer of the district of Shanghai; Miss Naomi Skeeters, Pasadena, Calif., to teach English at St. Faith's School, Yangchow.

Appointments confirmed also included Prof. Robert J. Salmon, to teach in St. John's University Medical School, Shanghai; Charles W. Harbison jr., Richmond Hill, N. Y., to teach at Sochow Academy; Raymond E. Abbott, Victoria, Va., for work in the mountain province of the Philippines; Colin R. Campbell, Asheville, N. C., for work in Alaska, and Alfred E. Eldridge, Cambridge, Mass., for Fairbanks, Alaska.

Diocesan Conventions Discuss Church Problems

NEBRASKA

Instruct Deputies to General Convention to Oppose Marriage Law Changes

OMAHA, NEBR.—Deputies to General Convention from the diocese of Nebraska were recently instructed to oppose any change in the provisions of Canon 41, relative to the remarriage of divorced persons in the Church. The resolution was passed at the diocesan convention meeting here on April 3d and 4th at Trinity Cathedral.

Regarding the possibility of merging with the missionary district of Western Nebraska, the standing committee reported that a meeting had been held with representatives of the missionary district and the national Church. The committee reported:

"The matter having been thoroughly discussed, it was the unanimous opinion that no merger was practicable at this time."

DISCUSS SECURITY ACT

Favoring adequate provision for lay employees of the Church, the convention passed the following resolution:

"Resolved, that this diocese of Nebraska emphatically records itself as in favor of making adequate provision for its lay employees in the matter of old age pensions and disability insurance; and that its delegates to General Convention be instructed to vote for such provision—but that the diocese leaves to the judgment of its deputies the manner in which this shall be done after they have been informed at General Convention of the plans which may be submitted to the Church."

The report of the department of missions and church extension told of the "deplorable situation" of the mission field. The report pointed out the example of one priest who is serving 15 missions.

The total communicant membership in rural districts is 467; Church school enrollment in rural missions, 94; total confirmations in rural area during 1939, nine; total baptisms, 10, during the same period.

The committee recommended that three seminarians be placed in strategic points during the summer. It also urged, among other things, the use of teaching missions and the development of the summer conference held every June at Doane college, Crete, Nebr.; the establishment of a diocesan paper; use of Forward Movement publications; and the establishment of a substantial diocesan missionary fund.

The department also pointed out that the Indians in the diocese of Nebraska are now temporarily under the supervision of the missionary district of South Dakota, but they appealed "for a wholehearted and sympathetic consideration in the matter of our Indian missions," in regard to possible home support of the work.

URGES MISSION PREACHING

In regard to the vacated fields, the Bishop appealed to each of the clergy to take on the responsibility of a mission.

The executive council reported that receipts for general missions during the year enabled the diocese to pay its pledge in

full and to make a substantial overpayment.

Resolutions were passed praising the devoted service to the diocese by John S. Hedelund, J. B. Maylard, and the Rev. W. A. Mulligan.

Elections resulted as follows: The Rev. D. J. Gallagher replaced the Rev. L. W. Gramly on the standing committee; and R. M. Sutton and the Hon. Robin Reid were added to the executive council.

Deputies elected to General Convention: Clerical, Stephen E. McGinley, F. W. Clayton, Robert D. Crawford, and Harold C. Gosnell; lay, Quintard Joyner, Paul F. Good, Stirling Mutz, and Robert D. Neely; clerical alternates, Daniel J. Gallagher, Harry C. Alden, G. A. Stams, and O. H. Lloyd; lay alternates, J. S. Elliott, J. C. Thygeson, Clarence T. Spier, and R. F. Patterson.

NEW MEXICO

Balance of Mexican Mission Funds Provided by Contributions

EL PASO, TEX.—Contributions of \$2,537 from Mexican people served by St. Anne's Mission here made up the difference between expenditures of \$8,407 and National Council's appropriation of \$5,870, Bishop Howden told the annual convocation of the missionary district of New Mexico and Southwest Texas meeting here from April 13th to 15th at the Church of St. Clement.

The Bishop added:

"The situation in the National Council under the present shortage is well known to most of us, and in many instances the institutions of the Church in both the foreign field as well as the domestic have not been so fortunate in having a continuance of national Church support for 1940; and it is indeed gratifying that our Mexican brethren in this respect have shown such a splendid sense of appreciation of what the Church through St. Anne's has done, and is doing, in their behalf."

He referred also to the work being done among the Navajos by the Rev. R. Y. Davis and spoke of the confirmation of 20 adult Indians when he was assisted by a Navajo lay reader.

The Mission of Good Shepherd, Silver City, N. Mex., was admitted as a parish. A committee was also appointed to lay plans to make the district self-supporting.

WOMEN'S GROUPS MEET

The annual meeting of the Daughters of the King met during the convocation, as did the diocesan Woman's Auxiliary. At the latter, a vote was taken on the question of divorce, but only a few had discussed it and were ready to vote.

Delegates to the Triennial meeting of the Woman's Auxiliary will be Mrs. George Valliant, Mrs. DuBose Murphy, Mrs. B. Talbot, B. Hyde, Mrs. E. E. Clark, Miss A. Conrad; alternates, Mrs. Douglas Matthews, Miss Elinor Porcher, Mrs. U. S. Devore, Mrs. C. T. Bartlett, Miss A. L. Dietrich.

District officers were reelected with the exception of the treasurer, A. H. Nicolai, replaced by Glenn Daniels. Deputies to the General Convention: The Rev. DuBose Murphy; alternate, the Very Rev. Douglas Matthews; lay deputy, Dr. Reginald Fisher; alternate, Captain J. E. Reinburg.

SOUTH FLORIDA

Plan Home for Aged

FORT PIERCE, FLA.—Coöperating in the movement to establish a home for the aged, the convention of the diocese of South Florida appointed a committee to assist the trustees of the former St. Luke's Hospital in this project.

St. Andrew's parish was host to the diocesan convention and the Woman's Auxiliary from April 16th to 18th. The opening service was held in Indian River Park, where an improvised chancel and altar were erected under palm trees. The Rev. George A. Weiland, secretary of the Department of Domestic Missions, National Council, was the special preacher.

During a joint session of the convention and Auxiliary, Bishop Wing in his annual address reported 939 persons confirmed during 1939, and advance movements through the diocese.

Report of the Young People's Service League showed excellent work, with growth in membership both in White and Colored leagues. The Episcopal Fellowship, organized last fall in Stetson university, DeLand, reported over 50 members, it has a clubhouse and is highly commended by the president of that university.

RETIRED BISHOPS SPEAK

Speakers at the diocesan banquet included retired Bishops Moreland of Sacramento and Thomson of Southern Virginia, as well as Dr. Weiland.

A reminder was given that 1942 would mark the semi-centennial of South Florida since being set apart as a missionary jurisdiction in 1892, and a committee was appointed to make plans for celebrating that anniversary.

The Woman's Auxiliary was also addressed by Miss Ellen T. Hicks, retired missionary from Puerto Rico. Round table conferences were held on church schools, altar guilds, organists and Church music. One of the projects undertaken is to further the work of the Cathedral School for Girls, Orlando.

Mrs. T. G. Price of Ft. Myers was elected president. Delegates elected for the triennial meeting of the Auxiliary are Mrs. T. G. Price, Miss Alpha Nash, Mrs. V. M. Humphreys, Mrs. D. H. Saunders, Mrs. Edward M. Thomas; alternates, Mrs. Sim Dodd, Mrs. C. M. Hunt, Miss Elizabeth Rand, Mrs. W. T. Zeuch, and Miss Aline Mitchell.

The officers and standing committee of the diocese were reelected. Deputies elected to General Convention are as follows: Clerical, Edgar L. Pennington, J. Mitchell Taylor, Martin J. Bram, and John B. Walthour; lay, Sydney G. Gray, W. E. Tylander, Morton O. Nace, and the Hon. T. Picton Warlow; alternates: clerical, Henry I. Louttit, W. A. Lillycrop, George I. Hiller, and M. E. Johnson; alternates, lay, Morgan W. Price, W. G. Seekins, Lynn S. Nichells, and Albert A. Booth.

Describes Work of Church in Alaska

BUFFALO—Alaska's part in the work of the Church was the subject of an address by Mrs. Grafton Burke of Alaska at the annual diocesan meeting of the Woman's Auxiliary on April 10th in St. Paul's Cathedral.

NORTHERN INDIANA

Canon on Marriage and Divorce Called Confusing

MISHAWAKA, IND.—“All of us realize that our present Canon on Marriage and Divorce is an utterly impossible canon,” Bishop Gray of Northern Indiana stated on May 1st at the convention of this diocese held here at St. Paul's Pro-Cathedral.

Bishop Gray explained that at the time of last revision, new matter was added while part of the old remained, leaving a disjointed law difficult to interpret and almost impossible to follow. He recommended:

“Whatever may be proposed which deals unmistakably with monogamy, the lifelong union of one man with one woman should be supported. The Christian family and the sanctity of the Christian home cannot be too greatly emphasized as a part of our fundamental law, and everything that makes for instruction and preparation for Holy Matrimony is all to the good. It is to be hoped that the list of impediments to Holy Matrimony may be greatly clarified and amplified. The principle for which Holy Church has ever stood and upon which our Lord has spoken with daring certainty is that when two Christians have been joined together in Holy Matrimony that bond can be broken by nothing but death. By Christians Holy Church has always meant baptized persons. Impediments that existed prior to the union may make it null and void *ab initio*, which is a very different thing.”

Bishop Gray added that the question of whether the Church should perform the ceremony and the question of communicant status after the union is effected must stand or fall together.

In his address Bishop Gray also urged support of the diocesan paper and the summer conference at Howe School.

The expectancy of \$2,200 was overpaid in 1939. Twenty-three hundred dollars is the 1940 expectancy of the diocese.

The Bishop reported that at St. John's, Bristol, new and up-to-date church school material has been secured. The congregations are steadily growing, and interest in the Church is being revived. Trinity Hungarian Mission, South Bend, has paid off its entire indebtedness to the diocese. The congregations there have so increased that the church is inadequate to their need.

Bishop Paul Jones discussed the work of the Church among refugees at a meeting of the convention and Woman's Auxiliary. Miss Margaret Goodwin of Beloit, Wis., president of the Woman's Auxiliary of the province of the Midwest, was the chief speaker at the meeting of the Woman's Auxiliary.

The Very Rev. Russell R. Ingersoll was elected secretary and registrar; Fred N. Smith, treasurer of missionary funds; and the Rev. J. B. Childs, a member of the standing committee.

Deputies to General Convention: Clerical, J. McNeal Wheatley, V. Pierce Stewart, L. C. Ferguson, and Peter Langendorff; lay, George U. Bingham, J. H. Haberly, Milton Latta, and J. A. Johnson; clerical alternates, Robert J. Murphy, H. L. Woolverton, Richard D. Taylor, and William A. Driver; lay alternates, Lewis Cole, R. V. Shakes, G. Elliott, and Arthur May.

Delegates to the Triennial: Mrs. F. B. Lewis, Mrs. Walter Crandall, Mrs. D. F. Gates, Mrs. W. H. Fritz, and Mrs. Charles Salisbury; alternates, Miss Bertha Medsker, Mrs. G. H. Childs, Mrs. F. R. Ong, Mrs. Taylor Asbury, and Mrs. Elliott.

Mrs. William H. Fritz was elected president of the Auxiliary.



TEN MEMBERS OF ONE FAMILY BAPTIZED

Representing three generations, 10 members of one family were baptized on Easter Even at Christ Church, Pensacola, Fla., where the Rev. Henry Bell Hodgkins is rector. Those baptized were Lester E. Suarez, the father; Aaron, Victor, and Walter Freeman; Essie Ilene Suarez Fontaine, his daughter; Catherine (Gaskins) Suarez and Annie Eloise (Gillis) Suarez, his daughters-in-law; Rebecca Joyce Suarez, Charles Freeman Suarez, and Lester William Suarez, his grandchildren. In addition, Mrs. Suarez, baptized in the Methodist Church, and a son-in-law baptized in the Baptist Church, will be confirmed on Whitsunday.

WASHINGTON

Greatest Contribution to Allies is Not Military Aid

WASHINGTON—The most valuable contribution America can make to the allies is not military and naval strength, but moral character, a sense of justice, and the will to be a good neighbor, Bishop Freeman of Washington told the annual convention of the diocese on May 7th here. He stated:

“We serve the largest and best interests of the allies by complete freedom from active participation in the present struggle. Our greatest contribution is in terms of deep understanding sympathy and a readiness to lend our full and unstinted aid to those who share our views and our ideals.”

The Bishop added that the Western hemisphere with all that it represents of political and moral ideals must ultimately have a determining influence upon world policies and politics. He said:

“America is not unrelated to or selfishly apart from the conflicting interests of the nations at war. It seeks a just and equitable settlement, the renewal of right relations between governments and peoples, the closer knitting of the ties that bind all men together in a world fellowship, a just distribution of the essential things of life, and free and unrestricted communication between nations, unhindered by armed forces on sea or land.”

Bishop Freeman stated also that the Church cannot answer the urgent needs of the times by “pressing artistic wares upon a reluctant and deeply concerned world.”

The Church should become more demonstrative and militant, according to the Bishop. It must be taken out of its cloistered exclusiveness and brought to the market place and forum, to every place where men live and toil and struggle.

KENTUCKY

Hearty Endorsement of Concordat Given by Bishop Clingman

LOUISVILLE, KY.—Hearty endorsement of the proposed concordat between the Episcopal and Presbyterian Churches was given by Bishop Clingman of Kentucky on April 23d at the opening session of the diocesan convention held here at Christ Church Cathedral.

The Bishop declared that he was in favor of the adoption of the concordat with a few important amendments. He stated:

“The time has come when two branches of the Christian Church which differ radically in certain particulars, but which are in perfect agreement on so many more matters of faith and practice, should demonstrate to the world the ability of Christian men to live together in charity and to work together as fellow laborers in God's Kingdom.

“If unity in the sundered Body of Christ is ever to be attained we must actually begin somewhere; certain branches of the Church which are not in agreement must demonstrate their willingness and ability to achieve such agreement and enter into a unity.”

Bishop Clingman added that he agreed with a statement made recently by a member of the Commission on Unity of General Convention:

“In any attempts to achieve union, it is inevitable that some things must be done which are irregular. Neither Church can stick to its old ways. We can either accept such irregularities and move forward toward a union in which they will disappear, or we can reject them and remain permanently separate. In my view, God calls us to the former course, and the Concordat's irregularities ought not to cause its rejection.”

The Bishop also decried the emotionalism and sentimentality “that make us victims of clever propaganda.” War, he

Will WE Be at General Convention?

This is a question which we are, growingly, having to answer. Frankly, just now, we don't know how to answer you. Kansas City is a long way from here, and it would cost green money to get us and our things out there and back, and pay for our Shredded Wheat (unpaid advertisement) while there.

You all, however, have the answer within yourselves. Do you really *want* us there, and would you save up some of your business and come and see us while there, and let us truly serve you?

It'll be interesting to see how many post cards we get in reply.

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said, is not inevitable and righteous, but fundamentally un-Christian.

Deputies elected to General Convention were: Clerical, Elwood L. Haines, William H. Langley jr., Custis Fletcher, J. Wilson Hunter; lay, Alex Galt Robinson, Philip S. Tuley, John J. Saunders, Isaac Bunker; clerical alternates, Arthur H. Austin, I. M. Blackburn, Harry S. Musson, Robert C. Board; lay alternates, Fred L. Almstedt, Edward S. Hungarland, F. W. Drybrough, William E. Pilcher.

The Very Rev. E. L. Haines replaced the Rev. A. H. Austin on the standing committee.

Delegates to the Triennial will be Mrs. Humphrey Robinson, Mrs. William H. Langley jr., Miss Elsa S. Almstedt, Mrs. W. F. Renneberg, Mrs. William G. Birchett; alternates, Mrs. Richard Almstedt, Mrs. Philip S. Tuley, Mrs. J. Brian McCormick, Mrs. Charles Frick.

WESTERN NORTH CAROLINA

Consider Support of Diocesan Boarding Schools

VALLE CRUCIS, N. C.—The support of the four diocesan boarding schools was a chief consideration of the convention of the diocese of Western North Carolina which met on April 25th here at Holy Cross Church.

The convention was reminded that with the recent action of the National Council, aid amounting to \$3,000 has been withdrawn from the Appalachian School at Penland, a school for young children, and from Patterson School at Legerwood, an agricultural and preparatory school for boys. Aid to the Valle Crucis School was withdrawn several years ago, and Christ School for boys at Arden has for many years been independent of financial aid from the National Council.

It was resolved by the convention to refer to the diocesan executive council the matters of the incorporation of the schools (except Christ School) and provision for their maintenance.

After much discussion the convention voted to add \$500 to the proposed budget for 1941 as the contribution from the diocese to the support of the University of the South, and to observe June 9th as Sewanee Sunday when offerings will be presented for the university's support. Dr. W. E. Wilmerding was elected a trustee of the University of the South.

The matter of the limitation of parochial debts was referred to the committee on constitution and canons.

John E. Burluson of the Church's Society for Visual Education also gave a motion picture lecture on the Church's work in Alaska and in the Virginia mountains.

Four members were elected to the Executive Council: The Rev. James P. Burke, the Rev. William C. Cravner, E. D. Hartshorne, and S. E. Elmore.

Deputies elected to General Convention were: Clerical, W. S. Stoney, J. P. Burke, W. C. Cravner, and W. B. Carper; lay, W. M. Redwood, W. L. Balthus, Francis Field, and E. P. Bacon. Alternate deputies elected were: Clerical, E. D. Butt, B. M. Lackey, P. S. Gilman, and Geo. F. Rogers; lay, H. V. Smedberg, John E. Schley, H. G. Etheridge, and W. A. Stewart.

Church Consecrated in Cleveland

CLEVELAND—The Church of St. Philip the Apostle was consecrated here on May 1st by Bishop Tucker of Ohio. The Rev. Howard A. L. Grindon is the rector.

Arrange to Welcome 250,000 to Cathedral

Cathedral of St. John the Divine in New York Enlists Special Choir, Preachers for Summer

NEW YORK—Arrangements are being made to welcome at least a quarter of a million people expected to visit the Cathedral of St. John the Divine during the World's Fair, Bishop Manning stated on April 10th at the annual meeting of the diocesan auxiliary of the cathedral, held at the Bishop's house.

The Bishop said that according to carefully kept records, more than a quarter of a million people visited the cathedral on Sundays or weekdays during the World's Fair in 1939, and it is believed that the number will be even larger this year. Statistics included students attending the summer school of Columbia university.

A gift of \$1,000 has been made by a member of the cathedral auxiliary to augment the special choir of men and boys at the cathedral services during July and August, when the regular choir boys are away for their vacations.

The special preachers at the summer services this year will be Bishop Mikell of Atlanta on the four Sundays of July, and Bishop Capers of West Texas on the four Sundays of August.

The work of completing the choir and sanctuary has continued steadily, in spite of hard financial times. Additional funds have come in, and more work is in process than was anticipated. There is no debt on the cathedral.

Florence Nightingale's Birthday Marks Hospital's 75th Anniversary

NEWARK—The 75th anniversary of the founding of the Hospital of Saint Barnabas and for Women and Children was observed on National Hospital Day, May 12th, which is also the birthday of Florence Nightingale.

Festivities of the jubilee celebration began on May 11th with a lawn party for children born at the hospital. A program of entertainment, with prizes and refreshments, was prepared by a committee of women of the guild and Auxiliary.

On May 12th a service in the Hospital Chapel commemorated the founders and benefactors. It was conducted by Rev. Dr. Charles L. Gomph, president of the hospital. The service was broadcast to all patients over the hospital radio system.

The anniversary dinner of the trustees, physicians, nurses, guild and Auxiliary members, and friends on May 15th saw the presentation of an oil portrait of Dr. Edward J. Ill, FACS.

A special meeting of the board of trustees will be held on May 16th when an historical paper will be presented by Waldron M. Ward, vice president of the hospital. The hospital will be open for visitors to view an exhibit prepared by members of the medical staff.

"Dollars and Cents" Appeal Disapproved

National Council Seeks to Translate Budget Language in Terms of Needs and Opportunities

BY ELIZABETH McCracken

NEW YORK—When copies of the report of the Committee on 1941 Budget were distributed to the National Council at its meeting here, April 23d to 25th, Bishop Quin of Texas, reading the three resolutions offered by that committee, rose to speak. He said:

"We are going ahead in the same old way: setting up dollars and cents, without any appeal to the missionary spirit of the Church. We are asking for \$100,000 more than we appear to need. If we can show the people that we *do* need it and *what for*, I am willing to appeal for it to people who are not now giving anything."

The Presiding Bishop replied:

"We have made disastrous cuts and we have not started much needed new work. You are right: we should appeal in terms of work, not money. We should tell about the new fields we could start, and should start."

Dr. Lewis B. Franklin, treasurer of the National Council said: "We could build this budget up to \$2,500,000 from definite bequests to begin new work. But we must stop *somewhere*."

Bishop Quin did not yield, saying:

"I don't know about these new fields, not a thing. If you say you want a new doctor there or a new missionary here, that is the same old story. I know of *no* new items that would appeal to the Church. We must work out a definite table of definite needs. I am willing to work for the extension of our work, but I am not willing to work in the dark."

The Presiding Bishop said:

"As Dr. Franklin says, we have so many requests that we can hardly choose between them. Our budget is only a recommendation to General Convention anyway, under the Canons. The Budget and Program Committee decide the question. We must have a figure. Our committee here has to have some figure to work with in making a recommendation. We must give it to them."

Bishop Quin said, "That figure at once

Present Fund of \$58,000 at Bishop's Consecration

SHANGHAI—Although \$30,000 had been suggested as a suitable discretionary fund, contributions of \$58,000 were presented at the consecration of the Rev. Dr. Y. Y. Tsu as Assistant Bishop of Hongkong. The consecration took place on May 1st in Holy Trinity Cathedral here.

Consecrators were retired Bishop Norris of North China; and Bishops Huntington of Anking; Roberts of Shanghai; T'sen of Honan; Mok, Assistant of Canton; Curtis of Chekiang; and Houghton of Eastern Szechwan.

comes out in the Church press as *our figure*."

The Presiding Bishop immediately replied:

"Well, suppose it does. It is the concern of the whole Church. The people want to know, and they should know."

"GET ATTENTION ON WORK"

The Rev. Everett H. Jones of West Texas took the floor next, to say:

"There is a tendency on the part of people to forget all of a speech except the amount of money asked for. I found this when I spoke to my own parish about missions. The problem is to get the attention *fully* on the work before we come to figures."

Bishop Hobson of Southern Ohio entered the discussion at this point, saying:

"The only way we can draw up a budget is to know the limit. It is just the same in a family. The question here is: How far can we use figures as sights, in such a way to *encourage*, not *dismay* people. As Milton said, 'A man's reach must exceed his grasp' [Bishop Hobson was interrupted here by cries of: 'It was not Milton, it was Browning!']—all right, as Browning says. But I say that a man's reach should not exceed his grasp so far that he utterly loses heart. The Presiding Bishop has said that we must have a figure. But it should not be out of anybody's reach."

PREAMBLE ADOPTED

Bishop Stevens of Los Angeles moved that a preamble be added to Resolution 3 of the Committee on 1940 and 1941 Budget. This was carried. Bishop Quin was asked to draw up this preamble. He presented it at a later session and it was unanimously adopted. It read as follows:

"The National Council is confronted at this meeting with setting up a budget to be submitted to the General Convention. We are being besieged on all sides with opportunities for new work—such work as this Church can well do, and should include in its missionary program.

"We have through various agencies and committees, since the last convention, made it the policy of the National Council, to eliminate from the budget, 'static' work, and projects which have been supported over a long enough period to warrant the withdrawal of further subsidy or assistance from the National Council.

STRESS HUMAN NEEDS

"In an advance program we hope to present certain human needs which only the Church of the living Christ can supply. By canon we are required to set some objective goal in terms of dollars and cents. Conscious of our partnership with the whole Church, we feel we must restrict the amount of imperative advance work in order to keep the budget within a fair figure, which in our best judgment can be covered by available resources. Meeting this requirement, we recommend a budget for 1941, of \$2,350,000; for 1942, \$2,450,000, and for 1943, \$2,500,000."

The other two resolutions presented by the budget committee and adopted by the Council are:

"*Resolved*, that each department is asked to prepare and adopt a budget for submission to the committee on the 1941 budget.

"*Resolved*, that the committee on the 1941 budget is hereby empowered to prepare in detail the budget for 1941 to be submitted to General Convention, within a limit of \$2,350,000."

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**Ascension is Theme of
Bishop's Last Broadcast**

Continued from page 12

versity, receiving his Bachelor of Arts degree in 1902. For five years he served in the Methodist ministry, first at Calumet Heights, and then at St. Stephen's Methodist Church, Chicago.

It was while still in the Methodist ministry that Bishop Stewart decided to enter the Episcopal ministry. He served for a time as lay assistant at St. Peter's Church, Chicago, and in 1903 he was ordained both deacon and priest by the late Bishop Anderson. For a while he was pastor of St. Elizabeth's Church, Glencoe. In 1904, he became rector of St. Luke's Church, Evanston.

GAINED REPUTATION AS BUILDER

Here it was that Bishop Stewart gained a wide reputation as a builder and preacher. The Evanston parish grew rapidly under his direction and during the 25 years of his rectorship became one of the largest Episcopalian Churches not only in Chicago but in the country. It attained a membership of 3,000 by the time he was elected Bishop Coadjutor of the diocese of Chicago in February, 1930. In November, 1930, upon the death of Bishop Griswold, he automatically became Bishop of Chicago.

Born of Scotch parentage in Saginaw, Mich., August 18, 1879, Bishop Stewart was baptized and reared a Scotch Presbyterian. His mother died when he was a

small boy, and he lived for a number of years with an aunt. In 1893 he came to Chicago.

For a number of years Bishop Stewart has been considered one of the great preachers in America. He has been placed variously among the first 10 preachers of the country by authorities.

During the World War, Bishop Stewart served as chaplain of evacuation hospital number 6, American Expeditionary Force in France. It was while he was in France that his only daughter died of influenza. In March, 1902, Dr. Stewart had married Miss Gertrude Clyde of Chester, Pa., member of a well-known steel family, who survives him. In addition to the daughter, two sons were born to the Stewarts—John Clyde and George Craig jr. Both live in Chicago.

OFTEN HONORED BY COLLEGES

Bishop Stewart has been variously honored in the course of his career. He received degrees of Doctor of Humanities and Doctor of Divinity from Northwestern University, Doctor of Divinity from Kenyon College, and Doctor of Sacred Theology from Western Theological Seminary. In 1927, he was a delegate from the Church in the United States to the Lausanne Conference on Faith and Order; and in 1937, to a similar conference in Edinburgh.

He was one of four American members of the base committee of the Utrecht Conference on the World Council of Churches, held in May, 1938. He was a member of the National Council, and before his election as bishop, was on numerous occasions a deputy to General Convention.

Since his election as bishop at the beginning of the depression, Bishop Stewart's episcopate was characterized by an aggressive determination to "hold the line" throughout the diocese of Chicago.

One of the Bishop's first actions to strengthen the diocesan organization after his election was the appointment of two archdeacons, one to have supervision of metropolitan mission work; the other, extra-metropolitan. This resulted in a more aggressive program of action, especially in the "town and country" area, first under the present missionary Bishop of Wyoming and now under Archdeacon Norman B. Quigg.

LAUNCHED BISHOP'S PENCE

Under Bishop Stewart's leadership, the Bishop's Pence was launched. In four years (1934-38) it has brought in more than \$100,000, the money being used to meet emergencies caused by the depression.

Another important undertaking was the founding of the centenary fund. A campaign was prosecuted under its direction which resulted in the pledging of more than half a million dollars for parish and diocesan work. In 1935 this undertaking was a part of the centennial celebration of the diocese.

Appointment of a full-time diocesan director of social service, with the purpose of coördinating the Church's work in settlements and institutions of Chicago, was another project of the Bishop's.

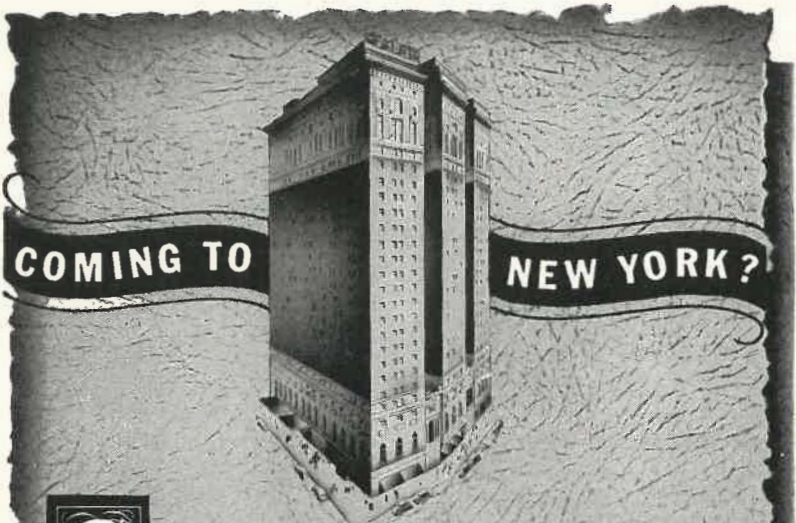
A more recent undertaking is a youth program, designed to unify and strengthen work among youth of the diocese.

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Approve Proposed Parish Debt Canon

Synod of Province of Pacific Also Asks Increase of Congressional Urban Housing Appropriation

SALT LAKE CITY—Approval of the proposed canon on parish indebtedness sponsored by the province of Washington was voted during the recent Synod of the Province of the Pacific held from May 1st to 3d here.

The canon deals chiefly with the advisability of legislation on the part of the dioceses restricting the borrowing power of parishes.

Other important resolutions were the recommendation to the provincial board of Christian education favoring the formation of a House of Young Churchmen; a recommendation that Congress increase the appropriation for better urban housing; and a recommendation that Congress pass an embargo on the shipment of war materials to Japan.

The Synod also asked that dioceses in the province send delegates to the National Rural Work Conference at Madison, Wis., and urged a stronger support of the Church press.

Bishop Parsons of California, preacher at the opening service at St. Mark's Cathedral, called on the Christians of the world to fit their attitudes and approaches to modern problems to the changing conditions of the time. The next day at St. Paul's Church, the Synod heard another challenging sermon by Bishop Huston of Olympia, who urged the Church to exalt Christ ethically as well as liturgically.

DISCUSSES REFUGEE WORK

The Very Rev. Paul Roberts of Denver and the Rev. Dr. Charles Sheerin, second vice-president of the National Council, were the speakers at a mass meeting at the Cathedral on May 1st, the former presenting the cause of the European refugees and the latter, the missionary challenge.

Other speakers at Synod were Clifford Morehouse on the Church press; Dr. Livingstone Porter and the Rev. Lloyd B. Thomas on rural work; and Miss Peggy

COMING EVENTS

MAY

- 15. Convention of Eau Claire, Eau Claire; of Maine, Augusta; of Virginia, Orange; of Western Massachusetts, Worcester.
- 16-17. Convention of Indianapolis, Evansville, Ind.
- 19-21. Convention of Montana, Havre.
- 20-21. Convention of Milwaukee, Milwaukee; of Western New York, Buffalo.
- 21. Convention of Connecticut; of Erie, Ridgeway, Pa.; of Fond du Lac, Fond du Lac; of Harrisburg, Harrisburg; of Long Island, Garden City; of Rhode Island, Providence.
- 21-22. Convention of Duluth, Duluth, Minn.; of Minnesota, Faribault; of Southern Ohio, Cincinnati; of Southwestern Virginia, Lexington.
- 25-31. Social Work Conference, Grand Rapids, Mich.

Birthday Cake and Friends' Eulogies Make Anniversary of Senate's Chaplain Gay

WASHINGTON—Almost every clergyman in the Washington Clericus was present at a special meeting held on May 1st in honor of the 40th anniversary of the ordination of the Rev. ZeBarney Phillips, rector of the Church of the Epiphany.

This was also Dr. Phillip's birthday, and it was observed at the Capitol, in connection with Dr. Phillips' duties as chaplain of the U. S. Senate. Senator Barkley of Kentucky eulogized Dr. Phillips feelingly and eloquently in a brief address.

A birthday cake with half a dozen candles burning on it was presented during the dinner. One of the clergy suggested that Dr. Phillips should not share the cake, but carry it home to the rectory. Dr. F. J. Bohanan, the host of Clericus, retorted by informing the group that Mrs. Phillips herself made the cake.

Kleindienst on young people's organizations in the province.

Four hundred fifty persons attended the Synod dinner with the Hon. Chauncey Overfield of Salt Lake as master of ceremonies and Bishop Moulton of Utah as toastmaster.

Bishop Sanford of San Joaquin and Mrs. Walter Mitchell gave the chief addresses.

Resolutions were passed congratulating Bishop Moulton on the 20th Anniversary of his Consecration; Archdeacon W. F. Bulkeley on the 31st anniversary of his ordination to the priesthood; and the Rev. Alfred Lockwood, on his 25th year of service as secretary of the province.

EDUCATION CONFERENCE HELD

A pre-Synod conference on religious education was held on April 30th under the presidency of Bishop Gooden of Los Angeles.

The Synod closed with a summing up by Bishop Mitchell and Mrs. W. L. van Schaick, president of the provincial Auxiliary. Elections resulted as follows:

Bishop Bartlett of Idaho, provincial representative on the National Council, succeeding Bishop Stevens of Los Angeles; Bishop Porter of Sacramento, Dean Eric F. Bloy, Edward F. Colcock, and Dean Frank Rhea, members of the Provincial Council.

Other elections were Bishop Huston of Olympia and Thomas Carter, as trustees of the Church Divinity School; and Bishop Dagwell of Oregon, trustee of St. Margaret's House.

CHURCH CALENDAR

MAY

- 15, 17, 18. Ember Days.
- 19. Trinity Sunday.
- 26. First Sunday after Trinity.
- 31. (Friday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

MAY

- 19. Grace Church, Sheboygan, Wis.
- 20. St. Michael's and All Angels, Baltimore.
- 21. St. James', Old Town, Maine.
- 22. Holy Trinity Cathedral, Port au Prince, Haiti.
- 23. All Saints', Anchorage, Alaska.
- 24. St. John's Roxbury, Mass.
- 25. St. Edward the Martyr, New York.

Accepts Election to St. Paul's Cathedral

Pittsburgh Rector to Assume Duties as Dean of Boston Cathedral in September of This Year

BOSTON—The Rev. Dr. Edwin J. van Etten, for 22 years rector of Calvary Church, Pittsburgh, was recently elected dean of St. Paul's Cathedral here by the cathedral chapter. Dr. van Etten has accepted the election and will begin his new duties in September.

The nominee of Bishop Sherrill of Massachusetts, Dr. van Etten has been known since 1921 as the pioneer among broadcasters of radio services. In 1905 he received the degree of Bachelor of Arts from Amherst college; and in 1911, the degree of Bachelor of Divinity from the Episcopal Theology School. In 1923 he received the degree of Doctor of Divinity from the University of Pittsburgh and Alleghany college.

He was ordained deacon and priest in 1911 by Bishop Lawrence. From 1905 until 1908 he was master of St. Mark's School, Southboro, Mass.; from 1911 until 1914, assistant at Trinity Church here; and from 1914 until 1918, rector of Christ Church, New York. Since that time Dr. Van Etten has been rector of Calvary Church, Pittsburgh, a parish of over 2,700 communicants. He is unmarried.

The announcement of the election was made at the morning service in St. Paul's Cathedral on May 5th.

GFS President Addresses Meeting

NEWPORT, KY.—Mrs. Harold E. Woodward, national president of the Girls' Friendly Society, addressed the annual council of the GFS of the diocese of Lexington meeting in St. Paul's Church recently. She discussed missions, refugee work and social service.

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CHARLES HARRIS JR., PRIEST

UTICA, N. Y.—The Rev. Charles Harris jr., missionary at the Onondaga Indian Reservation, Nedrow, in the diocese of Central New York, died at St. Luke's Hospital here on April 30th after an illness of five months.

He was born at Kingston, Ontario, Canada, in 1884, a son of Charles Daniel and Laura Letitia Harris, and moved with his parents to Defiance, Ohio, where he later became a vestryman of Grace Church and superintendent of the Church school.

He was educated at Kenyon college and was graduated from Bexley Theological Seminary in 1913, being made deacon the same year by Bishop Vincent and advanced to the priesthood in 1914 by Bishop Leonard when he became curate at St. John's Church, Youngstown, Ohio.

Between 1919 and 1930 he was in charge of mission stations in Oklahoma, and served as rector of St. Luke's Church, Denison, Tex., and priest in charge of missions at Plainview, Canyon, and Dalhart, Tex.

In 1930 he became rector of Christ Church, Central City, vicar of St. Stephen's Church, Silver Creek, and priest in charge of Indian work at the Genoa Government School, all in the diocese of Nebraska. Called to the Indian work at the Onondaga Reservation, he assumed charge on September 1, 1938, and inaugurated a plan of religious and social progress that resulted in the erection of a recreation hall and social center at the Indian Mission of the Good Shepherd.

Mr. Harris was married in 1916 to Pauline Dortha Fedderson at Salpula, Oklahoma, who survives him, together with three sons, Robert, Wesley, and Russell.

The burial service was held at the Church of the Good Shepherd on the reservation on May 1st, with Bishop Peabody, Coadjutor of Central New York, officiating. Interment was at Defiance, Ohio, on May 5th, with the Rev. F. J. Drew, rector of Grace Church, officiating.

NELSON KELLOGG, PRIEST

PORTSMOUTH, N. H.—The Rev. Nelson Kellogg, retired priest, died on April 28th at the age of 59 years. Mr. Kellogg retired two years ago.

He was born in Plattsburg, New York, in 1881. He received the degree of Bachelor of Arts from the University of Vermont in 1902, and was graduated from the General Theological Seminary in 1905. In 1905 he was ordained deacon by Bishop Nelson, and in 1906, priest by Bishop Doane.

After a curacy at St. Clement's, Philadelphia, he served as rector of St. John's Church, Poultney, Vt., 1908 to 1913; St. Michael's Church, Brattleboro, Vt., 1913 to 1916; St. John's Church, Portsmouth, N. H., 1916 to 1925. From 1925 until

1926 he was a curate at Emmanuel Church, Newport, R. I.; and in 1926 curate at St. Matthew's Church, Worcester, Mass.

He last served at Trinity Church, Bristol, R. I. He retired in 1937 because of poor health.

On April 30th the Burial Office with Requiem was said in St. John's Church here.

MRS. WILLAM T. RENISON

SAUGERTIES, N. Y.—Mrs. William T. Renison, wife of the rector of Trinity Church, died here on March 27th as the result of a heart attack.

Formerly May Foulkes, Mrs. Renison was married in 1908, and assisted her husband in his work at St. John's Church, Stockton, Calif., from 1908 until 1923; and at Trinity Church thereafter.

She is survived by her husband and a daughter, Mrs. Kenneth Faxon of Albany.

LILIAN MARCHANT SKINNER

MELROSE, FLA.—Miss Lilian Marchant Skinner died at Alichua County Hospital, Gainesville, Florida, on March 13th. Her death followed a cerebral hemorrhage suffered here on February 23d. She did not regain consciousness after the stroke.

Miss Skinner was born in Westfield in 1870, and was graduated in 1891 from Smith college in Northampton, Mass.

After a few years of teaching, Miss Skinner entered settlement work in Philadelphia, and later spent a year in London, studying social problems and methods. From this she found her way into social work in the Church. For a number of years the Italian settlements in our cities were her field of work, especially in Boston, Providence, and Buffalo.

The last phase of her work was being a church missionary in country districts. In isolated country regions, first in Wyoming, and then in Florida, she gathered congregations, started Sunday schools, and held lenten services, and organized and taught Confirmation classes.

Services were held in the Episcopal church in Melrose, her Florida winter home, and at St. Peter's Church in Westfield, N. Y. Her brother-in-law, the Rev. Laird W. Snell, assisted the Rev. Elmore Young, rector of St. Peter's Church, on March 16th in the burial service.

MRS. JANE SOPHIA SNOW

LONG BEACH, CALIF.—Mrs. Jane Sophia Snow, 84, the widow of the late Rev. Philip G. Snow, died here on March 20th. She was ill only a short time.

Mrs. Snow assisted her husband in his work until his retirement 15 years ago. He served parishes in New Brunswick, as well as St. Andrew's Church, West Troy, N. Y., and St. Paul's Church, Kinderhook, N. Y. He was dean of St. Luke's Cathedral in Kearney, Nebr., and rector of St. Luke's Church, Woodland, Calif.

Church Celebrates 75th Anniversary

GREEN ISLAND, N. Y.—St. Mark's Church here observed the 75th anniversary of its founding, April 24th and 25th. Bishop Oldham of Albany preached at the anniversary service.

Correspondence

Continued from page 2

"Adorable Saviour, who didst love solitude, we beseech Thee to inspire our hearts with the love of retirement, so that, withdrawn from the tumult of the world, we may hear

the sweetness of Thy voice in the silence of creatures, and faithfully correspond with the inspirations of Thy love.

"Speak to the hearts of those whom Thou wouldest call to serve Thee as St. Anna of old with fastings and prayer night and day. Gather together in the power of Thy Holy Spirit many souls to consecrate themselves to Thee in the work of intercession for the souls of men, and of reparation to Thee for the

dishonors done to Thy Holy Name; and let Thy blessing be ever upon us: who livest and reignest with the Father and the same loving Spirit, one God, world without end. Amen."

I should be glad to hear from any who are interested in this work of prayer, and to send, without charge, as many copies of the above prayer as may be desired.

(Rev.) S. C. HUGHSON, OHC.
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Evensong and Benediction, 7:30 P.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

MASSACHUSETTS

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.

REV. WHITNEY HALE, D.D., Rector

Sunday: Low Masses, 7:30, 8:30, 9:30; Matins 10:30; Sung Mass 11:00 A.M.; Evensong with address at 6:00 P.M.
Weekday Mass, 7:45; Evensong 6:00 P.M.
Second Mass, Thurs. & Saints' days, 9:30.
Confessions, Friday, 5-6; Saturdays 5-6.

NEW YORK

St. Paul's Cathedral
Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 noon.
Wednesdays: 11 A.M., Holy Communion.

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

St. Bartholomew's Church, New York
Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector

Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York
Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

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

St. James' Church, New York
Madison avenue at 71st street

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

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

New York—Continued

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GREIG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

RESURRECTION 74th Street
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THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, 9:30, and 11 A.M.; weekdays, 7:30.

St. Thomas' Church, New York

Fifth avenue and 53d street

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

Sunday Service: 8 and 11 A.M. and 4 P.M.
Daily: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service (except Saturdays).
Thursdays: 11 A.M., Holy Communion.

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Vespers and Devotions, 4 P.M.

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REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses: 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

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

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BUSSINGHAM, REV. ALFRED C., formerly vicar of St. Clement's Church, San Clemente, Calif.; is vicar of St. Peter's Mission, Cook and Lincoln Aves., Santa Maria, Calif.

COX, REV. J. PERRY, vicar of the Mansfield circuit in the diocese of Harrisburg; has been elected archdeacon of Wellsboro.

CROSS, REV. GORDON A., formerly assistant at Trinity Church, Santa Barbara, Calif. (L. A.); is vicar of St. Mark's Church, Van Nuys, Calif. (L. A.).

ERICSON, REV. CARL R., formerly in charge of St. Paul's, Fort Morgan, Colo.; is vicar of All Saints' Church, Sterling, Cclo. Address, 205 Phelps St.

GOODEN, REV. ROBERT E., JR., formerly vicar of St. Peter's Church, Santa Maria, Calif.; is vicar of the Church of the Redeemer, Fifth and Indiana Sts., Los Angeles, Calif. (L. A.).

JOHNSON, REV. HOWARD A., formerly vicar of St. Andrew's, Elsinore, Calif. (L. A.); is assistant at All Saints' Church, Pasadena, Calif. (L. A.). Address, 132 N. Euclid Ave.

LANG, REV. LESLIE J. A., formerly assistant at St. Peter's Church, Westchester, New York City; to be rector of the Church of St. Edward the Martyr, New York City, effective June 15th. Address, 14 E. 109th St.

MATHERS, REV. THOMAS W., formerly curate at St. John's Church, St. Paul, Minn.; is rector of Grace Church, Huron, S. Dak. Address, 1052 Wisconsin Ave.

NOSTRAND, REV. GEORGE, formerly curate at St. Luke's Church, Montclair, N. J. (N'k); to be rector of St. Elizabeth's Church, Upper Ridgewood, N. J. (N'k), effective June 1st.

RAFTER, REV. GEORGE C., formerly vicar of St. Mark's Church, Van Nuys, Calif.; is vicar of St. Clement's Mission, San Clemente, Calif. (L. A.).

RANGE, REV. CARL E., formerly rector of St. John's Church, Cleveland, Ohio; is rector of Bromfield Parish, Washington, Va.

RATHBUN, REV. GEORGE ST. JOHN, formerly rector of St. Barnabas' Church, Detroit, Mich.; is rector of Trinity Church, Ware, Mass. Address 54 Church St.

ZIMMERMAN, REV. MARLAND W., will leave Warren County Associated Missions' staff, to become rector of St. Peter's Church, Clifton, N. J. (N'k).

NEW ADDRESSES

BROOKS, REV. ISAAC E., formerly Holmesburg, Philadelphia, Pa.; 507 Talleyrand Ave., Monroe, N. C.

KEITH, REV. GEORGE E., formerly 167 Lewis Rd., East Boston, Mass.; 167 Lewis Rd. Belmont, Mass.

RESIGNATIONS

BAKER, REV. CHARLES W., as vicar of the Church of the Redeemer, Los Angeles, Calif.; to retire.

BELL, REV. JOHN, will resign as tutor at General Theological Seminary to give full time to St. James' Church, New York City, where he has been part time as preacher.

DOUGLAS, REV. MALCOLM, as rector of Christ Church, Short Hills, N. J. (N'k), effective November 30th.

OLTON, REV. ROBERT, will relinquish his charge of St. Peter's, Mountain Lakes, on September 1st to give full time as rector of St. John's Church, Dover, N. J. (N'k). Address, 46 E. Blackwell St.

ORDINATIONS

DEACON

MARYLAND—JOHN RAYMOND COOPER was ordained deacon on May 2d by Bishop Helfenstein of Maryland in St. David's Church, Roland Park, Baltimore, Md. He was presented by the Rev. Richard T. Loring, and after June 1st will be assistant at Christ Church, Baltimore, Md., with address at 1110 St. Paul St. The Rev. Dr. C. Sturges Ball preached the sermon.



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Problems of every-day living today, based on the prophets of yesterday. The subjects discussed include (among others) Who are the Prophets; How does God re-enforce us; When are we patriotic; How did we get our Bible; What about other races of people. A brief leader's guide will be available. The background material for this work book is Miss Jenness' interesting book of stories, **MEN WHO STOOD ALONE: The Hebrew Prophets in Action**. With maps.

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