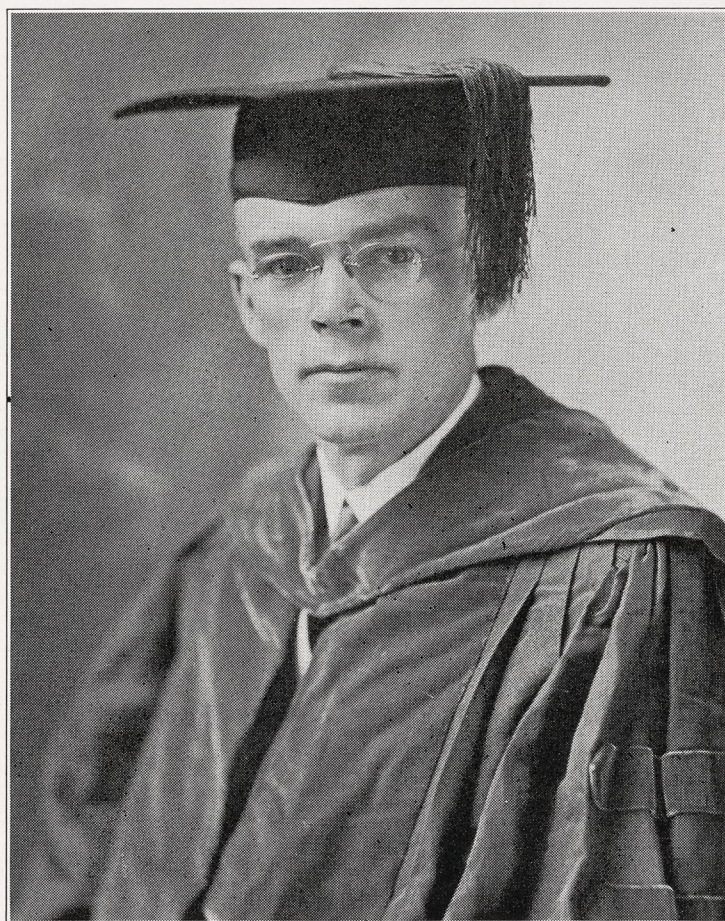


The **WITNESS**

CHICAGO, ILL., MAY 30, 1935



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THE WITNESS

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OUR CRITICS

An Editorial by
BISHOP JOHNSON

I HAVE always felt that I was very fortunate to have been born and brought up in the Episcopal Church. She has been a kindly mother and her family has proved to be a very happy one to live with. I have never liked the name that the family received. The word "Protestant" is such a militant term whereas the household is a most peaceable one, the least belligerent of any family on our street. And the word "Episcopal" exaggerates the part that bishops really play in the household.

We are so careless about the fitness of names. We speak of a Guinea pig when it isn't from Guinea and it isn't a pig.

In the same way we are not nearly as Episcopal as the Roman Catholics and the Methodists, and we are less given to protesting than any of our Ecclesiastical neighbors.

In spite of our pacific habits we come in for a lot of criticism both from the right and the left. We are numerically a small group in between two very large bodies, the Roman Catholics and the Protestants. We have too much in common with either group to be acceptable to the other and too much out of common with each group to be liked by them. As a matter of fact we have more sympathetic relations with both groups than any other family and yet we find ourselves more alone than the rest of them, because we decline to take sides in the controversy which separates Rome and Geneva. Consequently we are subject to much criticism of the kind that accuses us of having very little to do with religion or politics.

We are accused of lacking in religion because we don't advertise our wares and we are accused of not being patriotic because we believe in the separation of the Church from secular politics.

For this reason we seem to be on the fence, whereas the trouble is that we try to cover the whole premises, including on our personnel everything from a Congregationalist to a Roman Catholic. We are so inclusive that we can see no adequate reason for dividing the Church over certain intellectual disagreements.

Of course we refuse to be regimented into the

Latin hierarchy because in doing so we would lose our liberty and we decline to be enumerated with the individualistic groups because in doing so we would sacrifice the identity of the Church.

We believe in a constitutional unity which conserves liberty but does not destroy the continuity of the organism. We cannot follow any pope or dictator who demands our allegiance. We believe in a living Christ who still guides and controls His Church through the process which He inaugurated.

The thing that we demand in that historic process is that no individual shall dominate it and no race shall appropriate it.

IN THIS position we are sustained by the age long process of the Eastern Church which has preserved the principle intact under tremendous difficulties. In claiming this historic continuity we do not assert any personal privilege or spiritual superiority. If I defend the historic continuity of these United States, I am not implying that I am superior to an Englishman. I am not comparing myself with him at all. I am merely asserting that my loyalty demands adherence to the authority which claims my allegiance.

It is a false assumption that I am judging another because I pledge my loyalty where I am persuaded it belongs.

As to the other theories of allegiance I confess that I am more impressed with the power and influence of the Church in England than I am with the relation of the Church to the people of Italy or Germany. And this may be due to a fact that in England the Church has confined religion to its legitimate sphere without trying to dominate politics nor to use the methods of super-salesmanship in propagating it. There is something about religion in England that prefers to "do in secret" what is often done "to be seen of men."

If the Kingdom of Heaven is like a "little leaven in three measures of meal," then it's chief business is to permeate rather than dominate business, politics or education.

Our position is a difficult one to defend in terms of

secular business, but we must remember how little our Lord seemed to depend upon academic, political or economic methods.

I wonder if the Church has not lost much more than it has won in its attempt to regulate world conditions. The result seems to have been to lose its spiritual power just in proportion as it has won a temporal ascendancy.

I know that the world is demanding that the Church justify its existence by tidying up an epileptic world—but unless that is the task that the Master gave us, we are not primarily concerned with the attempt. Particularly when we are warned that the price for gaining the kingdoms of this world is that we fall down and worship the Prince of this world.

The last thing that our critics would be willing to do, if we accepted their challenge, would be to take our prescription. The world despises the Church for the very reason that it has contempt for the values which Christ presents. I do not fault individual members of the Church for using all their powers to alleviate the conditions which are the result of greed, lust and vanity but I do not believe that any program of the Church itself would win acceptance unless and until it produce individual souls who are not animated by greed, lust and vanity.

So long as you are dealing with the pig, the fox and the peacock you cannot impose upon them from without a program which they will follow.

The task of changing their nature and making of them new creatures is a far more difficult one than is putting over a program, but yet absolutely essential if the program is to be hospitably received.

Whatever system of economics or politics which might be introduced into Sodom and Gomorrha will be effective or not in proportion to the ability to change the habits of the Sodomites.

The Church cannot offer an acceptable program to a self seeking population. The Church must accept the far more difficult and less spectacular task of making new creatures out of the individuals who compose the body politic.

And as I say, in accepting the more dramatic role men are apt to relax their efforts in the more prosaic one.

THE Church occupies a difficult place in this country but it is a most interesting one. If I decline to follow the lead of enthusiastic reformers it is not because I discredit their sincerity, but because I question their wisdom. I believe that the Kingdom of God will come as the result of the power of Christ on individual souls rather than as the result of a program addressed to the multitude.

And I believe this because in His ministry the one thing that He seemed to distrust and from which he turned sadly away, was the crowd.

In the Sermon on the Mount we read that "Seeing the multitudes, He went up into a mountain, and when He was set His disciples came unto Him."

He lost the discipleship of the Zealots because He would not lead a multitude and He won the victory because He did not allow the mob to run away with His Gospel.

If we follow Him, we will give our first concern to the individual soul seeking the kingdom of God and His righteousness, for it is that to which we are ordained. Unless it comes first, no kingdom of God will be set up on the earth.

Both Rome and Geneva have suffered greatly from the effort to dominate the world before it has been converted to the ethics of Christ.

The joy of our ministry lies in the pastoral office.

THE ALTAR OF REVOLUTION

By
W. G. PECK

MY READERS will understand by this time that I am assuming, throughout these articles, that the Christian religion is intended to shape and direct the whole of life. It is not a kind of hobby which can be pursued in one's spare time, without affecting the rest of life's activities. Our relation with God must determine our relation with both men and things. And it follows that the special characteristics of our religion will have their particular effects in the social order. I have attempted very briefly to indicate some of the social ideas involved in the Christian doctrines of God, Man, and Christ. But the subject is left in no doubt by the Catholic Faith (which gives us the main Christian tradition and practice); for the Catholic Faith asserts that the Church is integral and necessary to the Christian religion. That is to say, the effect of the Christian revelation is a new social cohesion.

Now, the true nature and significance of the Church

is revealed in its central Act, which is the Sacrament of the Altar. The Holy Eucharist is thoroughly evangelical. But it proclaims two profoundly important truths which must never be forgotten: (a) that our full apprehension of Christ must be so completely social as to involve even the material environment in which we record our social expression. (b) Our participation in Christ's sacrifice must be realized in a community of sacrifice with our fellow men.

The Sacrament of the Altar is not an arbitrary appendage to Christian belief and practice. It is required by the nature of man, the nature of the world, and the nature of salvation. It is the very heart of Christianity. It reveals the restoration of man to his true function. This human race of ours is set in the natural order; but man can find no ultimate rest or satisfaction in the natural order, because he belongs also to the supernatural. He is a child of two worlds, and he is rest-

less and in danger of disaster unless he can find the right relation between them. He is, in his fallen state, ever approaching the problem in the wrong way. He seeks to find the object of his existence in the visible order; and he seeks to obtain that object selfishly. That is the explanation of our modern economic which arose in the modern world as men turned their backs upon the supernatural.

The Holy Eucharist reveals the truth that the proper function of man is to employ the visible as the instrument of the Invisible. In the Church's central and most sacred act, Our Lord Himself honours and owns the intention. "This," He says, "is my body." "This is my blood." But further, the Eucharist assures us that this process is impossible by individualistic methods. It can be carried out only by a sacrificial co-operation within a corporate society. To understand this aright, we must remember that in the technique of the ancient sacrifices, which was quite familiar to the New Testament writers, the slaying of the victim was regarded as the initial stage. The complete *sacrifice* included the offering of the victim, and the communal partaking of the victim by the worshippers, who believed themselves thus to be bound together in one corporate fellowship. To say, therefore, that Christ is the only true sacrifice, does not mean that the Eucharist is not sacrificial, for it is actually the supreme mode of our participation in the Atonement. And it cannot be even understood, except as a sacrificial-social act.

WILL you now recall what I have said about the special concepts of our religion having their effects in the social order? Consider, then, what is proclaimed at the Church's altars. You must see that every altar is an Altar of Revolution. I use the word *revolution* in its due philosophical sense, which has nothing necessarily to do with hatred and violence, but implies only a consciously directed reversal of direction. The Eucharist must be revolutionary in our present social and economic order, because the method of industrial capitalism involves several distinct and vital contradictions of the Eucharistic faith.

In the first place, it involves the doctrine that the final end of work is money. It allows no conception of the employment of material things for supernatural ends. And eventually it comes to regard humanity itself as subservient to the financial aim.

In the second place, it denies the validity of the corporate and sacrificial approach to material things, but involves a dichotomy and conflict of interests based upon a divisive and atomistic conception of human life. Thus it allows social cohesion only around one or other of the conflicting interests, and must eventually produce either bitter class-war, or the servile State.

In the third place, by the wage-system which is integral to it, it denies the Christian conception of the human function, which is the sublimation of material means by their employment for eternal ends.

Let me expound this third explanation a little more fully. If you adopt a system which inevitably limits the power of the majority of men to approach and use the gifts of God and the products of their own labour

in a manner giving scope to real self-expression; and if the system further requires that the products of labour so withheld from the majority shall be disposed of in a manner which has for its end only the spread of the system itself, it is obvious that you are both depriving the workers of the power to perform fully the sacramental function implicit in their humanity, and are also obliterating the sacramental significance of human industry as a whole.

But you want to ask me if, after all, it is right and reasonable to suppose that the principles of industrial and financial organization must be governed by the beliefs and acts of our most sacred worship. The answer is not far to seek. Is this God's world? Can you live two or three unrelated lives at once? Will you dare to do before the altar of God certain things which you believe to secure and express your deepest relation with Him, and then declare that they have no meaning for the world beyond the church-walls? You are an intelligent employer of labour. But if I may assume that you are also a Christian Churchman, I have the right to assume that your religion provides the first principles of your whole activity: at least that you would wish for this to be so. But you are caught up, with your humblest worker, and with the crowds of the unemployed, in the operation of a system which is founded on the neglect or denial of those first principles. I am not one of the prophets of doom who would teach your employees to hate you now and murder you when they get the chance. I think you and they are involved in a situation which was always immoral and is now rapidly becoming impossible. What kind of human association for the ends which God has appointed, is to take the place of the present devil's scramble?

The final article of this series, *An Intelligent Employer's Guide to Christianity*, will appear next week.

The Torok Matter

By

BISHOP WILSON

Address to Convention of Eau Claire

THE centennial of Bishop Kemper's consecration is worthy of observance for two reasons. First, the man himself demands our admiration and our gratitude. It took no small measure of devotion and self-sacrifice for a man to give up a comfortable parish in the east and face the trials and dangers of life in what was then at best an undeveloped region abounding in uncertainties and in many parts a veritable wilderness. There was no easy way to do the one thing he was asked to do. Many a man might well have been excused for shrinking from the task, but it is not with such human material that the Kingdom of God moves forward. Rather, it is intrepid souls like Bishop Kemper who carry the torch of Christian progress and spread the light of the Gospel wherever men and women elect to live—whether in the sparsely settled prairies, in the wooded north country, up the mountains or over the seas. Christ does not call us to the easy

way. He calls us to the spiritual opportunity whether it may be easy or hard. We who are the heirs today of such a Father in God as Jackson Kemper may well examine our consciences and ask ourselves if we are keeping faith with him and exhibiting any reasonable degree of his courage and devotion upon which our own Church privileges depend.

But there is a second reason for keeping this anniversary, namely, because it marks a brave adventure on the part of the Church one hundred years ago. For half a century following the Revolutionary War the Church concerned itself with the problems flowing out of its colonial background along the Atlantic seaboard. It was building its habits of thought and its methods of operation in conformity with the conditions prevailing in the more settled parts of the east. Meanwhile the country was undergoing a quick change and the Church was in danger of slipping behind the times. The stream of western migration had set in and the Church was confronted with the necessity of breaking loose from its eastern anchorage and launching out upon an uncharted sea. It called for more initiative than we can quite understand today. Anglican tradition visualized first a diocese and then a bishop to administer it. Actual conditions clamored for a bishop to go out and create a diocese for himself. Misgivings over such an experimental novelty were natural but the fact could not be blinked that something different had to be done. With a fine spirit of faith and vigor the Church set a new precedent. Not only was Bishop Kemper sent to the Northwest but other missionary bishops were similarly sent to the Southwest and to the Far West. The wisdom of the policy soon began to prove itself. Within the next fifteen years the number of communicants and the number of clergy had more than doubled and everybody wondered why it had not been done earlier.

The significance of all this for us of the present day lies in the fact that we are again confronted with a fundamental change in our national life. It is easy to paint a picture of a possible crisis at any time but I think everyone will agree that, since the close of the World War, the United States has been clearly faced with a new condition. The Church cannot cling to obsolete habits in a changed world today any more than it could a century ago. Again, misgivings are natural but timidity has never been a Christian asset and it cannot be allowed to stand in the way of the Church's advance. Far-sighted Churchmen have realized this for some time past and last year another new departure was projected in which the diocese of Eau Claire was asked to take an important part.

Upon my request, at the last Annual Council, you elected Bishop Torok as Suffragan Bishop of this diocese—which election was part of a program to be presented to the last General Convention. For having done this, I am very grateful to you and I congratulate you on your courage and your vision. Large bodies move slowly and are reluctant to commit themselves to important undertakings in which novel features appear. Perhaps it was expecting too much to think that General Convention would acquiesce without further information as to the existing need. Much was accom-

plished, tho not all that we desired. A new canon of real importance was adopted and a lively interest was evinced in the possibilities of the near future. Confirmation of the election of Bishop Torok was denied by the House or Bishops—not because they were out of sympathy with the program as presented but because the circumstances were so extraordinary that they hardly felt justified in taking normal action upon an obviously abnormal situation. However, the bishops did not want to see the matter dropped. A really large number of them have spoken to me and written to me offering suggestions and expressing the hope that we would not think of abandoning our plans but would present another proposition which could gain the approval of the House. Meantime the bishops agreed that we should carry Bishop Torok with his episcopal title but without the faculty of performing episcopal functions. After consultation with several bishops I have placed Bishop Torok on the Cathedral staff and have made him assistant to the bishop of the diocese. Further, I have asked the Presiding Bishop to appoint a special committee to investigate the whole situation and report to the next meeting of the House on the double question of Bishop Torok's consecration and his status in the Church.

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SCHOELLKOPF HALL AT DEVEAUX SCHOOL

DIRECTNESS OF PURPOSE FOR BOYS

By

THE REV. WILLIAM S. HUDSON

Simplicity of life and directness of purpose are the basic principles of the plan of education in effect at DeVeaux School in Niagara Falls, New York. These watchwords have been thoroughly instilled into masters and students by precept and example over a period of eighty-three years. The motto of the school, "Fortiter, Fideliter, Feliciter" (bravely, faithfully, courageously) bespeaks the zest in life that permeates the atmosphere in which the boys achieve their aims.

On the first of July this year DeVeaux enters upon a new era. As the successor to the Rev. Dr. William S. Barrows, Headmaster, who resigned last summer because of poor health, the trustees have elected a man whose career is an illustration of the principles for which the school is known. He is George Lloyd Barton, Jr., Ph.D., head of the department of history at Virginia Military Institute. Dr. Barton was born and bred in Virginia; his paternal grandfather was dean of Trinity Church, Easton, Md., and his great grandfather, rector of St. Ann's Church, Annapolis. The new Headmaster received his secondary education in the private schools of Suffolk County and attended the University of Virginia,

from which he was graduated, a Phi Beta Kappa bachelor of arts in 1914. He remained there as instructor in Latin until 1919, acquiring meanwhile his master's degree and his doctorate. Accepting an invitation to become adjutant professor of Latin at Virginia Military Institute, he was advanced repeatedly in rank until he became head of the department of history. Dr. Barton has served ten years as a vestryman of the Robert E. Lee Memorial Church in Lexington and now is president of the Laymen's League of the diocese of Southwestern Virginia. His life is being devoted simply and directly to Christian living and it is only because he sees an opportunity for greater service in this respect that he is willing to change from the institution he has served so loyally and sincerely and become the head of DeVeaux School.

In coming to DeVeaux School Dr. Barton is changing from education on the collegiate level to that of the secondary school, from influencing young men to influencing boys. He feels, just as did Judge Samuel DeVeaux, who founded the school in 1852, that the formative years in a man's life, the time when he first begins to assert his independence

from parental restrictions, are the years when the youth is most susceptible to and most in need of masculine attention and guidance. Judge DeVeaux was a successful merchant who came under the spiritual benediction of Bishop Hobart and left his estate of 137 acres of land along the Niagara River, together with a fund of \$150,000 to endow a school for the education of orphan boys under the fostering care of the diocese of Western New York. The trustees are elected by the diocesan convention and the Bishop is ex-officio president of the board of trustees. Under this care the school has grown slowly and steadily so that now there are forty boys receiving their education on full scholarships, together with sixty other boys whose parents consider DeVeaux a private school answering the needs of their sons. This balance between boys of meager means and others from well-to-do families has assisted materially "simplicity of the life and directness of purpose in the school."

During the last 37 years under the able management of Dr. William S. Barrows the endowments and the enrollments have increased fourfold, and he has so interested the people of the community in the DeVeauxnian

ideals of simplicity and directness that thoughtful men feel it worth while to add to the school's endowment. During the past year the Honorable George Whitehead, former mayor of Niagara Falls, left to DeVeaux a legacy of \$14,000; Dr. Wilfred Munro, a former headmaster, bequeathed \$5,000; and Mr. E. E. Joralemon, a friend of Dr. Barrow's and of the school, upon his removal to California presented his residence on Delaware Avenue in Buffalo to the School. Many other benefactors might be named, but the most generous of all has been one of the first graduates of the school, whose gifts have totaled more than \$100,000 in addition to a superb set of chimes for the chapel tower and a clock to play the Cambridge quarters on them. This donor, the late Mr. Albert H. Lewis, said that he would like to have other boys learn, as he had learned at DeVeaux, the value of time and punctuality.

Accompanying this article is a picture of the dormitory, Schoellkopf Hall, which has been in use since 1930. The architect, C. Storrs Barrows of Rochester, New York, an alumnus of the school, has so planned the building and its equipment that each boy has materially everything he needs, no furbishes, no embellishments but exactly the things which make for simplicity of life and directness of purpose.

There are ten teaching masters in addition to the Headmaster who have the responsibility for the hundred boys. Much individual attention is the rule, giving heed to Mark Hopkins' definition of education, and yet the help that is given a boy as only

so much as to lead him to do independent work. The lowest form corresponds to the sixth grade of the public school and regular courses preparing for all colleges and for business life are open to the boys, who may be entered at any time. The main emphasis is always on study; all other activities of the school are made to conform to this end. School begins every day with morning prayer in the chapel; every school year begins with the reading of the Sermon on the Mount. In the afternoon all the boys are divided into groups for athletic sports, each group under a master. The evening study hour, thoroughly supervised by masters, becomes a habit which the normal DeVeaux boy takes to college with him, and which helps to make his career a success.

DeVeaux is one of the few schools which have not fallen into the quagmire of debt during the recent adversity. With its splendid record in past years; with its excellent plant; with its corps of devoted masters; with the competent leadership of the new headmaster, Dr. Barton, the School may look forward, under God's continued guidance, to a useful and fruitful future.

BISHOP WASHBURN AT EASTON CONVENTION

Bishop Washburn of Newark was the headliner at the convention of the diocese of Easton, meeting May 7 at Salisbury, Maryland. He spoke on the Forward Movement. The convention also celebrated the 15th anniversary of the consecration of Bishop Davenport.

PLANS PRESENTED BY CONFERENCES OF THE CHURCH

Last week we presented information about a number of the Church Summer Conferences: Wellesley, Blue Mountain, Gambier, Concord, Kanuga, all being national conferences. This week we give information about others, and for the most part diocesan affairs. The diocese of Newark is having a conference for the first time this year, meeting at Delaware, N. J., June 23-30th, with a topnotch faculty consisting of the Rev. C. L. Gompf, the Rev. J. A. Mitchell, the Rev. Clifford Stanley, the Rev. Joseph Titus, the Rev. J. E. Bailey, the Rev. Arthur Lichtenberger, the Rev. John Rosebaugh, the Rev. A. V. Bennett and the Rev. Bowyer Stewart. Bishop Washburn is to be the chaplain and the Rev. A. Stewart Hogerauer is the dean.

A conference is to be held at St. Augustine's college of the American Institute for Negroes located at Raleigh, N. C., on June 3-7th, with a fine group of national leaders. Among them are the Rev. Gardiner Tucker, the Rev. Alfred Lawrence, Archdeacon Brown of Georgia and Miss Leila Anderson, young people's secretary of the Auxiliary. The Rev. Edgar H. Goold, president of St. Augustine's, is the chairman of the committee sponsoring the conference.

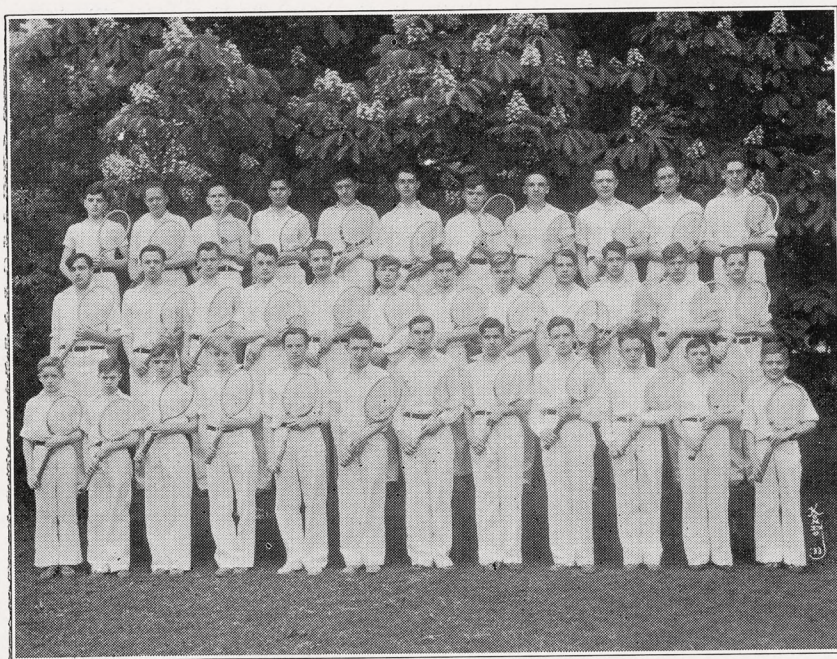
Western Michigan is to hold a conference at Montague, June 23-29, with Bishop McCormick as chaplain and courses by the Rev. Harry L. Nicholson of Niles; the Rev. Percy Norwood of Seabury-Western; the Rev. Rankin Barnes of "281"; the Rev. G. W. Laidlaw of Saginaw and Dean Maurice Clarke of Marquette.

Western New York and Rochester combine forces for a conference to be held at Alfred, June 30 to July 6th. The faculty is made up entirely of clergy within these dioceses, with Dean Hale of Buffalo the chaplain and Bishop Davis of Western New York giving a course on present day religious problems.

Arizona is to hold a conference at Prescott from the 10th to the 21st of June with the Rev. Daniel McGregor of "281" and Bishop Mitchell as the headliners.

The diocese of Erie and Pittsburgh combine for a conference to be held at Saltsburg, Pa., June 23-28, with Bishop Mann and Bishop Ward as the chaplains. The faculty is made up largely from among leaders within the two dioceses, though Miss Dorothy May Fischer, secretary of Young People's work of the National Council is to be a headliner.

The diocese of California holds its



DEVEAUX BOYS READY FOR TENNIS

conference again this year at Asilomar, a beautiful seaside resort. The two feature courses are to be those offered by Bishop Parsons on "Qualifications for Leadership" and Bishop Huston of Olympia on "The Church's Responsibility for Social Progress". The dates are from June 23 to the 29th.

The diocese of Michigan holds its conference from June 25 to July 1st at Bloomfield Hills, with Bishop Page as chaplain, and with courses on various phases of Church life offered by outstanding leaders, including one on rural work by Archdeacon Foreman of Erie; one on "Christ and the Modern World" by the Rev. F. B. Creamer of Detroit, and another on "Some Open Ways to God" by the Rev. S. S. Marquis.

Sewanee of course is a national center, with hundreds of Church people attracted there each summer by a series of conferences. This year the adult conference is to be directed by Bishop Green of Mississippi and is to meet from July 30 to August 13th. The clergy conference is in charge of Bishop Mikell, meeting from July 30th to August 9th, and the young people's conference, to follow, is directed this year by the Rev. A. Loaring Clark.

The Albany summer school meets at St. Agnes School from June 24 to the 28th, with a conference for rural church workers being held at the same time. On the faculty we find the Rev. James Moffat of the Union Seminary, the Rev. Fleming James of Berkeley Divinity School and the Rev. E. Clowes Chorley, whose articles on Church history you have been reading in THE WITNESS for the past few months.

Kentucky and Lexington are to combine for a conference to be held at Margaret Hall, Versailles, June 16-21, with a fine faculty headed by Dean Sparling of Lexington, with the Rev. A. H. Austin of Louisville the chaplain.

The general conference at Evergreen, Colorado, meets from July 29 to August 9th, with courses offered by the Rev. Gregory Mabry of Brooklyn; the Rev. Harold Bowen of Chicago; the Rev. T. O. Wedel of "281"; Miss Letitia Lamb of Denver; the Rev. Percy Houghton of "281" and the Rev. Harry Watts of Denver. A number of retreats and conferences for special groups are to follow the general adult conference.

Bishop Stewart is to give a course at the conference of the diocese of Chicago, to be held at Kemper Hall, for two weeks starting June 24th. Others to give courses are the Rev. Alfred Newbery of Chicago, Dean Hoag of Eau Claire, the Rev. Harold Holt of Chicago and the Rev.

Vernon McMaster of the national department of religious education.

A national conference for the clergy is to be held at Shrine Mont, Virginia, from July 1st to July 12th, with the following offering courses: the Rev. Charles B. Hedrick of the Berkeley Divinity School; Dr. W. H. Jefferys of Philadelphia; the Rev. C. W. Lowery Jr. of Alexandria and the Rev. Charles Clingman of Birmingham. From June 17 to 21 a Church Workers' conference is to be held at Shrine Mont, preceded by an Auxiliary conference that meets from the 10th to the 15th.

That about covers the field — in any case it presents the reports sent to us by the authorities after diligent efforts on our part to gather complete information. If any have been neglected we will be glad of course to give space to their plans in subsequent issues.

PREPARE FOR WHITSUNDAY

The Forward Movement has called the Church to prepare for Whitsunday in order that a new power may come in this time of need. It has made five definite suggestions for the observance of the period between Ascension and Whitsunday.

1—Keep the church open for the whole period and ask the people to come sometime each day to the Church for prayer and meditation.

2—Let the rector gather about him on one or more occasion those who will join him in intercession.

3—Provide a day of retreat or conference for clergy or lay people.

5—Make this a period when the individual should engage in some daily and definite act of preparation for the Corporate Communion on Whitsunday through a sincere effort to discover what changes should be made in his life and what acts he should perform to make him more perfectly a disciple of Christ.

5 — Emphasize personal evangelism by bearing witness to at least one other person at this time of what our religion means to us and by seeking to bring some one nearer to Christ through His Church.

ENGLISH PAPER WRITTEN BY JAPANESE STUDENTS

The English Speaking Society of St. Paul's University in Tokyo is publishing a monthly paper written by members of the student body for the purpose of encouraging the use of English, providing practice, and enabling English-speaking friends of the University to keep informed of activities. Bishop Reifsnider, is president of the University. Ambassador Grew spoke at its commencement this year.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

In response to the requests that the Forward Movement continue to provide guidance in the daily devotional life, a new booklet for general distribution throughout the Church has been issued. In presenting this the commission has sent out the following message:

After the first Pentecost came action. After the average Pentecost in our day comes marking time during the summer months. This year we must be different. The great Corporate Communion to which the Church is called on Whitsunday must not be followed by marking time or by retreat.

Great numbers of our people will want to know how to go forward. To strengthen the leadership of our Bishops and parish Clergy, the Forward Movement Commission is ready to put into every Churchman's hand, in a form nowhere else to be found, the book which tells of the action that followed the first Whitsunday—the Book of Acts.

It tells how men, equipped only with the assurance that their Master was alive, arose out of fear and weakness to heroic heights of power and helpfulness — how they began to change the world. This Gospel of the Church's first advance is a manifesto for today's time of destiny. It can show us God's way for our Forward Movement. It is the action of His first Disciples calling today's disciples to action.

Bound with the text of Acts, is a Message on the Forward Movement, a plea for a Christian summer; What the New Testament means for our day; A Way of Prayer with two pages of selected prayers; Things to Do; and the Church's Calendar for summer. It slips into the pocket and fits easily in the ordinary No. 20 envelope. FOLLOW ON! will be used and treasured because of its enduring worth.

A nominal charge of a dollar for fifty copies is made to take it out of the free literature class. People value a book for which there is some charge—even if they get eighty-four pages for two cents. Copies may be obtained upon application to the Forward Movement, 223 West Seventh Street, Cincinnati, Ohio.

* * *

Retreat at Adelynrood

The Rev. Charles Townsend of Providence is to conduct a retreat for the Companions of the Holy

Cross to meet at Adelyrood, South Byfield, Mass., June 22-24. Applications should be made to Mrs. Rose T. Hakes, 149 Chestnut Street, Montclair, N. J.

* * *

Great Tribute to Archdeacon Jaynes

Syracuse turned out in throngs for the funeral of Archdeacon Almon A. Jaynes whose death was announced in these pages recently. The service was held in Trinity Church which he served as rector for seventeen years. Bishop Fiske officiated, assisted by Bishop Coley and a number of the clergy of the diocese.

* * *

Henry Harrison Hadley Dies Suddenly

Henry Harrison Hadley, a leading clergyman of the diocese of Central New York and the rector of St. Paul's, Syracuse, died while on a golf course on Wednesday, May 8th. His funeral was held on Friday, with a great outpouring of Syracuse citizens. Bishop Fiske conducted the service assisted by a large number of clergymen, several of whom had been associated with Dr. Hadley in the work at St. Paul's. Thus on the same day were two of the leading clergymen of the diocese of Central New York, Archdeacon Jaynes and Dr. Hadley, buried from Syracuse churches, both having died suddenly of heart attacks. Both of them were members of the Witness Advisory Board, the governing board of this paper.

* * *

The Oxford Group Meets in New York

A meeting of the Oxford Group (Buchmanites) was held in the Grand Ballroom of the Plaza Hotel, New York, on May 20th to listen to a report of the Rev. Samuel Shoemaker who recently returned from work with the groupers in Norway and Denmark.

* * *

Educational Worker Addresses Group

Mary Wood Daly, director of education at Sleighton Farm, in Pennsylvania, to which girls are committed by the courts, last week addressed a joint meeting of the Clerical Brotherhood and the department of Christian social service of the diocese of Pennsylvania. Miss Daly's topic was "Methods of Spiritual Training for Children".

* * *

West Virginia Parish Celebrates

On May 19 Christ Church Parish, Fairmont, W. Va., began celebrating the establishment of the Church in Marion County, 100 years ago, and

the 80th of its life as a parish. The program began with confirmation by Bishop R. E. L. Strider, followed by meetings, services, dinners, and a pageant, on which occasions the preachers were Bishop Gravatt and Bishop Darst. Past rectors and assistants of the church have been Bishop Charles C. Penick, Bishop Thomas C. Darst, Rev. R. S. Lambert, Calvary, Cincinnati, and Rev. R. H. Gamble, Trinity, Logan, W. Va. The rector since 1931 has been the Rev. Clarence W. Brickman.

* * *

Long Island Rector Dies Suddenly

The Rev. J. Frederick Sabin, South Ozone, Long Island, died suddenly on May 8th of pneumonia.

* * *

The Commencement At Berkeley

The Rev. Cranston Brenton, social service secretary of L. I., is to be the alumni preacher at the commencement of the Berkeley Divinity School to be held in New Haven on June 5-6. The Rev. Francis Creamer of Detroit, president of the alumni association, is the toastmaster at the alumni dinner and Professor Pottle of Yale is to deliver the graduation address.

* * *

Church Home Receives Gift

The Church Home for aged women, diocese of Minnesota, recently received a gift of \$50,000 from Mrs. E. C. Cooke, communicant of St. Mark's, Minneapolis. It is to be used at once for remodeling and the construction of an addition. The architect is Mr. Edwin H. Hewitt, also a member of St. Mark's.

* * *

University Professor At Shattuck

President Coffman of the University of Minnesota is to be the speaker at the commencement of Shattuck School, June 2-6.

* * *

Minnesota Young People Meet

Bishop McElwain, the Rev. T. O. Wedel, Miss Louise Hatfield and the Rev. Thomas M. Baxter were the

speakers at the annual convention of the Y. P. F. of the diocese of Minnesota, held recently at St. Clement's, St. Paul. It was attended by 110 youngsters representing the parishes of the diocese.

* * *

Death Takes Detroit Layman

Lewis Henry Paddock, 69 years of age, died on May 11th, following a prolonged illness. He was the treasurer of Christ Church, a member of the vestry for many years and the chancellor of the diocese and a delegate to several General Conventions, as well as holding other positions of importance in the diocese of Michigan.

* * *

Death of Bishop Urban

Bishop Urban, suffragan of New Jersey, died suddenly on May 19th of a heart attack. His death followed by five days that of the Rev. William H. Moor, canon of the cathedral at Trenton.

* * *

Bishop Maxon a Convention Speaker

Bishop Maxon of Tennessee was the speaker at the dinner held in connection with the convention of the diocese of Florida, which met at Pensacola, May 15-16. He was also

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the headliner at a dinner held in connection with the convention of the diocese of Minnesota which met in St. Paul on May 28th.

Commencement the General

The rector of Trinity, New York, the Rev. Frederic S. Fleming; the Rev. Frank Nelson, rector of Christ Church, Cincinnati, and the Rev. ZeBarney Phillips, rector of the Epiphany, Washington, received honorary doctorates last week from the General Seminary. Degrees were bestowed on 38 members of the graduating class.

Bishop Condemns Trend Toward War

The trend toward war was condemned by Bishop Sterrett of Bethlehem in the address to his diocesan convention, held last week. He declared that all diocesan obligations had been met in full.

Bishop in Anti-war Demonstration

Bishop Ropert L. Paddock, retired bishop of Eastern Oregon, led a group of clergymen and lay communicants of the Church in a No-More-War Parade, held in New York City on May 18th, marching under the banner of the Church League for Industrial Democracy. In the group were a number of students from the German Seminary, led by the Rev. Edward R. Hardy, Jr., faculty member, and a large delegation from Brooklyn parishes, led by the Rev. Bradford Young. There were more than 10,000 persons in the parade, with this the first time that any considerable number of Church people have participated as such. Nice, I think, to have Church folks do more than pass resolutions on the subject of war, and it is particularly gratifying to have a bishop in the front of the march. When we can get a majority of the bishops to rub shoulders with the masses in demonstrations of this sort the Church will be taken seriously by a great many people who now merely raise their eye-brows when the Church is mentioned.

Bishop Cook Addresses Convention

"We simply do not know how to build an industrial system, a policy of governing labor problems, nor how to govern international relations on Christian principles", Bishop Philip Cook, of Delaware, told his diocesan convention on May 14. "To destroy that which the multitudes require indicates how strangely we have become the victims of our own social system." Bishop Cook de-

plored the demoralizing effect of the relief system and the attitude of dependence it produces. However, Bishop Cook advocated adequate relief appropriations by the local governmental bodies. The convention was held in the Cathedral Church of St. John, Wilmington, which was recently made the cathedral of the diocese.

New Dean in Laramie

The Rev. Eric Montizambert, for nine years the rector of St. John's, Oklahoma City, has been elected dean of the cathedral at Laramie, Wyoming. He is also to be in charge of student work at the University of Wyoming.

A Warning from Ohio

A young man is running about giving his name as John L. Rogers, claiming to be the nephew of Bishop Rogers of Ohio. He is not. You are advised to watch your step if he should put in an appearance.

New Rector for New Hampshire Parish

The Rev. James Elmer McKee, for many years a priest of the diocese of Vermont, has been called to All Saints', Peterborough, New Hampshire.

Proposes Suffragan for Newark

Bishop Coadjutor Washburn of Newark, in his convention address on May 20th, suggested that a suffragan bishop might well be considered by the diocese, now that Bishop Stearly has resigned. He proposed "a young man of health and

proved leadership from among those in Newark". Resolutions expressing regret over the resignation of Bishop Stearly, and praising him for his devoted service, were passed.

Children Gather at Cathedral

Over fourteen hundred children from all over the diocese of New York gathered at the Cathedral of St. John the Divine on May 25th for the presentation of their Lenten offerings. Bishop Manning gave the address.

Convention of South Florida

A great service, a la General Convention, was held in connection with the convention of the diocese of South Florida which met at Daytona Beach. The auditorium was con-

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verted into a church, there was a massed choir composed of the choirs of a large number of parishes, and the clergy were all in procession. The sermon was by Bishop Mikell of Atlanta, with Bishop Wing pronouncing the benediction.

* * *

Treasurer Wants Laws Obeyed

Mr. Lewis B. Franklin, treasurer of the National Council, is an address at the convention of the diocese of Southwestern Virginia, held May 14-15 at Lynchburg, stressed the necessity for obedience to law—ecclesiastical, moral, civil and natural. Bishop Hobson of Southern Ohio was also there and spoke on the Forward Movement.

* * *

Georgia Young People Meet

Ten parishes were represented at the convention of the young people of the diocese of Georgia which met recently at Thomasville. The theme of the party was "Christian Youth Building a New World", and there was keen discussion of such topics as unemployment, health, an unjust economic system, war, education and other kindred topics.

* * *

West Missouri Celebrates

The convention of the diocese of West Missouri was held May 14-15 at Boonville, a town named after Daniel Boone. It was more than a diocesan convention. It was also a civic celebration, with the citizens joining with the Church at a dinner which marked the anniversary of the establishment of the local parish and the beginning of the settlement years ago which developed into the town of Boonville. Miss Grace Lindley, executive secretary of the Auxiliary, was on hand to speak on the appropriate subject, "The Church in the World Today" in which she stressed the need of the pioneering spirit of our ancestors. Bishop Spencer also spoke and said that "The tide of prosperity is coming up the beach", which no doubt will be cheering news to a lot of people. Nothing much in the way of action at the convention aside from the acceptance of an offer from Grace and Holy Trinity Church, Kansas City, to make that the cathedral church of the diocese.

* * *

Evidences of Renewal in North Dakota

Bishop Bartlett asks his people to meet with him at Pelican Lake in June to plan for the second year of the Forward Movement and lists some of the recent accomplishments

in the District of North Dakota: "Great increase in baptisms. Church Schools really studying the Mission of the Church. The Woman's Auxiliary raised the first \$500.00 toward the support of the work among our Indian people at Cannon Ball and are engaged in raising the second \$500. There have been many improvements to rectories, churches and parish homes, notably the Parish Hall at Mandan; the rectory at Bismarck; the Church at Beach, which is really a new Building; ground broken for new Chapel-Hall at Walshville. The Lenten offering of the Church Schools has increased. The Cathedral begins a program of improvements to cost about \$2,500. The opening of the church at Lidgerwood for services after years of neglect. Everywhere evidences of renewal."

* * *

Presbyterians Condemn Social Action

The Presbyterian Banner, organ of the Presbyterian Church, launched an attack on those who urge the application of Christian principles to social and industrial life, in an editorial that appeared on the eve of their general assem-

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bly. It condemned the "spirit of secularism which is now sweeping over our Protestant Churches" and went after "clergymen who are turning their churches and assemblies into political platforms on which they proclaim their economic theories and propose their remedies." "Jesus," says the editorial,

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RETREAT

Adelynrood, South Byfield, Massachusetts
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"lived in a capitalist system, yet He never said a word against it." All of which seems to indicate that the editor needs an elementary course in economics.

* * *

**Harry F. Ward
Addresses Rabbis**

The conservative wing of Judaism, meeting in convention at Far Rockaway, New York, last week passed resolutions affirming their faith in democracy.

The resolution on democracy declared: "Mindful of the drawbacks that inhere in our present economic and political order and seeking to advance the ushering in of a more equitable system, we reaffirm our unshakable faith in democratic institutions as a basic ideal for human society."

In a symposium on "The Jew and the Menace of Fascism" Prof. Harry F. Ward of Union Theological Seminary defined fascism as "a cultural reversion into the past, or a people who are unable to go forward into the future." He pointed out that the Fascist movement was an attempt to restore the absolute state of the medieval ages. He challenged the contention that Jews are more radically inclined than other religious or racial groups.

* * *

**A Conference
on Church Unity**

Steps to intensify the movement for unity among English church groups will be taken at the annual conference of The Friends of Reunion which will be held at Swanwick from July 9 to 11.

The Friends of Reunion is a society in which Anglicans and members of other communions combine to heal divisions by studying their different ecclesiastical and theological points of view in friendly discussion. The Bishop of Croydon is chairman.

Already a number of Anglican and Free Church leader have accepted invitations to participate in the conference. The church situation in England will be reviewed in discussions on "A Sketch of a United Church." Steps toward unity overseas will also be reviewed.

* * *

**Churchmen Protest
Curtailement of Freedom**

Two hundred and fifty prominent clergymen, Protestant, Catholic and Jewish, have made a joint protest against imminent dangers "which threaten our constitutional liberties of free speech, free assembly and a free press". "Condemning as un-American what appears to be an organized and widespread effort to in-

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duce Congress and the several states to pass laws designed further to restrict free speech, assembly and press" they point out that some of the organizations sponsoring repressive legislation are sincere, but "are strangely ignorant of this country's historic principles of freedom." Other organizations "appear to be moved by a desire to repress demands for economic change on the part of labor and to maintain the special privileges and power they themselves now enjoy. They wrongly identify the present economic system with those principles of democracy for which this country stands but which have not yet been extended fully to industrial relations and the economic well-being of the masses of our people. They appear to be unaware that the purpose of the Constitution was not to protect the rights and privileges of any single economic class, but, in the words of the preamble, 'to promote the general welfare.'" They say further that they are opposed to violence, and they therefore condemn forcing political parties such as the Communist, off the ballot, as has been done in some states, thus leaving them no room for political action except force and violence. Other bills, they say, are so repressive as to be able to be construed against a minister speaking in the name of conscience against war and war preparations. The clergymen feel that once the bars are let down there will be further and further encroachment upon the rights of the pulpit, of liberals, and organized labor, and they very strongly condemn outbursts of violence and lawless suppression of civil liberties by organized vigilantes and armed mobs such as have occurred in a number of states, as in the Imperial Valley and the recent kidnapping of Robert Minor and beating in New Mexico. Such demonstrations, say the ministers, are a disgrace to our country and a denial of the very patriotism in whose names these acts have often been committed.

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They appealed to the Judiciary Committee of the United States Senate to make an investigation of "conditions throughout the country that limit the liberties guaranteed to citizens of the United States under the Constitution."

Among Episcopalians signing the statement are Bishop Edward L. Parsons, of California, Bishop S. Arthur Huston, of Olympia, Wash., Bishop Thomas Jenkins of Nevada, Bishop Walter Mitchell of Arizona, Rev. W. Russell Bowie of New York, Rev. Guy E. Shiplot, editor of the Churchman, and many others.

* * *

Bishop Mitchell's Large Domain

The other day I was glad to have a word from Bishop Walter Mitchell

of Arizona and his letter is so interesting that I pass some of it on: "It is hard for people in the East to realize either the sort of country this is or the distances. My experience on Easter Sunday would illustrate both. At 5:30 A. M., as you may have seen, we had a broadcast service on a national hook-up at the Grand Canyon. A fairly hard wind was blowing with the result that it was very cold indeed, so that although I had on winter underwear and a winter vest, I almost froze and could hardly keep the chattering of my teeth out of the 'mike'. I drove 135 miles to Prescott, getting there to assist the rector in the administration to the Easter congregation; thence 115 miles to Aguila where we dedicated a new guild hall—and

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Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.

Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

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Minister in Charge

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St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
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11 A.M., Morning Service and Sermon.
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8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
8 P. M.—Choral Evensong and Sermon.

Trinity Church, New York

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Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 8 P.M.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

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Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

St. Bartholomew's, Chicago

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Rev. Howard R. Brinker, S.T.B., Rector
Sundays, 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

melted down a collar (sans vest and winter underwear), it was so hot; thence 80 miles home. I do not know that this incident happened at Aguila but at some station in the same field, the Salome Field, the missionary was preaching away and an old prospector who was nodding his head very vigorously, could not contain himself and finally burst forth right in the middle of that sermon with 'That's right; people are as superstitious as hell', to which the missionary agreed and went on with his sermon. Last Sunday a week ago, I went to Yuma for the morning—200 miles—and after dinner we drove to Salome, about 110 miles. We got there in time to take part in the farewell service to the Rev. E. T. Simpson who is retiring on account of age and happened to hit upon the 42nd anniversary of his ordination. Dean Lane and the cathedral choir was there, as they are about every six months or so. During the supper afterward, Mr. Simpson notified some one man from each station that he would be called upon to express their appreciation of the choir's visit but instead each told of their grief at losing the Simpsons. This is the field where the Harqua Hala Industries, weaving, woodwork, preserving and using for ornamentation desert wild flowers are, all the products of Mrs. Simpson's vision and ability. Thence home — about 110 miles, and so it goes. Some months ago we dedicated another guild hall in this area where we had been given two acres of land on which was an adobe house, but most of all, a fine well. It was presented by a man who did not belong to us, but does now, and where, since the confirmation of himself and his wife, we now have quite a little congregation."

* * *

Roman Catholics In the United States

The Catholic population of the United States, including Alaska and the Hawaiian Islands, now totals 20,523,053, an increase of 200,459 over the figures of 1934, according to Official Catholic Directory for 1935.

The directory shows that the Catholic population of the United States increased 1,869,025 in the past ten years and 4,213,723 since 1915.

* * *

Fund Raised for Seaman's Institute

About one-quarter of the \$100,000 being raised for the Seamen's Institute of New York as a memorial to former superintendent Archibald Mansfield is in hand.

THE WITNESS GAME

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1. The theological seminary established by the General Convention is:
Berkeley *The General*
Alexandria *Seabury-Western*
Philadelphia *Cambridge*

2. The first service in the Prayer Book is:
The Litany *A Penitential Office*
The Holy Communion
Morning Prayer
The Office of Institution

3. Today, May 30, 1935, is:
An Ember Day *Ascension Day*
Nativity of St. John the Baptist
Whitsuntide *Maundy Thursday*

4. The Episcopal Church in the United States is divided into:
Five Provinces *Three Provinces*
Eight Provinces *Ten Provinces*
Forty Provinces

5. Three of the places where the Episcopal Church does missionary work are:

China *France* *Peru* *Canada*
Liberia *Russia* *England*
Finland *Japan* *Turkey* *Jamaica*

6. The chief differences between a coadjutor bishop and a suffragan bishop is:

That a suffragan bishop is elected for ten years whereas a coadjutor is elected for life.

That a coadjutor bishop is also the dean of a cathedral.

That a coadjutor is appointed by the bishop of the diocese whereas the suffragan is elected by the diocesan convention.

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That the coadjutor becomes diocesan upon the death or resignation of the bishop whereas the suffragan becomes diocesan only if so elected by a diocesan convention.

A suffragan bishop is in a missionary district and a coadjutor is in a diocese.

7. The oldest living bishop of the Episcopal Church in active service is:

Bishop Gailor *Bishop Rowe*
Bishop McKim *Bishop McCormick*
Bishop Francis

8. The bishop named above who is the bishop of Tennessee is:

Bishop Gailor *Bishop Rowe*
Bishop McKim *Bishop McCormick*
Bishop Francis

9. The last General Convention was held at:

Washington D. C. *Boston, Mass.*
New York City *Atlantic City*
Long Beach

10. The man who was made an Overseer for Potiphar was:

Jacob *Judah* *Joseph* *Moses*
Amos

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