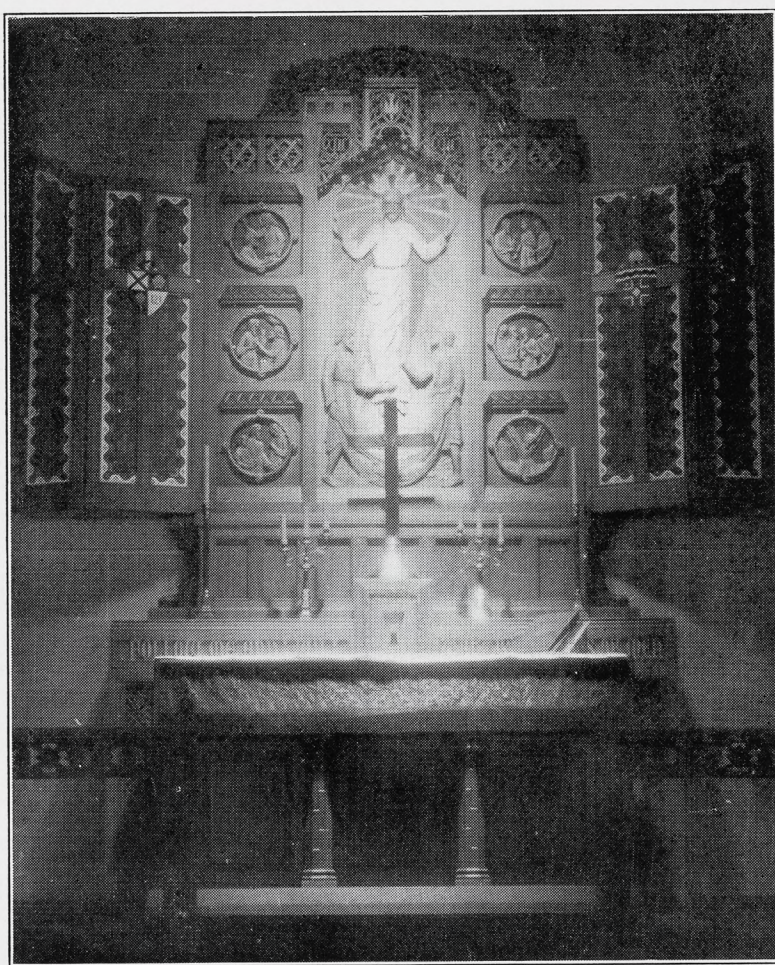


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CLERGY NOTES

BARNES, GEORGE W., assistant at Christ Church, Houston, Texas, has been called to be the rector of St. Thomas, Denver, Colorado.

BELL, JOHN A., assistant at Trinity Cathedral, Newark, N. J., has accepted appointment as a tutor at the General Seminary.

BIGHAM, THOMAS J., at present a student at the Graduate School of Applied Religion, Cincinnati, has accepted appointment to the staff of the New York City Mission and is also to be a tutor at the General Seminary.

CRAFTREE, ALBERT, rector of St. Andrew's farm school, Barrington, R. I., has resigned.

EUBANKS, HALE, has resigned as rector of St. Paul's, Klamath Falls, Oregon, in order to devote all his time to a camp for boys which he has established.

HORNER, CLARENCE H., rector of St. Clement's, El Paso, Texas, has been called as rector of Grace Church, Providence, R. I.

KENNEDY, HARRY S., rector of St. Thomas, Denver, Colo., has accepted the rectorship of Grace Church, Colorado Springs.

KNICKLE, HARRY J., on the staff of Holy Trinity Church, New York City, has accepted the rectorship of Grace Church, Plainfield, New Jersey.

MADSON, GEORGE RALPH, Paris Kentucky, has resigned as chaplain of Margaret Hall School, Versailles, Kentucky.

MARTIN, LOUIS F., rector of St. Paul's, Kankakee, Illinois, has accepted the rectorship of St. Andrew's, Fort Worth, Texas.

MAY, OSCAR W.; PARSELEY, HENRY N.; TURNER, FREDERIC A.; were ordained deacons on May 14th at St. James', Wilmington, N. C., by Bishop Darst.

MORTIMER-MADDOX, RICHARD, rector of St. John's, Barrington, R. I., has been called to be the rector of Trinity Church, Utica, New York.

PIPER, ERNEST E., rector of Christ Church, Williamsport, Pa., has accepted the rectorship of St. Matthias, Detroit, Michigan.

PIPER, HERBERT J., is to retire as rector of St. Paul's, Wickford, R. I., after a rectorship of seventeen years.

TOWNSEND, CHARLES, rector of St. Stephen's, Providence, R. I., has returned to his parish after an illness of three months.

WHITMARSH, HAROLD C., curate at St. Paul's, Pawtucket, R. I., has been called to be rector of St. Paul's, Wickford, R. I.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors

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H. ROSS GREER

A. MANBY LLOYD

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A FRESH VISION OF GOD

By

E. H. BURGMANN

The Bishop of Goulburn, Australia

TWO forces contend today for the soul of men: capitalism and communism. Both, in their extreme forms, are essentially atheistic and impersonal in their human relations, and neither has yet succeeded in turning the machine into an instrument of human welfare, ministering to both human freedom and human personality. Neither of them, when pressed, respects freedom of personality. The human task of today is to transform both these economies where they exist into a set of higher personal relations.

This age is one of the great watersheds of history; the twentieth century will mark a time when one type of human organization ends and another begins to take shape; but no age ends suddenly, nor does any new age appear in a day or a year. Our task is to see as clearly as we can the shape and make, the nature and spirit, of the new age, and work for its realization as wisely and judiciously as possible.

How to move forward is the difficulty. Our world is fashioned by our inner convictions, and we are then taken prisoner by the work of our hands. The chief characteristic of the new age is the efficiency of the modern machine, and that has brought in its wake the change from personal to the impersonal. With horses and oxen, it was not difficult to remain personal in the commercial and agricultural age from which we were passing; but the industrial revolution is now bearing its fruit, and men are beginning to feel the full effects of a time when machines rather than men are called upon to do the work of the world. Impersonal and inorganic, the machine has no life, no feeling, no emotion. It is simply intellectualism concreted—a form of frozen thought—an idea expressed in steel. That cold, impersonal, unresponsive aspect of machinery, which is now man's most intimate environment, causes man to lose in companionship what the machine tries to make up in power. Some of the most marvellous machines of the day have been especially devised for the express purpose of blowing human bodies into unrecognizable pulp.

No wonder man is terrified at the machine he has made. It has given him power, but has robbed him of

his freedom and security. It has given him the means of unlimited production, and he has seen it used as the instrument of unlimited exploitation. The machine thus divides the soul of man against itself. He feels its inhuman power and the impersonal setting it provides for his daily life. He fears that the machine will end in transforming him into its likeness. Men will be made in the image of the machine, and mechanism will drive out all emotion and the aspiration after a personal life. He will be given enough to keep his bodily mechanism fit to serve the machine, but the machine is the god he must serve with all his strength and with all the mind that he is allowed to have. There will be no more soul left in him. Mechanistic material will have rid him of that strange fancy, and his wisdom will be dumb and silent in his servitude—because efficient machines make no noise.

It remains to be seen whether man can come through the fire and be more of a man than before, or whether he will lose his identity and become robotized. As he did with the animals and organic forces of nature, so can he overcome that fear of the machine and exalt to mastery of it—making its force the friend and servant of the race. The fight lies ahead—but there is the possibility of failure. Man can only win by faith in his destiny, by courage and clearheadedness. Unless man believes in freedom and personality, this mechanistic materialism will swallow him up and de-personalize him. His emotional life will be dried up and man will become a kingdom of ants—marvellously efficient and accurately standardized with high-surviving power, but with everything that makes life human and personal rigidly and completely ruled out.

NO HUMAN economy so far devised by man makes proper provision for the principles of freedom and personality. Those that contend for the soul of man are capitalism and communism—both refusing, when pressed, to respect freedom and personality, and both failing to turn the machine to the benefit of humanity. Capitalism must be controlled by the profit motive. That motive has so far made men “hands”

and not "partners" in the use of machines. On the other hand, communism must plan from a centre and drive the elements as parts of the economic machinery. It can not respect freedom any more than capitalism can respect personality. The human task is to transform both of those economies into a set of higher personal relations. Capitalists could begin to turn impersonal hands into full personal partners.

Financial policy and technique which cannot keep a nation at work are in need of revision. Where there is endless useful work to be done, and the material goods are available with which to do the work, it should not be beyond the wit of financiers to set the work going. They exist for that purpose, and it is their task to facilitate the exchange of goods and services. It is the duty of the state to see that it is done for the whole body of citizens.

Dictatorships thrive on ignorance and passion, and education is vital for democracy. If the people are not enlightened they will drift into chaos. The time has also come for a five-day working week, for present hours cannot be maintained in the face of present-day unemployment. A wise country would work five days a week, play one day, and use the other day for rest and thought. This age needs more quiet than it gets, and it is superficial because it never gets time to think. There would be no reduction in the volume of work done if the five-day week were introduced, and it would benefit the nation exceedingly. It would give the nation a clear day for sport, which I consider is vitally important, and would enable the development of the "quiet Sunday," which could be made a great national asset. That they would never get until Saturday was free for sport.

These suggestions, at best, only lead us towards the real problem. They move in the direction of co-operative effort, and they will reveal the need for more fundamental changes in our economic structure. But we shall never arrive till the object of our worship is worthy of man's best thoughts and highest aspirations. Only a fresh vision of God will enable man to carry through the task before him today. He must see a free and personal God as master of the forces with which he is dealing. When he does that he can become a partner with God in the handling of those forces. The forces will then cease to be impersonal and inhuman. They will be seen to be the activity of a reliable and faithful God Who desires to bring the whole race of men into friendship and co-operation with Him in turning this world into a home for His children, a home endowed with things of use and beauty, and a home wherein are set endless tasks of interest and profit for the race of men. When the personal has triumphed over the impersonal, God will surely set another task for His turbulent children. Life is an endless adventure because God is creative love. God provides the raw materials and calls His children in to help Him finish the world—the end surely is to turn it into a thing of surpassing beauty where man's soul will find peace because it has found an object of contemplation which gives unity, freedom and love.

Talking It Over

By

WILLIAM B. SPOFFORD

BISHOP MANNING, in his convention address, came out strongly for the retention of the pay-as-you-go plan for raising funds for missions. He also reviewed a bit of history which should be familiar to every Churchman, and particularly to General Convention deputies. The quota system, to which officers of the National Council wish to return, Bishop Manning describes as "a serious and costly experience." Well he might since it rolled up a debt of a million and a half which he was largely instrumental in lifting though, to quote him, "I found the raising of this sum one of the most difficult pieces of work I have ever undertaken, for many people felt that the debt should not have been incurred." That debt of the national Church was paid twelve years ago but "with the distinct understanding that hereafter no debt should be incurred by the National Council," and the pay-as-you-go was therefore instituted at the 1925 General Convention in order to give this assurance of a balanced budget each year. Says Bishop Manning, "Any departure from it would, I am confident, have most serious consequences."

THERE APPEARS to be a good bit of Christianity in Homer Martin, president of the United Automobile Workers of America, affiliated with the Conference for Industrial Organization. This is from a recent speech at a mass meeting of workers: "I believe in prayer. I've prayed a great deal for this movement, for the men and women it affects. But I've learned too, in my nights of tears, that we must work also—never to ask God to do anything for me that I'm really too lazy to do for myself. Long ago when I was a city mission worker on the west side of Kansas City and I prayed that a precious little kid might have enough to eat, I learned that the quickest and best answer to prayer was to dig down in my jeans and get him some food. Prayer—but work too. We cannot save men spiritually without saving them physically too. The only way to do it is to force a living wage. It can be done without destroying anything of value in America. Buildings and money are not the riches of the nation, but its men and women and children. We must make America safe for human beings to live in. To raise humanity from the scrapheap to the spotlight of American endeavor is our task. The things that count in life are not the things we see. Let us count first things first. For what shall it profit a nation if it gain the whole world and lose its soul. We must be willing, in saving life, to give our lives in the challenge of Jesus. The future of America depends upon it." This from a speech by the man who led the General Motors Strike—a man denounced by the "best" people as an athiest and a red.

IF WAR COMES what will the churches do? It might be smart to face that question now, while there is yet time, as the historic peace churches are doing. The Friends (Quakers), Mennonites, and the

Brethren held a conference recently in Indiana where they planned realistically for united action in a war crisis. The Brethren have already organized a Peace Action Program, involving peace education which calls for sacrifice for peace. And all the churches represented agreed to make their positions known at once;

to demand from governments now that their rights as conscientious objectors be preserved in war-time; and to unite with farm, labor and other church groups in working for the elimination of war and militarism. It is a matter which should be dealt with seriously at the coming General Convention.

THE PLUS OF CHURCH SCHOOLS

By

GEORGE GARDNER MONKS

The Rector of Lenox School

WHAT is the "plus" to which Church Schools lay claim? It is no such simple test as the presence of a chapel, for a beautiful chapel might adorn a largely Godless campus. It would not be because there would be an ecclesiastical barrier for admission beyond those hurdles set up for entrance to any school; for such could hardly be reconciled with the mind of Christ. It would not be any series of formal observances, for multiplication of outward observances, unless voluntary, often means division of inward spirit. In any good school there will inevitably be found much of the spirit of Christ, even though the label it bears is not recognizably religious. But in a Church school one should expect to find the origin consciously recognized, and the goal deliberately defined and striven after as a religious goal.

One would surely expect to find a considerable measure of direct teaching dealing with the Church, and with religion more generally. No Church school could be happy if a boy left it ignorant of even those bare facts that we know about Jesus which are contained in the few pages of the Gospels; if he was so far unable to find his way around in the Prayer Book that he could not participate intelligently in our services of worship; if he knew nothing of high spots within the Bible.

Is it now dismissed as merely old-fashioned to be able to repeat by heart verses from the Bible, collects from the Prayer Book, or hymns that echo something of a man's eternal spiritual aspirations? Must not a Church school be one where, whatever the attitude of those who pass through it may be, at least they will know that on such matters as the measure of man's success, the supreme forces in the universe, the quality of life which exhibits humanity at its highest, there is a difference between the standards of Christ, and the standards of this world. Perhaps they may not actively accept the Christian point of view, but at any rate they will know that there is such a thing, they will know roughly what it is. While they may temporarily espouse this ism, or that fad, they will not forget that radically different is the relatively untried way of the Master.

Certainly if a Church School is actually to exert a leavening influence on education generally, one contribution will be that of raising the standards of religious literacy, and maintaining a standard not below

what we demand, and demand successfully, in other things we teach.

Secondly, we should expect to find in a Church School among the faculty, and for that matter, the whole staff, a somewhat different emphasis in their attitude toward their work. Every Christian everywhere should of course view his job as a divine vocation, a place where he has been called to serve God. The ministry is in no sense the one peculiar calling in which God can be served. In actual practice, this point of view of one's vocation, this Christian point of view, is not held by all Christians, but we would expect to find a feeling of deep consecration the prevailing attitude of all who serve in whatever capacity in a Church School.

OUR boarding schools especially have been frequently criticized, and I believe in large measure rightly criticized, as supplying an artificial, unreal, hot-house existence, totally disconnected from the world of turmoil around us, and often serving to unprepare those who must later go forth to their labors in this world. The very beauty, the isolation, the almost idyllic separateness from so much of the dirt and pain of the world, that insularity which characterizes St. Andrew's, which characterizes Lenox, which characterizes most of our Church Schools, is at once our opportunity and our danger: our opportunity of gaining and taking with us perspective, breadth, and depth of vision for the world outside, but our peril of satisfied aloofness, and passing need by on the other side.

We all recognize selfishness, self-centeredness,—at least when we see it in another person. But there is a corporate self-centeredness that is all the more insidious because it is less obvious. Astronomers tell us of twin stars each of which revolves around the other. Are there not homes where two or three or four lives similarly revolve around one another so completely that toward anyone outside the immediate circle they are hardly distinguishable from any extremely self-centered individual, bitterly though they would protest against any such comparison. One of the banes of our parishes is parochialism, loyalty that does not extend beyond the immediate neighborhood, comprehends no needs beyond the confines of the community. Are our schools free from this disease? In any good school, the members past and present—perhaps especially past—are knit closely together by a common bond. This is as it should

be, but the danger of snobbish indifference is never far removed from any group so essentially centripetal in their interests, their loyalties, and their affections. I know of schools whose members admit, but only grudgingly, that there are other institutions in existence, though really by comparison they are hardly worthy of attention. A school cannot commend to individuals virtues which it does not itself corporately exemplify.

Let us have more of school loyalty, more of whatever will draw all tightly into a single intimate fellowship, but if it is at the expense of the larger, wider view, the price is much too high. Such English schools as Eton and Harrow have this sense of solidarity to a degree probably no American school could match. But at the same time it is deeply and steadily self-giving, bound up inseparably with a tradition of service to the nation and the Church, a tradition which with us, while fondly to be desired, is generally conspicuous by its absence. There may even come times when the School must decrease that the Church may increase.

With a Church School, it would seem that this sense of belonging to a larger whole should be less hard to attain. Everything that makes the life of the school brought into intimate contact with the workings of the Church, in the community, the diocese, the nation, the world, is strongly to be recommended. The school, far from being the be-all, and the end-all, is an organic part of a far larger, far more important whole. I cannot but feel that if some of our Church Schools would only be willing to dare mightily for the Church, to risk recklessly their very lives, if need be, for the Master's cause, then only would they really live, and would they radiate that spiritual power for which men rightly, but often disappointedly, look to them.

FINALLY, one would expect to find in a Church School something different in the quality of that indefinable but intensely real spirit that exists within any institution. In such a school would there not be a greater degree of popular indignation against the boy who was mean to a form-mate, than against one who refuses to cheer lustily on sidelines during the big football game of the year? Would there not be prevalent a kindly respect for individuality, and the fellow that others might label "queer," rather than the effort to make all conform to one mold, one type, however good? Would not a selfish, and materialistic attitude be generally rated as a more serious shortcoming than failure to conform to school traditions and customs?

You can tell much of the quality of any school by noting both those things which are especially disapproved of and those things which are esteemed within its walls. For a Church School, especially, must they not be things of which Jesus, if he walked in our midst, would disapprove or esteem? I hope that He would widely find something to commend, but I fear most of us would require his reproof for our neglect of the weightier matters of the law: justice, mercy, truth. These we ought to have done, and not to have left the others undone.

A chapel does not make a Church School, but a chapel is the ever present symbol of all those emphases

which we look to find: Religious information, consecrated singleness of purpose, a sense of corporate oneness with the whole state of Christ's Church, and a prevailing set of standards that would be in conformity with the mind of Christ.

From an address delivered by Mr. Monks at the dedication of the chapel and addition to the main building at St. Andrew's School.

Just Ritualists

By

H. ROSS GREER

"YOU are nothing but ritualists," is a jibe often hurled at us who are members of the historic Christian bodies who emphasize worship. "What can I say to them when they talk like that?" asked a boy of his Church school teacher. He replied, "Well, you can tell them that God is a ritualist. The universe is an orderly universe. Every year we have spring and summer and autumn and winter. The Christian or Church Year is a similar cycle. There are certain fixed things and certain variables. Have you ever been to a planetarium? Go some time. There are marvellously intricate machines which can show us just what the sky was like 2,000 years ago or what it will be like 2,000 years from now. The universe is so orderly that a comet can be predicted accurately to the minute. So can eclipses."

St. Paul protested against chaos in religious congregations when he urged upon the Christians at Corinth decorum in the exercise of spiritual gifts and said, "Let all things be done decently and in order." Ritual is simply order in public worship. It is impossible to get away from order. Even the Friends are ritualistic in their simplicity.

No one whose opinion is worth bothering about has any objection to good manners. And ritual is simply good manners in the house of God.

Ceremonial is a different matter. The gestures and other bodily expressions which accompany the ritual constitute ceremony. Ceremony may be elaborate or simple but the important thing is that it shall be sincere. The right kind of ceremony should be of a sacramental nature—an outward and visible sign of that which is inward and spiritual.

The Spiritual Nolan

NOTHING to tie to, nothing to call his own. The throngs flocking to the churches on Christmas and Easter are deluded and the faithful few who seek the pews throughout the year are fanatics. Love and hope are childish dreams and self sacrifice is foolish, for the world is ruled by might and steered by the wisdom of the crafty. So he takes his pleasure where he finds it and yet he is not happy, for life, to him, is but a sorry journey, a battle every foot, while at the end is—nothing. Poor man, he is in the world and not of it, a wanderer with no place to lay his head. Still, he is honest, for the thing he calls his intellect tells him he is right, but the thing he cannot name, his soul, his heart, his feeling tells him that he is wrong. He is the spiritual "Nolan," the man without a Church.

THE CHURCHMOUSE.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

St. Andrew's School, Middletown, Delaware, recently entertained 300 guests at the dedication of a new chapel and an addition to the main building. The exercises opened in the new chapel, designed by Mr. Arthur Brockie, built by the Turner Construction Company and furnished by DeLong Furniture Company. The service of consecration was read by Bishop Cook, the holy communion was celebrated by the headmaster, the Rev. Walden Pell 2nd, and the address was delivered by the Rev. G. Gardner Monks, headmaster of Lenox School, an abstract of which appears elsewhere in this paper. Following this service a procession of clergy, officers and boys was formed and the classrooms and corridors of the new building were blessed.

One of the unique features of the occasion was a dinner in the evening when the faculty and sixth form boys sat down with about a hundred of the workmen who had worked on the construction of the buildings. The school orchestra played during the meal and there was then a play, presented by the dramatic club of the school. The climax of the evening was a skit, given by two former students, taking off the various people involved in the construction, from trustees and headmaster to workmen.

The chapel and addition cost over \$250,000 and were the gift of the school's founder, Mr. A. Felix du Pont. The chapel is Gothic in design and has a carved polychrome altar, pictured on the cover. The motif of the carving is of ships and fishing. The choir stalls are carved with ships and water scenes taken from the Bible and from American Church history.

* * *

Manila Cathedral Goes Rotary

On three successive weeks the Cathedral at Manila, Philippine Islands, furnished speakers for the local Rotary. First Vestryman P. D. (Ned) Hall cheered the boys with a talk on the high cost of dying. The next week the rector, the Rev. J. C. W. (Lin) Linsley talked on the low cost of getting married, and finally Colonel Kelley, layman brother of the head of the Seamen's Church Institute in New York, looked at the map of Europe and declared that outside Spain things were not as bad as people generally supposed.

* * *

Social Service Leaders Meet in Indianapolis

Social service leaders of the Church are meeting in conference this week

under the auspices of the national social service department. The sessions were opened on Monday with an address by the Rev. Walter K. Morley, director of social service in Chicago, who called upon the churches to work for the elimination of "narrow-minded, costly, unsocial political control" of penal institutions and to foster specific training for prisoners. The Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, spoke on Tuesday on "What the Clergy Want to Know About the Community"; the Rev. Frederick C. Grant, dean of Seabury-Western, addresses the conference today, Thursday, on "Spiritualizing the Secular" and this evening Bishop Davis of Western New York is to speak on "The Relationship Between Organized Religion and Social Agencies." The Rev. Almon Pepper, part-time national social service secretary, is the chairman of the conference.

* * *

New Kind of Election in Long Island

They had a different sort of an election in Long Island when they elected deputies to convention. It is called the proportional, preferential ballot, and is used officially in elect-

ing delegates to the National Assembly of the Church of England, which I presume will overcome the objections of a good many people. Anyhow those voting indicate their choices in order of preference and the result is said to be completely fair to everyone. In Long Island, for instance, they voted, the tellers counted the vote at their leisure, and mailed the result to the delegates after adjournment. If you want to know how it is all done you can get a leaflet about it by writing the Rev. L. Bradford Young, 157 Montague Street, Brooklyn. He thinks it is quite an idea and I have no doubt it is. Those elected to General Convention were: clergy—Dean Kinsoiving, Arthur Cummings, Howard Melish and Howard Olafson. Laymen—Raymond Barnes, W. S. Leggo, Col. Robert Orr and Frank (Mustard) Gulden.

* * *

Reunion Service in Philadelphia

A service of Christian Unity on the basis of the Lambeth Quadrilaterals was held last Sunday at Calvary, Philadelphia, representatives of various Orthodox National Churches participating along with our clergy. The sermon was preached by Rector John Quincy Martin who said that if the



WALDEN PELL 2nd
The Headmaster of St. Andrew's School

world is to be saved the Church must do the job, and a reunited Christendom is required for the task. He decried tendencies among some Anglicans to look toward Rome as the center of unity, declaring that the patriarchate of Jerusalem has prior and greater claims.

* * *

Prize Fighter Jack Dempsey to Speak on Peace

Former heavyweight champion Jack Dempsey is to be the headliner at a Peace Festival to be held at Randall's Island, New York, on May 30th, sponsored by various peace societies. Thousands of young people are expected to attend; sing, run races, play baseball and have a lot of fun generally—all on behalf of peace, which is a swell idea.

* * *

Chapel for Children in Cincinnati Church

A chapel for children was dedicated at Calvary, Cincinnati, recently by Bishop Hobson.

* * *

It Only Goes to Prove

Bachelor-mayor Dan Butler of Omaha thought some of the lines in "Idiot's Delight," one of the swellest anti-war plays I ever saw, were a bit rough. So he set himself up as a one-man censor. Dean Stephen McGinley of our cathedral and Methodist Bishop G. Bromley Oxnam said he had no right to do it—civil liberties. Lots of headlines in the newspapers. The show went on, uncensored, with 2,800 in the audience and several hundred turned away. Alfred Lunt, star, said, "It was the most enthusiastic reception in 500 performances."

* * *

Discuss Missions in Chicago

"Why the loss of interest in missions?" was the question raised at a three-day conference held in Chicago May 11-13 under Forward Movement auspices. The need for a revaluation of the missionary work, at home and abroad, was much in evidence throughout. Several present expressed the opinion that this conference, and others similar to it, would result in a far-reaching new approach to the whole problem of missions. Among those attending: Bishop Hobson of Southern Ohio; the Rev. Arthur Sherman of the Forward Movement staff; the Rev. Anson Stokes of Columbus; the Rev. Malcolm Peabody of Philadelphia; the Rev. Holmes Whitmore of Milwaukee; the Rev. Charles Deems of Minneapolis; the Rev. F. J. Bloodgood of Madison; the Rev. Charles Sheerin of Chattanooga; the Rev. Hulbert A. Woolfall of St. Louis; Mr. Wirt Wright of Chicago; the Rev. F. B. Atkinson of Sharon, Pa.;

the Rev. Lane Barton of Flint, Michigan; the Rev. Marshall Day of Milwaukee; the Rev. Charles Hull of Chicago; Dean Frederick C. Grant of Chicago; the Rev. E. J. Randall of Chicago; Dean Paul Roberts of Denver; the Rev. Charles Street of Chicago; Mr. Clifford Morehouse of Milwaukee; Mr. Austin Lindstrom of Chicago. A southern conference was held in Birmingham, May 18-20, and two conferences are to be held on the Pacific Coast next month, one at Berkeley, California, and the other at Portland, Oregon.

* * *

Convocation in Southwestern Virginia

The Rev. S. T. Sparkman of Baltimore was the leader at a convocation held at Dante, Virginia, in the heart of the mission field in the southwestern part of the state. Dean Wallace E. Rollins of the Virginia Seminary was the leader at another convocation held near Natural Bridge.

* * *

Trinity Choir Has a Party

More than a hundred "old" boys, ranging from eight to eighty, who are or have been members of the choir of Trinity Church, New York, had a dinner last week. The rector, the Rev. Frederic S. Fleming, was the speaker.

* * *

Canon Sheppard Preaches in New York

The Rev. H. R. L. Sheppard, canon of St. Paul's Cathedral, London, was the preacher last Sunday at the Cathedral of St. John the Divine, New York, declaring that "modern civilization is sick even unto death." The increase of greed and selfishness in the past two decades, he said, make

it evident that men are not to be trusted with their own knowledge. "An outpouring of the spirit of God is the only instrument left today that could save the soul and the fabric of the world."

* * *

Presiding Bishop for Rotating Vestries

Addressing the convention of the diocese of Rhode Island, Bishop Perry, Presiding Bishop, came out for rotating vestries. "Wherever this rule is in force it has had a wholesome effect upon parochial administration. An increasing number of laity are brought into active service of the Church, the vested rights of a small group are prevented, and congregations are given the confidence which results always from flexible representation."

* * *

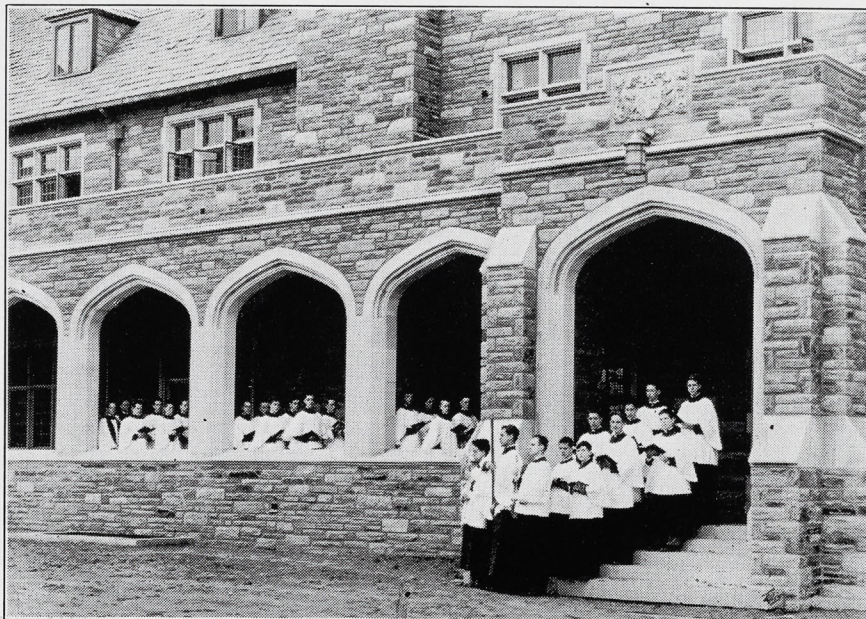
Bishop Stires Wants a Coadjutor

Bishop Stires of Long Island, in his convention address on May 18th, declared that his diocese was the fastest growing one of the Church and indicated that a Coadjutor should be elected to aid in the administration. It was indicated that a special convention would be called for an election.

* * *

Convention of East Carolina

Bishop Darst of East Carolina, in his convention address, declared that the time had arrived for the Church to move forward and said that he planned "to insist upon doing away with the emergency program of the National Council and presenting a program of needs and opportunities." The convention voted to allow one woman from each parish to represent



DEDICATING MAIN BUILDING ADDITION AT ST. ANDREW'S

them in diocesan convention. Deputies to General Convention: clergy—Alexander Miller, Walter R. Noe, Stephen Gardner, George S. Gresham. Laymen—George C. Royall, John G. Bragaw, William B. Campbell, H. E. Rodgers.

* * *

New York Negro Leader Dies

The Rev. Hutchens C. Bishop, for forty-seven years the rector of St. Philip's, New York City, said to be the largest Negro parish in the country, died on May 17th in Savannah, Georgia, in his 78th year. He was the first Negro to enter the General Seminary from which he graduated in 1881. He retired as rector of St. Philip's in 1933 and was succeeded by his son, the Rev. Shelton Hale Bishop.

* * *

Service of Negro Spirituals

A service of Negro Spirituals was held at St. George's, New York, on May 23, with several new arrangements by Harry T. Burleigh, Negro baritone, presented. Mr. Burleigh has been a soloist at St. George's for forty years.

* * *

Southern Virginia Meets in Convention

Bishop Thomson in addressing the convention of the diocese of Southern Virginia, meeting May 11-12 at St. John's, Hampton, urged Christian people to seek to understand more clearly the politico-economic changes taking place in society today and to bring to bear upon these questions more definitely the gospel of Christ. The Rev. Alexander C. Zabriskie, professor at the Virginia Seminary, who was the convention preacher, also stressed the part the Church should play in a changing social order. Deputies to General Convention: clergy—W. A. Brown, W. A.

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RETREAT AND CONFERENCE

For clergy in college towns and school masters, a Retreat will be conducted at Marlboro, New Hampshire, to be followed by a one-day conference. The meeting will open with supper on September 8 and adjourn with breakfast September 11. Retreat leader, The Rev. John C. Crocker, of Princeton. Address all inquiries to The Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass.

R. Goodwin, E. R. Carter and Theodore S. Will; laymen—C. W. Grandy, James Mann, F. W. Darling and George B. Townsend.

* * *

Summer Conference at Alexandria

A summer school and conference is to be held at the Virginia Seminary, Alexandria, June 7-11, for the clergy. Among the lecturers are Francis P. Miller, chairman of the World's Christian Student Federation; the Rev. A. C. Zabriskie; the Rev. A. T. Mollegen; the Rev. Charles W. Lowry; the Rev. Stanley Brown-Seaman, and the Rev. C. Sturges Ball. All are on the seminary faculty except Mr. Miller.

* * *

Movies of the Delta Farm

The Rev. Edward Tate, assistant at St. Stephen's, Wilkes-Barre, Pa., and Mr. John Laning, parishioner, are now at the Delta Cooperative Farm taking moving pictures. Mr. Laning is an expert in photography and it is expected that an unusually interesting film showing the details of this experiment in Christian democracy will be the result. It is hoped that several films may be developed so that the pictures may be widely shown. More as to this later.

* * *

Convention of North Carolina

A memorial to the late Bishop Cheshire, probably in the form of a library for St. Mary's School, Raleigh, was planned at the convention of the diocese of North Carolina, meeting May 11-12 at Winston-Salem. Considerable time was devoted to a survey of the rural field and an item of \$5,000 was placed in the budget for expansion of this work. The diocese also voted to coordinate under the

trustees of the diocese all insurance on mission property and a committee was formed to study the Negro episcopate. Deputies to General Convention: clergy—M. A. Barber, J. L. Jackson, R. B. Owens and D. T. Eaton. Laymen—A. B. Andrews, K. D. Battle, J. J. Parker and S. E. Burroughs.

* * *

New Rector of Grace Church, Providence

The Rev. Clarence H. Horner, rector of St. Clement's, El Paso, Texas, has been called to be the rector of Grace Church, Providence, left vacant by the consecration of William Appleton Lawrence as Bishop of Western Massachusetts.

* * *

Convention of Alabama

The need of refinancing the work of the diocese of Alabama and the readjustment of assessments and quotas was the keynote struck by Bishop McDowell at the convention of Alabama, meeting May 12-13 at Trinity, Mobile. A special convention was called for next January to deal exclusively with financial problems. The question of support for a bishop coadjutor will then be consid-

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ered. Bishop McDowell urged that parishes make every effort to restore the salaries of the clergy, repair church properties, see that they are properly covered by insurance and that they free themselves of debt. Deputies to General Convention: clergy—C. C. J. Carpenter, R. A. Kirchoffer, R. Bland Mitchell, J. M. Stoney. Laymen—M. M. Baldwin, Algernon Blair, Crawford Johnson Jr., Thomas E. Kilby.

Missionaries Address Rhode Island Auxiliary

Miss Charlotte L. Brown, formerly in the Nevada field, and Mrs. Grafton Burke of Alaska were the speakers at the annual meeting of the Rhode Island Auxiliary, meeting May 13 at St. Paul's, Pawtucket. The semi-annual United Thank Offering, amounting to about \$1,800, was presented.

Publicity Secretary a Commencement Speaker

The Rev. G. Warfield Hobbs, executive secretary of the publicity department of the National Council, is to deliver the commencement address at St. Augustine's College, Raleigh, N. C., on May 26th. The Rev. F. Ricksford Myers of St. Luke's Chapel, New York City, preached the baccalaureate sermon on May 23rd. He is a graduate of St. Augustine's.

Preparing to Move to Washington

"It is an open secret that our own bishop may possibly be our next Presiding Bishop," said A. S. Brown, chancellor emeritus of the diocese of Washington, in favoring a resolution introduced in the diocesan convention for a committee to confer with any General Convention committee that might be appointed, looking toward a transfer of national Church headquarters to Washington. The convention voted unanimously for the appointment of a committee of nine persons. A resolution was also passed declaring that the diocese "is entirely sympathetic with the resolution of the General Convention in 1934 looking to the residence of the Presiding Bishop in Washington."

Philadelphia Divinity School Appoints Faculty

Dean Allen Evans of the Philadelphia Divinity School announced last week the appointment of a new faculty. Under a new plan to go in effect this fall students will be required to take the usual canonical studies over an eight months period and in addition will be required to take an equivalent of three months of clinical training each year. This clinical training will mean work in

the churches and institutions of Philadelphia, such as hospitals, psychiatric wards, jails, courts, domestic relations courts, social case work and juvenile delinquency work. Those to make up the new faculty, in addition to Dean Evans, are the Rev. William H. Dunphy, formerly on the faculty of Nashotah; the Rev. John M. Gorton, for twelve years the rector of Grace Church, New Bedford, Mass.; Bishop Charles Fiske, retired bishop of Central New York; the Rev. Leicester Lewis, rector of St. Martin-in-the-Fields, Chestnut Hill, Pa., and the Rev. John W. Norris, in charge of St. Andrew's, Somerton, Pa.

Commencement at Philadelphia School

Bishop Taitt officiated and the Rev. Frederick E. Seymour preached at the commencement of the Church Training School, Philadelphia, held on May 26th at St. Peter's. Four women were in the graduating class.

Women Turned Down in New Hampshire

Twenty years ago I was canonically a resident of New Hampshire and I recall the effort made then to allow women to represent parishes in the diocesan convention. The matter came up the other day at the convention meeting in Concord, but again the matter was lost. Rural work was stressed at the convention, with a view to engaging a trained worker supported by the diocese for this field. Deputies to General Convention: clergy—Samuel S. Drury, William Porter Niles, Arthur M. Dunstan and John A. Chapin. Laymen—Edgar F. Woodman, John R. Spring, Eliot A. Carter and Lewis E. Davison. The delegates to the triennial meeting of the Auxiliary: Mrs. Winthrop E. Fiske, Mrs. Elizabeth J.



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Varney, Mrs. John U. Harris, Mrs. Arthur Olson and Mrs. Laurence F. Piper. Miss Eva Corey, National Council member, addressed a meeting the evening before the convention on "Youth and the Church."

There Are Sound Reasons to Fight

An unjustifiable wrong done to others may reasonably cause a Christian to take up arms, Bishop Stewart of Chicago told the chaplains association, meeting in Chicago. War, he declared, is incompatible with the teaching of Christ, but the Christian at times is forced to choose between two evils and in this event he may be justified in going to war.

Bethlehem to Seek Endowment

Bishop Sterrett of Bethlehem, in addressing his diocesan convention on May 11th, recommended that steps be taken to increase the endowment of the diocese, and a committee of laymen was appointed to further the matter. Deputies to General Convention: clergy—How-

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ard W. Diller, Robert F. Kline, Robert P. Kreidler and Rodney Brace. Laymen—R. P. Hutchinson, Stanley V. Wood, P. Anthony Sweet and Edward W. Warren.

* * *

The Reason for Success

Religion and Success was the theme of a conference for boys and young men, held in the diocese of Michigan at St. Paul's, Flint, May 7-9. Bishop Page was the keynoter, declaring that a man should make a success of his own life so that he might assist others to succeed. Bishop Creighton was the speaker at the

banquet and the Rev. Herman Page of Dayton, Ohio, was the leader at the conference.

* * *

Convention of Rochester

The Rev. Niles Carpenter, professor at Buffalo University, led a conference on social security in connection with the convention of the diocese of Rochester. Deputies to General Convention: clergy—C. C. W. Carver, Howard H. Hassinger, F. Crosby Lee and George E. Norton. Laymen—S. King Brown, Paul E. Emerson, William A. Eddy and Raymond E. Westbury. The following

were elected delegates to the Auxiliary triennial meeting: Mrs. Samuel Edsall, Mrs. Herbert Hollands; Mrs. Walter B. Slifer, Mrs. Edwin A. Stebbins and Mrs. Harper Sibley.

* * *

Tribute to Tucson Clergyman

A resolution highly praising the Rev. Ernest Tuthill of Tucson, Arizona, and regretting his resignation as rector and president of the minister's association, was passed the other day by the association.

* * *

Commencement at Berkeley

The Rev. Nelson Burroughs of Troy, N. Y., is to be the preacher at the commencement at the Berkeley Divinity School, June 9-10 and Bishop Lawrence of Western Massachusetts is to give the address to the graduating class.

* * *

Nurse Is Honored at Trinity, Athens

Trinity Church, Athens, New York, honored the memory of Elizabeth S. Johnson recently when a memorial was dedicated. She was a trained nurse of great ability and was widely beloved. She was the cousin of Bishop Johnson of Colorado, her father and Bishop Johnson's father, brothers, being rectors on opposite banks of the Hudson, one at Athens and the other at Hudson.

* * *

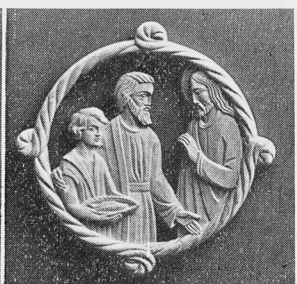
Church Society for College Work

Three things are needed to strengthen work in colleges, according to an announcement issued by the Church Society for College Work: more effective cooperation between school masters and college clergy; strengthening the fellowship and clarifying the common purpose of those concerned with this part of the Church's work; recruiting more and abler men for the ministry. A conference for masters and college clergy is announced for September to be held in New Hampshire and another for college students interested in the ministry to be held at St. Paul's School, Concord, next January.

* * *

Bishop Cook Addresses Convention

Five objectives to make "definite advance" were set forth by Bishop Cook in his address before the convention of Delaware; conferences in parishes on missions; increase in the number of baptisms and confirmations; daily family prayer; a study of social conditions looking toward the elimination of poverty, bad housing, crime and immorality; seek to bring back the lapsed and the indifferent. Deputies elected to General Convention: clergy—Charles W. Clash,



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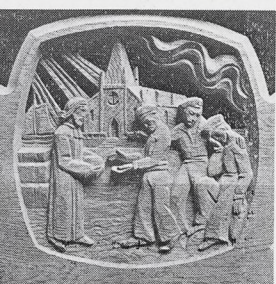
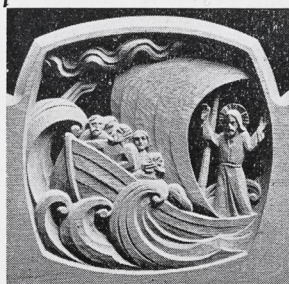
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Percy L. Donaghay, Charles A. Rantz, Joseph C. Wood. Laymen—Col. George A. Elliott, Dr. Walter Hulihan, A. H. Lord and Howard L. Seaman. Dean Bennett of the Cathedral was commissioned by the convention to carry an official invitation to the Archbishop of Upsala to visit Delaware next year in connection with the state-wide celebration of the 300th anniversary of the landing of the Swedes in Wilmington.

* * *

News From North Texas

Extension of the work in rural areas and work among college students is being stressed in North Texas. A step forward was marked this month by the dedication of Trinity Chapel at Spur, a rural community where for a quarter of a century services have been held monthly in either the Methodist or the Presbyterian churches. Bishop Seaman was the preacher and consecrator, and there were addresses on rural evangelism by representatives of the other churches. . . . Bishop Seaman observed the 30th anniversary of his ordination to the priesthood the other day. All but four of these years he has spent in his native Texas.

* * *

Twenty Years Ago in The Witness

Bishop Brent, just returned from England, talked before a mass meeting in New York and advocated that large fortunes be taken over by the government as a war measure. . . . Dean Francis White of Grand Rapids was elected bishop coadjutor of the diocese of Marquette. . . . The Rev. Harry S. Longley was elected coadjutor of Iowa. . . . The Rev. E. W. Saphore was elected suffragan bishop of Arkansas. . . . The cornerstone for

a \$3,000,000 church was laid by St. Bartholomew's, New York City.

* * *

Visit Diocesan Institutions

Here's an idea—as a part of their own education a group of women from Christ Church, Waukegan, Illinois, the other day made a tour of the diocesan social service institutions.

* * *

A Record of Eighteen Years

The Rev. Walter B. Capers is celebrating the 18th year of his rectorship at St. Andrew's, Jackson, Mississippi. During that time he has presented 700 for confirmation and baptized 450. A \$70,000 parish house has been built; the church rebuilt after a fire; a \$13,000 organ installed and now they have put in a \$10,000 set of chimes; dedicated by Bishop Green.

* * *

Elections in West Missouri

The following were elected deputies to General Convention at the diocesan convention of West Missouri: clergy—C. W. Sprouse, R. M. Trelease, C. R. Tyner and E. W. Merrill. Laymen—W. G. Holt, Henry T. Ashley, B. C. Howard and Henry Burr. Women elected to the Triennial of the Auxiliary—Mrs. Henry

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* * *

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* * *

Jews and Christians Unite for Funeral

Jews and Christians united for the funeral of George K. Van Deusen, for 35 years the organist of St. Paul's, Syracuse, N. Y., and for 15 years the organist also for a Jewish synagogue. Rector F. P. Bennett read the service of our Church after which the Jewish burial prayer was offered by Rabbi Benjamin Friedman.

* * *

Ten Commandments for Preachers

Normal V. Peale, in the Christian Advocate, official organ of the Methodist Church, suggests the following ten commandments for preachers:

Thou shalt make thy sermon interesting. This is the first and greatest commandment.

Thou shalt be simple so that people will know what thou art talking about.

Thou shalt use language that is up-to-date, understandable by the man in the street.

Thou shalt be brief, remembering it is real art to say a great thing in few words.

Thou shalt not air thy doubts in the pulpit, but fearlessly thunder forth honest convictions, prayerfully felt to be the will of God.

Thou shalt preach to the needs of the individual man—remembering life is hard for him.

Thou shalt seek to apply Christianity to the needs of society, but remember thou art a preacher before thou art an economist.

Thou shalt preach individual and social salvation from sin through Christ.

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* * *

Taking a Poke at Episcopalians

Down in Alabama there is a little monthly paper edited by Gordon Hurlbutt, Th.M., B.D., Th.D. (ordinarily we do not give degrees but we cannot ignore such an imposing array). The sheet is called the "Christian Thinker" and the issue for April takes a bit of a slam at Episcopalians in the form of a few definitions. Thus:

Anglican: Angli, non angeli.

Anglo-Catholic: More Anglo than catholic.

Apostolic Succession: Ecclesiastical tag.

Bishop: Spiritual father of the diocese; financial administrator; scholar (in English sense); confirming-machine.

Broad Church: "Fatherhood of God, brotherhood of man, neighborhood of Boston."

Catholic: 1. We are it; 2. We and Constantinople and Rome; 3. Universal church.

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Evangelical: There are errors in the Bible but none in the Prayer Book.

Father: Man who hates to be called "brother."

Greek Orthodox: They who recognize our ordination in appreciation of the British navy's assistance in Greece.

Henry VIII: Handle with care; explosive.

High Church: One with high concern for ritual and ecclesiastical paraphernalia.

Historic Episcopate: Bishops unless they are Methodists.

History: Fiction, fable, and folktales proving us always right.

Laity: People who pay, or don't.

Low Church: The one with such low taste as to prefer Christianity to Churchianity.

Mass: English with a Latin accent.

Mother Church: The religious department of the English Government.

Oxford Movement: Restoration of magic and mummery of the English Church.

Pope: Amiable old gentleman unfortunately not born under the Union Jack.

Presbyter: Synonym for **Priest**, used only in Canons of the Church, never in public.

Presiding Bishop: One who has responsibility without authority.

Roman Catholic: Pertaining to the church that seceded from us.

Rubric: Red, but not read.

Sacraments: Certain effectual witnesses to the grace of God; magic administered by only an authorized medicine-man.

Sects: Other churches.

Suffragan Bishop: George in "Let George do it."

Taste: "By taste are ye saved."

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