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Associate Editors
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A. MANBY LLOYD

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OLD TRINITY IN NEW YORK

By

WILLIAM B. SPOFFORD

IT WAS IN 1697 that the charter was signed by Benjamin Fletcher, Captaine Generall and Governour in Chief of the Province of New Yorke, that brought into legal existence The Parish of Trinity Church. The charter named the Lord Bishop of London, Dr. Henry Compton, the rector, and by his permission the vestry chose William Vesey to be the first incumbent. Many years afterwards a story was invented that Dr. Vesey was a dissenting minister and a friend of Cotton Mather's when called to Trinity, a fable that was invented by his enemies and enemies of the English Church. The Vesey's were a Church family and Jacobites. William was born in Massachusetts, educated at Harvard, and served for some time as a lay reader. At the time of his election as Minister of the City of New York he was connected with King's Chapel in Boston, on the books of which church his name appears. He was ordained in England by the Bishop of London, to the diaconate on July 25, 1697 and to the priesthood on August 2nd. Returning to New York he commenced his ministry in the Dutch Church as the guest of the Domines and their people, awaiting the erection of the English Church, opened for the first time on March 13, 1698 on a site where the present Trinity now stands. New York was then a small town and the church stood at the very northern limit, on the line of the city wall.

Among the more important incidents of Mr. Vesey's rectorship was the endowment of the parish by a gift of land from the crown, known as the Queen's farm. This property, greatly impaired by large gifts to churches and educational institutions, has been in the possession of the parish to the present day.

The Rev. Samuel Auchmuty was the rector of the parish during the Revolutionary period and had a rather hard time of it since both he and his assistant, the Rev. Charles Inglis, in common with many other clergymen, considered their promise of allegiance to the British Constitution, taken at ordination, as binding on their consciences. When the American army occupied the city Dr. Auchmuty fled to New Jersey, though he returned, broken in health, when the town

was reoccupied by the British troops. He died in 1777 and was succeeded by his assistant, Mr. Inglis, who had even a harder time, fleeing to Halifax upon the acknowledgment of the independence of the colonies, where he became Bishop of Nova Scotia, the first of the illustrious line of English Missionary Bishops.

Samuel Provoost, formerly an assistant at the parish and identified with the cause of the Revolution, was instituted rector soon after the War for Independence, subsequently going to England where he was consecrated the first Bishop of the state of New York, retaining his rectorship. During his administration the church, destroyed in the great fire of 1776, was rebuilt on a larger scale.

Upon Bishop Provoost's retirement in 1800, Benjamin Moore succeeded him both as rector and bishop, and in 1812 Dr. John Henry Hobart was elected to both offices, a man described as having been "raised up by God to awaken sleepers, inspire faith, take an aggressive position, and lead up out of the darkness and weakness into light, power and a new life."

Morgan Dix became the ninth rector in 1862, having already served for five years as assistant, and under his leadership there was a wide expansion of the work of the parish throughout the city, begun years before. St. George's Chapel, later to become an independent parish, had been established by Trinity as early as 1752. St. Paul's, where George Washington attended service following his inauguration as the first President of the United States, was opened first in 1766 and was used as the parish church until 1788, following the destruction of Trinity by fire in 1776. St. John's, the third chapel, was completed in 1807 while Trinity Chapel was commenced in 1851. Today, in addition to the mother church on Broadway at the head of Wall Street, the parish maintains St. Paul's, Trinity Chapel, St. Agnes's, St. Luke's, the Intercession, St. Augustine's, St. Cornelius the Centurion, and gives substantial assistance to scores of independent parishes and missions in New York in addition to its widespread institutional work and support of missions.

William T. Manning, present Bishop of New York, became the rector of Trinity in 1908, following the death of Dr. Dix. He was succeeded upon his consecration in 1921 by the Rev. Caleb R. Stetson. He in turn was followed by the present rector, the Rev. Frederic S. Fleming, who was appointed rector in 1932 following a fruitful ministry at the largest of the Trinity Chapels, the Intercession.

The present church, the third to be built on the same site, was commenced in 1839 by Richard Upjohn, the architect, and completed and consecrated in 1846 and is a copy, almost stone for stone of St. James Church, Louth, Lincolnshire, England. The first steam hoisting engine ever to be used in the country was used in the construction. The parish church is surrounded by a graveyard of great historic interest. Here is the gravestone of William Bradford, vestryman, whose print shop, "The Sign of the Bible," was the first in New York. He was the first in many things; first to print a book in the Colonies; first to print an English edition of the Bible in the Middle Colonies; first to print the English Prayer Book; printer of the first map of the city; the printer of the first New York newspaper and the founder of one of the first paper mills in the country.

James ("Don't give up the ship") Lawrence is buried in the Church yard, his grave today marked with a monument erected in 1847 to replace the original which was crumbling to pieces. Alexander Hamilton, first secretary of the treasury, mortally wounded in 1804 in a duel fought with Aaron Burr at Weehawken, New Jersey, was buried there with impressive ceremonies and a monument marks his grave. In front of it is a flat stone which marks the grave of Eliza, daughter of Philip Schuyler, Hamilton's relict. On the same side of the churchyard is the vault of Matthew L. Davis, friend and biographer of Aaron Burr. Also in Trinity churchyard lies the remains of Robert Fulton whose "Clermont" was the first boat to be powered with steam.

The oldest gravestone is a small one which carries the following inscription:

HEAR . LYES . THE . BODY
OF . RICHARD . CHURCH
ER . THE . SON . OF . WILLIA
M . CHURCHER . WHO
DEIED . THE . 5 OF . AGUS
1681 . OF . AGE 5 YEARS
AND . 5 . MONTHES

ONE of the most interesting of Trinity's showplaces is the present vestry-room, located on the top-floor of a skyscraper, 74 Trinity Place. There you find stalls on which legends are painted connecting them with the correspondingly numbered pews in the first Trinity Church. One of them, interestingly enough, in those early days was occupied jointly by the famous Captain Kidd and James Emott, vestryman, high sheriff and attorney for the city of New York. The seat is at present occupied by Dr. Stephen Bayne. Other present day vestrymen are John Erskine, American novelist; Harry Woodburn Chase, chancellor of New York University; Carl W. Ackerman, head of Columbia's School of Journalism; Admiral Reginald R.

Belknap, retired, who is the treasurer of the General Seminary and Judge Philip J. McCook.

Another interesting part of present-day Trinity is the parish hall, located in the same building, one story below street level, which was dedicated by Rector Fleming in 1935. Here one finds a spacious lounging room, air-conditioned, and supplying those that drop in with all the best of current magazines and books which the many who have discovered the place can read in their leisure as they relax in the comfortable morris chairs and davenport. In 1935 there were 18,000 people who were checked in by the hostess, always on the job; in 1936 the number of visitors jumped to over 58,000 persons and from present indications there will be upward of 80,000 users this year—a growth which is a confirmation of the need for such a place for the thousands of workers in downtown New York.

Another interesting recent development is the distribution to the thousands of visitors of tracts dealing with various phases of the Christian religion. There are approximately 2,500 of each issue of the Forward Movement pamphlets distributed at Trinity and many thousands of cards and tracts.

Downtown New York seems deserted on Sundays in these days and yet surprisingly good congregations assemble at Trinity each Sabbath, made up of members of families long connected with this historic parish and the many visitors to the city who are anxious to see this famous church, to worship there and to hear the excellent choir, trained by the distinguished Channing Lefebvre, whose organ recitals each Wednesday and Friday from 12:30 to 1 are so well attended and so highly appreciated. There is also the work done at Trinity Mission House where two clergymen and three sisters of St. Margaret are constantly on the job ministering to thousands, and where a dispensary, with a physician and visiting nurse, is maintained.

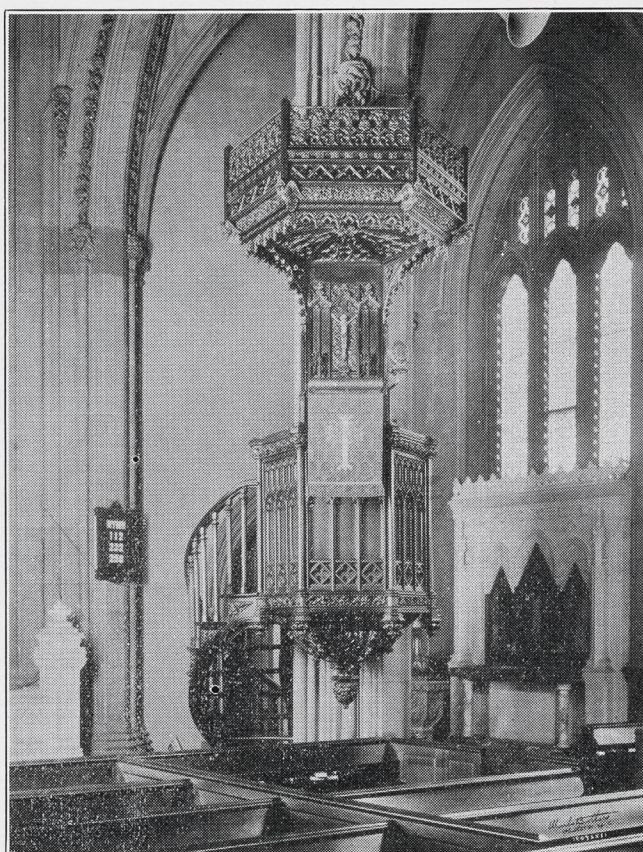
Midweek services are also an important part of the work, with at least four services each day, with the mid-day devotional service attracting large congregations. Yet perhaps the most important ministry of present-day Trinity is to those who drop in at the never-closed church for prayer and meditation, often seeking the guidance and direction of a priest, continually in evidence. All sorts of questions and problems are brought to Old Trinity by people unknown, all of whom go away helped and strengthened.

Another interesting feature of Trinity today is the mid-day services in Advent at which Dr. Fleming, gifted as a preacher, gives instruction on the teachings of the Church. The mid-day services during Lent, with special preachers, are always well attended, and from Easter until Trinity Sunday the mid-day service is formed around the devotions and litanies to be found in "The Kingdom, the Power and the Glory," which is an American edition of the "Grey Book" of the English Church.

As for organizations, Trinity has the usual run of them in spite of the fact that it is located in what is today a non-residential part of Manhattan Island. There is a Church School of 200; a choir that is famous



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TRINITY'S FAMOUS PULPIT



TRINITY'S CHURCHYARD CROSS



A VIEW OF THE CHANCEL

and which attracts men and boys from New Jersey and Long Island; a choir alumni association, with its annual banquet; a men's club; an altar guild; a chapter of the Woman's Auxiliary that meets regularly and gives generously to missions; a branch of the Church Mission of help; Trinity Church Association that sponsors the important work at the Mission House and also maintains a seaside home for children on Long Island.

The net income of the parish for the year of 1935 was \$673,821. In addition to maintaining the work at Trinity and its many chapels in various parts of the city, the auditors report substantial grants to thirty-four extra-parochial Church enterprises, including over \$100,000 to the National Council—all of which resulted in a net excess of expenditures over income of over \$145,000—ample proof that Old Trinity is witnessing to God in this generation as she has so faithfully done since 1697 when her charter was granted in the reign of King William III.

The Lighting Plant

An Editorial by

BISHOP JOHNSON

IF YOU wish to introduce electric lights into your house there are certain essential elements in the process. There must be a dynamo somewhere that is adequate; wires that are properly insulated; a transformer to break the force of the current and bulbs to radiate light. If any of these instruments are improperly constructed the result is apt to be a conflagration instead of illumination. In other words, the method of installation is as important as the electric current.

Religion is like that. Bad religion is even worse than no religion for it was bad religion that crucified Christ, burned Thomas Cranmer and beheaded Archbishop Laud, just as it is bad religion which has produced the war in Spain and the brutalities of Russia. But you don't condemn electric light because bad wiring has killed people and burned up their houses. Yet people are quick to denounce all religion because some religion is destructive of morals and justice.

Let us look at the lighting plant which Christ established. It is a curious fallacy that Christ wrote the New Testament and St. Paul founded the Church, whereas the apostles wrote the New Testament and Christ established the Church. He set up the plant and the evangelists tell us about it. He had the wisdom never to write anything but to give the Holy Spirit to men by which they could be inspired to let their light shine. Christ promised to build a Church and to give to it the power to send out light which could guide us to all truth. He did the construction, but he didn't write about it. He left others to do that.

The Church has been the wire that has brought light and life through all the ages. It has been faithful in passing on the creed, the sacraments and the scriptures. Men in every age have been able to con-

nect with the dynamo. That is the reason for a continuous ministry which witnesses to truth that it is unable to originate. The wire has been intact.

By a stretch of the imagination we may regard the parish church as the transformer which is composed of little gadgets that sometimes are dead. It may be the minister, the warden, an influential layman or a temperamental official of the guild. These gadgets ought to be replaced when they are burned out.

Then come the little bulbs, the members of the congregation. Two things are necessary to make them give light. They must be intact and they must be connected with the dynamo. If one of the bulbs in your house goes out, you do not denounce electricity. You merely say that the bulb is no good. Yet there are hundreds of people who have given up religion because some bulb was not good.

The Holy Catholic Church is no different from a public service company, except that in one case you have materials that are hard to rely on whereas in the electric plant the materials are dependable. The human element is often unreliable.

BUT no one can persuade me that the dynamo is dead. It has too much power, even separated by all the centuries, in lives that have been lived. The wire is intact and brings to your temple all that is necessary. The transformer and the bulbs are the uncertain factors. People tell me that the Church is dead, and some particular parish may be, but curiously enough it can be raised from the dead, sometimes by a change of ministers and sometimes by the funeral of a lay pope. It is curious how the dead can come to life by replacing the bad plug. Bulbs are often being disconnected, broken or burned out. They do not particularly affect the lighting system.

There is another thing that can darken the light and that is the atmosphere. A bulb shines dimly in a room full of smoke. And smoke arises when people clash on politics or religion. And the room is dense when greed and lust are rampant.

The light of the Gospel is so simple that even a little child can turn it on without the least knowledge of the process, and there is nothing more lovable than a spiritually minded child. A selfish adult is a goat beside him.

If Christ had done nothing else than produce some Christian families I have known He would have justified His ministry. The fact that He stands beside the graves of its members and bids them hope, only enhances the brilliancy of His radiance.

It is true that Christ failed in Capernaum, but that was due to the kind of people who lived there and who loved darkness better than light.

I hold no brief for bad religion. Nothing could be worse. I merely assert that where you find a faithful minister, and a devout congregation, you have evidence that the light is there if men know how to use it. People live too much in the little horizon of their own observation and do not distinguish between the potency of the dynamo and the deadness of the bulbs.

The truth of the matter is that when you have a prejudiced or closed mind the light that is in you is darkness because your eyes are blurred, and when that is the case you need to use the eyes of a real good man or woman who can see that which to you is invisible.

The important thing is to keep the lighting plant going unless we are prepared to go back to candles.

When people hate one another and kill one another I am very sure that the truth is not in them and that they love darkness rather than light.

It is that kind of people who want to destroy the plant because it reveals that their deeds are evil.

Let's Know

By

BISHOP WILSON

PECULIAR PEOPLE

WHEN people can fit neatly into a groove and travel evenly along the beaten path, it is no trick at all to get along with them. But let someone show some peculiar characteristics and right away they become objects of suspicion. Yet some of the greatest men in Christian history have been so irregular that many of their contemporaries have shunned them like poison. Frequently a man has a genius along a certain line but for that very reason he may be unpredictable in other ways. It is not always easy to place such a person and he is often madly irritating but one of the duties of the Church is to capture the genius for Christ and bear with the eccentricities.

If Christianity had been committed only to regular, smoothly balanced leadership which never stepped on any ecclesiastical toes, there would not have been any St. Augustine for us to remember today. What a trial St. Francis must have been to the well-oiled Church machinery of his day—always doing peculiar things that hadn't been done before. A little better appreciation of spiritual peculiarities touched with genius would have made a great difference with the Church's dealing with John Wesley and would have saved the loss of Cardinal Newman. We did better with such a turbulent character as Philander Chase though we nearly lost his pioneering leadership when he carried his peculiarities for a time into retirement in Michigan after leaving Ohio.

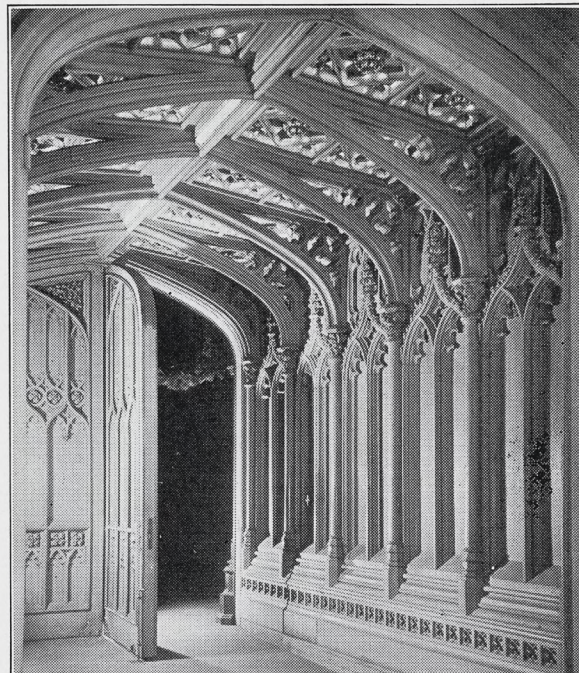
To my mind that is one of the chief lessons to be learned from St. Barnabas. He plays a secondary part himself in the apostolic Church but he had the vision to weigh values and the courage to go to the front on issues which found his companions timid and reluctant. The history of the Church might have been very different without him because, so far as we can tell, there would have been no St. Paul without St. Barnabas. Here was a man named Saul of Tarsus who had exceeded all others in his persistent persecution of the Christians. All at once he turned up in Jerusalem converted to the cause of Christ. It was a large dose

for the Apostles to swallow. Such a thing was highly irregular and they were reluctant to receive him. St. Barnabas spoke up for him, sponsored him, and secured him a place in the Christian community. Still doubtful, they sent Saul home to Tarsus where he remained in obscurity for several years. There he might have lived out his life without ever being heard of, if St. Barnabas, recognizing his extraordinary ability, had not called him to help handle a problematical situation in Antioch.

So St. Paul got into action and encouraged Greeks to come into the Church without first becoming Jews. To the Christians in Jerusalem this was also highly irregular and again it was St. Barnabas who came forward in support of St. Paul and in favor of the Greeks who, he thought, might be perfectly good Christians even if they were different. Who can tell—without St. Barnabas' help, St. Paul's great battle for gentile Christianity might have been nipped in the bud.

Later, for some unnamed reason St. Mark dropped out of the first missionary tour of St. Paul. He evidently did not fit where he was expected to fit. Then St. Barnabas took him on for a missionary tour of their own and in the end St. Mark became one of the shining lights of the apostolic age and a welcome companion of St. Paul.

St. Barnabas, whose day comes on June 11, deserves a great deal more credit than he commonly receives.



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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

BY EDWARD J. MOHR

The deputies from the first province, comprising the dioceses in New England, will recommend to General Convention that no change be made in the action on apportionments taken in 1934, in other words, that no quota or mathematical system of apportionments to dioceses and parishes be made. This was the content of a resolution adopted, without dissenting vote, at a meeting of clerical and lay deputies to General Convention from the New England dioceses, held in St. Paul's Cathedral, Boston, May 25. All dioceses except Connecticut were represented, and Bishop William Appleton Lawrence of Western Massachusetts presided. Two secretaries of the National Council were present to supply information and figures for a discussion of the missionary situation and problem, this issue being dealt with to the practical exclusion of all others facing the General Convention, including the offer of the diocese of Washington to surrender part of its territory as a see for the Presiding Bishop, which was ignored altogether. Much attention was given to the decay of religion in rural New England, where churches are now closed in towns once noted for their religious zeal. It was felt that the need here was equal to that of any foreign field. Since the provincial organization is not now able to deal with the problem, the group suggested that the commission on provinces consider asking General Convention to assign to the various provinces opportunity and responsibility for missionary work in their dioceses. It was felt that the National Council, as such, meeting briefly three or four times a year, could not be alive to the special needs in special regions. On the other hand, the problem was seen to be too great to be dealt with by dioceses with limited funds at their disposal. The provinces might however, it was held, be revived if they were given real work to do, and the funds with which to do them. The question of provincial autonomy in the consecration of bishops was also raised, it being considered desirable to use provincial machinery in this respect also.

* * *

Institute on Labor Held

A joint institute on "The public looks at labor" was held in Cincinnati on May 22 and 23, under the auspices of the Cincinnati chapter of the Church League for Industrial Democracy and five other organizations. Labor, cooperatives, and other



FREDERIC S. FLEMING

Rector of the Parish of Trinity Church

subjects were considered on the two day program, after which a summary was given by the Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion.

* * *

Retreat Association Meets in Berkeley

A West Coast conference of the National Retreat Association was held recently at the Church Divinity School of the Pacific, Berkeley, California. Diocesan secretaries of the retreat association from several of the western dioceses were in attendance. The leader of the discussions, the Rev. Henry B. Thomas, is the national secretary of the association. Plans were made to extend the opportunities for retreats over a wide area and to enlarge the number of retreat conductors available for the purpose.

* * *

Church Organization Chapter Organized

A Connecticut chapter of the Church League for Industrial Democracy was organized at a meeting of over 100 clergymen and lay people at the Berkeley Divinity School, New Haven, on May 29. The Rev.

Fleming James and the Rev. Robert Claude Dentan were appointed to the organizing committee. Speakers on the program included Mrs. Stanley Pargellis, Mrs. William P. Ladd, and the executive secretary of the League, who made a plea for fair dealing in industry.

* * *

The Influence of the Church in Russia

In the Moscow daily paper *Izvestia*, it was recently stated that the influence of religion and of the churches on the Russian masses is stronger than ever. The latest census showed that the people, especially women, hesitate when asked whether or not they believe in God. Many of those who no longer follow church practices nevertheless called themselves "believers" rather than "unbelievers." The widow of Lenin, Krupskaja, writes in the same paper that "the children who go to the churches behave better than their older associates who do not go to church." This "disturbs the parents, who do not know how they ought to bring their children up." The certainty that the natural sciences would make for the undermin-

ing of religious convictions has not been confirmed. Natural sciences or astronomy may in earlier times have contributed to this purpose, but today it is no longer so. On the contrary, workers coming out of a lecture in the planetarium have been heard to remark that "one may still reflect how wisely God has 'arranged' the world." In the view of Krupskaja, the primitive form of the anti-religious propaganda is to blame. The person who attends services has been referred to in the Godless propaganda as an "imposter." "We forget that the Church has also organized social work, such as the public ministering to the sick, care for children, etc., while we have not always realized the necessity of including all grades of the people." "The church is strong because it is rooted in the people and in the history of the people. The way in which the Church is bound up with the history of our country has not always been recognized by the party leaders, because the teaching of history in Soviet Russia has fallen into the background in a way which must have a negative effect on anti-religious propaganda." The Church, it is further stated, attracts the masses, moreover, through the artistic manner in which its services are presented, resembling theatrical performances. The remark is often heard. "We like going to church, because theatre tickets are too hard to secure." Krupskaja closes with an appeal to fight the influence of the churches and begs the Soviet schools to give the young not only educational training but a practical ideology as well.

* * *

College Student Work Urged

The Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor, Mich., was the main speaker at the meeting of the diocesan Woman's Auxiliary of Michigan at St. Paul's Church, Lansing, Mich., on May 24. Mr. Lewis urged support for Church work with college students, for whom he bespoke tolerance. The sessions were held under the leadership of Mrs. Donald C. Stevenson of Grosse Pointe, the president. Mrs. William T. Barbour of Detroit, member of the Woman's Auxiliary's National Council, presented the program for the coming triennial meeting.

* * *

Church Problems in the Philippines

The Tydings-McDuffie law which created the commonwealth government of the Philippines, provides for the complete separation of church and state, and for the inclusion of

this policy in the commonwealth constitution. Liberals and non-Catholics are aroused over the special privileges granted to the Catholic Church by the Quezon government. On the occasion of the Eucharistic Congress recently held in Manila, the bureau of posts printed special stamps to give publicity to this religious meeting. A suit was thereupon instituted by a bishop of the Filipino Independent Church to test the constitutionality of the official issuance of a religious stamp. The lower court and the court of appeals upheld the action of the directors of posts, but the case has been taken to the supreme court of the Philippines, and may reach the Supreme Court of the United States.

* * *

Oliver Hart Declines Election

The Rev. Oliver J. Hart, rector of St. John's Church, Washington, D. C., announced to his congregation on May 30 that he had declined his recent election to be bishop coadjutor of Tennessee, and would remain in Washington.

* * *

Religious Leaders Issue Loyalty Day Call

A call to all religious persons in the United States to observe Loyalty Days, October 2 and 3, was issued last week by more than a hundred religious and welfare leaders. The call declared that the forces of religion must stem the tide of secularism, which it said is sweeping the world. It deplored the great expenditures on armaments while millions of men and women suffer for the lack of necessities, and urged

greater giving for religious work. Among those signing were: Bishops Babcock, Finley, Freeman, Gardner, Goodwin, Hobson, Longley, Ludlow, Oldham, Rogers, Spencer, Washburn, Wilson, and Wing, and the Rev. Howard Chandler Robbins.

* * *

Vacation School Demonstration Given

A demonstration institute for work in daily vacation church schools was held May 25 in St. John's Church, Royal Oak, Mich., under the direction of Archdeacon Leonard P. Hagger, chairman of the committee on daily vacation church schools. The textbook prepared by the committee for 1937, "The King's Kingdom," was used by Archdeacon Hagger, who was assisted by Elizabeth S. Thomas, diocesan director of religious education; the Rev. C. C. Jatho; and the Rev. L. E. Midworth, rector of St. Thomas', Trenton, Michigan.

* * *

Convention in Minnesota Diocese

After listening to Bishop Frank A. McElwain denounce capitalism and other "isms" of the day, the diocesan convention of Minnesota adopted a budget of \$60,000, the largest since 1929; instructed the General Convention delegates to vote for continuance of the Forward Movement; and heard an address on missions by Bishop Frank W. Creighton. It passed a resolution requiring that nominees for General Convention deputies be introduced and their qualifications stated, and on the fourth ballot elected the following: Clerical—A. E. Knickerbocker; Guy C. Menefee; E. Croft Gear; Conrad



THE PARISH HALL OF TRINITY CHURCH AT 74 TRINITY PLACE

H. Gesner. Lay—G. A. N. King; David Bronson; Jule M. Hannaford, Jr.; Milton C. Lightner.

Priests' Institute at Kent School

The American Church Union, through its committee on Priests' Institutes, announces a school for clergy, to be held at Kent School, Kent, Connecticut, from Labor Day, Monday, September 6, to Friday, September 10. The topic for study will be liturgical prayer. The courses of instruction will be by the Rev. William P. McCune, the Rev. William D. F. Hughes, and the Rev. Edwin S. Ford.

Conference on Preaching in Georgia

Led by Prof. C. Sturges Ball of Virginia Seminary, a conference on preaching was held recently in the diocese of Georgia, at St. Simon's Island. Those attending, at the invitation of Bishop Barnwell, were the Rev. Messrs. Ernest Risley, S. E. Barnwell, T. G. Mundy, R. K. Tucker, Howard Harper, and Lawrence Fenwick.

Chicago Church Celebrates Anniversary

Trinity, second oldest Episcopal Church in Chicago, celebrated its 95th anniversary on May 23. Dean Frederick C. Grant of Seabury-Western, a former rector, was the special preacher, while the Rev. John R. Pickells, the present rector, officiated at the service.

Oakland Church Makes Survey

St. Paul's Church, Oakland, Calif., observes this year the 66th anniversary of the founding of the parish, and the 25th of the present building. In connection with the anniversary the rector, the Rev. A. Ronald Merrix, has arranged a survey of the church's membership, services of worship, program of activity, and the state of its property and equipment. St. Paul's now has 1,032 communicants, and 2,808 members, 69 families having been added since January 1.

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In the fall the full time staff will include a director of religious education, parish visitor and secretary.

Gifts Received for Lloyd Memorial

The Bishop Lloyd Memorial Committee, the organization of which was previously reported here, meeting in New York May 25, reported that several gifts have been received from various parts of the country and from China.

Church Congress Plans Next Syllabus

The Church Congress has announced its syllabus for the year 1937-38, its general topic being "The Content of and Authority for Christian Evangelism." This will be worked out under four divisions: 1. The history of the motivation of evangelism and the content of the evangel; — the Rev. Edward R. Hardy, Jr. 2. The Constant Element in Evangelism. Is there a Constant? What is it?—A. E. Taylor. 3. Criticism of the validity of this constant in the light of modern thought. 4. Christian evangelism in the light of modern criticism and its relevance;—Bishop P. M. Rhinelander. A. E. Taylor is the English authority on Plato. Bishop Rhinelander's acceptance is tentative. The Church Congress, by meeting in small local groups, rather than in one annual gathering, has been able to discover the tendency of

thought in the Church. Since its earliest days the congress has concerned itself with social and political problems as well as specifically religious ones. In 1890 it dealt with "Trusts"; in 1919 with the need for a labor party; in 1924 with industrial problems; and in 1933 a sharp conflict developed between Charles P. Taft and the Rev. John Nevin Sayre over the question: "Is the conduct of business for private profit consistent with Christian principles?" The local groups will contribute their findings to the triennial meetings of the congress, now being planned.

Harrisburg Plans for Increased Endowment

The diocesan convention of Harrisburg, meeting May 25 and 26, authorized the appointment of a committee to raise an additional endowment of \$134,000, to enable the diocese to have a coadjutor, a suffragan bishop, or an archdeacon. The convention opposed the proposal to permit lay readers to administer the

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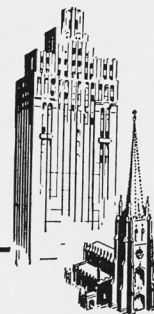
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chalice, and changed the constitution to provide that no clergyman or layman whose parish or mission is in default on diocesan assessment or pension fund premium shall be eligible for appointment or election to any office or committee.

* * *

Bishops Receive Columbia Degrees

Bishop Winfred H. Ziegler of Wyoming and Bishop William L. Essex of Quincy, both graduates of Columbia University, received the honorary degree of sacred theology at the 183rd commencement, held in New York June 1.

* * *

Seminary Gets Old Bible

Seabury-Western Theological Seminary, Evanston, Illinois, has added a copy of the King James Version of the Bible, dated 1615, to its collection of rare Bibles. It contains some of the printers' errors of the two editions of 1611, and, since none of the characteristic errors of the 1613 edition occur in it, seems to be a partly corrected edition of both of the 1611 editions. Like all genuine King James Bibles, it contains the Apocrypha and has no dates in the margins. In addition to the Bible, the volume contains a prayer book of 1614 with prayers for King James, a concordance and a metrical version of the psalms.

* * *

Presbyterians Act at Meeting

The Presbyterian Church, meeting last week in General Assembly at Columbus, Ohio, endorsed the federal child labor amendment, which now needs the approval of eight more states. It also restated its approval of the principle of collective bargaining. The Rev. John A. MacCallum, of Philadelphia, made an overture expressing sympathy for the loyalist government in Spain and called upon the church to "render to the stricken people moral support and clothing and medicine." He said further that "no more painful spectacle has been offered to his-

tory in our time than that of an enlightened democratic government, supported by the immense majority of the Spanish people and the entire group of Spanish Protestants, being virtually abandoned to their fate by the other democratic countries of the world and ravaged with unheard of atrocities by alien powers who are the sworn enemies of everything that democracy and Christianity have stood for."

* * *

Rhode Island Priest Consecrated Forty Years

The Rev. Charles A. Meader, rector of St. Luke's Church, East Greenwich, R. I., recently celebrated the fortieth anniversary of his consecration, at a service attended by Bishop Perry and the Rev. George S. Pine. Among the flowers was a basket from the East Greenwich Baptist Church.

* * *

Courses for Churchmen at Columbia

Teachers College, Columbia University, New York, is again offering two summer courses for Episcopal Church leaders, each conducted by Adelaide Case, professor of education. The first, from July 12 to 30, will deal with problems of curricu-

lum, especially the teaching of the traditions of the Episcopal Church. The second seminar, August 2 to 20, will take up adult education in the Episcopal Church. These groups will meet daily except Saturday and Sunday from five to six-thirty. Windham House, the Episcopal student residence in New York, will be open for residence during the summer session.

* * *

Church Workers Meet at St. Augustine's

St. Augustine's Conference for Church Workers was held at St. Augustine's College, Raleigh, N. C., May 31 to June 4. Among the special features was a dramatic presentation, "Death Takes a Bribe"; an address on the "Church's Responsibility to the Negro Worker," by Lawrence A. Oxley, chief, division of Negro labor, U. S. department of labor, and another on the "Parish Budget," by Stephen E. Burroughs, chairman, finance committee, diocese of North Carolina. The conference faculty consisted of Bishop Penick, the Rev. Alfred S. Lawrence, Chapel Hill, N. C.; the Rev. J. K. Satterwhite, La Grange, Ga; the Rev. Jean A Vache, Greensboro, N C.; Esther V. Brown, national field secretary, Woman's



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* * *

Sewanee Summer Training School

Sewanee, the official training school of the fourth province, will be conducted at the University of the South, Sewanee, Tenn., July 27 to August 21. The adult division will meet July 27 to August 10, under the direction of the Rev. Moultrie Guerry, chaplain of the university. The clergy school, under the direction of Bishop James Craik Morris, will meet August 2 to 12, while the young people's division, in charge of Rev. Alfred Loaring-Clark, rector of St. John's, Memphis, Tenn., will meet August 10 to 24. Various special conferences will be held during the session of the school. Ellen Correll, of St. Mary's Cathedral, Memphis, Tenn., is executive secretary.

* * *

Bethlehem Conference for Young People

The Bethlehem Summer Conference for young people will be held June 27 to July 2 at Hawthorne Inn, Mt. Pocono, Pa. in the heart of the Pocono Mountains. Bishop Frank W.

Sterrett of Bethlehem is chaplain of the conference, and the Rev. George McKinley, Palmerton, Pa., the chairman. Courses will be given by the Rev. Gardiner M. Day, Jane Welte, the Rev. Robert P. Frazier, Marian Brown, the Rev. Ralph A. Weatherly, Letty Parry and the Rev. A. M. Holloway.

* * *

Rural Work Conference in Wisconsin

The Episcopal Church's conference on rural work, in Madison, Wis., June 28 to July 9, has a program projected jointly by the national departments

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of social service and domestic missions. The conference will run concurrently with the rural leadership school of the University of Wisconsin, and will be directed by the Rev.

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Almon R. Pepper, executive secretary of the social service department. Bishop Frederick B. Bartlett will also be present, and will lead discussions on the nature of preaching. Other subjects and leaders will be: The Church and Present Day Social Movements, Prof. Roy J. Colbert, of the university; The Forward Movement, the Rev. Conrad H. Gesner, St. Paul, Minn.; Mountain Mission by Mail, Mrs. E. M. Little, Concord, N. H.; The Church and the College Student, the Rev. L. E. Nelson, Madison, Wis; The Nature of the Ministry Today, Bishop Benjamin T. Kemerer of Duluth.

* * *

Order Observes Years of Service

The Order of St. Vincent, a national guild for servers and acolytes, is celebrating its 22nd year of active service this spring. A feature is the fact that no one connected with it, from the director-general down, has ever received a salary or other remuneration. It was founded in 1915 by the late Robert T. Walker, a veteran middle-aged server at the Church of the Advent, Boston, who became its first secretary-general and saw the order grow to a membership of 6,000 acolytes. Members of the order are pledged to a simple rule in their spiritual lives, including daily prayer and weekly attendance at church. Parish chapters use a common Office at their devotional meetings and a uniform form of admission of members. An official medal of the order is available for those who wish it. The present director-general is the Rev. Harry S. Ruth, Burlington, New Jersey, and the secretary-general is Henry S. Beck, Haddonfield, New Jersey.

* * *

Gambier Conference in Ohio

The Gambier Summer Conference, a joint enterprise of the departments of religious education of the dioceses of Ohio and Southern Ohio, will be held for its seventeenth year at Ken-

yon College, Gambier, Ohio, June 21st to July 2nd. Courses will be given by the Rev. Royden K. Yerkes, University of the South; the Rev. Austin Pardue, Gethsemane Church, Minneapolis; the Rev. Sturgis Ball, Virginia Theological Seminary; the Rev. Fleming James, Berkeley Divinity School; the Rev. Gilbert Laidlaw, St. Paul's, Saginaw, Mich.; Mrs. Cecilia A. Hughes, St. Timothy's, Massillon, Ohio; Margaret Jefferson, field secretary, Girls' Friendly; the Rev. Arthur C. Lichtenberger, St. Paul's, Brookline, Mass.; the Rev. Louis M. Hirshson, St. Stephen's, Sewickley, Pa.; Wilfred Layton, St. Paul's, Flint, Mich.; Hilda M. Shaul, advisor in religious education, Southern Ohio; and the Rev. Paul R. Savanack, secretary for religious education, Ohio. The Rev. R. Malcolm Ward, Maumee, Ohio, is dean of faculty.

* * *

Cranbrook Conference in Michigan

Another summer conference will be that of the diocese of Michigan, to be held at Cranbrook School, Bloomfield Hills, June 27 to July 3. Leaders in courses and conferences will be Bishops Page and Creighton; the Rev. Grafton Burke of Alaska;

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* * *

Deposition Announced

The Rev. Eustace P. Ziegler was deposed from the ministry on May 22, 1937, at Ketchikan, Alaska, by Bishop Rowe. He resigned to devote himself entirely to art. He is a brother of Bishop Zeigler of Wyoming.

* * *

Summer Camps in Olympia

A camp for boys and another for girls, conducted annually in the diocese of Olympia at Goldbar, Washington, are to be held this year July 11 to 21 and July 21 to 31, respectively. The chaplains are the Rev. E. C. Schmeiser and the Rev. Lewis J. Bailey; the directors are the Rev. E. B. and Mrs. Christie; and the counsellors are the Rev. E. M. and Mrs. Rogers, the Rev. S. P. Robertson, the Rev. Clifford Samuelson, the Rev. Frederick McDonald, the Rev. A. Val-Spinosa, the Rev. John Pennell, Charles Meyers, Mrs. E. C. Schmeiser, Mrs. R. D. Simpson, Mrs. Olive White, and Mrs. Leonard E. Top.

* * *

Guide to New Jersey Summer Churches

A guide to summer churches has been published by the department of missions of New Jersey, and distributed as a supplement to its diocesan paper. This list gives the location, times of service and clergy in charge of all churches on the New Jersey coast from Sandy Hook to Cape May. Copies will be sent free on receipt of request, with a stamp, by the Ven. Robert B. Gribbon, 307 Hamilton Ave., Trenton, N. J. Those contemplating a vacation on the New Jersey shore may wish to avail themselves of this information.

* * *

Note of Triumph in Cathedral Closing

The final service in St. Paul's Cathedral, Cincinnati, on the evening of May 16th was marked by a note of triumph, for it marked the beginning of a new cathedral. Bishop Hobson spoke of his new cathedral on wheels, St. Paul's Wayside Cathedral, which will begin its work this

summer. He said that there is no requirement for a cathedral structure to be in any one place. A cathedral which reaches out into every parish and mission, into isolated areas, where the need is greatest, is the answer to the problem, the bishop said. "I had been thinking," he said, "in terms of brick and mortar, rather than in terms of souls. I realized that the Church of God would go on even if earthquakes destroyed every building in existence."

* * *

Annual British Service Held in Detroit

The annual service for British and Canadians was held May 23rd in St. Paul's Cathedral, Detroit. The preacher was the Rev. R. B. McElheran, principal of Wycliffe College, Toronto, Ontario. Dean Kirk B. O'Ferrall conducted the service, which was attended by the Essex Scottish Regiment and a delegation from the British Consulate.

* * *

Japanese Church Has Anniversary

The 50th anniversary of the Nippon Seikokwai, the Japanese branch of the Anglican communion, was

marked by a series of commemoration services and meetings on April 28, 29 and 30, at Tokyo. More than 5,000 clergy and laity from all parts of the empire and other countries attended the celebration, which is reported to have reached its climax in the solemn eucharist on the second day.

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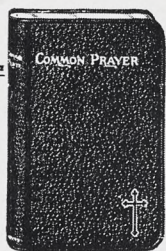
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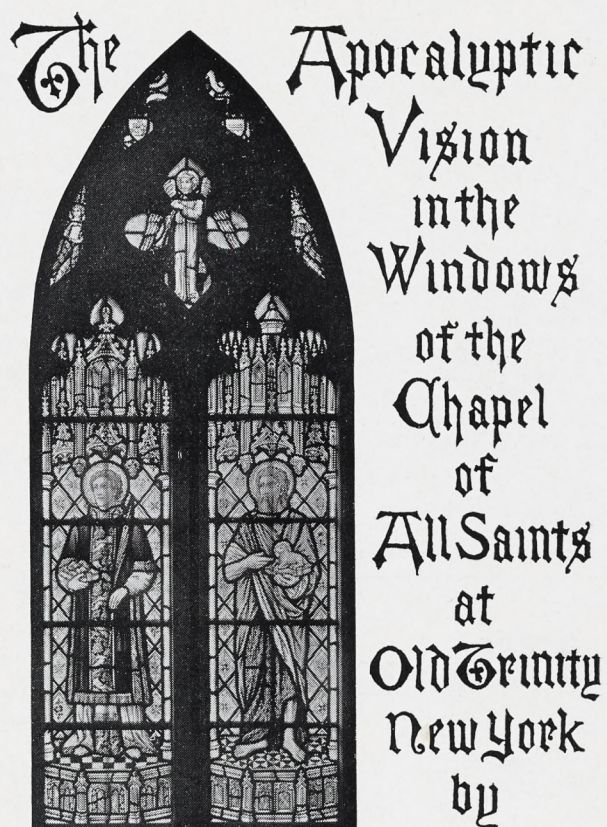


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