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THE WITNESS



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CLERGY NOTES

APPELHOF, GILBERT, JR., has resigned as rector of St. Thomas', Detroit, to accept a teaching position.

BOND, JAMES SULLIVAN, was ordained deacon on June 12 at St. John's, Savannah, Ga., by Bishop Barnwell, and is now in charge of Christ Church, St. Simon's Island.

BRERETON, LOUIS M., was ordained deacon at Gambier, Ohio, on June 12 by Bishop Rogers. He is now serving as curate at St. Paul's, Akron, Ohio.

COUSINS, FREDERICK, rector of St. Andrew's, Darien, St. Paul's, Jesup, and St. John's, Inwood, diocese of Georgia, has resigned to retire from the active ministry.

DAVIDSON, GEORGE, rector of St. John's, Los Angeles, received an honorary doctorate from Kenyon College last week.

FLEMING, ANDREW, rector emeritus of the Church of the Nativity, Brooklyn, N. Y., died on June 7th in his 86th year.

GRANT, JAMES L., was ordained deacon on June 11 at All Saints', Springfield, Mass., by Bishop W. A. Lawrence. On June 18 he was married to Miss Nina Gaich of New York. He is now in charge of St. Thomas's, Pawhuska, Okla.

HALL, CHARLES H., assistant at All Saints', Worcester, Mass., was married on June 25 to Miss Constance Hamilton of Needham, Mass.

HARBACH, SHELDON, assistant at St. Joseph's, Detroit, is to take charge of St. Timothy's, Detroit, effective August first. He is the first resident clergyman, the mission having been organized in a rented store in 1930.

HARGATE, ARTHUR W., was ordained deacon on June 12 at Gambier, Ohio, by Bishop Rogers and is now in charge of St. Mary's, Cleveland, Ohio.

HARTZELL, WILSON S., retired, formerly rector of the Good Shepherd, Atlantic City, N. J., died on June 9th in his 75th year.

HIGGINS, HERBERT R., Grand Rapids, Michigan, received an honorary doctorate from Kenyon College last week.

HILL, GILBERT K., was ordained deacon by Bishop Sturtevant at St. Thomas's, Neenah-Menasha, Wisconsin. He is to spend the next year studying at the General Seminary.

LEWIS, LEICESTER, Philadelphia, has been elected chairman of the executive committee of the American Church Union to succeed the Rev. Don Frank Fenn of Baltimore, resigned.

NOBLE, A. GRANT, rector of St. John's, Williamstown, Mass., has been appointed chaplain of Williams College. He remains rector.

PENDLETON, WILLIAM G., has been appointed archdeacon of the Ohio River Valley, diocese of Lexington. He remains rector of Trinity, Lexington.

PERSON, ALLEN, formerly rector of Trinity, Rocky Mount, Va., has accepted the rectorship of St. Andrew's, Fort Thomas, Kentucky, effective August first.

REED, WILLIAM W., was ordained deacon on June 13 by Bishop Paul Jones acting for the Bishop of Chicago at St. Luke's, Evanston. He is in charge of St. Ann's, Chicago.

RINGLAND, EDMUND M., was ordained deacon on June 13 by Bishop Paul Jones acting for the Bishop of Chicago. He is in charge of St. Thomas', Morris, Ill.

STERLING, CHANDLER, was ordained deacon on June 13 by Bishop Paul Jones acting for the Bishop of Chicago. He is assistant at St. Augustine's, Wilmette, Illinois.

SWIFT, A. ERVINE, was ordained deacon on June 11 by Bishop W. A. Lawrence at All Saints', Springfield, Mass., and is to leave in July for missionary work in China.

TODD, EDWARD R., has accepted the rectorship of St. James', Taylor and Grace, Georgetown, diocese of Texas.

WILLARD, C. LAWSON, rector of St. James', Elmhurst, Long Island, has been elected president of the alumni association of Union Seminary.

WOODROOFE, ROBERT W., canon of the cathedral, Albany, N. Y., has been elected president of the Albany council of social agencies.

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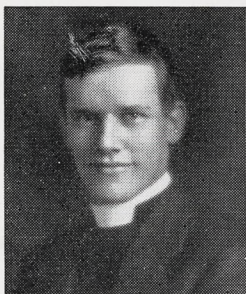
THE VALUE OF CHURCH SCHOOLS

By

G. GARDNER MONKS

The Headmaster of Lenox School

A CHURCH school, as its name implies, has a dual ancestry. As a school, its interests and concerns are those common to all schools. It must not object to being judged by any standard applied to other schools, or claim special privileges. And yet the adjective implies that there is something different, a distinctive quality about such an institution.



GARDNER MONKS

The Church school has a noble ancestry, and the story of the Church's educational enterprises is a long and creditable one. There were the monasteries, the Church schools of the middle ages; and, especially in England, there were other educational foundations that came into being in the shadow of the cathedrals. In this country, few were the early colleges where the religious inspiration of some denomination was not responsible for the founding, and its original direction. Today in the field of secondary education, while the number and enrollment of Roman Catholic parochial schools far outshadows all other Church organizations, the influence of our Episcopal schools has been marked and deep out of all proportion to their size.

Recent years has witnessed an amazing growth in so-called secular education. In colleges where originally the Church tie was strong, the tendency seems almost invariably in the direction of weakening it. A striking exhibit of the Society for College Work at the General Convention at Cincinnati last fall notes the successive steps where the decline has run its full course. The first step, not bad in itself, is a lay president, the abandonment of compulsory chapel, getting along without a chaplain, closing the chapel entirely, and finally abandoning all religious courses. While many colleges have resisted this trend, increasingly, the smaller denominational college is finding itself forced to the wall, unable to meet, on the educational field, the competition of larger, and more adequately supported institutions.

Is this a foretaste of what is likely to happen on the school level? In many other fields such as public medicine, the Church prepared the ground, rendered invaluable service in supplying an original impetus, and then committed the development of the undertaking to other hands. Admitting the very great contribution of the Church in fields of education in times past, is this peculiar contribution likely to be rendered less strong, less distinctive, indeed less necessary in the future? Many there are who recognize these trends but none the less feel that the Church still needs the school, and the school still needs the Church. Any tendency to obscure the nature of the dual ancestry is likely to be accompanied by great loss.

THE Church needs the school, because from the beginning, the ministry of the Church has been in considerable measure a teaching ministry. It was as a teacher that its Master was first known and welcomed, and in following Him who was Himself the Truth, the Church cannot neglect either the seeking or the proclaiming. A Church that did not teach is a practical impossibility.

But no less does the school need the Church. In educational circles the temptation is very great to become so engrossed in the demands and objectives of the moment that a short-sightedness obscures the ultimate goal. Few would consciously lower their aims, and limit their goals to something not so far ahead as to be overly difficult of attainment. But the ease with which far horizons can be gradually lost to view is little short of appalling to one whose concern it is that this should not happen! Here the Church comes to the rescue by bringing constantly before us the ultimate moral and spiritual values which represent the final goal. When the final summit is kept clearly in sight, one is not likely long to lose his way as he presses up a hill.

Of very necessity there cannot be direct religious influence in schools supported by public funds. This freedom from denominational control is something essential to maintain but it is a freedom bought at a very great price. More and more in all schools the em-

phasis is swinging in the direction of character education. In this undertaking, it is religion which most clearly defines the objective, and helps in pressing toward it; even on a low view, it is the educator's most valuable tool. To venture far to sea leaving all navigating instruments at home is hardly less foolhardy than to undertake to develop and influence character, and leave religion out of the picture.

One curse of much of our education, especially as it touches boarding schools, is its provincialism. A school is more or less a self-sufficient unit, isolated in its back eddy, and cut off in large measure from contact with

the wider world. Loyalty to the school, good as far as it goes, is not enough, for we must prepare people to take a worthy part in a larger whole. Loyalty to the country even, is not enough, for obligations and opportunities are wider than national barriers. A vivid consciousness of membership in a Church in the widest sense of that term is the one certain guarantee against too limited loyalties.

So the task of making a Church school in practice more nearly what its name suggests is still an undertaking of tremendous importance, and worthy of anyone's best endeavors.

CATHOLIC SACRAMENT OR ANGLICAN RITE?

By

B. Z. STAMBAUGH

Rector of Our Saviour, Akron

THE average layman's inarticulate instinct for decency ought to carry some weight in this vexed question of open communion. Most of our people, I believe, feel that a liberal interpretation of the last rubric in the confirmation office is imperative if we are to be true to the principle of Christian fellowship and to the spirit of the Liturgy's "Invitation." It is one thing,—and a perfectly proper thing,—to restrict admission to the communion of the Protestant Episcopal Church in accordance with the language of the rubric. But it is quite another thing,—a presumptuous thing,—to use the rubric as a reason for denying the Blessed Sacrament on our altars to baptized Christians of other communions. It seems incredible that the Lord's Supper at any altar should be limited to the particular group which maintains that altar, or to those who conform to conditions imposed by mere branches of the Holy Catholic Church.

This is not to minimize the difference between our historic sacraments and those of more recent order. Nor is it to maintain that the Methodist, Congregationalist, or Baptist, who comes to the Lord's Supper in an Episcopal Church, is capable of receiving sacramental grace to the same extent as would be possible to him if he had been prepared by proper instruction and confirmation. (There are varying degrees of this capacity, even among confirmed people.) Nor is this, furthermore, to ignore the special values of the "Apostolic Succession" as compared with the Protestant ministries. As Canon Bell has said, the so-called "joint" communion services treat the Protestant ministers who participate as "mere laymen." His solicitude for their feelings, however, seems rather pointless, in that they are the best judges in the matter. Certainly much worse things have been done to their feelings by a very different policy. The lay order, moreover, has a dignity of its own; and a difference in order implies no contrast in dignity. Questions of rank, too, seem rather trivial in this con-

nection. The average denominationalist, (God forgive us for not finding a decent word for him)—who may scarcely recognize the existence of a sacramental priesthood at all,—is not likely to feel that the part of a layman at the Holy Communion is a "mere" anything. And while our reasons may be different, I am certain we ought to agree with him in that.

It was a great satisfaction to many, a few years ago, to learn that Lambeth had made a liberal recommendation on this. The action of the Archbishop of Canterbury at the close of the Oxford Conference was reassurance as to the sincerity and purpose of that recommendation.

Certain experiments, to be sure, seem ill-advised and harmful. To undertake such action conspicuously at an interdenominational conference, within a diocese whose bishop is known to be out of sympathy with it,—for example,—is not only to court failure for the project in hand, but is also bound to arouse misunderstanding, prejudice, and distrust on the part of the very people we would reach in fellowship. Such things can do nothing more than gratify those of our clergy who enjoy the sport of bishop-baiting.

The practice in question, however, does not seek to force itself upon any. It is contemplated only under judicial limitations. It bears the weight of Lambeth's conservative approval, and can be repudiated only with presumption.

That which we call an Episcopal Altar, because it has been set up by an Episcopal congregation and consecrated by one of our bishops, is not really, after all, an Episcopal Altar. It is an Altar of the Holy Catholic Church, the Lord's Table. The Holy Communion is not an Episcopalian or Anglican rite. It is the Lord's Supper. The rite is our manner of its administration.

We also have a specific way of preparing our people to become communicants,—and we ought to adhere to it, because it is probably the best minimum way ever

devised. But our way is quite different from the Roman way or the Eastern way,—infinitely superior. Yet no one seems to think that we should exclude Roman communicants, who may have years to wait before they are *ready* to be confirmed. Nor does there seem to be any question about excluding the Orthodox, on whom no bishop will ever lay his hand.

Our Lord did not exclude even Judas from the benefit of the Last Supper,—although He knew what was in the man's heart. Surely if He had intended us to "steady the Ark" so carefully, He would not have been so careless at that crucial moment. Do you suppose He felt more concern for the soul of Judas than for the reverence due His Presence,—Who was among us as one that serveth? Perhaps He hoped that the Blessed Sacrament might yet help that sinful soul. And perhaps when we, too, acquire more faith in its power, we will exercise more confidence and more generosity in its use.

Prayer Book Inter-Leaves

LITURGICAL MOVEMENT AND OURSELVES

IT WOULD be a mistake to regard the liturgical movement in the Roman Catholic Church as something novel and original. The effort of its leaders to give the laity a share in the liturgical worship of the Church, their emphasis upon frequent communion, their criticism of the individualism and superstition of late medieval forms of worship, their appeal to the liturgical usage of the ancient Church, the desire which many of them have that the mass should be translated into the vernacular of each country—these are precisely the ideals which animated the Anglican liturgical movement of the sixteenth century and produced our Book of Common Prayer.

Cranmer's purpose was admirable. But he was himself a product of the medieval system, and he could not throw off its influence altogether. His liturgical scholarship was of course inadequate if we compare it with that of the monks of Maria Laach, or indeed with that of any competent student of liturgiology today. And he had to act hastily, under constraint, and amidst the clash of contending theological parties. Thus he made mistakes. His work was only a beginning. But it was a splendid beginning.

The daily monastic services had always been congregational; Cranmer made them popular, so popular, in fact, that his Mattins has tended to become our chief act of Sunday worship. Anglo-Catholics often turn up their noses at these services, but a learned Roman Catholic, a disciple of Maria Laach, recently remarked: "We envy you Anglicans your Morning and Evening Prayer." It is a pity that Cranmer did not make the Eucharist equally congregational and popular, but, under the spell of the medieval idea that the mass is something which the priest does alone, he drew up a service which almost ignored the primitive idea of an offering by priest and people acting together. And he had to deal with reactionary laymen

like the Devonshire rebels who demanded "that the priest celebrate mass without communicants, except at Easter!"

The Caroline divines corrected some of Cranmer's mistakes and developed an Anglican tradition. The non-jurors contributed their learning to that tradition, and John Wesley made a valiant effort to carry it to the common people. The leaders of the nineteenth century Catholic revival might have built on foundations thus laid. But Newman's defection shook their nerves, and stupid persecutions by English mobs and English judges turned many minds toward Rome as toward a city of refuge.

The clergy had now to become skilful copyists of the Roman mass, i.e. the degenerate counter-reformation mass, in order to qualify as "Catholics". That unfortunate medieval heresy, liturgical dualism—low masses for communicants, high masses for non-communicants—established itself in the Church of England. Clerical trippers to Belgium and Sicily checked up on "correct ritual." And the English clergy who did not accept this "Western use" were regarded as hopelessly antiquated.

It is an encouraging sign of the times that so many of the English clergy (led by Father Hebert) are coming under the influence of the liturgical movement. The day may be nearer than we think when we shall no more have red cassocks and "last gospels" and other such borrowings from nineteenth century Romanism. That sort of thing provokes in intelligent Roman Catholics only "an indulgent smile" (quotation from the R. C. *Commonweal*) and blocks real progress. What we need is more of the non-jurors' love of learning and of John Wesley's zeal for the realities of religion.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Talking It Over

By

WILLIAM B. SPOFFORD

THE SUMMER EDITION of *Forward—Day by Day* issued by the Forward Movement Commission devotes twenty or more pages to boosts for various organizations and institutions of the Church. All of them deserve the commendation and no doubt need it, and I am delighted that those responsible for the editing could be so generous with their space. However being an officer of the Church League for Industrial Democracy I wrote to Cincinnati to inquire why we also were not given a free puff. I received the following reply: "You ought to know that the CLID is such 'hot' stuff that our executive committee would throw it out as being controversial."

HOT STUFF INDEED. The world is going completely to the devil about as fast as it can. International wars that already exist are likely to spread

throughout the world before General Convention meets again. At home ever increasing thousands are being added to the army of the unemployed; large areas of our country are already ruled by thugs and gangsters; the whole stupid show is kept barely alive by pumping into it billions that we borrow from our children and our children's children. In this picture the Church of Almighty God, as far as it is represented by the Episcopal Church, has one tiny organization of less than 2,500 members that believes that the revolutionary pronouncements of the House of Bishops should be put to work and not merely printed on paper and filed in vaults for future reference. It was our Bishops who said: "Christ demands a new order," not the CLID. It was our Bishops who said: "We believe that an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good, in place of unrestricted competition for private or sectional advantage". It was our Bishops who said: "The most momentous task which faces the world today is the warfare against want. It challenges the Church of Christ to action." It was our Bishops who said: "War is murder on a colossal scale"; who said, "The profit-seeking motive must give way to that of service;" who said "We hold the right of employees to organize and to bargain collectively"; who said: "Stand alone if we must. Be counted a fool if it is necessary. Let us dare to do the thing now that counts. Let us practice what our religion stands for." But when this handful of Church people band themselves together with the hope that they may make some little contribution in the task of translating noble words into actualities, the big-shots arise, finger to lips, and say: "Hush . . . hush . . . too hot".

WELL I CAN testify to this: there is hardly a day that some young person does not come into my office to relate how he was brought up in Church . . . of his early hopes and ideals . . . of disillusionment because the Church would touch nothing "hot" . . . and more often than not of his apostasy to join some secular movement that possesses at least one virtue that he failed to find in the Church . . . Courage. His apostasy or ours? The day will come, I believe and hope, when these youngsters, tramping the streets by the thousands looking for a place in life that society denies them, will feel the need for that sustaining power that the Church can supply. For I do believe that religion alone can give what it takes to keep going these days. Just the other day I called upon a distinguished citizen to ask him to serve on a committee. The matter we planned to deal with, he agreed, was vital but he declined the invitation with these words: "Spofford, the whole damned world is run today by thugs, gangsters and crack-pots. It is hopeless to try to do anything about it so I'm going fishing". The

temptation is strong these days to go fishing and I am sure that is exactly what I would do if I did not accept as my Master One who not only "demands a new Order" but One who also most assuredly will get it. To line up with His purposes, as they are defined by our Reverend Fathers in God, may be "such hot stuff" that it is repudiated by the executive committee of the Forward Movement, but if so that is something for these gentlemen to worry about rather than the small band of Church men and women who make up the CLID.

Summer Time

By

BISHOP JOHNSON

THIS is the season which the Lord hath given, let us rejoice and be glad in it. To receive blessings and not be grateful for them is to impair our morale. When we go on a vacation we open our mouths and draw in our breath at the release from the monotony of our daily toil and at the intake of pure ozone. It is time therefore to praise the Lord for His goodness.

Wherever we go and whatever we do we should be careful lest we forget the author of our blessings. Let us bear witness wherever we are to the fact that this is the world that the Lord hath made and that we are grateful for His mercies. There are many who cannot take a holiday but are compelled to endure the burden and heat of the summer in the torrid streets of the city. Surely there is an excuse for weekend trips which involve an absence from public worship. My experience is that such hurried excursions are not inspiring but leave one tired and unfit for the work ahead.

A politician once said to me, "I go to church because it is a tonic for the weekly tasks." Of course what you receive from the church depends on what you seek to receive. To some it is a tonic, to others it is a bore. If you go to give God thanks He will respond to your courtesy, for as St. Paul asserted His grace is sufficient for us. In other words if you have a joy share it with God; if you have a burden let God share it with you.

It is not so much our environment that affects us as it is the spirit that is within us. There are those who go on vacations who are unhappy most of the time in spite of their blessings and there are those who seem to have a good time simply because they bear their crosses joyously.

You cannot help that which you must endure. It is not a question of whether you suffer hardships but rather how you bear them. Whether there are roots of bitterness within as well as thorns without depends upon your attitude to God and your acceptance of His will.

If you can have a joyous holiday, rejoice and give thanks. If you are tied down to the daily grind "come unto me all ye that travail and are heavy laden and I will refresh you." In which ever state you find

yourself, learn to be content and not add the fraction of discontent within to the rubbing of adversity without.

Face life with a sure faith and you will end it in a glorious faith provided you are rooted and grounded in love.

Unfortunately empty pews do not make for joyous praise. You are missed more than you think if you neglect your Father's house either because you are too happy or because you are too sad.

In all times of our prosperity and in all times of our adversity we need God's presence to give us peace.

Let's Know

By

BISHOP WILSON

LOCUSTS

AT THIS time of the year warnings are going out in the agricultural sections of the country to take precautions against a possible plague of grasshoppers. The eggs begin to hatch in the spring and when conditions are right for them they can cause enormous destruction by the middle of the summer. They are bad enough as we know them in the United States but they are a less serious menace than the full-fledged locusts which are found in the dry sections of eastern countries. Anyone who has seen the vivid representation of a flight of these insects as pictured in the movie "Good Earth" will appreciate the many references to their destructive habits which are found in the Bible.

Locusts breed in the desert to the south and south-east of Palestine and when the wind blows from that direction they are carried up into the fertile sections where grain is cultivated. Their travel is always dependent on the course of the wind. The formation of their wings makes it impossible for them to fly against the wind. Occasionally they come in clouds that literally fill the sky and darken the sun. The noise of their wings is like that of a heavy rain. They fly all day and settle down in some open fields for the night. As soon as the morning sun has dried the dew from their wings, they are off again. It is during these night-time descents that the females lay their eggs and that is where the real peril comes in. Flying locusts do not stay long and do not eat a great deal themselves. But within fifteen to twenty days after their eggs have been laid the larvae hatch and they can skin a land bare in no time at all. When their wings have developed they fly away and repeat the cycle all over again.

The natives fight these marauders in several ways. If possible they try to keep them from alighting where they can deposit the eggs. They beat drums, shout, and fire guns to frighten them away. Wherever the swarm lights, the people rush out in large numbers to catch them in sacks and destroy them. As soon as they have moved on for another day's flight, the hunt

for the newly-laid eggs begins. In some countries the government offers a bounty for them by the pound. Of course plenty of the eggs are never discovered and within two to three weeks the crawling larvae start their slow march through the fields leaving complete desolation behind them. The people dig trenches into which they drive the creatures and bury them or drown them. Sometimes they build fires and drive them into the flames.

Full-grown locusts come in such huge numbers that often they fill up wells and choke streams, polluting the drinking water over a whole country-side. When a change of wind carries them into the sea or rivers, their carcasses accumulate on the shores where they decompose and breed pestilences.

In eastern countries the natives often use them for food. The Arabs stew them in butter. Sometimes they are ground up and turned into a kind of meal. They are said to taste something like shrimp. You remember that St. John Baptist lived on "locusts and wild honey".

The prophet Joel does not say too much of them: "the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them . . . they shall run like mighty men; they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks . . . they shall climb up upon the houses; they shall enter in at the windows like a thief."

We Need That Air

OLD TOM, the engineer, and young Mike, the fireman, were having a little smoke in a corner of the engine-room and talking over the tenants.

"I don't like that young Dr. Jones, up in 316," observed Tom. "He acts as if he owned the whole building. You'd think he discovered the practice of medicine and him less than two years out of college. I don't like the cocksure air of him." Just then, Tom felt a hand on his shoulder and, twisting around and looking up . . . he saw Dr. Jones. Springing to his feet, he tried to stammer an apology, but the Doctor promptly stopped him.

"Cut out the apologies," ordered the Doctor. "I owe you eternal gratitude for those few words. You are the first person in the world who ever accused me of being 'cocksure' of anything. This is the turning-point in my life. My inferiority complex is licked and success is mine."

Grasping Tom's hand, he shook it warmly, pressed a two-dollar bill into the palm, turned and disappeared up the stairs. "Well, what do you know about that?" ejaculated Tom as he pocketed the bill.

As we practice our religion, why be so halting and half-hearted about it? Why not be Christian with an "Air?" For every one who will resent our cocksureness there will be a hundred who will be stimulated and encouraged by it.

THE CHURCHMOUSE.

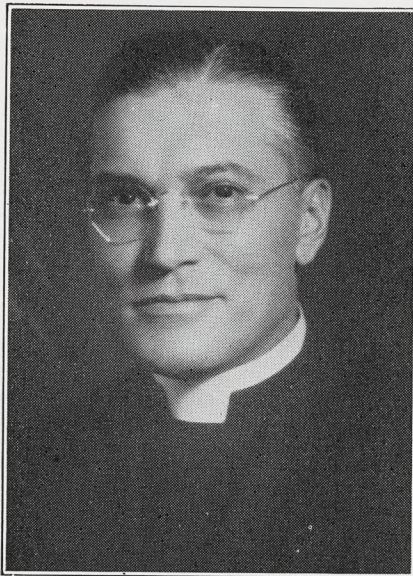
HIGH PRAISE FOR A NEW BOOK BY DON FRANK FENN

By GARDINER M. DAY

When I saw the volume *Parish Administration* lying on my desk my first thought was, "There is one book that is probably so deadly dull that I certainly don't want to read it," as parish administration is the one thing I want to forget and not immerse as I am most of the time in my own parish administration.

As soon as I saw the name of the author, the Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, and recognized him as an active member of the Church League for Industrial Democracy Chapter in Baltimore, I revised my thought for I knew that so alert and progressive a clergyman would make even this subject interesting. And interesting is no word for it. I can state that this is the most valuable and interesting book on *Parish Administration* (Morehouse-Gorham, \$3.50), that I have ever read. The reading of a few pages of the volume is sufficient to reveal that the author is not only a consecrated servant of Jesus Christ, but a man of very practical resourcefulness with plenty of good common sense.

Mr. Fenn treats of practically everything pertaining to the administration of parishes, large and small. My own personal experience in the types of parishes I have served has been somewhat similar to that of the author and consequently my appreciation of the able way in which he advised dealing with the many problems he considered, is doubly great. I have ministered to two tiny congregations without any churches that worshipped in rented halls. I ministered to three mission churches in small towns with only a handful of communicants each. I have had the great privilege of watching for three years the Rev. Henry Knox Sherrill so magnificently administer Trinity Church, Boston. I have ministered to a small parish in a large city, and to a small congregation in one of the loveliest college towns of the country. I now have the privilege of ministering to a large city parish, with three parochial missions, a summer chapel and a summer camp. Fortunately, the three vicars in this parish so well exemplify the type of hard working clergymen that Fenn wants to encourage through his book and they do such splendid work that most of my time is free to try to help the mother parish with its twenty odd organizations. Hence, I believe I have a good basis on which to judge this book on parish administration.



DON FRANK FENN

It would be impossible, at least highly improbable that any one would read through a book that covered so many subjects and so much detail as that of Mr. Fenn, and be able to say that he agreed with everything in it. Each man must try out his own methods and no man can try out all possible methods. A number of my methods and opinions would not coincide with those of the author, but to practically all his main emphases I shout a loud "Amen." I believe this book should be put in the hands of all students in seminaries and of all our younger clergy; and I would be willing to wager that there are few older clergy that would not find many a helpful suggestion in its pages.

How many young ministers would have been saved difficult and delicate situations had they had this fundamental bit of advice impressed upon them, "No priest has a right to accept a call to a church where it is not possible for him to conduct a service which will be in accordance with his convictions about theology and which will permit him to offer in the chancel and at the altar the kind of worship which his own spirit and understanding demand of him in all honesty," or had they been given this kind of advice relative to the conduct of funerals: "If the service is in the church, try by all means to have the flowers sent directly to the cemetery. Don't bring them into the church."

I agree so completely with so many of Fenn's views that it is difficult to know which ones to cite here. I shall select two which I wish might be learned by candidates for the ministry, as the Hippocratic Oath is learned by the medical students. "In towns where there is but one parish

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Most people I am sure will agree with what Bishop Johnson had to say last week on the subject of gambling. However there is a story that comes from the state of Colorado where he presides that indicates that even clergymen did not always hold his view. In the early days of Leadville there was a beloved rector who was known throughout the state as Dr. Mackey. For years he had been trying to raise the money to build a church, without too much success. Meanwhile services were held in the only place available, over a gambling house. On a Saturday night the wardens and vestry assembled, greatly discouraged, to determine whether or not they should go ahead with the new building even though they had but \$5,000 in the building fund. There was a long discussion. Then old Dr. Mackey arose: "Gentlemen, either God wants a church here in Leadville or He does not. I propose that we step downstairs and toss our \$5,000 into the faro game. If God wants a church we win; if He does not we lose." Unskilled at the game they nevertheless multiplied their \$5,000 many times and built a beautiful stone church which still stands in Leadville, 10,200 feet above the sea.

* * *

Federal Council Protests Bombings

The executive committee of the Federal Council of Churches has sent a resolution to officials in Washington protesting against the continued bombing of civilian populations in China and Spain and deploring the policy of the government which allows the shipment of war supplies to Franco and to Japan to make these outrages possible. The protest states that a substantial proportion of Japan's essential war supplies come from America.

* * *

Catholic Congress in Chicago

The first Catholic Congress to be held under the auspices of the American Church Union is to be held at St. Luke's Pro-cathedral, Evanston, Illinois, October 11-13. The Rev. Granville M. Williams, rector of St. Mary the Virgin's, New York, is to be the preacher at the Congress mass. Innovations will be a children's mass, celebrated at the Church of the Atonement and a conference for young people. Among those on the Congress program are the Rev. Allen G. Whittemore of the Order of the Holy Cross; Professor Hoxie N. Fairchild of Columbia

University; the Rev. Otis Rice, instructor at General Seminary; the Rev. W. H. Dumphy of Philadelphia; the Rev. Joseph Fletcher of Cincinnati and the Rev. Daniel Corrigan of Oconomowoc, Wisconsin. Final plans were made at a conference held in Chicago on June 21st when the Rev. Frank Damrosch, national chairman of the Congress committee met with a Chicago committee headed by Dean Gerald G. Moore.

* * *

Secretaries Turn to Teaching

If you want to know where the executive officers of the National Council are for the next few weeks study the lists of faculty members of our Church summer conferences. These conferences are scattered throughout the land and there is hardly one from the Pacific to the Atlantic that is not starring one or more people from the headquarters in New York. The only conference that I can find that does not have a 281 representative is the one now being held at Wellesley, which is generally considered tops of the Church summer conferences.

* * *

A Degree for the Presiding Bishop

Presiding Bishop Tucker received an honorary doctorate on June 21 from Princeton University.

* * *

A Generous Sunday School

The Sunday school of St. Alban's Church, Washington, D. C., where the Rev. Charles T. Warner is rector, gave close to \$3,000 to missionary projects during the year which closed on June 1. Japan received \$559; China, \$280; Alaska, \$248; China Relief \$112; the diocese of Washington received \$1,300 for missions and smaller sums were distributed to various projects.

* * *

The Family Was All There

The Rev. Howard C. Ackerman recently baptized two children at Our Saviour, Mechanicsburg, Ohio, in the presence of their parents, two grandfathers and two great-grandmothers.

* * *

Clergy Study at Virginia Seminary

Forty clergymen enrolled in the summer school of the Virginia Seminary which came to a close on June 20th. The Rev. John C. Bennett, professor at Auburn Seminary, was the visiting lecturer. He dealt with the relationship of the Church to modern economic problems and declared that there is reason for optimism due to the fact that there has developed in the Church a spirit of self-criticism and repentance; that

E. O. W.

IN THE ADVERTISING world E. O. W. means "every other week," and we are hanging out the E. O. W. sign for the summer. There are several reasons for doing so, all of them, we hope you will agree, good ones. First, we want to stop pulling on the oars for a bit and just drift. We can't do it completely but we can cut down the stroke and be better prepared to put our backs into it in September. Second, we believe a number every other week will bring to you all the inspirational articles you care to read in the hot summer days, and all the news that the Church supplies. Third, it will help us balance our budget, a thing that we are just old-fashioned enough to attempt. The next number of the WITNESS will therefore be the issue of July 14th and the paper will reach you every other week thereafter during July and August, returning to the weekly paper in September.

it has made an amazing intellectual readjustment to the assured results of modern thought; that it has developed a conscience about the handicaps of war, race and economic conditions, and finally because of the trend toward unity. Members of the Virginia faculty also gave lectures: the Rev. Alexander Zabriskie, the Rev. A. T. Mollegen and the Rev. Stanley Brown-Serman.

* * *

Bishop Ludlow Speaks For Civil Liberties

Bishop Ludlow, suffragan of the diocese of Newark, was one of the speakers at an outdoor meeting held in Newark on June 22 under the auspices of the New Jersey branch of the American Civil Liberties Union. Others on the program were Roger N. Baldwin, national director of the A.C.L.U.; the Rev. Archy D. Ball, Methodist of Hackensack and chairman of the New Jersey branch and T. Hubert MacCauley, formerly commander of the American Legion in Essex County. Bishop Ludlow was also the speaker on civil liberties on June 24th at Temple Em-anuel, Jewish synagogue in Jersey City whose rabbi has been threatened with physical violence because of his outspoken criticism of Mayor Frank Hague. Meanwhile Episcopal rectors in Hague's Jersey City remain completely silent.

* * *

Social Work Conference Is in Session

The social work conference of the Church is now in session in Seattle, Washington. The Rev. Thomas R.

Thrasher of Columbia, Tennessee, delivered an address on Tuesday, June 28th, on the part the Church can play in the community welfare activities in rural areas. He declared that the Church is more of a power in the country than in the city, and is called upon to supply health, recreational and social centers since they are not otherwise provided as in cities. Today, June 30th, Bishop Parsons is delivering a stirring appeal for the defense of civil liberties—I know it is stirring because I have read it, but it cannot be presented to you in this number since to do so would violate a release date.

* * *

Former Rector Honored in Williamstown

The Rev. J. Franklin Carter, rector of St. John's, Williamstown, Massachusetts from 1900 to 1930 has been honored by having a new chancel window inscribed to him.

* * *

Bexley Hall to Continue

There has been a great deal of off-the-record discussion of theological education in the Episcopal Church. Dean Frederick Grant, formerly of Seabury-Western who is to join the Union Seminary faculty in the fall, has frankly advocated the merger of seminaries, it being his contention that the number, once necessary because of the difficulty of travel, are no longer needed, particularly since the per capita cost of preparing a man for the ministry is extremely high since the comparatively small enrollments make overhead expenses high in every seminary. However when there is any move to close a seminary or to merge it with another a cry is set up by alumni of the institution who point to its traditions and contributions of the past. For some time there has been talk of either closing or merging Bexley Hall, theological school of Kenyon College. Opposition however developed, with large numbers of graduates signing a petition of protest against any such move. It is now announced that at a recent meeting the trustees voted to maintain the school, though they did leave a loop-hole by declaring that the program for the institution could be wisely presented only after "there has been an opportunity to consult with those qualified to pass judgment on questions concerned with theological education, and with the General Convention committee on theological education." It was further announced that a special committee has been appointed to plan for "a vigorous, enthusiastic celebration to commemorate the centennial" of the building of Bexley which is to be observed next year. Meanwhile the criticism that

Kenyon, a church college, was without a chaplain, was met at the commencement last week when the president announced that a chaplain in residence would be appointed before college opens in the fall.

* * *

Catholic Paper Changes Policy

The Commonweal, Roman Catholic magazine, has changed its policy on Spain with the new editorial staff that moved into the front office to take the place of the one formerly headed by Michael Williams, rabidly pro-Franco, issuing a long statement in the issue of June 25th. The new editors urge Americans to maintain "positive impartiality" and "a sanity of judgment". While condemning the Loyalist government for holding political and economic objectives that they maintain must be rejected by Catholics, the editorial is even more severe in its criticisms of the Rebel government under Franco, condemning it particularly for its alliance with Hitler and Mussolini. This the former editor always maintained never existed, insisting that it was a fiction invented by the Loyalists. And, I can add on the best of authority, there is a story behind the news. There has been in the United States, speaking on behalf of the Loyalist government of Spain, Mr. Jose Bergamin, a Spanish writer who is the editor of a Roman Catholic paper and, of course, himself a devout Catholic. Arriving in the United States some weeks ago Mr. Bergamin let it be known that he carried in his pocket letters from the Vatican, and when letters from the Vatican are produced the hierarchy of the Church pays attention. He was closeted with prelates and leaders on a number of occasions and told them a few facts about the Spanish situation in a straight-forward sort of way. Of course the meetings were behind closed doors, but things do get out and 'tis said that the Catholic leaders in the United States determined then and there to "soften" their attitude toward Loyalist Spain. The change in the editorial policy of the Commonweal is one indication of it and likely as not there will be others.

* * *

Unity with the Presbyterian Church

The following communication has been received from Bishop Parsons of California, chairman of the General Conventions Commission on Approaches to Unity: "The Presbyterian Church in the U.S.A. (the northern Church) has accepted the invitation extended by our General Convention last October to unite with us in a declaration of purpose to achieve organic unity.

"This puts an especially heavy re-

sponsibility upon our Church for we have taken the initiative in the matter. The declaration of purpose is not a mere declaration that it would be a fine and Christian thing to unite. It is not a mere gesture of friendly hope. It is not an agreement to hold conferences through our two Commissions (the official bodies representing the two Churches). It is a definite and solemn compact taken in the presence of God to accomplish what we believe to be in accordance with His will that all Christ's people should be one. We are only two small parts of that great Body of Christ; but we have determined to heal one of its wounds.

"The difficulties in accomplishing this task are obvious. They do not, thank God, concern the fundamental faith. Both Churches accept the Catholic Creeds. They do concern the orders of the ministry, the relation of faith and order and of ministry and sacraments. They concern in less degree questions of polity and worship. The working out of these problems must rest in the beginning with the official commissions, but those commissions can act successfully only if behind them is the earnest and sincere support of both Churches. This union is not a mere overhead agreement; it is a real coming together in one body.

"Two special ways of helping come to mind at once. The first is the way of conferences, especially of the clergy of the two Churches, to learn more about each other, to study the differences and likenesses and explore methods of approach. The second is gatherings of a more general character which bring together the lay people of both Churches to hear of what is going on, or the sending of speakers from one Church group to the other to present each the position of his own Church.

"But particular methods of bringing us closer together are easy to find if once we have committed ourselves to the purpose of union. We have entered into a solemn compact. We are seeking to do God's will. We must be faithful to our pledge."

"This letter is entirely unofficial since we have had no meeting of our Commission on Approaches to Unity since the action of the Presbyterian General Assembly, but I am quite sure that what I have said would meet with the approval of all the other members of the Commission."

* * *

The Picture On the Cover

There is pictured on the cover one of the buildings of St. Helen's Hall, the oldest Episcopal school in the northwest. It was founded in 1869 and has been in charge of the Sis-

ters of St. John the Baptist since 1904. It occupies more than two city blocks in Portland, Oregon, and in addition has a recreational house on Lake Oswego where the girls enjoy swimming, boating and tennis. Academically the school stands high, with the faculty training along progressive lines. One of the features is field trips to correlate their school work with the life of the community. A forum also meets regularly for the discussion of all sorts of problems of the modern world.

* * *

To Attend Committee Meeting in London

Bishop Oldham of Albany is to sail on July 6th for London to attend the meeting of the consultative committee of the Lambeth Conference. In August he is to visit Norway for the meeting of the World's Alliance for International Friendship through the Churches in his capacity as president of the American branch. He winds up his conference attending by going to Switzerland for the meeting of the continuation committee of the World Conference on Faith and Order.

* * *

Newark Rector Is Honored

Parishioners of St. John's, Newark, N. J., gave a surprise party last week to their rector, the Rev. J. Frederic Hamblin to mark the 20th anniversary of his rectorship. Food, speeches and a purse.

* * *

Chapel Trailer For Los Angeles

Bishop Gooden of Los Angeles made a reference in a talk to the fine use to which a chapel trailer could be put. The Daughters of the King therefore got busy, had little banks made from toy trailers, and are now saving up their pennies, nickels and dimes. Half the cost for a chapel on wheels has already been raised. A bit more and they will build a trailer to contain complete living quarters and a small chapel so the diocese may minister to those in isolated districts.

* * *

Roger Babson Speaks His Piece

There must be an improved technique in church methods according to Roger W. Babson, stock market expert, in addressing the general council of the Congregational and Christian Churches, meeting at Beloit, Wisconsin. Mr. Babson spoke as the moderator of the convention. Ten changes are necessary, according to Mr. Babson, if a revolt is to be avoided. First ministers must provide more and shorter services and stop "hogging" the middle of the week-end; Sunday schools must be made more efficient; the church

must get out of business (fairs, suppers, etc. that compete with merchants); there must be more cooperation between denominations to eliminate waste; there must be a greater stress on evangelism.

"I forecast that there will be a return to evangelism," said Mr. Babson. "After colleges have found that education cannot be sold; after Congress learns that prosperity cannot be legislated; after the voters learn that relief comes not through the distribution of funds, there will be a return to religion."

"Protestantism is now entering a sixth revolt due to the influence of schools, automobiles, picture magazines and radios. It is adapting itself to the spirit of the age. An honest search for truth and a determination for freedom to think and act are characteristic of our young people today. Modern science and modern Biblical criticism are becoming handmaids."

The five major revolts Protestantism has experienced were listed by the moderator as that against central authority in the twelfth century in Europe; the second, against central authority led by Wycliffe in England in the fourteenth century;

the separation from the Roman Catholic church under Martin Luther in the sixteenth century; the revolt of Puritanism in the seventeenth century, and the revolt of rationalism in the eighteenth century which produced the liberal movement.

"There is now a revolt which will last for many years," he said. "It is, however, only another revolt against central authority and back to primitive Christianity. For this reason I am an optimist. The world is not going to smash. Religion—as in the past—will save us again. America must soon choose between Christ and chaos."

Mr. Babson stressed the importance of a changed attitude by the church toward the people's welfare. After each religious revolt, he said, the church regained its influence by tackling the prevalent difficulty of the time.

"I fully believe that if Jesus were here today he would give major efforts to securing work for people," he added.

* * *

Young People Meet in Southwestern Virginia

The Rev. Harry Lee Doll of Alexandria, Va. and Deaconess Edith A.

Booth of Dante, Va., were the leaders at a young peoples conference held at Virginia Episcopal School, Lynchburg, June 13-17. There were 89 girls and 39 boys attending, representing 25 churches of the diocese. In addition there were 16 leaders.

* * *

Anniversary of Sewickley Parish

There were over 300 persons at a banquet which marked the 75th anniversary of St. Stephen's, Sewickley, Pa., celebrated from June 10th through the 12th. The Rev. Karl M. Block of St. Louis, bishop coadjutor elect of California, was the preacher at a special service held in connection with the affair. The Rev. Louis M. Hirshson is the rector of this parish which started in 1862 in an old Methodist Church building and is now housed in a complete plant with a communicant list of approximately five hundred.

* * *

Vacation School in Florida

Fifty-four children from 4 to 14 attended a vacation church school which just closed in Apalachicola, Florida, after a session of two weeks. There were 14 teachers, supplied by



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TWENTY PAYMENT LIFE	22.53	24.71	27.40	30.75	35.07	40.82
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ENDOWMENT AT AGE 60	20.86	25.21	31.50	41.18	57.55	90.48
THIRTY YEAR ENDOWMENT	24.57	25.21	26.31	28.18	31.36	36.57
TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
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the Episcopal, Methodist and Baptist churches which combined in sponsoring the project.

* * *

Marriage Clinic Parson Resigns

The Rev. Gilbert Appelhof, Jr., has resigned as rector of St. Thomas', Detroit, to take a job as a teacher at the new Robert Jackson School of Life, located in Antrim, New Hampshire. Mrs. Appelhof, formerly a teacher, is also to be on the faculty. Mr. Appelhof got his name in the headlines in February when he conducted in Detroit a Modern Marriage Clinic at which young folks as well as married couples were told all they needed to know. He is to do Church work under Bishop Dallas in New Hampshire as well as teaching at the new school which sets out to show that education can be entirely self-supporting.

* * *

Conference for Girls in Michigan

A conference for girls between the ages of 12 and 16 is being held this week, June 25-July 1st, in the diocese of Michigan. Leaders include the Rev. L. E. Midworth, Trenton, Michigan; Mrs. Midworth; Mrs. Allen J. Grey of Detroit; Miss Frances Robinson and Miss Florence Midworth—practically a Midworth conference. Bishop and Mrs. Creighton are visitors today, June 30th, which is "Bishop's Day".

* * *

Bishop Roots Speaks in Arkansas

Bishop Roots, returned to the United States after 42 years as a missionary in China, was the speaker last week at a meeting held at Trinity Cathedral, Little Rock, Arkansas, under the auspices of the China Aid Council of the American League for Peace and Democracy.

"I urge Americans not only to help China through material aid of her suffering thousands, such donations to be sent to the China Aid Council, 268 Fourth Avenue, New York, and similar organizations," Bishop Roots said, "but also to study the causes of present day interna-

tional unrest and think where America's responsibilities and obligations lie." Bishop Roots described the spirit of the Chinese people as unconquerable.

Miss Frances Roots, daughter of the Bishop, also gave a piano recital at the Woman's City Club, Little Rock, on June 20th for the benefit of the China Aid Council. The Council is supporting a 300-bed hospital near Yennan and funds raised at Miss Roots' concert will be used for the \$1500 monthly hospital maintenance cost.

Readers will doubtless recall articles on the China situation by both Bishop Roots and his daughter that appeared in a recent number of THE WITNESS.

* * *

New York Conferences in Connecticut

Conferences sponsored by the department of religious education of the diocese of New York are being held this week, June 26-July 2, at the camp maintained at Ivoryton, Connecticut, by the Church of the Incarnation, New York. It is here that families of the east side, New York, are sent throughout the summer by this New York parish. These conferences are arranged according to age groups with the following chaplains: Parents; the Rev. Charles Feilding of Staten Island; children; the Rev. Frank C. Lemming of Peekskill; juniors; the Rev. C. Avery Mason of Staten Island; seniors; the Rev. Shirley C. Hughson, of the Order of the Holy Cross.

* * *

English Lecturer For Berkeley

The Rev. Neville Vincent Gorton, headmaster of Blundell's School, Tiverton, is to be the visiting English lecturer at the Berkeley Divinity School this coming academic year. In making the announcement Dean William P. Ladd also announced the election of the following clergymen as trustees of the seminary; Dean Walter H. Gray of Christ Church

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* * *

Mark Anniversary of the Bible

The 400th anniversary of the first use of an English translation of the Bible in a church service was celebrated on June 19th at the Cathedral of St. John the Divine, New York City. Dean Fosbroke of the General Seminary, in a sermon extolling the grandeur and simplicity of the English Bible, said that the Bible was first translated into the English language because of an overwhelming demand for it on the part of the people. As a result of its translation, he observed, the Bible view of life has been woven into the mental, moral and spiritual life of the English-speaking people of the world.

Referring to the controversy that raged within the Church in the early sixteenth century as to whether the Bible should be translated into English, then regarded simply as the vulgar tongue, Dr. Fosbroke said that its translation, and the injunction of Henry VIII that it be placed in all churches for the use of the common parishioners, opened to the people a new view of life's meaning and gave greater reality to religion and more immediate knowledge of God.

"As we read the Bible," he said, "we find ourselves living in a world in which God is real, and in which men and women are real, and our own little day has significance for it is a part of the living purpose of the Almighty God." He contrasted that reality and the emptiness of a life in which man attempted to make his own ego, rather than God, the center of the universe. The emptiness remained, he added, even where the individual sought to extend his ego by identifying himself with a race or nation.

During his sermon Dr. Fosbroke called attention to an exhibition of ancient Bibles, lent by the General Theological Seminary. One of these, an original Coverdale Bible, published in 1535, was the first English translation of the Bible. Another was the Great Bible, printed in 1539, which Henry VIII ordered to be chained in every English church for the benefit of the people. The other Bibles were the Geneva Bible of 1560 and the Bishop's Bible, of 1568,

translated by Matthew Parker, Queen Elizabeth's first Archbishop of Canterbury.

* * *

Community Services in Wilkinsburg

Twenty-one Protestant Churches of Wilkinsburg, Pa., and vicinity are uniting for community services on Sunday evening, with our St. Stephen's Church under the rectorship of the Rev. William Porkess in charge of the first one, held on June 19th that was attended by 629 persons.

* * *

Vacations in the Middle West

Trumpets sounded for Lou Gehrig when he played his 2,000th consecutive baseball game in the major leagues recently. They should be tooted also on August 14th for the Rev. Lyman Howes who on that day will have been on duty for three hundred consecutive Sundays at Grace Church, Galena, Illinois. He has done more than be on the job Sunday after Sunday since taking charge of the church in 1932. A large debt has been paid, a successful Sunday school built up and parish organizations made to function efficiently.

* * *

Opposes Free Buses for Catholic Schools

Miss Emily B. Gnagey, Church worker of Albany, writes in opposition to the contention of the Roman Catholic Church in New York state that the state should provide buses to carry children to and from parochial schools. "I am opposed to giving the Roman Church anything from public funds. It is wrong in principle and will work to further inroads and great political abuses." The proposal is being opposed by a

number of religious journals, notably the Churchman and the Christian Century, the American Civil Liberties Union and many educational leaders, on the ground that it endangers the time-honored American policy of separation of Church and state. However it is clear that Roman Catholic forces are pressing the matter strongly, with every prospect of success due to the indifference of the rest of the population.

* * *

Episcopal Services in Methodist Chapel

Trinity is a Methodist Chapel located at Savannah Beach, Tybee Island, Georgia. There each Sunday during the summer there will be a celebration of the Holy Communion, due to the generosity of the Methodists in loaning their building. The

CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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services are to be taken by the Rev. David N. Peeples, Savannah rector, and it is the first time that the visitors to the summer resort have been provided with services of our Church.

* * *

Detroit Parish Celebrates

A hundred persons who have been presented for confirmation by the Rev. Milton S. Kanaga during his ten-year rectorship at St. Alban's, Highland Park, Detroit, attended a corporate communion recently to mark the 30th anniversary of the founding of the parish. Bishop Creighton was the speaker at a parish family supper at which over 250 persons were present. He spoke on the responsibility of Church people for vital Christian living at a time when so many are losing their ideals. One of the surprises of the evening was the announcement that a parishioner has donated \$1,000 to be

MEMORIAL

IN THE death of the Rev. Robert Wright Trenbath, the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New Jersey has met with a very great loss. He was a Contributor of the Corporation for twenty-seven years; and a valuable member of its Executive Committee.

We remember him as a happy companion and a loyal friend, a man of great intellectual ability and unusual spiritual force. In the Diocese of New Jersey and then in that of Newark he rendered the Church notable service.

We extend our heartfelt sympathy to his widow and family, and to the congregation of St. James Church, Upper Montclair, which he served so faithfully for more than twenty years.

His constant, joyful Christian service most assuredly merits the Master's commendation: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

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applied to the parish debt, a gift which had been anticipated by no one in the parish, not even the rector. In 1928 the debt was \$25,000. Now it is \$2,900.

The history of St. Alban's Parish is unique in that it began as an organized, but not dependent mission, under the care of St. John's Church, but not a parochial mission of that parish. The parish has been self-

supporting from its earliest days. The first service, held in the offices of the late Dr. Nathaniel Webber, first warden and principal layman of the parish, was conducted by the late Bishop Wm. F. Faber, then rector of St. John's, Detroit. After the service it was discovered that the offering was not sufficient to pay Dr. Faber's transportation and provide a modest honorarium for conducting

Services in Leading Churches

The Cathedral of St. John the Divine

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

Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.

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

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.

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

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

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

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

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Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

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9:30 A.M. Junior Congregation.

9:30 A.M. Church School. 11:30 A.M.

Church School. 11:00 A.M. Morning

Prayer and Sermon. 4:30 P.M. Evensong

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Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy

Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05,

11:00 a.m.; 4:30, 5:30 p.m.

Week-days: 8:00 a.m. Holy Communion

(7:00 on Wednesdays). 11:00 a.m. Holy

Communion on Wednesdays and Holy

Days. 12:30 p.m. Noonday Service.

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Sundays: 7:30 and 11:00 A.M.

Weekdays: Holy Communion—Mon.,

Wed., and Sat. 10:00 A.M.; Tues., Thurs.,

and Fri. 7:00 A.M.; Holy Days 7:00 and

10:00.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Ser-

mon.

6:00 P.M.—Young People's Organiza-

tions.

10:30 A.M.—Holy Communion on Wednes-

days and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

the service. The laymen present retired to the back of the office, held a conference, took a further collection and made up the difference. The parish has proceeded along the pay-as-you-go plan ever since.

Within a year after the holding of the first service, St. Alban's had entered into an agreement by which a clergyman was brought to St. John's as a curate, giving half his time to the new mission, which paid half his salary. Since that time, the parish has never had an overdraft in any year for current operating expenses. There were two years when capital indebtedness was incurred: one being when the lot upon which the church stands was purchased, and the second when the present church was built.

* * *

Melting Guns Into Plowshares

The International Council of Religious Education and the World's Sunday School Association have proposed a peace axis made up of Canada, the U. S. and Mexico. Among the projects proposed for dramatizing this peace axis are: A Sunday School peace festival along the entire frontiers, the carrying of a peace emblem from coast to coast along

the borderline, the placing of peace flags on the boundary line, a peace festival of the children of the three countries, and a dramatic ceremony of melting guns into plowshares.

HIGH PRAISE FOR A NEW BOOK BY DON FRANK FENN

(Continued from page 8)

of our Church, no priest has a right to conduct an extreme service, either with all of the ceremony possible, or with the absolute minimum." Have we not, all of us, wished that we could do something to help the layman who, when he moved to a new town, said that he scarcely recognized the service in the Episcopal Church there, let alone felt at home, simply because the rector conducted an extreme service of one form or another. I do not happen to believe in confirming children at the tender age suggested by Mr. Fenn, but I wish that there could be some way whereby adequate instruction of the candidates for confirmation, such as is suggested by the author, could be made the obligation of every priest in the Church who presents anyone for that rite. I should hate to have revealed the feelings of indignation and contempt for some fellow clergymen that arise in me when an Epis-

copal layman says to me, "I really don't know anything about the Episcopal Church, for I never received any instruction at the time of confirmation. The rector told me that since I was living a decent life, if I came to the church on Whitsunday he'd be glad to present me to the Bishop for confirmation. I thought that that was all there was to it." As Fenn states, if a man cannot come to a confirmation class he should be instructed privately but just as thoroughly. He tells the truth when he states that the clergy make a grievous mistake when they gather a group of people together once or twice and then think they are ready for confirmation, or when they simply go about the streets and urge people to be present at the time of confirmation. Without question "this gives us larger confirmation classes and more 'dead wood' in the Church."

I wish there was space to comment upon the valuable suggestions relative to every organization in the parish from the Church School to the rector's wife (who is in some parishes an organization). I can simply conclude with the hope that all candidates for Holy Orders will read, mark, learn and thoroughly digest the contents of this book.

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