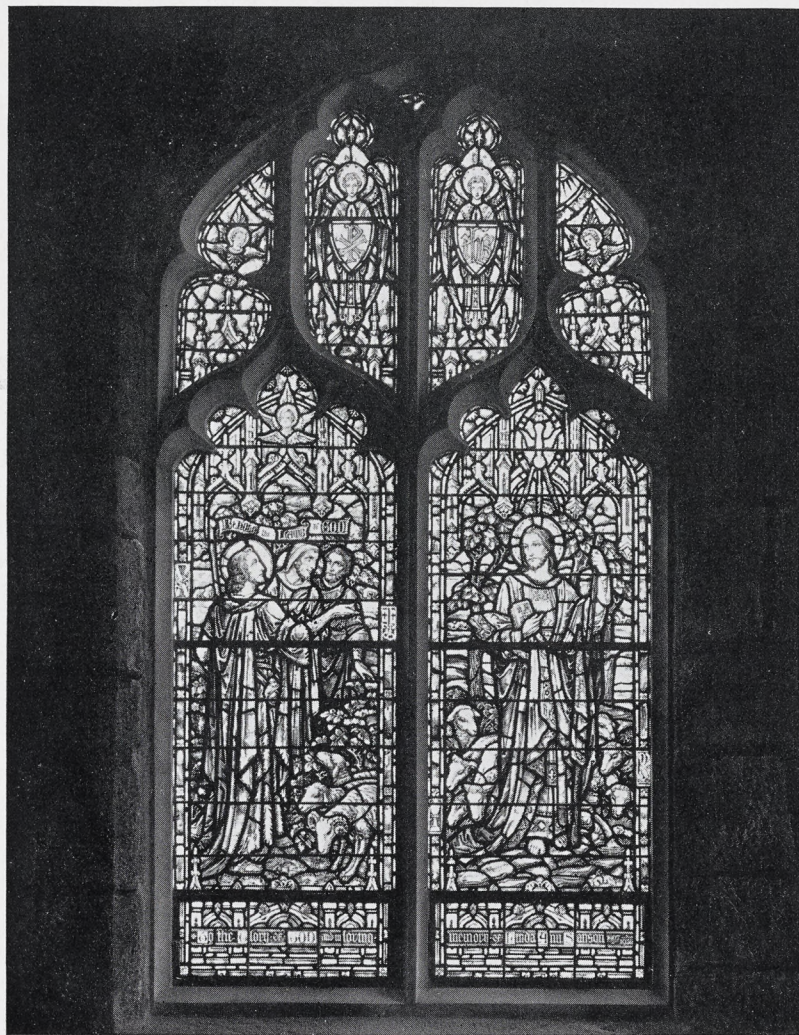


June 17, 1937  
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# THE WITNESS



A MEMORIAL WINDOW  
In St. Paul's Overbrook, Philadelphia

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## CLERGY NOTES

ABBOTT, PAUL R., has resigned as curate at Trinity Church, Tulsa, Oklahoma, to become vicar of Christ Church, El Reno, and St. James' Church, Oklahoma City, Okla.

ALEXANDER, LLOYD M., ordained priest May 21, in St. James', Portsmouth, Va., by Bishop Thomson of Southern Virginia, has become chaplain at Ft. Valley School, Ft. Valley, Ga.

ALLEN, FRANK J., ordained deacon by Bishop Finlay of Upper South Carolina, on May 29, in St. Paul's Church, Graniteville, S. C.; to be in charge of that church.

ATWILL, JOHN R., rector of the Church of our Saviour, San Gabriel, Calif., has received the honorary degree of doctor in divinity from Occidental College, Los Angeles.

BODE, ARNOLD G. H., has resigned, effective July 1, as rector of the Church of the Ascension, Sierra Madre, Calif., to retire.

CLAPP, LORENZO R., ordained priest by Bishop Taitt, in St. Luke's, Germantown, Pa., May 31, has been appointed curate at the Church of St. John Baptist, Germantown, Pa.

COCHRAN, NOWELL H., ordained priest June 8, by Bishop Strider, coadjutor of West Virginia, in St. Matthew's Church, Wheeling, W. Va.; to be priest-in-charge of Holy Trinity Mission, Logan, W. Va.

DAVIS, SAMUEL, ordained deacon by Bishop Stires on May 24, in the cathedral at Garden City, N. Y., will be assistant at St. Luke's, Forest Hills, N. Y., during the summer, and after September assistant at St. Paul's Church, Syracuse, N. Y.

ESQUIROL, JOHN H., assistant at the Cathedral of the Incarnation, Garden City, N. Y., was ordained priest by Bishop Stires in the cathedral on May 24.

GILFILLAN, PERRY M., now at 905 Fourth Ave., S., Minneapolis, Minn.

GOODWIN, SHIRLEY B., now at 26 Temple Place, Boston, Mass.

HALL, CHARLES F., ordained priest by Bishop Lawrence of Western Massachusetts, in All Saints' Church, Worcester, Mass., May 21.

HEAGERTY, WILLIAM B., assistant at St. Mark's, Pasadena, Calif., has accepted call to Ascension, Sierra Madre, effective Sept. 1. Address: 45 E. Lurel St., Sierra Madre.

HIGGINS, CHARLES A., ordained deacon by Bishop Gravatt of West Virginia at St. Stephen's Church, Beckley, W. Va., June 9; to be missionary in China.

JONES, FREDERICK W., died June 4 at his home in Clinton, Mississippi. Before going to Mississippi because of illness he served the Church for many years in Rhode Island.

JONES, HARRY H., ordained deacon by Bishop Stires on May 24, in the cathedral at Garden City, N. Y., to be in charge of St. Paul's, Windsor, Vt.

LAGER, OLIN B. G., ordained priest in St. Luke's, Germantown, Pa., May 31, by Bishop Taitt, is in charge of Trinity, West Berlin, N. J.

LEAKE, ROBERT E., in charge of Grace Church, Pomeroy, and St. Peter's, Gallipolis, Ohio, was ordained to the priesthood by Bishop Hobson, May 25, in Grace Church.

LLOYD, DONALD W., ordained deacon May 24, in the cathedral at Garden City, N. Y., by Bishop Stires, for the Bishop of Lexington, is in charge of St. James', Ozone Park, N. Y., and also serves with the New York City Mission Society.

ROMMEL, JOHN G., ordained deacon by Bishop Taitt, May 31, in St. Luke's, Germantown, Pa., will join the staff of the New York City Mission Society.

SCOTT, JOHN FRANK, rector of All Saints Church, Pasadena, Calif., has received the honorary degree of doctor in divinity from Occidental College, Los Angeles, Calif.

SHIRES, HENRY M., ordained deacon by Bishop Parsons, in Grace Cathedral, San Francisco, June 2.

STAINES, RUSSELL B., ordained deacon by Bishop Parsons, in Grace Cathedral, June 2, will be assistant at the Church of St. Matthew, San Mateo, Calif.

SYDNOR, CHARLES W., JR., ordained priest by Bishop Strider, coadjutor of West Virginia, June 9, at St. Stephen's, Beckley, W. Va.; rector of that church.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
H. ROSS GREER  
A. MANBY LLOYD

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## THE HOUSEHOLD OF FAITH

*An Editorial by*  
BISHOP JOHNSON

THIS is what the apostle calls the Church, and in doing so applies the two great commandments, "Thou shalt love God" and "Thou shalt love thy neighbor," to the fundamental mission of the Church. Back of all our faith and order, our theology and our ecclesiastical systems lies the basic truth that by virtue of our baptism we are every one members one of another, held together by our reverence for our Heavenly Father and our love for His dear Son. Church unity must begin here rather than in theological agreement or ecclesiastical uniformity.

This does not mean that faith and order are unimportant, but that they form the superstructure rather than the foundation. Rome makes ecclesiastical structure, and Protestantism makes biblical theology, the essential elements in determining Church unity, whereas there is a deeper, if more intangible, reality, that must lie at the foundation of the household of faith.

Family life is a home into which we are born by the grace of God, and having become (without being consulted) a member of the family, we find that the sense of fellowship rather than intellectual agreement is the source of unity. We share a common table and accept a mutual responsibility for the good name of the family. If one member suffers, we all share that suffering; if one member is honored, we all rejoice in that honor. This involves a degree of selflessness of which the ordinary mortal is incapable.

The fact that we all, Roman, Protestant and Anglican, revere the same scriptures, recite the same creeds, proclaim the same ethical standards, accept the same sacraments, indicates that there is a bond of unity which is shared by all who have not secularized their religion until it has no claim to be called Christian. Why then is the family (of those who accept the claims of Jesus to be the Son of God) so broken up and scattered? It certainly is due to the sin of man and not to the will of the Father. Christ's prayer that all might be one and that there should be but one fold and one shepherd indicates that the broken family is contrary to His plan and purpose. St. Paul corroborates this when he says, "Whereas there is among you envying and strife and di-

vision are you not carnal?" St. John stated that Diotrephes was one "who loved the preeminence and refused to receive the brethren but cast them out of the Church."

I think that the great bar to Church unity is what St. Paul declares to be envy, and also what St. Paul asserts to be making merchandize of human souls, and what St. John calls loving the preeminence. In other words, the divisions of Christendom are due to man's envy, greed and vanity. These sins precipitated the discord and also perpetuate it. It may be that through our prejudices we cannot regain the fellowship which has been lost, but it is only through a kindly attitude toward those who differ from us, and an earnest prayer that His family may be one, that unity may some day be attained.

There is a striking difference between Rome's attitude toward those whom she regards as schismatics and Christ's attitude toward the heretical Samaritans; and there is a close resemblance between the self-assurance of Protestantism and that of the Scribes and Pharisees. Church unity will never come until men learn to love those who differ from them.

There is a wide difference between men who have definite convictions, with consideration for the views of others, and those who are merely opinionated and flout the beliefs of others. The Master frankly told the woman of Samaria that she "worshipped she knew not what," but He was not blind to the virtues of Samaritans because of their distorted faith. If one reads the Gospels carefully one can discover that it is better to think wrong and to do right than it is to think right and to do badly. The Pharisees were orthodox and hard, whereas some Samaritans were heretical and kindly.

THE world conferences that are to meet this summer are to deal first with life and practice at Oxford and then with faith and order at Edinburgh. Certainly unity of spirit must precede intellectual agreement. The two are important, but until men are rooted and grounded in love Christ cannot dwell in their hearts by faith. Until men realize this, they will be unable to comprehend the dimensions of the family life.



The Anglican Church has its place in this conference just because it has no intent to impose itself upon the Body of Christ. Its mission seems to be that of a witness to primitive faith and order, whatever that may prove to have been, and to share whatever of value it may have preserved in such a manner as may be accepted. It offers no infallible man nor boob nor reformer nor prophetess for universal acceptance but rather that which Philip gave to Samaria as the basis of Church unity rather than of rigid uniformity.

Perhaps it was fortunate that our separation from the papacy had no John Knox or Martin Luther to stamp his personal views upon the brotherhood. Of course Elizabeth, and not Henry, divorced the English Church from Roman domination, after Mary restored the papal rule; but she had no other intention than to return the English Church to its primitive status. She tried her best to include papist and Protestant in one family. She failed; but her failure was due to the refusal of both groups to be included. She imposed no other standards than the creed, sacraments, discipline and continuous ministry.

More than three centuries have elapsed since these divisions of English speaking Christians. The papacy has not justified its pretensions in those countries where it has had entire control. Protestantism has abandoned the objections which caused them to repudiate the English Church and no longer attaches importance to the confessions of faith which it put forth. No one expects Protestants to return to the English Church, but they might accept such principles as lie at the foundation of the household. Of course, they balk at the historic episcopate, because its acceptance would seem to imply that their previous ministry had been invalid, whereas it need not involve that issue at all. There can be no brotherhood of any kind without some method of transmitting official authority and of establishing family unity.

The theory of the episcopate is one thing; the fact of it is another. We have bishops who attach little or no value to any theory of grace as confined to the episcopate, but see in it an essential basis of unity. We cannot all become Wesleyans or Lutherans or Calvinists, but we could all accept a basis of unity which would include all and yet not impose any theory of the episcopate upon those accepting it. It seems to be the only seal of unity that presents itself as universal instead of local; as continuous instead of intermittent; as reasonable instead of arbitrary.

There are many millions of Christians who regard the episcopate as so essential that there could be no unity without it and it would seem to be so convenient to the others as a basis of unity that they ought not to reject it. As a matter of procedure it would be most difficult, but if the existing denominations were to accept it without at the outset changing their polity it would become a basis of intercommunion which might result in ultimate fusion. After all the basis of family life is love and not theory. But there can be no family life without a structure in which it can operate. I fully realize that such a procedure would be shocking to many churchmen who are sacramentarians, and would regard

such a procedure as impossible. It would probably drive some to Rome; but so long as the Church leaves me free to follow my own convictions I am not going to repudiate her because she errs on the side of mercy or strives at great cost to secure the unity which I believe Rome has destroyed.

I do not yearn for the obedience of a penitentiary but for the freedom of a home in which all baptized persons have a place and such welcome as we can give, for we are baptized into one brotherhood in which we are all members one of another.

## Let's Know

By  
BISHOP WILSON  
SPHINX

GREEK mythology is responsible for the name. The Greeks had a quaint old story about a living monster with the head of a woman, the body of a lion, the tail of a serpent, and the wings of a bird. According to the legend this complicated creature used to propound questions to the Thebans and destroyed those who were unable to answer. Finally came one named Oedipus who was successful in solving her riddle, whereupon, like a good sport, she hurled herself over a cliff and perished.

Some time or other Greek travellers in the valley of the Nile discovered composite animals carved in stone similar to their mythical monster and named them sphinxes accordingly. So the imported name was fastened on Egypt.

The Egyptian sphinx is supposed to be the abiding place of the god Ra and is erected at or near the burial spot of important persons as a guardian against evil spirits. Large numbers of them are to be found in Egypt. Some are made with the body of an animal and the head of a man. Sometimes the head is that of another animal, depending on what particular local god is being invoked for the protection of the tomb. Great numbers of them are found in rows along the approaches to some of the temples. There are 122 of them decorating the avenue leading to the temple of Karnak. When a human head appears on the animal body it is a representation of the king for whose posthumous protection it was erected.

The best known of all these effigies is the famous Sphinx of Gizeh which stands guard over the equally famous Egyptian pyramids. It is a huge figure of an animal with a human head and the paws of a lion. It stands nearly seventy feet in height and something more than 170 feet in length. The head is thirty feet long and fourteen feet wide while the forelegs stretch out over a distance of fifty feet. Originally the face was colored red but that has practically all disappeared. It was carved out of solid rock except in spots where patches were added to fill out the form.

Nothing much is known about this curious creature. Possibly it was built at the time the pyramids were erected which would date it back to the Fourth Dynasty, about three thousand years before Christ. But it may



have been done later. In 1816 an archeologist dug out the sand around the breast of the animal and found an inscription on a tablet made by Thothmes IV telling how when hunting in the desert he had fallen asleep under the shadow of the sphinx. In a dream the god Ra told him that if he would clear away the accumulated sand from about the figure he would receive the divine favor of the god. This Thothmes died in 1414 B.C. and the sphinx must have been there a long time before that.

The origin of the sphinx idea is obscure. Some

archeologists have tried to trace it back to the winged bulls of Assyria and Babylonia but it is more likely that it was indigenous to Egypt and just happens to fit in with the old Greek myth. When we speak about the enigmatical sphinx, we are thinking of the Egyptian creature but we are really talking about the old Greek mythology.

It makes us wonder what a visitor might think if he were to see some of the monstrosities which are erected in our modern American cemeteries.

## ALASKA AND 281

By

JOHN B. BENTLEY

*The Suffragan Bishop of Alaska*

WE HAVE just been reading in *The Spirit of Missions* the report of the annual meeting of the National Council held in New York in February. One of the first things to be noticed in reading this report is that:

"For 1936, the fine payments from dioceses and missionary districts, together with economy of management and the fact that several important positions provided for remained vacant, made it possible to close the year with an operating balance."

This balance was declared to be about \$11,750.00. Please keep this in mind.

From other Church papers we learn that because of this balance, and because of the spirit of optimism that seems to have prevailed, the National Council felt justified in appropriating salary increases of staff and officers at the Church Missions House totaling approximately \$15,000.00.

To many people all this will sound like the return of prosperity, and it would seem that no man could fairly find fault with either the balance that was left from 1936, or the increase of salaries for 1937. Surely, even in this our day a balance might be considered as a thing having some small virtue, and an increase in salaries a legitimate source of pride. But wait.

The same mail that brought us the good news above brought this word from the Church Missions House:

"It is practically certain that the appropriation for furlough travel in 1937 cannot be increased beyond the 1936 amount. I am therefore sending this preliminary word to let you know the situation and the probable necessity for deferring not less than 25% of the furloughs due in 1937."

There's the rub. Alaska has six workers who are due to go out on furlough in 1937.

The Ven. Frederic W. Goodman, Archdeacon of Arctic Alaska, has been at his post at High Hope for seven years. His furlough has been due since 1934. He has voluntarily postponed it until now. To ask him to postpone it longer is out of the question. Seven years alone at the most isolated post in this field is enough.

The Rev. Mervin L. Wanner of Ketchikan was due to go out on furlough in 1935. It was postponed until 1936. In 1936 it was postponed again until 1937. Are we to ask him now to postpone it again?

Miss Amelia H. Hill, our nurse at Allakaket on the upper reaches of the Koyukuk River, has been at her post for five years. Her furlough was due in 1935. She volunteered to delay it until 1936. Last year she postponed it again so that her co-worker might go home for a short vacation. For four months she was alone at her post, her nearest white woman neighbor being 150 miles up river, while the nearest one down stream was 450 miles away. Now, after five years of service at such a post she is being asked to postpone her furlough another year.

Miss Alice L. Hanson, our senior nurse at Fort Yukon, expected to go out on furlough last year. It was due at that time, but she volunteered to stay on another year so that the hospital organization would not be crippled. Now, after four years of faithful and strenuous service under trying conditions she is asked to wait another year.

The Rev. Arthur G. Fullerton of Eagle was due to take his furlough last year, but because of building operations at his post he delayed his going until this year. He is not well. Mrs. Fullerton is not well. They need medical attention, and they have to have a rest and a change. He, too, is being asked to postpone his departure until 1938.

The Rev. Henry H. Chapman of Anvik is due to go out this year. He ought to go. He is in need of medical attention. Mrs. Chapman should see a doctor. Their small daughter needs medical care and a change of climate for a season. They have obligations in the States that cannot be overlooked. They are now asked to wait another year.

WITH one exception the furloughs of all these workers are over-due, some a year, some two years, one three years. In our opinion, not one of them should be asked to postpone his furlough. Yet, they are being asked to postpone it another year, and with ab-



solutely no assurance that when another year comes the furloughs will be granted.

When these workers came to this field they came as appointees of the National Council. They came under contract to serve their full term. They came with the clear understanding that when their term of service had been completed they would be furnished transportation back to their homes. Had any one of them left the field before his term of service had been completed the National Council would have considered such departure a breach of contract. On its part the National Council was under definite obligation to furnish transportation home to the worker upon completion of his term of service. We believe that to compel a worker to postpone his furlough for a year, or longer, is a violation of the contract on the part of the National Council.

Now, we can appreciate the fact that an emergency might arise when it would seem perfectly proper to ask a worker to postpone his furlough for a year. And knowing the workers in this field we are confident that they would accept such an arrangement cheerfully, if there seemed to be a real need of it. And they would give the National Council the benefit of the doubt as to the real need. But when an "emergency" is declared to exist, and when that "emergency" continues to exist for another year, and when for six, seven, or eight years we are asked to consider ourselves as living in an "emergency" period we are apt to grow a bit careless of its urgencies and its dangers.

And so we get back to where we began. If the National Council was under obligation to furnish furlough transportation to five workers in this field in 1936, but did not furnish such transportation because of the "emergency," how can the National Council declare an "operating balance" at the end of the year? If I owed my servant for services rendered last year, but failed to pay him because of my financial embarrassment, how can I say that I had a balance in the bank at the year's end? My so-called balance does not belong to me, but to my servant. And we venture the opinion that at least a part of the so-called "operating balance" of the National Council, to be appropriated for other things, should have gone to those workers whose furloughs were postponed in 1936 because of the "emergency."

Again, we would be delighted if, because of an increased income, the National Council could increase the salaries of staff and officers at the Church and Missions House. But at the risk of being accused of a lack of manners we frankly state that we cannot be delighted when we know that at the same time the salary increases are being made workers in this field are being asked to postpone their furloughs. And what is true of Alaska will be true of the missions of the Church throughout the world.

The information concerning the probable necessity of deferring furloughs has been sent to us

"so that (we) may be considering how best to reduce the number of persons coming out on furlough in 1937 by at least 25%."

What course other missionary Bishops may take we cannot tell. We can only say that we do not expect

to ask any worker whose furlough is due to postpone his furlough. Such request, if it is made, will have to come from the National Council.

An Editorial from the May number of *The Alaskan Churchman*.

## Talking It Over

By

WILLIAM B. SPOFFORD

WHAT Christians should do in the event of war is a lively topic, strongly debated these days. The other evening it was my good fortune to join a flock of parsons who were the guests of the Rev. John Nevin Sayre, director of the Fellowship of Reconciliation, at a dinner party at which the Rev. Dick Sheppard, canon of St. Paul's Cathedral, London, was the honored guest. It was an interesting group, with our Church represented by W. Russell Bowie, the rector of Grace Church; Elmore McKee, the rector of St. George's; Donald Aldrich, rector of the Ascension; John Gass, rector of the Incarnation and Guy Emery Shipler, the editor of *The Churchman*. Other churches were well represented, with Sherwood Eddy, noted lecturer; Samuel Cavert, executive director of the Federal Council of Churches and Roswell Barnes, head of the Federal Council's peace work among those present. Sheppard, in that straightforward and simple way which has made him one of the outstanding leaders of the English Church, told us a thrilling story. He began to wonder if there were not men in his country prepared to say definitely that they would have nothing whatever to do with any future war. He therefore sent a short letter to the newspapers asking any prepared to take such a pledge to write to him. But three papers in all England were willing to print his message. Being an optimistic man he expected a few hundred replies—he received fifty thousand. Today there are in England over 200,000 men who have signed this Dick Sheppard pledge. The next move was to call them together—as he put it, "just so we could have a look at each other." The meeting was purposely made difficult. They picked the worst hour of the day, the worst day of the week, the worst month of the year—a Sunday afternoon in July. No headline speakers were announced—merely a postal card announcement, which cost \$1,500 to send out because of the size of the organization. Again he expected a few hundred. Actually the Albert Hall in London, seating 12,000, was jammed. Hundreds of new members are being enrolled in this 100% peace society each day; they have started their own paper, already with a circulation running into the thousands, and the movement is a real power in English society and politics.

I RATHER GATHERED from the discussion that followed and lasted well into the night that every one of the seventeen men present were quite prepared to take a similar pledge—indeed a number of them had already done so. I was a dissenter, not that I am a beligerent individual, but simply because I believe there is a more effective way to work for a warless world than by taking a pledge that one will never fight. The



causes of war must be removed. One of these causes may be the pugnaciousness of God's children but I doubt it. People abhor war. Rather, modern wars grow out of the fact that the great nations of the world operate under an economic system that denies the right of their people to consume what they are able to produce. Foreign markets are therefore essential to dispose of this so-called surplus if the system is to be kept going, and this drive for markets results in wars. The system has to be changed if wars are to end, and in my judgment one is serving the cause of peace more effectively by challenging the system than by taking a solemn pledge never to fight. Of course one may do both and I know some who do.

THE ISSUE is made fairly clear in Spain. Here there is a government elected to power by the people. Contrary to an idea that is widespread in this country, the government is in no sense communist. The key position in the cabinet is held by a right-winger, Prieto, who is a wealthy tobacco grower and publisher. The premier, Negrin, also belongs to the right-wing, and Republicans, the Catholic Basques and the Catalan bourgeois parties figure prominently in the government. The minister of Justice, Manuel Irujo, is a Catholic who is well known for his books and lectures on Catholic Christianity. Opposed to this elected government are the Carlists who wish to return to a monarchy; conservative Catholics who want special privileges returned to the Church; large landlords who want to restore semi-feudal conditions; industrialists who desire to cut wages and block social-security measures; army officers out to preserve their positions; foreign legionnaires, ready to fight for anybody; Moors, out for plunder, and finally the Fascists, closely allied with Hitler and Mussolini, who wish to establish in Spain a government similar to the governments of Germany and Italy—a totalitarian state which will suppress all liberty and reform. And there is no doubt that the fascists at present have the upper hand with Franco, who has already proclaimed a totalitarian state. The issue is rather removed from Americans possibly, though I am inclined to believe it foreshadows coming events, and it may be smart to give some thought to the issues while there is yet time. But if you were a Spanish citizen today what would you do? Would you defend, with arms if necessary, the government which the votes of the people put into power? Would you rebel and join the army of Franco in order to aid in crushing democracy? Or would you say, "I am a Christian, I can have no part in the struggle" and thereby take your place on the side-lines? It is not an easy decision to make. I have no answer, even for myself, but I can say that I am sufficiently devoted to democracy to want to do all I can to aid the loyalist cause in Spain. Also I am afraid I can no longer call myself a pacifist, though I went through the last war as one, as long as there are in the world mad men who can wipe out whole populations of non-belligerents with bombs dropped from the sky.

## What's There In It?

By

H. ROSS GREER

"WHAT'S in it for me?" "What do I get out of it?" Those are questions one often hears. The other day I was asked, "Do you get much for writing for THE WITNESS?" The answer is no, I don't get anything. A great many people seem not to understand how anyone can do anything without the prospect of getting something for it. Many people don't go to church because they say they don't get anything out of it. Once I was instrumental in helping an old man get an old-age pension. When he got his first check he asked me, "What do you expect to get out of this?" The answer was, of course, "Nothing." I was sorry that the old man felt that the clergy were just as badly infected with the "getting" virus as some others. In the Moffatt version the words St. Paul attributes to our Lord are translated, "To give is happier than to get."

Religious papers are run on that basis. Surely everyone knows that THE WITNESS, in common with all our Church papers, has to have help and is seeking \$5,000 this anniversary year to extend its usefulness. If you haven't already done so, give yourself the happiness of either giving to this fund or sending in a few gift subscriptions.

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Preliminary announcements have been made about General Convention to meet in Cincinnati in October. Several conferences and conventions are to be held prior to the official opening of the Convention. A conference of Negro clergy and workers will be held September 28-29. On October first there is to be a meeting of the department of foreign missions and also a dinner of the Daughters of the King. On the following day the department of domestic missions meets, the executive board of the Auxiliary is to hold a retreat at the Convent of the Transfiguration at Glendale, and the Brotherhood of St. Andrew and the Daughters of the King hold conferences, each lasting several days. The National Council is to meet October 4 and 5, with a dinner for Bishops and their wives and members of the National Council the evening of October 5th. The convention proper opens on Wednesday, the 6th, with a service at 11 o'clock at which Bishop Parsons of California is to be the preacher. The opening sessions of the House of Bishops, the House of Deputies and the Woman's Auxiliary will be held that afternoon. On the 7th at noon the first of a series of open forum meetings will be held in the Mayfair Theatre, in the convention hall, sponsored by the Church League for Industrial Democracy. There is to be a mass meeting that evening for the announcement of the United Thank Offering. Other events so far announced:

October 8: Church Army; Church Mission of Help; Joint session of the three Houses; mass meeting on foreign missions.

October 9: Church Periodical Club; Deaconesses; Luncheon for overseas missionaries; Young people's meeting and mass meeting.

October 10: Bishop Quin at Convention service; Bishop Azariah of Dornakal preacher at Christ Church; Pageant.

October 11: Luncheon of Liberal Evangelicals; Reception of Woman's Auxiliary; Dinner for Seminaries; Mass meeting on Religious Education; Church Periodical Club meeting.

October 12: Diocesan Altar Guilds; Training Institute; Dinner of Liberal Evangelicals; Church Institute for Negroes mass meeting.

October 13: College Alumni dinners; Symphony Concert and Bishop Vincent Memorial.

October 14: College Workers; Pro-

vincial Dinners; Forward Movement mass meeting.

October 15: Social Service Mass meeting.

October 16: Morning sessions of three houses.

October 17: Bishop Stewart at Convention service; Bishop Scarlett at Christ Church for service of Liberal Evangelicals; Presentation of Birthday thank offering; domestic missions mass meeting.

The last event so far announced is the commission service of the Woman's Auxiliary on Wednesday, October 20th, but this is a tentative program to which there will undoubtedly be additions. The Convention will last about three weeks.

\* \* \*

### Triennial Synod of Church in China

Churchmen from the four corners of China assembled in the mountain rimmed coast city of Foochow this spring to attend the triennial general synod of the Chung Hwa Sheng Kung Hwei (Holy Catholic Church in China). The truly catholic comprehensiveness of the Episcopal Church was strikingly dramatized in the opening service when over a thousand Christians gathered.

That Chinese leadership is making steady progress was evident when the two houses organized for business. In the House of Bishops, presided over by Bishop Frank L. Norris, were five Chinese Bishops and ten Bishops from England and America. In the House of Deputies the native Chinese outnumbered the Westerners by three to one. There were both men and women among the deputies. Resolutions of profound appreciation and regret were passed over the resignations of Bishop Graves of Shanghai and Bishop Roots of Hankow. The Bishops not only had to face the loss of these two men, but their problem was further complicated by the fact that Bishop John L. Nichols, assistant bishop of Shanghai, has had to return to America on an indefinite leave of absence because of illness. In view of this situation the Rev. William P. Roberts, for twenty-three years missionary in the district of Shanghai and in recent years the rector at Nanking, was nominated to the American House of Bishops as Bishop of Shanghai. Bishop Gilman, for twelve years the assistant Bishop of Hankow, was nominated to succeed Bishop Roots as diocesan.

Board of Missions day was one of the high-spots of the synod, with Bishop Sen as the first missionary bishop of the Church in China telling of the difficulties and dangers in the district of Shensi—famine, upheavals, and in the midst of it all

the steady building of the Church. Mr. Archie T. L. Tsen, leading layman and chairman of the board of missions, to visit our General Convention in the fall, was asked to convey to America a message of greetings. Another significant gesture, in view of the political situation in the Far East, was the sending of Bishop Tsen of Honan to attend the jubilee celebration of the Church in Japan, meeting at the same time. He flew to Shanghai where he took an express boat and arrived in Japan with the greetings of the Church in China just before the jubilee celebration closed.

The report on the state of the Church was distinctly encouraging. The greater degree of peace and political stability in China during the past triennium has removed many of the obstacles under which the Church was laboring in the past decade. Moreover the friendly official attitude and the spread of the New Life Movement have created a more favorable public opinion towards the Church's work and message. Numerical statistics indicated progress:

	Chinese Clergy	Total Constituency	Offerings C.C. \$
1915	108	46,283	\$ 54,336.00
1936	279	78,616	170,999.00

The Women's Service League, composed of six western and thirty-one Chinese delegates, met concurrently with synod. Unhampered by the routine of legislative business, they were able to do much in furthering the church's work among women by the discussion of common problems and the exchange of experience.

\* \* \*

### The Program of General Convention

We are asked by the Rev. David R. Covell, 223 7th Street, Cincinnati, Ohio, to inform people that all who desire space in the official program of General Convention forward a complete statement of what they wish printed not later than July first. The first program is to be sent out soon after that date.

\* \* \*

### Priest Observes Fifty Years in Orders

The Rev. Loring W. Batton, now residing at Bend-o-Brook, Cresco, Pa., observed the fiftieth anniversary of his ordination to the priesthood on June 11.

\* \* \*

### Bishop Rowe Begins Visitation

Bishop Rowe left Seattle in May for his usual summer visitation of missions in Alaska. The Seattle office writes, "He was feeling fine," and plans to be at Anvik early in July to celebrate the fiftieth anniversary of Christ Church Mission. The Rev. John W. Chapman started the mission in 1887 and directed it until his retirement in 1930. His son, the Rev.



Henry H. Chapman, is now in charge. Bishop Rowe has been traveling through Alaska since 1895 and has his eighty-first birthday in November.

\* \* \*

#### Anniversaries in Philadelphia

Having been raised from a church about to close to one of 1000 communicants under the leadership of the Rev. H. Cresson McHenry, the Church of St. John the Evangelist, South Philadelphia, last week celebrated the 25th anniversary of his rectorship. The church was founded in 1854, but due to changes in population had declined to the point where dissolution threatened when Mr. McHenry became the rector. In the last 25 years 2685 persons have been confirmed, and many activities and improvements carried out, including the building of a parish house. Another anniversary in Philadelphia was the 30th of the rectorship of the Rev. E. Sydnor Thomas at St. Barnabas' Church, Germantown.

\* \* \*

#### Overbrook Church Dedicates Window

Pictured on the cover is the Sanson Memorial window, recently dedicated by Rev. C. E. Snowden at St. Paul's, Overbrook, Philadelphia, depicting the divinity of our Lord declared by John Baptist. The window is a memorial to Linda Ann Sanson, and was designed and executed by the D'Ascenzo Studios.

\* \* \*

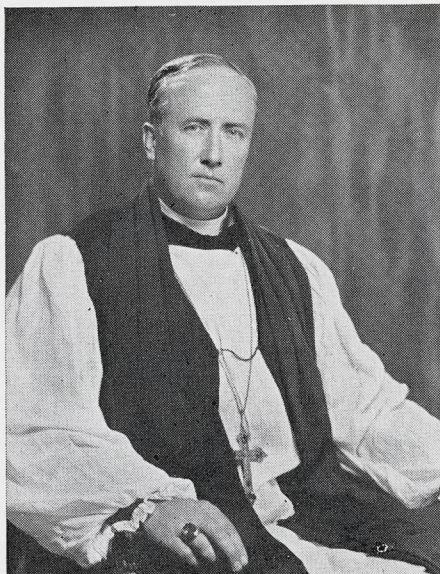
#### Church Conference in Minnesota

Three Bishops, two deans, a domestic missionary and a score of other leaders are taking part in the summer conference now in session at Carleton College, Northfield, Minnesota (June 12-24). The bishops are Bishop McElwain, Bishop Keeler and Bishop Wilson; the deans are Dean Ward of Faribault and Dean Hoag of Eau Claire and the missionary is Sister Annie Horner of the Rosebud Mission of South Dakota. Others on the faculty are Mrs. Charles P. Deems of Minneapolis, Professor Warmingham of Boston University, the Rev. Linn W. McMillin of Lincoln, Nebraska, the Rev. Donald Henning of St. Paul, the Rev. E. Croft Gear of Minneapolis, Professor Gillette of Carleton and the Rev. George C. Weiser of St. Paul.

\* \* \*

#### Clergy Conference in New Jersey

Approximately 40 member clergymen of the diocese of New Jersey are attending the annual school being held June 14 to 18 at the Girls' Friendly House, Island Heights, N. J. Bishop Wallace J. Gardner, coadjutor of New Jersey, is the chaplain, and the following are giving courses: The



BISHOP KEELER  
*Director of Wellesley Conference*

Rev. Charles R. Feilding, rector of St. Mary's, West New Brighton, New York City; the Rev. Spence Burton, superior of the Cowley Fathers; and Ray Brown, instructor in music at the General Seminary, New York.

\* \* \*

#### Business Manager Appointed

W. B. Dalton of Topeka was elected business manager of *The Kansas Churchman*, at the recent diocesan convention in Kansas. The position was created at the request of the managing editor, Harriet L. Day.

\* \* \*

#### Mrs. Simkhovitch Is Honored

Mrs. Mary Simkhovitch, founder and director of Greenwich House, New York, and a well-known churchwoman, was honored at a recent observance of the 35th anniversary of the social settlement. Mrs. Simkhovitch is a member of the national department of social service, of the executive committee of the Church League for Industrial Democracy, and of the New York Housing Authority.

\* \* \*

#### Girls' Friendly Conferences Arranged

Numerous diocesan conferences of the Girls' Friendly Society are to be held this summer, with the Albany group starting off over Memorial Day with a conference at Wiawaka, Lake George, New York. Frances P. Arnold, national program adviser, led three sessions on "Jobs and Marriage".

\* \* \*

#### Commencement at the Bennett School

The Rev. Arthur L. Kinsolving, rector of Trinity Church, Boston, was the speaker at the commencement of

the Bennett School, Millbrook, N. Y. This school is noted for its work in the dramatic arts and is directed by Charles Rann Kennedy, Edith Wynne Matthison (Mrs. Kennedy), and Miss Margaret Gage, Episcopalians all.

\* \* \*

#### Prichard Wants More Maturity

The Rev. H. Adye Prichard, rector of St. Mark's, Mt. Kisco, N. Y., told his congregation last Sunday that the Rev. R. A. Jardine, Britisher who married the Duke and Duchess of Windsor, was like "a little boy who does not realize that there are rules that must govern conduct." He also complained because "Positions of responsibility and trust are increasingly being placed in the hands of those who are much too young, both in years and in mental and spiritual growth, to handle them with any degree of success."

"We are too much inclined to sacrifice the wisdom and experience that years bring for the sake of unproved and untried immaturity. In doing this we are more than likely to place our destiny in the hands of those who never will grow up; and their follies and eccentricities make most of the news which from day to day fills our imagination in current events."

\* \* \*

#### Bishop Stewart Defends Religious Liberty

Writing on "Religious Liberty" in *The Diocese*, magazine of Chicago, Bishop Stewart deals with the recent attack upon the German fascists by the Roman Catholic Archbishop of Chicago, Mundelein. Bishop Stewart declared that he gladly took his stand with Mundelein, "as we do with the Evangelical confessional bodies which are putting up such a heroic fight against the infringement of their religious liberty".

\* \* \*

#### How to Be Happy Though Married

How to be happy though married is always good for one sermon a year. The Rev. Norman Peale in preaching his last Sunday at the Marble Collegiate Church in New York gave seven rules which he maintained would make for a successful marriage.

1. Love one another with all your heart. Around real love as a center any and all adjustments can be made.
2. If you are in love get married whether you can afford it or not. Youth passes all too quickly and the joy of struggling upward together should not be missed.
3. A woman should make a home a place of peace for her husband, a retreat from the world. God never intended any man to live with a nagging wife.
4. A woman should be a man's



ideal, when a husband can look up to his wife love will never fail.

5. A woman should be a woman and not try to act like a man. The feminine woman wins in marriage.

6. A man should remember a wife is not a servant but a partner and that the full development of her personality should be guaranteed.

7. The most important rule of all is a quotation from the Bible, "Except the Lord build the house they labor in vain who build it."

\* \* \*

#### Summer Services at New York Cathedral

Bishop Johnson of Colorado will again be the preacher this summer at the Cathedral of St. John the Divine, New York. He will preach both at the 11 o'clock and 4 o'clock services on the Sundays from July 11 to August 15, inclusive. During the summer the cathedral has a choir of men, singing the finest in Church music. Every Saturday afternoon there is an organ recital at 4:30. The cathedral is open daily from 7 to 6. Visitors are cordially welcome, and will be guided about the cathedral if they so desire.

\* \* \*

#### Erie Church Left Trust Fund

Under the will of the late Julia L. Hale, of Center County, Penna., the Church of the Good Shepherd, at Hawk Run, in the diocese of Erie, is left a trust fund of \$2000, the income from which is to be used toward the salary of the missionary priest in charge of the church. The church was built largely through the efforts of the Hale family.

\* \* \*

#### Parish Has 245 Years' Record

For 245 years St. Stephen's Church, of North Sassafras parish, Earleville and Cecilton, Maryland, has served its community. On June 13 a memorial service was held, with the Rev. Joseph R. Baird as guest preacher. The Rev. J. Randolph Field is the present rector.

\* \* \*

#### Bishops in Houston

Bishop Quin of Texas confirmed and Bishop Hobson of Southern Ohio preached at the service on the morning of June 6, at Trinity Church, Houston, Texas, the Rev. Thomas N. Carruthers, rector. Bishop Hobson was in Houston to deliver the baccalaureate sermon at Rice Institute.

\* \* \*

#### Fascist Trends and Organized Religion

Recently a questionnaire was circulated among religious leaders in 23 states by the Chicago Religious Commission of the American League

Against War and Fascism. According to 55.7 per cent of those who answered there is a marked tendency to limit the right of ministers, teachers, and professors to express freely their political views in classroom and pulpit. Of the 99 who replied, 59.8 per cent declared that they have "observed red-baiting groups, patriotic organizations, army officers with strong anti-communist and anti-socialist views, etc., carrying on an active campaign against pacifists and 'reds' within the churches." That there is "a tendency among churchmen to confuse fascism with com-

munist," was the opinion of 78.4 per cent of those answering. Confusion was evident in the replies to various questions on current problems.

\* \* \*

#### Prepare to Make Oklahoma Diocese

Final preparations for petitioning General Convention to admit Oklahoma as a diocese were completed by the clergy and lay delegates to a special convocation of the district held in St. Paul's Cathedral, Oklahoma City, on June 3. Methods of financing the proposed diocese were adopted, and other canonical provi-

## Insurance on Church Property

At the end of last year

**The Church Properties Fire Insurance Corporation** had insured the property of 2,845 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330
1930	803
1931	1,224
1932	1,600
1933	2,035
1934	2,365
1935	2,640
1936	2,845

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

### The Church Properties Fire Insurance Corp. 22 William St New York

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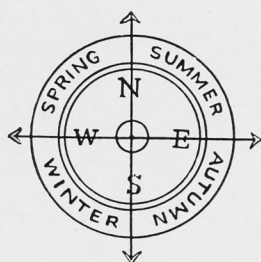
Stephen Baker	J. P. Morgan	Samuel Thorne
Robert S. Brewster	William Fellowes Morgan	Allen Wardwell
George W. Burleigh	Frank L. Polk	Joseph E. Widener
Bradford B. Locke	Origen S. Seymour	Charlton Yarnall
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sions complied with. This step in the Church's progress coincides with the tenth anniversary of Bishop Thomas Casady's episcopate. Within his jurisdiction there are 6,882 communicants, served by 27 clergymen in eight parishes, 35 missions, and 15 unorganized missions.

#### Bishop Jones Receives Degree

Bishop Paul Jones of Antioch College received the honorary degree of doctor of divinity from Meadville Theological School, Chicago, June 8. On June 6 he preached the school's baccalaureate sermon.

#### Church School Awarded Banner

The church school of Atonement Parish, Chicago, was awarded first honors in the diocese at the annual children's service in St. Luke's cathedral, Evanston, on June 5.

#### Bishop Keeler Directs Wellesley Conference

Bishop Keeler of Minnesota is again the director of the Wellesley Conference which opens at Wellesley, Massachusetts, on June 28th and runs through July 9th. Indications are for a large attendance this year. Others however can be admitted and those interested are asked to communicate at once with Miss Marian DeC. Ward, 180 Commonwealth Avenue, Boston.

#### Popular Services at New York Church

Informal services, with much singing, will again be held through the summer at the Church of the Ascension, New York, on Sunday evenings. The rector, the Rev. Donald Aldrich, will give a series of talks on topics of personal interest, under the gen-

eral title, "This is God's World!" The services will run from July 11 to August 29.

#### Deaf Mutes Confirmed

A class of 8 deaf mutes was confirmed recently by Bishop Wing of South Florida at St. Paul's Church, Winter Haven. The class was prepared by the Rev. Franklin C. Smielau, who has been ministering to the deaf mutes in Florida and South Florida, being himself a deaf mute.

#### News Notes from Western Nebraska

Numbers of boys and girls from the Normal School at Kearney are being brought into touch with St. Luke's Church there, through the Rev. J. L. Fritsche. . . Bishop Beecher has been contrasting his recent ride of 131 miles in 110 minutes on a streamlined train with his olden days of pony team and buggy. . . At Valentine a former Methodist minister who is a candidate for holy orders



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has presented six people for confirmation. . . . At Bassett a retired clergyman and his wife keep their house full of country boys or girls who have come into town to school. . . . At St. Mark's Pro-Cathedral, Hastings, Dean Lee has presented two people to be received from the Roman communion and twenty others for confirmation, twelve of whom he had also recently baptized; they all came from other Communions, seven from the Presbyterian, four Methodist, two Lutheran,

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three Disciple, two Baptist, two Congregational. Nearly every one had come to the dean and asked for instruction and the definite teaching of the Episcopal Church. . . . Plans and programs are going on at St. Timothy's, Gering, and St. Margaret's Bayard, with a view to increasing self-support for missions in the North Platte Valley. The Rev. G. C. Smith is at Gering. It seems possible, after a thorough canvass of the situation, that these two may become a self-supporting parish of two units.

#### Commencement at St. Faith's School

Bishop Oldham of Albany was the commencement speaker at St. Faith's School, Saratoga Springs, N. Y., on June 12. Ten students graduated from the school, which is making much progress. The baccalaureate sermon was delivered by the Rev. David C. Huntington, of Mechanicville, N. Y., father of one of the graduates.

#### The Low Church Is a High Church

Recently I had a bit in here about the "highest" church in the country, located in the mountains of Colorado. I asked "where is the lowest" and it has brought forth this information

from the Rev. Stephen C. Clark of California: "In answer to the editor's query about the lowest church (in elevation) the diocese of Los Angeles offers All Saints Church, Brawley, at 117 feet below sea level. This northernmost mission in the Imperial Valley is ecclesiastically quite High Church. The diocese of Los Angeles has five missions in this vicinity below sea level, from St. Mark's, Holtville, minus six feet, to this mission at Brawley. The Salton Sea, the bottom of the valley, is 224 feet below sea level. The lowest place in

the United States is just over the diocesan line, Death Valley, with an elevation (or lack of it) of 310 feet below sea level. Of interest is the fact that the highest place in the United States proper, Mt. Whitney, is also in the district of San Joaquin, elevation 14,496, but the highest Church in this area is at Bishop, only a mere 4147 feet high, which is nothing in comparison to Colorado.

#### A WEEK AT THE SEASIDE

(June 27-July 2, 1937)  
**Peninsula Summer School**  
Ocean City, Md.

This School, managed by the Dioceses of Delaware and Easton, offers a training for youth and other Church workers, with a well-seasoned faculty and other attractions. Board and Registration for the week, \$16.50 to \$22.50. The Reverend C. L. Atwater, Chestertown, Md., Business Manager.

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\* \* \*

#### Course on Christianity at Harvard

Weekly lectures on the "Outlines of Christianity" are to be given next year at Harvard University, aiming to present the salient facts of Christianity in their bearing on contemporary life. Among the lecturers the first term are the Rev. Norman Nash and the Rev. Angus Dun, professors at the Episcopal Theological School.

\* \* \*

#### Olympia Runs Camp for Boys and Girls

The diocese of Olympia is to run camps this summer at Goldbar, Washington, for the boys and girls of the Church. The boys are to gather on July 11th and stay until the 21st when the girls take over affairs and remain until the end of the month. The director of the boys' camp is the Rev. Elmer B. Christie, rector of St. John's, Olympia, and Mrs. Christie is the director of the girls' camp. Everything has been well organized

with a full staff and the cost has been kept at a low figure to bring it within the reach of all.

\* \* \*

#### Girls' Friendly Honors Mrs. Roosevelt

The Girls' Friendly Society in the diocese of Washington gave a tea for Mrs. Franklin D. Roosevelt, honorary national president of the society, on May 29, at the Washington National Center, Washington, D. C. Helen C. C. Brent, national president, was also a guest of honor at the tea, which was attended by over two hundred people.

\* \* \*

#### Death Takes Pension Fund Actuary

Mr. Henry Moir, consulting actuary of the Church Pension Fund since 1922, died on June 8th after a brief illness. A former president of The Actuarial Society of America and the Insurance Institute of America, an actuary of national and international reputation, for many years the president of the United States Life Insurance Company of New York and more recently the chairman of its board of directors, Mr. Moir's services to the Church, as consulting actuary of The Church Pension Fund and the Church Life Insurance Corporation, have been invaluable, not

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only because of his high ability as an actuary but also because of his wise counsel and friendly interest at all times. He has served many times on committees of experts in public affairs, including appointment by the federal government on the advisory committee in connection with civil service, the committee appointed in 1912 to revamp the pension system for all employees of the City of New York, and the small committee which advised the United States government on the war risk insurance plans in 1917.

\* \* \*

#### New Head for Negro Divinity School

The Rev. Odell G. Harris, in charge of All Saints, Warrenton, N. C., has been elected warden of the Bishop Payne Divinity School, Petersburg, Virginia. The trustees of the school also announce a gift of \$1,200 from the alumni association.

\* \* \*

#### Memorial to Bishop Wells

A bronze tablet to the memory of Bishop Lamuel Wells was unveiled on June 2nd at the commencement of St. Paul's School, Walla Walla, Washington, which he founded. There were addresses by two bishops during commencement, Bishop Cross of Spokane and Bishop Fox of Montana.

\* \* \*

#### Dayton Parish Wipes Out Mortgage

Before a large congregation the mortgage on St. Paul's, Dayton, Ohio, where the Rev. Herman R. Page is rector, was burned on June 13th. It amounted to about \$10,000, this sum being raised through an intensive campaign.

\* \* \*

#### More Dioceses up on Payments

At the beginning of June 72 out of 99 dioceses and districts had paid 100% or more of the amount due on "expectations". This compares favorably with last year, when 63 made this record.

\* \* \*

#### Providence Cathedral Marks Anniversary

The Cathedral of St. John in Providence, R. I., known in colonial times as "King's Church," is celebrating its 215th anniversary this year. It is the third oldest church in Rhode Island, Trinity Church, Newport, dating from 1698, being the oldest, and St. Paul's, Wickford, dating from 1700, second.

\* \* \*

#### Laymen Meet in Los Angeles

A laymen's conference was held in St. Mark's Church, Glendale, Calif., May 19, with a service of evening prayer conducted by lay-readers, under the auspices of the Brotherhood of St. Andrew. Dinner followed, with addresses by Bishop Gooden and Bishop Burd of Saskatchewan.

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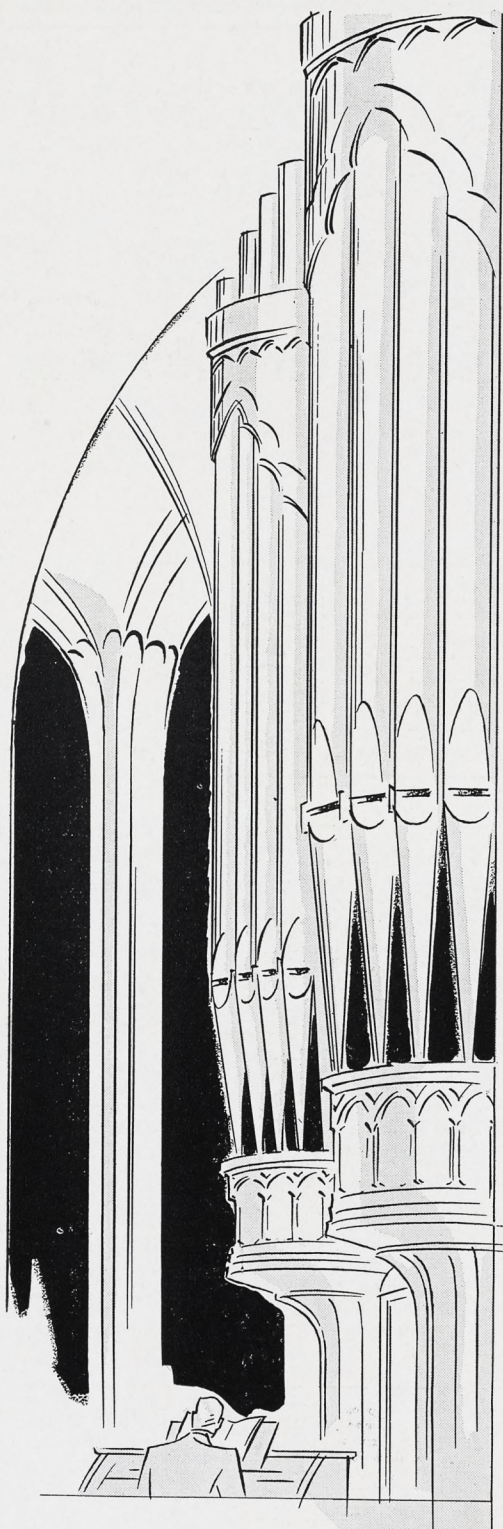
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