

April 26, 1939

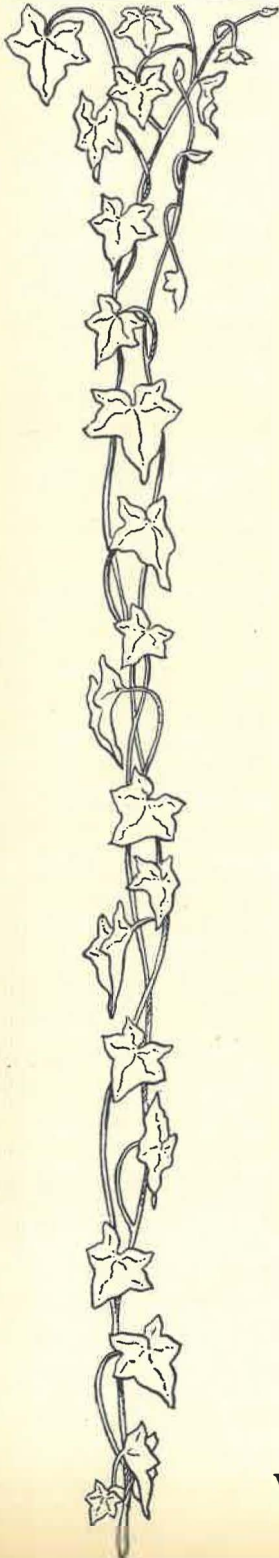


# The Living Church



**ST. LUKE'S CHURCH, SOUTH GLASTONBURY, CONN.**

St. Luke's, a beautiful example of colonial architecture, is more than 100 years old. The rector is the Rev. Guy D. Christian.



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## Arizona Procession

TO THE EDITOR: "Is my face red," even after all this time? *Segura Miguel!*  
I apologize for making so egregious an error [L. C., February 22d], but I am glad that, at any rate, it enables me to pass along some information which I hope will be helpful. I am sure the number of people who are confirmed in Arizona should increase, and it would if only people would stay put. Their failure to do so accounts for the fact that so few of our congregations achieve complete self-support as rapidly as they would otherwise. Here are some examples.

Within a given four-year period in the mining town of Jerome there were 125 different people in the choir but never more than 10 at any one time. Some years ago in the town of Chandler we had enough Church-people seriously to consider building a church. Chandler has about the same population now as then, but it would seem as if those who moved out belonged to us and those who moved in did not for we have but one Church family there now.

Even in Phoenix there is the same difficulty. One Sunday over 60 were confirmed. By the time I got the list of names and addresses on the following Thursday the addresses of two of them were "gone to California."

Talking about it not long ago our dean remarked that one winter he had called at the same house but upon three different Church families who had occupied it in succession. We minister to a procession, and if the people do not remain in Arizona to be counted, at least they move on and, we hope, are counted elsewhere.

(Rt. Rev.) WALTER MITCHELL,  
Bishop of Arizona.

Phoenix, Ariz.

## Reverend, Most and Right

TO THE EDITOR: The title of the Presiding Bishop is evidently somewhat subject to the whim of the editor or the typesetter. In the Primate's Easter message [L. C., April 5th] he is styled "Right Reverend," whereas in the same issue, page 383, in a news item on his NBC cancer broadcast, he has become "the Most Rev." He is, or should be, one or the other but certainly not both, as so often appears in the secular as well as religious press.

The distinction made in the title of priests, i.e., "Fr." and "Mr.," is perhaps more easily explained, for it is doubtless made in deference to the type of Churchmanship represented.

In either case, it would be an excellent thing for the Church to adopt a greater degree of uniformity in this matter of titles, as well as in her worship. Yes, and a definite, official pronouncement of her doctrines, too, for as a layman sees it, countless thousands outside her fold as well as many within it are perplexed by our widely variable belief and practice.

I believe the Anglican society was founded with at least one of these ends in view, and more publicity in your columns about its work would be welcome.

HUGH McDOWELL.

Atlanta, Ga.

"Most" and "Right" Reverend are, of course, two translations of the same Latin

word—"Reverendissimus"—and there is no universally accepted rule about their use. THE LIVING CHURCH's custom, based upon widespread Anglican usage, is to refer to the primate of a national Church as "Most Rev." and to ordinary diocesan bishops as, "Rt. Rev." The eccentric use of "Rt. Rev." on the Presiding Bishop's Easter message was due to the fact that the message was not set in type by our printer, but was an engraving of material which had been set up elsewhere. —THE EDITOR.

## Washington Parish

TO THE EDITOR: One of the most interesting portions of any Church paper, to me at least, is that section that treats of news from the parishes, especially those that are doing some unusual types of work, or getting unusual results. With this in mind, I am sending you a few facts from my own parish. Perhaps they may interest others and encourage others to good works as such things always do me.

I came to this parish about five and a half years ago when it had just 302 communicants. We now have 836 and new members are being received by letter every week over long periods. Only 84 have been lost in that period by either death and transfer. The parish debt has been reduced from over \$26,000 to \$13,600, with no wealth to draw from and no outside help. The church school overflowed the building nearly four years ago, and since that time—in addition to using the entire church and sacristy and the parish house, together with the kitchen and a former storage room—we are using a nearby theater and a physician's office. At the present rate of growth, in two years more we shall have over 1,000 communicants. Referring to this recent growth on his last visitation, when

he confirmed a class of 65, the Bishop said, "I doubt if there is another parish in the diocese that is comparable to this." And the best part of all is the fine spirit of work and cooperation with the rector which the congregation has shown from the first.

If any one thinks that our religion is on its way out, or that the Church as an institution is soon to make its final bow to mankind, I present the foregoing in rebuttal. At least such evidence of spiritual interest increase my faith. I hope they may do the same to others. (Rev.) ALVIN LAMAR WILLS  
Washington.

## Missionary Shortage

TO THE EDITOR: The following excerpt from a letter received this morning from my son, a mission priest in the Philippines, may serve to make some people realize what our apathy toward missions does to the people in the field.

"I felt pretty sunk while I was in Malegkong, because it looks as though we would have to close the school there on account of the cuts which we just heard about last week. . . . In Bontoc, which has already been cut to the bone, we have an additional 17% cut. Besides this, all the American staff gets another 5% cut, making a total now of 15%.

"We wouldn't mind this, except that we all have been putting anything we could spare into the work, and this cut in our salaries means that much less. I'd like to hear what some of the fashionable clergy at home would say if they were told that they had to run a church, 10 schools, a dispensary, pay the salaries of about 20 people, feed two dormitories full of children, pay for travel to outstations, and any number of other things, all on less than \$4,000 a year. Not to mention living themselves on a salary of \$89.06 a month. Well, there's nothing to do about it but to go ahead and saw wood, and pray that a few people may be brought to realize what their neglect means."

(Rev.) FRANK DAMROSCH, JR.  
Doylestown, Pa.

TO THE EDITOR: We are all familiar with the sentiment (or the words): "Millions for defense but not one cent for tribute." Must we Episcopalians subscribe to a revised version: "Millions for cathedrals, but not one cent for missions?"

"This ought we to have done and not to leave the other undone."

JOSEPHINE E. KIMBALL.  
West Newton, Mass.

## Can You Send Us a Bible?

ONE DAY the Denver district office of the American Bible society received a letter written, in pencil on a scrap of paper, by an Indian widow from one of the reservations. It read: "I want to know how I can get a Bible free. I have six sons and two daughters but no money. A missionary gave us a little piece of the Bible called John, but we have read it so much it is all worn out. I want all my children to be good Christians and we have to have a Bible. Can you send us one?" The Bible was sent promptly. —Exchange.

## The Living Church

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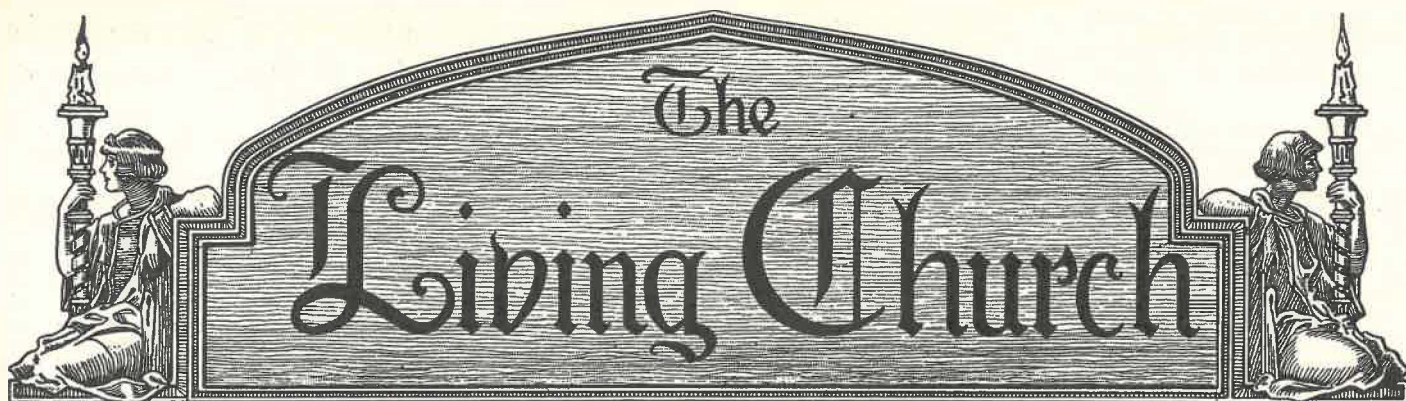
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No. 17

## EDITORIALS AND COMMENTS

### The Refugee Problem

**R**EINHOLD NIEBUHR in the *American Scholar* for Spring, 1936, said, "It may be that human history is a much more tragic enterprise than the liberal optimists assume." Nothing has impressed this truth upon the modern world so fiercely as the helpless hundreds of thousands of victims of Fascist power politics; somehow even the suffering of the World war fell short of the senseless and demonic evil of present-day persecutions and reprisals. We have no apologies for frequent mention of this tragedy in our columns. After all, those whose philosophy has the Cross at its center are strong enough to face the fact of rampant sin, and have the power to cope with it.

The National Council has set up a committee to join the relief contributions and services of our Churchpeople with the program of the American Committee for Christian German Refugees and the Jewish Joint Distribution committee. The committee is headed by Bishop Paul Jones, chairman of the Southern Ohio group whose action was precedent for the National Council. Our purpose here, however, is to point out that the refugee problem is growing with the extension of Fascist power in the world and that our view of the situation must keep step with events.

Madrid has fallen and the Spanish republic has become another Fascist field. Franco, the Fuehrer (Caudillo), promises a million "reprisals" among the conquered people. The night squads have already begun their work. Georges Bernanos, author of *The Diary of a Country Priest*, describes their methods in *Diary of My Times*. They are not pleasant. (Incidentally, Catholic-minded people should read Bernanos' book.)

About 300,000 republican Spaniards, Catalonian soldiers, civilians, women, and children, have escaped into France at Perpignan. They are hungry, penniless, diseased, living in concentration camps which are simply sand-blown areas enclosed by barbed wire and guarded by Senagalese gendarmes. The whole resident population of the Pyrénées-Orientales is 200,000! Says Genêt in the *New Yorker* (March 11th): "The French government was giving two pounds of bread daily to every 25 men. . . ."

The Spanish issue all along has been a political one far more than the Nazi persecutions of "non-Aryan" Germans and Austrians and Mussolini's exile of "Italian non-Aryans." The

problem of relief for the Chinese victims of Japanese aggression, however, is in our view exactly parallel to the problem of relief for the Spanish refugees. Those of us who feel a responsibility to aid in China relief will have the same duty toward the Spanish refugees, whether we favor the politics of Franco or the vanquished republicans, or even if we prefer to cry a plague on both their houses.

**T**WO needs are pressing: one is money to take care of the refugees in their concentration camps, and the other is to get them rehabilitated elsewhere (as is being done with the German refugees). The American Friends' Service committee has joined forces with the Medical Bureau of the North American Committee to Aid Spanish Democracy for this purpose. They are assisted by a corps of English and American Quakers, and some Swiss volunteers, called the International Commission for the Assistance of Child Refugees. Nobody with a spark of human sympathy would demand that these unfortunate people be returned arbitrarily to Spain, to certain death before firing squads or a lingering one in Franco's forced-labor corps. But to provide them with havens of refuge elsewhere, to start life over again, will not be simple. As Bishop Hobson discovered when on his way to Madras during the winter, refugees are so hard put to find refuge that they are going by the hundreds to war-torn China! Our Church committee to locate German refugees in American communities has a quota of 27,000 to work within. The quota for Spanish immigrants is only 350! Unless this figure is increased as an emergency measure we can offer our help without being denounced by "practical realists" on the score that our Christian service is aggravating the unemployment situation or some other scarcity problem useful as an alibi for acting like the Levite rather than the Samaritan.

In all probability the task of solving the Spanish refugees' problem will in the end be made a part of the program of the National (refugee) Coördinating committee. Already it has been assumed by the League of Nations' High Commission for Refugees. Several diocesan departments of social service are in touch with the National Council committee. Canon Anson Phelps Stokes is the Episcopal member of the Non-Sectarian Committee for German Refugee Children. They are backing the Wagner-Rogers bill which will admit up to 10,000

German children under the age of 14 in 1939. Surely as much can be done for the Spanish children in Perpignan.

No doubt there will have to be even more organization of the refugee program before we can all contribute our share most effectively. Nevertheless, it is a hard fact in the human situation, and confronted by it we cannot afford to put our principles in our pocket. If we try it, we will find them all wet when we sneak them out again, and completely out of shape.

### Must We Have an Annual Crisis?

**T**HE National Council of the Church is meeting this week to take action on the missionary budget. At its last session in February an appeal was made for \$300,000 to save the missionary work of the Church from devastating cuts. Three weeks ago the Presiding Bishop made an earnest plea to the whole Church to "finish the job" and complete the missionary shortage fund. We do not know how successful these appeals have been as we are writing before the final deadline, but when the Council assembles this week it will have the figures on which it must base its decisions.

We earnestly hope that the Council may be able to announce the gratifying news that the \$300,000 to make up the threatened deficit is in sight. Taken as a whole, the missionary work of the Church has suffered almost as many financial blows as it can absorb, and many a missionary district would be not only hampered but crippled if it had to accept its share of a \$300,000 reduction in appropriations.

But we hope the National Council will not be content simply to cope with the present situation as best it can on the basis of funds available. We hope that the Council will begin now—not next October or next February, but right now—to plan for 1940 and subsequent years, so that the Church will cease to have an annual missionary crisis. We cannot indefinitely finance the missionary work of the Church by supplementing the Every Member Canvass in the fall with an emergency appeal in the spring. Already this has been done so often that many Churchmen have become hardened and the appeal falls on deaf ears. Either they simply hold out a part of their pledge in November, knowing that they will be required to give more in March, or else they simply turn a deaf ear to the spring emergency appeal.

Moreover, we understand that a large part of the reason for the appeal is the decline in legacies as well as in income from invested funds. Here again the Church has grown hardened. The National Council has so often in the past used undesignated legacies to make up operating deficits that Churchmen hesitate to leave such legacies to the National Council. Whether rightly or wrongly, human nature is such that few people care to will their life savings in such a way that they will be dissipated in a single year to meet an accumulated deficit. People who have money to leave after their death want it preserved and the income used for some forward-looking constructive purpose and not for payment of debt, however honest that debt may be.

The National Council has a committee on strategy which has presumably been at work for two years. Prior to the appointment of the committee on strategy it had before it reports of a long succession of commissions and committees all the way from that of the ill-fated Evaluation. Commission of some 15 years ago to the recent reports of the Budget and Program Committee and the Forward Movement Commission. It is high time for the National Council to evolve from this mass of accumulated material a really statesmanlike policy that will (1) broaden the base of missionary giving, (2) stimulate intelligent interest in missionary projects, (3) provide for

the elimination of fruitless work and the strengthening of worthwhile work, and (4) lay down a long-time policy suited to the present situation and the future prospects and needs of the Church.

Can we dare to hope that the National Council will at this time adopt such a far-seeing and statesmanlike program?

### Resources

**I**N THE trying days which lie ahead, with chaos threatened, there is a special challenge to the Christian believer. Faith means loyalty—loyalty and steadfastness amid conditions tragic and mysterious. Such faith cannot be won without earnest effort. Everything depends upon a soul at peace, and "the soul is restless till it finds its rest in God."

A priest of the Church, recovering from a long and painful illness, was asked recently by one of his physicians, "What message will you have for your parishioners as a result of these long months of suffering?" The clergyman countered with another question, "What would you suggest?" This was the reply:

"Tell them that a man's first duty is to cultivate inward strength and power. In my practice as a physician, I find that men and women may be classified in two general types, those whose whole life has been outward, who are engaged in material things and with no reserves to fall back upon, and those who have resources within themselves upon which they can rely in times of stress and pain, of loss of health and fortune. When sickness comes to the first class they have little strength in which to bear the burden and pain. All their interests have been in *things*; when these go, nothing is left. Not having cultivated the gifts of the Spirit, they have no resources of power with which to meet distress. They fret, rebel, often give up all effort and fall into utter despondency and despair.

"On the other hand, now and then—yes, frequently—we find a man or woman whom nothing can conquer, who bravely faces suffering and as bravely meets loss, because there is something within him better than all that is without."

Then the physician became a little apologetic, fearful apparently of seeming over-pious. "I do not mean," he said, "that it is a question of religious faith, though of course that does bring inward calm. I mean that it is a question of relative values, of what we have counted most worth while, of what we have given our best efforts toward attaining, of the comparative worth of finely developed personalities and strength of character such as comes from much spiritual wrestling—or comforts, conveniences, and well-guarded surroundings with physical well-being."

Yes—what he meant was more than religion, not as we are supposed to accept it but as men usually define religion. Yet, as we heard the story our thoughts went back to Good Friday and the remembrance of the heroic Victim who when stripped absolutely of everything, by His courage on the Cross won the centurion and the penitent thief. They did not recognize it as religion; but they knew a man when they saw one and in the Lord Jesus they saw what a man could do in tragic days.

Only religion and faith can bring serenity and inward peace as a permanent possession. It is not the fact of suffering, always, that breaks a man; it is the fact of meaningless suffering, unnecessary tragedy, tragedy that cannot be explained. Once grant that our earthly experience opens into an eternal world and we can wait for the explanation of all mysteries. It is a matter of faith; a matter of religion—for religion binds us close to God.

The past 12 months, beginning with the rape of Austria, growing more appalling with the dismemberment of Czecho-



slovakia and the fateful months since; the failure of all efforts for peace through an appeasement too long delayed; the increasing scope of the totalitarian ambitions; the practical certainty that the whole world will be involved eventually—all this calls for the strength of faith, not merely of finely developed human personality. Only the Christ of the Cross and of risen glory can help men through the strain. And the Christ of the Cross is the risen divine Christ before whom John fell as one dead—the Christ with eyes which are a flaming fire, with feet of brass to tread down all foes, who carries a sword and upholds “the seven stars which are the seven churches.”

### Through the Editor's Window

**A** RECTOR reports that a very little girl, coming to church with her mother one Sunday in Lent, knelt down as soon as she entered the pew and appeared rapt in devotion. Her mother, not having taught her a prayer to say at that time, asked her what she prayed about. The child answered that she prayed that there wouldn't be any litany.

From the same source we are informed that a little boy, hearing the hymn read which says: “Satan trembles when he sees the feeblest saint upon his knees,” asked: “Why does Satan let the saint sit on his knees if it makes him tremble?”

THE following boners are gleaned from Walsham How's notebook:

“The Sadducees did not believe in spirits, but the publicans did.”

“A parable is a heavenly story with no earthly meaning.”

“A churchwarden is a godly layman, who appropriates the money of the offertory, and acts as a check upon the extravagance of the parochial clergy.”

“A person wishing good-bye to a clergyman's wife when they were going to another parish, said to her, ‘We shall miss your husband's sermons very much, for, you know, intellect is not what we want in this parish.’”

“A parson while preaching on the intermixture of evil with good in the church, said: ‘Remember, there was a Ham in the ark’—then, thinking it might sound odd, corrected himself, and added, ‘I mean a human Ham.’”

SPEAKING of mistakes, *Editor and Publisher* reports the odd result of a misplaced line in a newspaper picture caption. Under a picture of a clergyman being congratulated by friends appeared this strange bit of information:

RECTOR IS HONORED  
Dancer Reveals She Wed Another

And an Ann Arbor paper thus records the march of events in Michigan:

WEATHER  
Cloudy today: snow Wednesday  
followed by Thursday

### ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the purpose.]

#### DORNAKAL QUININE FUND

Margaret B. Fursey .....	\$4.00
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E. H. T., Jr. ....	1.00
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In Memory of Catherine Baker and Cora Jones .....	2.00
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## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### The Longing for Home

THIRD SUNDAY AFTER EASTER

APRIL 30TH

**U**SE the *Collect* as a prayer for converts to the Christian faith from heathenism in the mission field abroad. When we so use it, we see how we equally need to use it for ourselves.

In the *Epistle*, St. Peter tells us what we are: “strangers and pilgrims” on the way to the heavenly city, our true home, where “I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” But we are *already* citizens of that city; already, in part, we know that joy. There is, indeed, bound to be suffering and trouble of many kinds here on earth; “ye shall weep and lament, but the world shall rejoice”; but the Christian knows, and finds, that there is a meaning in the suffering, and a victory to be won through it: “your sorrow shall be turned into joy.”

Therefore, now in this world, we are to “abstain from fleshly lusts,” “have our conversation honest” among those who are not Christians, “submit to every ordinance of man, for the Lord's sake,” “honor all men, love the brotherhood, fear God, honor the king,” *because* we are citizens of the heavenly city, and therefore our work on earth is worth doing well.

### The Way That Leads to Eternal Life

ST. PHILIP AND ST. JAMES, APOSTLES

MAY 1ST

**T**ODAY, as on St. Mark's day, the Church rejoices with the saints who keep the eternal Easter. Today's festival is dominated by the words, “I am the Way, the Truth, and the Life.” Teach me, O Lord, the Way of Thy statutes, and I shall keep it unto the end.

The Way, as St. James teaches us in the *Epistle*, leads through many temptations. We are not to be surprised at this, but “count it all joy”; for when the trials of life are faced in this spirit, we learn patience, perseverance, wisdom; and prayer made in faith is heard. We are warned of dangers: lack of faith, timidity, double-mindedness. If we are single-minded and endure through our time of trial, we are promised the “crown of life,” which the apostles, following on the Way, have won.

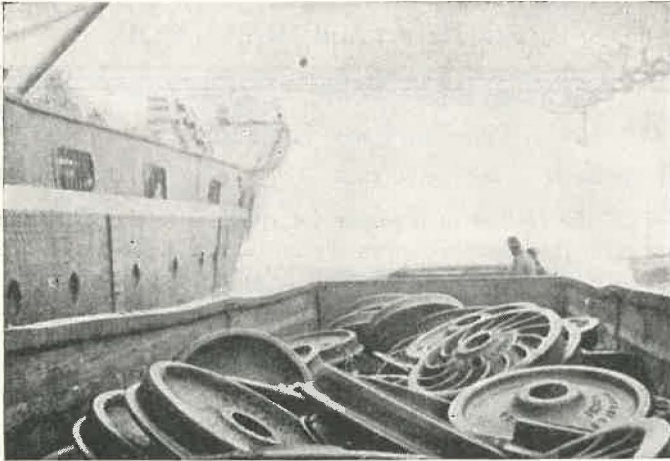
In the *Gospel* we hear our Lord's intimate and tender words to the apostles. To St. Thomas, that He is the Way that leads to the Father; and let not your heart be troubled, for the Way does lead to the journey's end, where in My Father's house are many mansions, and if it were not so I would have told you. To St. Philip, that in Him the Father is revealed: in Him, in His words, and in His works. And believing in Him, the apostles are going to do a work for Him, greater works than these, and their prayer in His Name will be accepted and will be fruitful.

### The Church and Haste

**T**HE Church has never hurried. She is too sure of her goal and His guidance to need haste. In the same way God deals with individual souls. He can wait a lifetime. Holiness takes time. It cannot be achieved in one short hour a week, for the very essence of the spiritual life is its timelessness.

—Rev. Richard T. Loring.

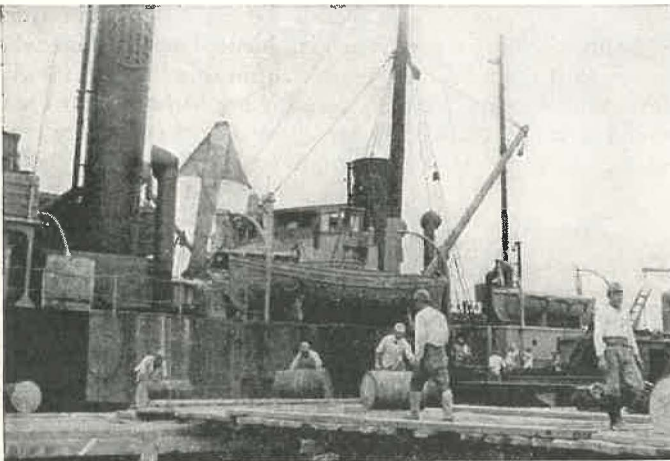
## The Saga of American Scrap Iron in China



1. In America's backyards and scrap heaps are useful loads of metal. Do we know where they go? Here is a cargo of American scrap iron being loaded onto the *Heian Maru*, Dec. 1938, Tacoma, Washington.



2. American scrap iron and steel in shining Japanese airplane bombs, waiting to be loaded into American-made planes, fuelled with American high-octane gasoline.



3. American aviation gasoline to fuel Japan's bombing planes. This, too, is America's contribution to Japan's civilizing mission in China.



4. An American plane with engines turning very efficiently on American gasoline, is ready to rise into the air with its cargo of death from America.



5. Up they go—American wings over China—raining death on myriads of the Four Hundred Million and despoiling the Good Earth of China.



6. Bits of American scrap iron removed from shrapnel wounds—by an American doctor in North China, after a Japanese air raid. This is the monument to our participation in Japanese Aggression.

It is estimated that the United States supplies more than 50% of the "sinews of war" used by Japan in her campaign to conquer China for the Rome-Berlin-Tokyo triumvirate. This graphic series of pictures, collected by the American Committee for Non-Participation in Japanese Aggression, 8 West 40th street, New York City, shows the steps from American profits to Chinese misery and death.



# Mobilizing Against Paganism

By Reynold E. Blight

Member of the Forward Movement Commission; Editor, *Los Angeles Churchman*

**I**N AMERICA paganism is rampant. There is a marked drift away from the Church. Bishop Stevens, in a recent article, declared: "The fact must be faced that 50 or 60 millions of people are untouched by religion. That means nearly 50% of our population." The only part the Church plays in the lives of vast multitudes is to lend pageantry to a wedding or distinction to a funeral. A Christian church is as strange to them as a Shinto temple or a Moslem mosque. Even university classrooms are tainted with hostility to religion.

Little wonder that modern life is becoming drab and meaningless. A debilitating cynicism pervades our education and culture. The pursuit of new thrills and forbidden pleasures has become a social passion. The number of suicides is increasing at an appalling rate. Funeral directors report that cremations without a funeral service—not a prayer, not a hymn—are becoming frequent. It is a sign of the times. When men are content to die like animals and toss the body into the fire with scant regard for decency or dignity, it is proof that we have descended to a low level of paganism.

Fear grips the nation. We struggle in vain to get out of the industrial and political chaos that envelops us like a Walpurgis night. And this condition exists despite the amazing increase of knowledge and the advance of science and invention; and despite the great social reform movements that seem to indicate that civilization is becoming more humane. There is something vital missing in our contemporary civilization. What is it?

America needs one thing, fundamentally—a new spirit, the spirit of the Golden Rule, which is more than an easy-going give and take. It is a recognition that God is our Father and that we are all brothers. Write that principle into your laws, into your industrial contracts, your social order, and you will have a new America. And without it, all your blue-printing and planning are in vain. Make this principle a living force in international relations, and wars and hatreds will cease and a new civilization, a civilization based on brotherhood and coöperation, will come into being.

Is this rainbow chasing? Very well; the fact remains, the cynical diplomats, the practical statesmen, the hard-headed realists who turn up their aristocratic noses at religion and shrug shoulders of contempt at the Church, are plunging the world into an abyss of bloodshed and horror.

Some day, perhaps, after humanity has drunk the cup of misery to its bitter lees, mankind, broken, crushed, and exhausted, will crawl back to the feet of the Man of Galilee, crying in anguish: Save us, O Christ, Thou alone hast the power to save!

It is the duty of the Church to point out the way of salvation.

The Church exists to call men to worship God made known in Christ, to bear witness to Him in a chaotic and bewildered world, to proclaim His gospel, and to bring mankind within the fellowship of the Redeemed Society. This is the task of the Church in a pagan generation.

This work involves calling men from avarice and hatred to a submission to Christ as Redeemer and King. It involves the proclamation of the gospel of Christ as the only dependable revelation of God's will and purpose for man. It involves the kingdom of God as the only program for the

development of civilization. It involves the presentation of the Church itself as the divinely appointed means of spiritual regeneration, enlightenment, and incentive, and as the channel of divine grace by which alone is found the dynamic of human progress.

What a tremendous responsibility rests upon the Church; yet not too great. Behind her and within her is the mighty power of God. She may proclaim with the Apostle Paul: "I can do all things through Christ who strengtheneth me."

**L**ET us particularize. To fulfil this splendid mission what must the Church be and do?

First of all, to an aggressive paganism the Church must present a united front. The schisms and controversies that break up the Church into warring sects must cease. A divided Church is a defeated Church. A Church that is truly and completely loyal to Jesus Christ will be a united Church. Loyalty to our Lord and Master must transcend all the superficial differences, the childish prejudices, the petty denominational rivalries that continue to separate us. Certainly it is futile to call the world to a loyalty that we ourselves do not exemplify.

Are we soldiers of Christ, or are we not? If we are, we can know only one allegiance, we can obey only one command, we can follow only one Leadership. To use St. Paul's exhortation to the Corinthians, as translated by Dr. Moffatt: "Brothers, for the sake of our Lord Jesus Christ, I beg of you all to drop these party cries. There must be no cliques among you, you must regain your common temper and attitude."

Thank God there is a growing impatience in the Church with these discords and divisions. The great conferences at Edinburgh and Oxford and Madras bore full testimony that the Christian Church has caught a glorious vision of unity and all that is contained therein of spiritual power, of common purpose, of worship as its reason for being, of social redemption through love.

The Forward Movement is stressing the significance of these conferences, and by means of booklets, study courses, and other means, seeks to give our American Church an understanding of these historic gatherings, endeavors to deepen the desire for unity by clarifying the profound truths of the Christian faith and the Catholic tradition, and by expounding the social message of Christianity seeks to bring the gospel to a distracted and panic-stricken world.

This is to be done, not only by study and proclamation, but by firing the Church with a new zeal for Christ. Here is where a heavy responsibility is laid heavily upon the hearts of us laymen. We may look to the clergy for leadership and planning—and God grant that we may prove worthy of their devotion and vision—but after all, an army made up wholly of officers is no army at all. We laymen make up the rank and file. Our leaders have a right to expect of us loyalty and consecration and an abundance of field work. The duty of leading the way rests upon the men who have been ordained to the sacred ministry, but we laymen must bear the burdens and do the humble but imperative spadework without which no warfare can be carried on. And if we fail, the whole campaign fizzles.

Some time ago the Forward Movement Commission discussed at great length whether or not we should adopt the

## NASHOTAH

HERE may the eye behold a rich array  
 Of woodland beauty: trees and lakes, unkempt  
 And virgin loveliness, and wild flowers gay  
 And bright in spring—where none tries to preëempt  
 Each foot of land for gain. The very air  
 Is vibrant with the lingering poignancy  
 Of hopes and dreams and thanks poured forth in prayer  
 And praise to God, throughout a century.  
 Here men have kept the faith, and offered up  
 The Body of the Lord obediently;  
 Here in His sacrifice have given the cup  
 Of His most Precious Blood. Here may they see  
 The vision of a life, yielded to bring  
 More faithful subjects unto Christ their King.

HEWITT B. VINNEDGE.

word "evangelism" as part of our nomenclature. There were some who felt that the extravagant and flamboyant methods associated with certain so-called evangelistic campaigns in recent years had tended to throw a lasting discredit upon it. But it was decided that there was no other word that had just the significance of this word. It is unique; it has no synonyms. It is vividly scriptural and in the long ages of the Church's history evangelists have gone forth, flaming evangelists of the gospel, and God richly blessed their labors. So "evangelism" ranks a conspicuous place in our program.

BUT here is the point: while many preaching missions have been and will be held throughout the nation, evangelism is going to make big demands upon us laymen. We have been too willing to dump the responsibility for evangelistic work upon the clergy. Great and splendid have been their labors. Had we laymen been half as consecrated and zealous as the clergy have been, America would have been a Christianized land long ago. Now we can evade our duty no longer. The call comes to us who sit in the pew to make good on the exhortations of the pulpit. We must take our tapers, light them at the altar, and go forth to be light-bearers to a darkened and sinful world.

The plan of the Forward Movement is to accomplish this purpose by such a deepening of the spiritual life of the individual Christian that he shall become an evangelist; not a self-righteous, critical, Pecksniffian, holier-than-thou Pharisee, but a warm-hearted, smiling, zealous lover of our Lord Jesus Christ, whose loyalty to Him is so intense that his inner life burns with an incandescent glow. His words on religion may be few but his face will shine with such a light that men without asking a question shall perceive that he has been with Jesus.

In the program of the Forward Movement the first task is this deepening of the spiritual life of the laity. To this end the publication of the little booklets, *Forward—day by day*, will be continued and their wider use encouraged. Bible study classes will be organized. Quiet days and quiet hours will be observed. The call to prayer, both private and corporate, will be stressed. Frequent attendance upon divine worship, particularly the Eucharist, will be urged. The cultivation of a vital personal religious experience must precede and parallel personal effort in reaching others; because we can give only what we possess. Because, you see, the task of the Church is not to spread a pollyanna spirit of sweetness and light, not to cultivate a superficial sentiment of optimism and good cheer, not simply to promote a program of social reform, important though that may be in itself, not even primarily to increase church

attendance, but to make the Christian faith a mighty dynamic in the souls of men. "Ye shall receive power," that is the promise. "I am come that they may have Life," declared the Master—the spiritual life that springs from an experience of communion with God.

The aim and spirit of the new evangelism—new and yet as old as the Church herself—is the awakening of this consciousness of God, this Christ-consciousness, in the hearts of men by personal contact.

It is apparent that the Forward Movement is animated by a missionary spirit. A Church that is not a missionary Church is dead. The Church member who is not a believer in and supporter of missions is not alive unto Christ. I go further and declare that every Christian, by the very fact of his consecration at Baptism and Confirmation, is a missionary. He may not go to Africa or China, but it is obvious that missionaries are needed in our pagan America as certainly as in the forests of India or the jungles of the Congo. Los Angeles, or any other American city, is surely as much in need of Christ as the most degraded village of headhunters in Borneo. So while we hold in our love and prayers the devoted men and women who in your name and mine are laboring in the distant parts of the earth, we must show the same zeal in our own home communities. Thus are we bound together in the flaming enthusiasm of the gospel evangel. This is evangelism.

AND we do not wage a losing war. In every conflict with the forces of evil the Church has been victorious. After three centuries of warfare the eagles of Rome were displaced by the Cross of Calvary. Later, the barbarian hordes that overwhelmed the Roman empire bowed their savage heads for Christian Baptism. In the middle ages the Church herself cleansed her courts of the unspeakable monsters that used her name, her prestige, and her rites to further their nefarious purposes. Science, which within the century seemed to challenge the truth proclaimed by the Church, now lays its vast knowledge and power in tribute at the feet of the lowly Christ.

Paganism shall also yield. Heartsick and penitent, this modern age, so proud of its sky-mounting achievements, yet baffled and bewildered in its ignorance and folly—using its great genius to fashion bombs for its own destruction—shall humbly kneel at the foot of the Cross and render homage to the Prince of Peace, the God of Love.

May God hasten the day of the Church's triumph.

## Time to Help

CERTAINLY this is a time for all branches of the Christian Church to draw closer to their brethren of Jewish faith. For one thing, Christians in Germany are also a marked if not doomed race. Howard Chandler Robbins is my authority for the statement that probably more than one-tenth of the Protestant clergy have already been arrested and thrown into concentration camps or otherwise imprisoned solely because they have defended the "crown rights" of Jesus Christ. A ghastly attempt is being made to Germanize the New Testament. If this hideous attempt succeeds, there will be left only the mutilated remains of the Christian faith, so different in outlook that it can no longer be called Christian. It is commonly reported that the next step in replenishing the depleted treasury will be a seizure of Catholic properties. A persecution of Christians more bitter and thorough than that of ancient Rome is being perpetrated at the present moment. Those who refuse to burn the incense to the political god will be doomed. What the rest will have will be something terribly different from the faith of their fathers. Gone forever will be the Germany of Luther—he who did so much to build up the spiritual unity of the German nation.

—Bishop Whittemore.



# Williams House Steps Out

By Wihla Hutson

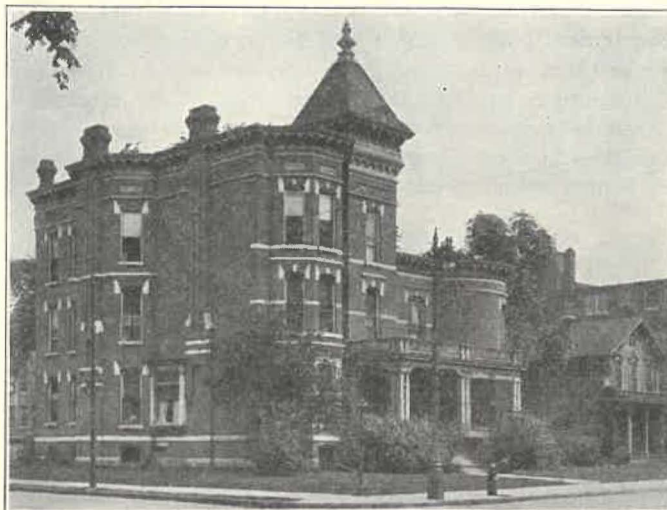
**S**EVENTEEN years in one house is a good long time, even for a family of four or five; but for a family of 40—well, it is amazing how many things can accumulate in 17 years, and how much planning and thinking must be done about moving them, when it is time to move. And there is a family of 40, in Detroit, which is going to move out of its home of 17 years, on the first day of July, with mixed feelings indeed.

The family is composed of Miss Clara W. Wolbert, superintendent of Williams house, diocesan home for "border-line" girls; her staff of workers; and between two and three dozen assorted girls, of various sizes and dispositions, but with one common need—Christian training in a Christian home.

Williams house was organized in 1921 in a small house which accommodated only about 12 girls. It grew out of Detroit's desperate post-war situation with regard to young girls who were rapidly approaching womanhood in the worst possible surroundings. A group of earnest, public-spirited Christian women, including Mrs. Henry Ford and Miss Frances W. Sibley, discussed the whole question with the late Bishop Charles D. Williams, and the establishment of a haven for "border-line," or first-offender, girls became a diocesan project of the House of Churchwomen, then active in Michigan. For the first year, contributions were received from individuals and parish groups, with aid from the diocese. Thereafter, Williams house (named for Bishop Williams) became a part of the budget of the diocese, with assistance from friends, from the Detroit community fund, and from the board of education.

In 1922, the home moved to a large three-story building on Charlotte avenue, owned by the trustees of the diocese. At the beginning of the second year of its existence, Williams house was enlarged by the addition of a cottage hospital for the treatment of venereal diseases. In this same location Williams house has ministered for 17 years to thousands of young girls who have passed through its doors, carrying out the objects of the institution as stated in its by-laws: "To maintain a temporary home for girls who are in imminent moral danger, and to offer protection and restraint until they can be placed in proper environment; and to encourage and assist in other ways in the reformation of offenders and in prevention of crime."

The home's affairs are managed by a board of 24 Church-



EXTERIOR OF WILLIAMS HOUSE

women, who have felt for some time the need of a change of location. The neighborhood in which Williams house is located has undergone a change for the worse during the passing years, and the work of rehabilitation, difficult at the outset, is being hampered by external influences. The house and cottage, although they accommodate about 40 persons, are too small, it is also felt. It seemed providential, therefore, that Bishop Page, through a series of circumstances, was to acquire as trustee a fine piece of property in the eastern part of Detroit, on East Grand boulevard. The property is held in trust for the clergy relief fund, and arrangements have been made for the Williams house board to purchase the building as the institution's new home.

Williams house has been called the most unusual piece of social service work in Detroit. Miss Wolbert's office files and her memory, as well, are full of touching stories of changed lives, made happy and clean and useful as a result of the influence of the home. Her "daughters" she counts by the hundreds; the old house overflows with them at Christmas, and goodness only knows how she feeds all of them at dinner time, when they come back to visit.

And where, exactly, do these girls come from? Practically every one comes from a broken or an unworthy home. The Girls' Protective league sends them; so do the wayward minor court, the juvenile court, the woman's hospital, the League of Catholic Women, the Salvation Army, the women's police division, and various churches. Some come timidly by themselves and ask to be taken in. They range in age from 12 to 18. They stay any length of time from one day to several years.

**A**ND what does Williams house do for them? First, they receive a full physical examination, and a course of treatment is prescribed if needed. Then they are housed, clothed, and fed. They are sent to school. They are taken to church. They have opportunities to visit the library, to hear the symphony, and to attend motion pictures. There are social evenings at the home, and occasional outings at the homes of interested friends. In the summer, those who need special building up are taken to camp. Their life at Williams house is as nearly as possible the life of normal, healthy girls in a Christian family. Every effort is made to fit them for making their own way, in



TWO INTERIOR VIEWS

On the left is shown "Mother Wolbert" with a case worker; right, a corner of the living room.

confidence and self-respect, when they are able to leave. Opportunity is offered to them for special training when possible—as dressmakers, perhaps, or beauty operators; nurses, dietitians, teachers.

But the most valuable contribution made by Williams house to these young lives is, as always, the unseen and spiritual contribution without which the rest would be in vain. It is this spiritual value which accounts for the fact that many Williams house girls are now happily married, respected wives and mothers; many others are sturdily carving out niches for themselves in the business world; and a few, in gratitude for the home's influence on their lives, are giving themselves in

loving service to the reclaiming of other lives. One, in particular, has for several years served as a missionary in the foreign field; and at the time of her return to this country on furlough about a year ago, her enthusiastic reports of her field so inspired others that seven persons were moved to offer themselves for similar service.

For all these reasons, when Williams house steps out of its old place on July 1st, there will be mixed emotions: splendid memories of a good work well done in the old home, and high hopes for increasing usefulness in the future; and the hearts of the people of Michigan will continue to be thankful for Williams house.

## A. Priest Confesses\*

### *The Why and How of Parochial Visiting*

By the Very Rev. Elwood L. Haines

Dean of Christ Church Cathedral, Louisville, Ky.

I HAVE been a party to many conversations in groups of clerical brethren on the general subject of the futility of parish visiting. The routine ringing of doorbells has never impressed me. It does not impress me now. The bedside manner, so far as I am concerned, died in its infant stages. I am conscious of a fixed smile that pains my face, whenever I find myself the victim of a monologue about aches and pains, whenever I am forced to listen to the bromides of small talk with which so many people smokescreen themselves whenever I approach. Perhaps it is something about me which puts people on the defensive. Is it, I wonder, a too-eager look, as though I would pry into their inmost souls and drag out things they dread to see? Or is it that I give out the impression of being a good listener, so that they say to themselves, "Here is a man who can take it, whose business it is to endure after the example of the martyrs"?

Whatever it is, I go about my painful way with some sense of compulsion. I seem to have an unfortunate conscience which chases me out of my study of an afternoon. My motives, I must confess, are mixed. There is the desire to be a good pastor, to be as helpful in a personal way to as many as I can. But confused with this is the desire to *qualify* as a good pastor—to make a record number of calls in a week or a year, and have all men speak well of me. There is the desire, also, to know my people and be known of them, so that they may easily and naturally turn to me in times of crisis. But involved in this is some hope of cleverly roping them into some activity, of increasing my number of baptisms and confirmations, of boosting my communicant list, of discovering causes of self-gratification at the end of the day's work.

I confess my sins in these respects, because I believe they are not uncommon in the ministry; and somehow we must purge our minds of ulterior motives and make room for a Christian purpose, before we can be serviceable and joyous pastors. The man who boasted of making several thousand calls a year admitted that it was his habit to record his accidental meetings with some of his people in the postoffice or on the street. While I have never sunk as low as that, I think I have been guilty frequently of making pastoral calls with no true Christian purpose in mind at all. I have deserved all I got in the way of verbal smokescreens.

What is the Christian purpose in parish visiting? The Bishop's charge in the Ordination of a Priest, exhorts us to be

"Messengers, Watchmen, and Stewards of the Lord; to teach, to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad; and for His children who are in the midst of this naughty world, that they may be saved through Christ forever." If this is the burden laid upon us, we have much of which to be ashamed. It means that we ourselves are blotted out. It means that our calls are to be premeditated and purposeful; that we go with a spiritual object in mind; that our job is to change and to win men and women to Christ and His Church.

We may wonder why we do not succeed in attracting indifferent people to the Church. One reason is that we manifest so little ardent enthusiasm for the Church ourselves. Another is that, in our ignorance of them, we are capable of no directness; or if we do know them, we are fearful of offending them, and thus losing the slight hold the Church has upon them. When they give us personal openings, we evade, we hedge, we apologize, we condone, and suddenly the opportunity is past. I have failed too often to be suspected of having any tricks up my sleeve.

BUT there have been times, in my own ministry, when a daring, kindly, firm approach to people in terms of their spiritual needs has brought comfort and even conversion. We need to multiply these experiences. We can well be discontented with the ringing of doorbells (and how few of them work!), with the widespread distribution of calling-cards (the ratio of "out" to "in" is about 3 to 1), with the unnerving barrage of petty conversation. But let us remember that patience is the mark of a priest. If he is studying the needs of his people the time will come, in some cases at least, when he can see his chance to fulfil to some degree the admonition which thrilled and terrified his heart when he was ordained.

Of what varied kinds of sheep our flocks are composed! Most of them are miraculously ignorant about the nature of the Church, and the simple fundamentals of religion. What strange views people hold regarding the Holy Communion! They are fearful of private Communion because they suggest deathbed emergency. One woman to whom I suggested regular private Communion said in sudden horror, "Oh, I am not sick enough for that!" I know one priest who made a concentrated visitation on his parish for the purpose of distributing and commending the use of manuals on the Holy Communion. Then he made a more thorough and deliberate visitation, for

\*A paper read before the Louisville, Ky., clericus.



the purpose of explaining the Holy Communion, and advising his people how to make their preparation. The most effective field for education in religion is a personal one. Group education is not to be deprecated, but it seldom gets down to "brass tacks." A more intimate type of instruction in the informality of the home is demanded.

**H**OW many of these sheep of ours are fearful of real or imagined dangers! Recently I preached a radio sermon on Fear and Worry. It is the only time I have ever been flattered by fan mail. How many are walking on thin ice in their marriage relationships! I wonder whether divorces among our Church members might not be halted if there were a conscientious follow-up on the part of the priest, in the first year or two of married life. The upsetting of faith at college—how might not that be obviated or reduced if the priest kept in personal touch with his young people—like the man who annually went the round of the colleges where members of his parish were students. Few of us can afford to do that, but the mails are open, and holidays when young people are home could be utilized so far as the orgy of parties would allow, for contacts with youth.

I am suggesting, I know, many difficulties. How is a man in the ministry today to find time to do a personalized, pastoral ministry? I do not know. I only know that he must find it, somehow, if he is to do his job. Let preaching wane if it must, let organization lapse if it will—this task comes first. But I doubt whether either of these will be weakened. Phillips Brooks got his sermons from the hearts of people. They say it was a usual sight to see him on Boston Common on Saturday afternoons, gazing at the people passing by, getting the "feel" of humanity, studying faces. As for organization, that waits upon interest. Perhaps, by paying more attention to the necessities of people, we shall find that we will have less to do ourselves in the way of organization work—what I would call "ecclesiastical housekeeping"—which absorbs so much of our time and strength. More people will be working in the Church so soon as more people are reached by the Church. Even if parish visiting of a more intensive sort results in poorer preaching and shoddier organization, I would still say that it counts most. The real strength of a parish relates to some man's pastoral ministry. Often it happens that he has been a man of very ordinary gifts, a poor preacher or a poor administrator, but a man with a love for people, a man who was frequently in their homes, and always in their hearts.

**I** WILL not enumerate further difficulties. You are aware of them all as you have tried to do your pastoral duty from door to door. But I will name one *danger*. Robert Norwood, looking for praise from his father when he had preached his first sermon, received instead this fine advice: "Son, when you preach, don't stand in front of the cross. Stand back of it." The danger is that people will see us so plainly that they will see the Church but dimly. Personality is a perilous gift. We must be careful not to tie our people in loyalty to ourselves. Always we must represent to them the Church, the infinite resources and treasures of the Christian religion. We would have them come to Church, work in the Church, give to the Church, not to please us, not because they happen to like us personally, but because to do so involves sacrifices and therefore brings rewards. If we are their Rock and Bulwark, what will become of them when we are removed?

I would like to advocate the essential Oneness of the Church in any given locality. The curse of modern life is the competitive spirit. Our sheep have a habit of straying from one fold to

another. But there is only One Fold, One Shepherd. The idea of parish boundaries has become a fiction. Conditions of life in cities have made it so. Whether this parish or that enrolls a newcomer, or reënlists one who has lapsed, matters very little. That which really matters is that the inactive become active, the disinterested become interested, the lost are found. The growth of the Church may be handicapped by a competitive chase after prospects, by any effort on the part of one church to prosper at the expense of another. I suggest a sort of working agreement. If one clergyman honestly feels that a certain family would be happier or more effective in some parish other than his own, or some man's approach more resultful than his own approach, even though he may have discovered that family first—let him try to effect a liaison between the family and that other church. Let us constitute ourselves a delightfully informal bureau of exchange. If our ministry fails to win, let us fall back from the line of attack in that case to a position of support. I believe that by doing so, every parish eventually will be the stronger, not in numbers perhaps, but most certainly in the pursuit of its task of winning souls.

### Jesus, the Teacher

**J**ESUS' teaching never fails to impress one with its homely quality. For one thing it is so utterly simple. It sounds like the speech of people who live very close to soil and the sea. It is full of open air and living, growing things. It goes to the kitchen with the housekeeper, and to the little shop with the merchant. It travels the open road with the pilgrim, and waits by an open window with a hungry-hearted father whose son has gone away from home. It came out of life, and it went straight back to life in order that living might be changed, and men might the better know and love their Father who is in heaven.

It was hard teaching, as all homely living is hard. It did not shirk the fact of stern toil, but it taught that toil might be free of the inner friction of anxiety which eats up strength. It did not evade the fact nor the cost of sacrifice, but it taught that on that road lay true greatness through service in which one gives himself.

It laid hold instantly on some familiar fact from the world about them. He took the dough of the housekeeper, the farmer sowing in the springtime, a fisherman casting his nets, the little candle of their homes, or the water out of their wells; and by such homely facts from their world the people of His day were shown that the sublime truths of heaven were not shut up in some musty academic atmosphere, but like the kindly sun in the heavens shone upon them all at their very doors. —*Rev. Lewis J. Sherrill.*

### The Village Is the People

**A** STRANGER halting at a village spoke to one of the inhabitants:

"What kind of people live here?" he asked. "I have it in my mind to settle here."

"What kind of people did you live with before?" inquired the villager.

"Oh, in the town I come from the people are mean and narrow."

"Then I'm sorry," said the villager, "but you'll find the same kind of people here."

The stranger drove on, and somewhat later another stranger accosted the villager and inquired about the people of the village.

"What kind of people did you live with before?" the villager again asked.

"The finest in the world," the stranger said with a smile. "Only business reasons forced me to leave."

"Then," said the villager, "you'll find the same kind of people here." —*The Canadian Baptist.*

# BOOKS OF THE DAY Edited by Elizabeth McCracken

## An Important Book on Missionary Problems

**THE CHURCH AND PRIMITIVE PEOPLES: The Religious Institutions and Beliefs of the Southern Bantu and Their Bearing on the Problems of the Christian Missionary.** By Denys W. T. Shropshire, C.R. With a foreword by R. R. Marett. Macmillan. Pp. xli-466. \$5.75.

**D**R. SHROPSHIRE in an introductory statement explains that *The Church and Primitive Peoples* "is a reasoned plea for the careful discrimination, preservation, transmutation, and transformation of the religious and cultural institutions and beliefs of the Southern Bantu, by and within a full orbed presentation of the Christian religion." To do this, not for technical anthropologists but for all, especially Anglican Church folk, who are concerned for the progress of primitive people, Dr. Shropshire divides his book into two parts.

The first, and by far the major, portion is devoted to an account of Bantu religion as he found it through years of missionary experience and study. The second part, Evaluation of the Beliefs and Institutions, is an attempt to show how the Bantu religion "may be modified and enhanced so as to bring it into harmony with a full orbed Christianity."

Exhaustive as have been Dr. Shropshire's studies and opportunities for observation, in no sense does he regard his work as final. "My hope is," says the author in his preface, "that the matters dealt with will be worked out more thoroughly and constructively both by myself and others with practical application to present-day transitional conditions. If this book should give inspiration, incentive, and encouragement to the furtherance of such work it will have served its purpose."

In carrying out this purpose, Dr. Shropshire has given one of the fullest descriptions in existence of the primitive peoples of South Africa. From such evidence as is presented it is clear that the modern missionary is not engaged in such scandalous and futile destruction of the culture of primitive races as happened in the cases of the Tasmanians, Australians, and to some extent of the Polynesians, Melanesians, and American Indians.

Rather, the modern missionary, like Dr. Shropshire, at the outset is amazed at his own "impertinence in desiring to impose a new and strange culture upon a primitive people with whose cultural inheritance I was quite unacquainted." Not until the missionary has studied his people at first hand in their own environment and has become familiar with their mentality and plan of living is he ready "to offer them anything which they could profitably accept as a preparation for the presentation of the full Christian faith."

What a rewarding enterprise this is, is demonstrated amply in this book. Missionaries concerned with primitive peoples—"who, in the main, are in the technically barbaric and pre-literary stage of sociological and cultural development"—will find much suggestive material here. And it is an equally important book for the Churchman who would know what missionaries to primitive folk really face. Its reading should provide not only a vast fund of fascinating lore about an interesting people but also do much to dispel that oft-repeated criticism of the Christian mission: "The native religion is good enough for him; why should we impose our Western Christianity on him?"

*The Church and Primitive Peoples* is an important book, well indexed and documented and equipped with a valuable bibliography.

WILLIAM E. LEIDT.

## Dr. Otto Piper's New Book

**GOD IN HISTORY.** By Otto Piper. Macmillan. Pp. 189. \$2.00.

**T**HE author of this book was Karl Barth's successor at Münster, but after the Nazi revolution he left the Reich and is now a guest professor at Princeton Presbyterian seminary. He has given us an interesting statement of a modern conservative Protestant view of the place of Christ in history and His significance for the historic process as a whole. Much more satisfactory than Karl Barth's works, because much more balanced and reasoned, Dr. Piper's book will appeal to many, although to

Catholic Christians it will seem to lack much in one direction and to say too much in another.

The theme is that the Bible tells of a series of events "which by the mercy of God has become the center and focus of all other history." It is developed by showing that "an adequate understanding of history requires . . . knowledge of, and insight into, this focal history, and particularly into those most significant events which took place in the life of Jesus Christ."

Dr. Piper is concerned to contradict the "myth" views of Tillich and others as to the "center of history," but he retains the idea in order to handle such stories as that of the Fall, and his own position is not too far removed from that of many other writers of this school. Yet he is much more on the conservative side than others of the group, maintaining (for instance) the Virgin Birth, the prophetic argument, and other accepted traditional beliefs.

His position on the Virgin Birth is interesting, especially in his insistence that its significance is primarily theological rather than biological, although he insists upon the latter as a fact. All the way through the book, the term "interference" is used of God in history: we may properly regret this term, since the argument does not necessitate it and it implies (what Dr. Piper does not mean) a deistic view of God and His ordinary relationships with His world.

There is a not very happy chapter on anti-Semitism, although some good points are made in it. The concluding chapter, on the present situation, seems a little weird, but if carefully read will be useful: Dr. Piper looks at history backward, so to say, and finds that events that seem accidental or irrelevant can be seen after the fact as contributing to a divine plan, but he states this somewhat crassly now and again and might seem to say (what he really does not intend) that things are very precisely determined and that all Christians can do is pray, develop their spiritual life, and witness from inside to the world.

Although we should have treated this whole subject in a quite different manner, we ought to say that here is an approach which is in the best Christian tradition, and is closer to Catholic truth than much of the ultra-orthodoxy of some contemporary continental theologians who are resurrecting views of God and history which are gnostic even when they claim to be supremely orthodox.

W. NORMAN PITTEGER.

## Another Marvelous Book by H. V. Morton

**THROUGH LANDS OF THE BIBLE.** By H. V. Morton. Dodd, Mead. \$3.00.

**W**HO is there who does not know H. V. Morton's *In the Steps of the Master* and *In the Steps of St. Paul*, with their marvelous descriptions and their hardly less marvelous illustrations? In *St. Paul* he carried us west to Rome; but now he turns east to Ur of the Chaldees and south to Assuan, with descriptions and illustrations as fascinating as ever. To be sure not much can be said of the places he visited that throws much light on the Bible, but Mr. Morton more than makes up for this by his accounts of the localities as they are today.

To see air photographs of Mount Sinai does not help greatly in understanding Exodus; on the other hand the age-old monastery there is absorbingly interesting. Only archæologists are keenly concerned in patriarchal Egypt; but in Egypt still exists the Coptic Church, with its curiously tenacious survivals and its still more curious perversions of immemorial traditions. Mr. Morton avoids guide-book sights, seeks out the poorer and shabbier churches by preference, makes friends with unlikely and outlandish individuals—and tells us all about it.

B. S. E.

## FBPO

TOO MANY Churchmen have to be classified in parish registers under the heading, FBPO—for burial purposes only.

—Bishop Sexton of British Columbia.



# NEWS OF THE CHURCH

## Northern Michigan Studies Its Status

**Elects Ways and Means Committee to Study Diocesan Situation and Prepare Program**

ESCANABA, MICH.—The 44th annual convention of the diocese of Northern Michigan, meeting in St. Stephen's church here on April 13th, elected a ways and means committee and instructed it to study the entire diocesan situation. The committee was instructed to be prepared to present a practical program when the convention is again called together.

The convention heard a report on the state of the diocese, after which it adopted the following resolution and authorized its being given to the press:

"Whereas certain information has been laid before this convention regarding the serious loss of trust funds of the diocese, and,

"Whereas the Rt. Rev. Hayward S. Ablewhite, Bishop of Northern Michigan, has of his own accord offered his resignation to the Presiding Bishop of the Church,

"Therefore be it resolved that the information regarding these trust funds be conveyed to the House of Bishops for their consideration and that, with deep regret, the House of Bishops be informed that it is the sense of this convention that the resignation of the Bishop of Northern Michigan be accepted."

Elected to the ways and means committee were Messrs. A. P. Hamby, J. C. Wood, L. L. Van-Orden, A. L. Bruer, W. W. Graff, B. L. Quirt, and Dr. F. L. Reynolds.

Elected to the standing committee were the Rev. Messrs. C. G. Zeigler, H. R. Sherman, Jr., O. M. Langley, and John L. Knapp; and Messrs. F. C. Stanford, J. C. Wood, and W. C. Douglass.

Elected as deputies to the provincial synod were the Rev. Messrs. G. A. Blackburn, O. M. Langley, G. G. Curtis, and C. C. Reimer; and Messrs. W. J. Fountain, C. H. McBean, and George Osborn, and Dr. F. L. S. Reynolds.

The convention adjourned subject to the call of the president *pro tempore*, the Rev. C. G. Zeigler.

### Fr. Williams Is Elected

#### New Superior of SSJE

CAMBRIDGE, MASS.—The Rev. Granville Williams, SSJE, was on April 13th elected at a chapter of the American congregation of the Society of St. John the Evangelist to the office of superior of the congregation. He succeeds Fr. Spence Burton, Suffragan Bishop-elect of Haiti.

Fr. Williams is rector of the Church of St. Mary the Virgin in New York.

The Rev. R. F. Palmer, SSJE, was on April 12th elected first superior of the Canadian congregation of the Society of St. John the Evangelist. The new autonomous congregation had been set up on the same day.

### Dean Washburn to Address Triennial Church Congress

WASHINGTON—The Very Rev. Henry B. Washburn, dean of Episcopal theological seminary, Cambridge, Mass., is scheduled to speak in the place of Bishop Mikell of Atlanta at the First Triennial Church Congress, it was announced April 17th. The congress meets April 25th to 28th in this city.

Bishop Mikell, because of the recent death of his wife, is unable to attend the conference, where he had intended to preach at the opening service, April 25th, on The Unchanging Gospel.

### Canon Oliver C. Quick to Lecture at ETS This Fall

CAMBRIDGE, MASS.—The Rev. Dr. Oliver C. Quick, professor at the University of Durham, England, and canon of Durham cathedral, will lecture at Episcopal theological school here during the first half of the 1939-40 year. He will arrive in the United States about September 25th and leave shortly before Christmas.

Canon Quick is the author of *The Christian Sacraments*, *The Ground of Faith and the Chaos of Thought*, and *Doctrines of the Creed*.

### Joint Meeting of Diocesan Boards

SUMMIT, N. J.—The first joint meeting of the boards of social service of the dioceses of Newark and New Jersey was held recently at Calvary church, Summit. Joseph E. Alloway, of the state board of children's guardians, was the speaker.

### Bishop Bartlett Wants Filipinos Here to Learn Better Things of Life; Bishop Mosher Tells What Some Learned

NEW YORK—Bishop Bartlett of Idaho called attention recently to numbers of Filipino young men in this country, who are neglected by the Church, and given no opportunity to learn the better things of American life.

They do learn something, however.

From Bishop Mosher of the Philippine Islands recently came word of a blackmail threat posted on Miss Elsie Sharp's door, evidently by a group of young men in Baguio who had recently returned to the islands from the United States.

In true movie style the warning began:

"You are now a marked woman. Your life at this moment is at stake. But we are giving you 10 to 15 minutes to decide before we go ahead with our plot.

"We are asking you cash in the amount of 50 bucks. All money to be non-sequential and unmarked and of authentic origin. If you don't have this amount we are willing to accept not less than 30. If you think this amount is worth more than your life it's up to you, for if you fail then

### Gives Five Reasons for Shortage Efforts

**Bishop Lawrence Believed Large Cuts Would Be Necessary; Tells Why He Changed His Mind**

#### BULLETIN

Dayton, Ohio—The diocese of Southern Ohio at its annual convention here, April 19th, unanimously pledged \$15,000 to the missionary shortage fund.

NEW YORK—Five factors completely justifying, in his opinion, the \$300,000 missionary shortage effort are outlined in a statement to his diocese by Bishop Lawrence of Western Massachusetts.

In his statement, Bishop Lawrence, who is chairman of the Finance Department of the National Council, explains that he came to the February meeting of the Council convinced that the missionary budget must be cut drastically. Then, he says, he changed his mind, for these five reasons:

"First, because I heard the reports of the Madras Conference, of the gathering of 470 delegates from 70 nations, speaking 105 different dialects and languages. Never before has there been a gathering of such mixed races, colors, ages, sects, denominations, and ecclesiastical differences. Yet behind all was one faith and one Lord.

"Secondly, I could not sit still and do nothing when I realized that Bishop Roberts' (South Dakota) work would have to suffer a cut of \$12,000. As he wrote me a day or two

(Continued on page 460)

your house is ready to blast in a minute, for there are six sticks of dynamite around ready to be lighted and your poor body may be found among the rows of cabbages yonder in your place.

"You need not know of our identity, as we are fresh group from Uncle Sam land. Ex-man of the late Dillinger, Baby Face Nelson, and many other unknown gangster leaders. Don't depend on your city's D-I men, as neither Hoover's FBI man was able to land us in San Quentin."

Instructions followed for handling the money, the warning closing with:

"Your doom is now fast approaching and better act quickly for we couldn't wait any moment's delay."

Bishop Mosher commented:

"The telephone wires had been cut and Miss Sharp had to go to town in her car to get a policeman. I feel sure you will be glad to see that *pari passu* with our gospel teaching, Hollywood also is doing some teaching that is taking root among the Igorots. You must acknowledge that they are coming on pretty well for one generation."

## Many Churchpeople to Attend Service

Plan Fr. Burton's Consecration for  
Trinity Church, Boston, So That  
More May Participate

CAMBRIDGE, MASS.—So many Churchpeople are planning to attend the consecration of Fr. Spence Burton, SSJE, as Suffragan Bishop of Haiti, that arrangements have been made to hold the service in Trinity church, Boston, instead of in the Church of St. John the Evangelist, as was first intended.

Fr. Burton was ordained both deacon and priest in the Church of St. John the Evangelist, and most of his ministry centered there. As the first church which the Society of St. John the Evangelist served in this country, it has always had pre-eminence among the public churches for members of the order; and it was therefore natural that Fr. Burton should wish to be consecrated there.

The Rev. Dr. A. L. Kinsolving offered the use of Trinity church when it became obvious that St. John's would not hold the crowds planning to attend the service. Dr. Kinsolving offered the church for use just as if it were St. John's. The choir and the acolytes from St. John's will move in a body to Trinity for the service.

The consecration will take place on May 3d. The Presiding Bishop will be the consecrator, with Bishops Manning of New York and Carson of Haiti as co-consecrators. Bishop Manning is Fr. Burton's oldest friend among the bishops alive today. When a small boy in Grace church, Avondale, Cincinnati, Spence Burton first learned to know the then young priest, William Manning, who had charge of the Sunday school class in which young Spence studied.

Bishop Ivins of Milwaukee has been asked to be the celebrant, since he is a friend of Fr. Burton's and is the episcopal visitor of the American congregation of the Society of St. John the Evangelist. Bishop Campbell, retired, will represent the Order of the Holy Cross and the missionary district of Liberia. He is to be deacon or gospeler.

### BISHOP IS CLASSMATE

Fr. Burton's own diocesan, Bishop Sherrill of Massachusetts, and Bishop Perry of Rhode Island will be the presenters. The litany will be read by Bishop Budlong of Connecticut. He and Fr. Burton were classmates at General theological seminary. Bishop Johnson, retired, of Colorado, will be the preacher.

The service will be attended by a number of other bishops, so that it will be representative of the entire Church. The Rev. Raymond T. McDonald, SSJE, and the Rev. Granville M. Williams, SSJE, will be the attending presbyters. They are the first fathers who entered the novitiate of the Society of St. John the Evangelist when Fr. Burton was novice master to persevere to profession.

Fr. Dale, SSJE, now acting superior of

### Parish Group Publishes Leaflet on World's Fair

NEW YORK—The clearing house for leisure hours, an active organization of Grace church, which publishes an occasional bulletin, has issued a "World's fair number of the clearing house for leisure hours." This consists of two mimeographed sheets, bound in a gaily colored cover.

It features the trylon and perisphere, and contains suggestions as to what to do and what to see in New York when visiting the fair. In addition, there is a short list of books about New York.

the society, will read the evidences of ordinations as deacon and priest, and will serve as master of ceremonies. The notices of consents of the standing committees of the several dioceses will be read by Fr. Banner, SSJE. The Rev. Grieg Taber, priest associate of the society and rector of All Saints', Ashmont, Boston, will act as deputy registrar in place of the Rev. Dr. Charles L. Pardee, who will be unable to be present.

### Church Rededicated by Bishop of Indianapolis

EVANSVILLE, IND.—St. Paul's church, which just a year ago was destroyed by fire and which was rebuilt recently at a cost of \$70,000, was rededicated March 26th by Bishop Kirchoffer of Indianapolis at a largely attended service.

Around the Bishop stood the ordained clergy, the vestrymen, the representatives of the architectural and contracting firms, and the junior and the senior wardens, F. B. Culley and Ira C. Shepherd. After the choir had entered, by a side door, the Bishop, accompanied by the vestry and the clergy, knocked at the main door. Admitted into the church, they proceeded down the center aisle to the sanctuary.

Three of the church's beautiful windows were consecrated at the same service. The following clergy assisted the Bishop and the rector, the Rev. Joe Moore, in the rededicatory service:

The Rev. Harold Bowen, rector of St. Mark's, Evanston, Ill.; the Rev. Ray Ottensmeyer, vicar of St. Stephen's, New Harmony; the Rev. James E. Crosbie, rector of St. James', Vincennes; and the Rev. George S. Southworth, rector of the Church of the Advent, Indianapolis.

### Bishop Manning on World's Fair

NEW YORK—Bishop Manning of New York has consented to write an article on Religion and the Modern World for the special World's fair number of the New York *Herald-Tribune*, which will be the issue of Sunday, April 30th.

### Campaign Totals \$26,727 at Philadelphia Seminary

PHILADELPHIA—The Philadelphia divinity school campaign had on April 18th brought in a total of \$26,727. A goal of \$40,000 had been set up.

## Consecration to Be Broadcast May 5th

Service Elevating Dr. Gravatt to  
Episcopate Will Be Heard Over  
Station WIS at 11 A.M.

NEW YORK—The consecration of the Rev. Dr. John James Gravatt as Bishop of Upper South Carolina will be broadcast over station WIS on May 5th at 11 A.M., it was announced recently. The broadcast will originate at Trinity church, Columbia, S. C. The Presiding Bishop will be the consecrator.

Co-consecrators will be the Bishop-elect's uncle, Bishop Gravatt, retired, of West Virginia, and Bishop Jett, retired, of Southwestern Virginia. Bishop Strider of West Virginia will preach the sermon.

Dr. Gravatt will be presented by Bishops Darst of East Carolina and Thomas of South Carolina. The epistoler will be Bishop Clingman of Kentucky; the gospeller, Bishop Barnwell of Georgia; the litanist, Bishop Phillips of Southwestern Virginia.

The consents of the bishops will be read by Bishop Brown of Southern Virginia; the consents of the standing committees by the Rev. Lewis N. Taylor, president of the standing committee of the diocese of Upper South Carolina. The certificate of ordination will be read by the Rev. Maurice Clarke, Camden, S. C.; the canonical testimonial by William M. Shand, Sr., chancellor of the diocese; and the certificate of election by the Rev. W. H. K. Pendleton of Spartanburg.

The Rev. Robert T. Phillips, Greenville, S. C., will act as deputy registrar, and the Rev. A. Rufus Morgan is to be master of ceremonies, assisted by the Rev. A. G. Branwell Bennett.

Dr. Gravatt, upon his consecration, will become the second Bishop of the diocese of Upper South Carolina, succeeding the Rt. Rev. Kirkman G. Finlay, who died last year. He was elected January 10th by a special convention of the diocese.

Dr. Gravatt has been rector of Trinity church, Staunton, Va., for the past 20 years. Previously he had been secretary of the Church student missionary society, and still earlier he was a student secretary for the Board of Missions. During the World war he was commissioned chaplain and saw service in France.

He was born in Hampton, Va., in 1881, and is a graduate of the University of Virginia and the Virginia theological seminary. He was ordained in 1908, and received his degree of Doctor of Divinity from the Virginia seminary in 1933.

### Ohio Senate Endorses NCCJ

COLUMBUS, OHIO (RNS)—A resolution endorsing the work of the National Conference of Christians and Jews was unanimously adopted here by the senate of the state of Ohio. The resolution was jointly introduced by Senators Frank E. Whittemore, a Protestant, Lawrence A. Kane, a Catholic, and Leo M. Ascherman, a Jew.



## Vote Unanimous in Louisiana Election

**Drs. Powell and Fenn Run Close Race Until Fifth Ballot When Clergy Swing to Dean**

ALEXANDRIA, LA.—Eight names were presented by the nominating committee to the special Louisiana council which met here April 12th to elect a successor to Bishop Morris, and two other names were presented from the floor. On the first ballot all but three of these were eliminated: the Rev. Dr. Don Frank Fenn, the Very Rev. Dr. Noble C. Powell, and the Rev. Edward F. Hayward. Dr. Fenn and Dean Powell ran a close race, and on the fifth ballot Dean Powell was unanimously elected.

After the fourth ballot, the clergy stood 17 for Dean Powell, 17 for Dr. Fenn, and 1 for Mr. Hayward. The clergy retired for 10 minutes. Upon resuming their places in the council, they moved that the election of Dean Powell of Washington cathedral be made unanimous. The lay vote on the fourth ballot had given Dean Powell a large majority.

Upon the motion of the president of the standing committee, the Rev. Donald D. Wattley and Dr. Warren Kearny were appointed as a committee to notify Dean Powell of his election as Bishop of Louisiana.

The nominees were:

The Rev. Dr. Don Frank Fenn; the Rev. Dr. Churchill Jones Gibson; the Rev. Edmund H. Gibson; the Rt. Rev. Dr. Theodore R. Ludlow, Suffragan Bishop of Newark; the Very Rev. Dr. Noble C. Powell; the Rev. Claude W. Sprouse; the Rev. Albert R. Stuart; the Rev. John Moore Walker, Jr.; the Rev. Edward F. Hayward; and the Rev. Alfred Berkeley.

A tabulated statement of the votes cast follows:

	Clergy Vote				
	1	2	3	4	5
Fenn	19	18	18	17	—
Powell	16	17	16	17	35
Hayward	—	—	1	1	—

	Lay Vote				
	1	2	3	4	5
Fenn	13-2/3	13-2/3	9-2/3	7-2/3	—
Powell	25-1/3	25-1/3	28-2/3	29-2/3	39-2/3
Hayward	1	1	1	3	—

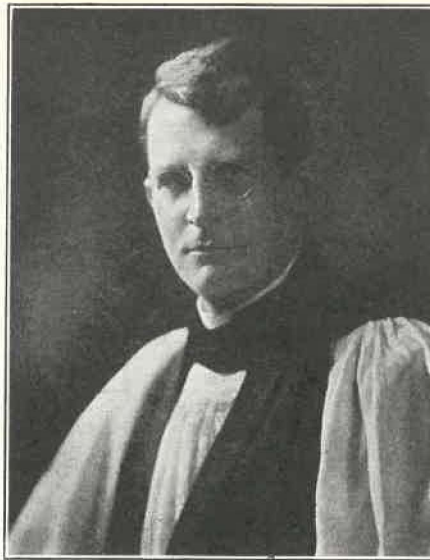
### DEAN A SOUTHERNER

Dean Powell was born in Lowndesboro, Ala., on October 27, 1891, and received his education at Alabama polytechnic institute and the University of Virginia. He received the degree of Bachelor of Divinity from Virginia theological seminary.

In 1920 he was ordained deacon and in 1921 priest. He was married in 1924 to Mary Wilkins Rustin, by whom he has two sons.

Dean Powell has been dean of Washington cathedral and warden of the College of Preachers since 1937. Previously he had served nine years as rector of St. Paul's memorial church, Charlottesville, Va.; and six years as rector of Emmanuel church, Baltimore.

The Rev. S. L. Vail, secretary of the diocese, preached before the election.



DR. POWELL  
(Photo by Bachrach.)

## Cincinnati Church Robbed on Easter Sunday Night

CINCINNATI—Thieves took the silver communion vessels and an electric sweeper after breaking into Christ church, Glendale, here on Easter Sunday night. The Rev. H. Harrison Hadley, rector of the church, declared it was obvious that the intruders were seeking money supposed to have been left in the church from the Easter offerings. They found none, as no money is ever kept in the church.

The theft was discovered by Fred Brockmeier, caretaker, upon opening the church on Monday morning. The sacristy had been ransacked.

Mr. Hadley would not attempt to estimate the loss, except to say that the stolen vessels were valuable, since they included memorial pieces given by members of the parish. Police have been seeking clues.

## 500 University Students Attend Service in Seattle

SEATTLE, WASH.—Nearly 500 students from the University of Washington attended the second annual university service in St. Mark's cathedral here on Palm Sunday. Robed members of the faculty and the clergy of the city followed the choir in procession, all carrying palm branches.

The sermon was preached by the Very Rev. Ramsay Armitage, dean of Christ church cathedral, Vancouver, B. C. Gordon Neal, a graduate of the university and a candidate for the ministry, sang a solo. Bishop Huston of Olympia and the Very Rev. Dr. John D. Mc-Lauchlan, dean of St. Mark's, took part in the service. The ushers were members of the newly formed Canterbury club of the university.

A reception was given in the cathedral hall. It was attended by a large crowd of students. The service was organized by Miss Ethel Livesley, student adviser at the university.

## "Unity" Editor Hits Denominationalism

**Urges Religious Periodicals to Present United Front to Evils of the World**

WASHINGTON (RNS)—The importance of religious periodicals today is conditioned upon the extent to which they avoid confining themselves to matters of purely denominational interest, declared Dr. John Haynes Holmes, editor of *Unity* and minister of the Community church, New York, at the annual two-day conference of the Associated Church Press, held here recently.

Speaking before more than a score of the editors of some of the leading religious journals in this country, Dr. Holmes emphasized the importance of presenting "a united front in view of the evils of our time."

"Our religious journals," he said, "should recognize this cause and help to break down denominationalism and bring Christians together."

Dr. Holmes also pointed out that a religious periodical is significant only "in proportion as it deals with the impact of religion upon life and deals with all questions of public interest from the religious point of view."

Branding the handling of religious news by daily newspapers as a "scandal," Dr. Holmes declared that "sports, literature, art, drama, music all have experts to present them in the Sunday newspaper but no one would suspect that religion has any place in life."

### SCORES SO-CALLED TEMPLES

Dr. Holmes vigorously lashed out at the so-called temples of religion at "current world's fairs."

"Of all the hideous scandals," he said, "with which religion has to contend at the present time the worst is the erection of these so-called temples of religion at current world's fairs. As to the proposed temple of religion at the New York World's fair, no real service to religion is contemplated. It is a deliberate betrayal of the cause of religion. The opening exercises of this temple of religion were set for 12 o'clock noon on Sunday, April 30th, a time when no clergyman occupied in church work could possibly be present. Apparently no responsible official of the fair knew that the churches in New York were still open."

Other speakers at the meeting included Llewellyn Jones, editor of the *Christian Register*; Dr. Sidney E. Goldstein of the Free Synagogue, New York; Dr. Henry Smith Leiper of the Federal Council of the Churches of Christ in America; Drew Pearson, Washington Merry-Go-Round columnist; and Dr. ZeBarney T. Phillips, chaplain of the United States Senate.

New officers elected by the organization were Dr. Guy Emery Shipler, editor of the *Churchman*, president; the Rev. J. Edward Moseley of the *Christian Evangelist*, vice-president; and Dr. Richard L. Shipley of the *Methodist Protestant-Recorder*, secretary-treasurer.



## Gives Five Reasons for Shortage Efforts

Continued from page 457

ago: 'This will practically destroy our Indian work.' Nor could I see my friend and classmate Bishop Roberts of Shanghai—with his communicants scattered and his churches destroyed—receive a cut of \$25,000 on top of those already given him.

### NOT AN EMERGENCY APPEAL

"Third, we were assured that this was not to be an *emergency* appeal. The word 'emergency' was to be eliminated from the publicity. The effort was not to be another 'shot in the arm,' something to tide over for a single year, but a definite effort to lift the level of the permanent giving of the Church.

"Fourth, in the plan proposed there were definitely new features, particularly along the line of reaching new resources which had



This Badge of Tolerance, emblematic of the spirit and aims of the National Conference of Christians and Jews, has recently been adopted by the conference.

Symbolizing the unity of American Protestants, Catholics, and Jews for democracy, freedom, and tolerance, the badge is being issued in the form of a standard-size lapel button.

Plans to distribute 10,000,000 buttons throughout the country are being made by the conference.

The buttons may be ordered in lots of 100 or more at 5 cts. each from the  
**NATIONAL CONFERENCE OF  
 CHRISTIANS AND JEWS**  
 300 Fourth Ave. New York City

### Shrine Mont

VACATIONS — May-October for clergy, laity, families, and friends. In high Alleghenies, west of Washington by motor, bus, or train. Grounds of rare beauty include half a mountain; mineral springs; many recreations; modern cottages; central social hall and refectory; noted SHRINE; perpetual trust of Church. Vacation rate —\$15 a week, \$14 by 4 weeks. Prospectus. Rev. E. L. Woodward, M.D., Director, Shrine Mont, Orkney Springs, Va.

### A New Type of Organization to Serve the Church

A group of distinguished ecclesiastical craftsmen bring fine design and workmanship within the means of even the most modest church.

Stained Glass, Metal, Woodwork and Stone  
**The Studios of Edgar C. Warden**  
 CLOSTER, NEW JERSEY

never really been tapped, in setting up a committee to reach many respectable, high-minded, often well-to-do, men and women who are nominal Christians and who do not give in proportion to their ability.

"Lastly, I felt that Bishop Tucker and Dr. Sheerin, who both felt the necessity of such an appeal, deserved an opportunity at least to try to see what they could do, rather than have the door closed in their face. Already there is ample evidence that this faith was justified."

### ONE THOUSAND DOLLARS

Many churches have responded. One thousand dollars for the fund, that is the contribution of the Church of the Ascension, New York, of which the Rev. Dr. Donald B. Aldrich is rector. Every year during the past five years this church has increased its contribution toward apportionment by \$1,000.

"Dr. Aldrich and his helpers," said Dr. Lewis B. Franklin, treasurer of the National Council, in commenting upon the gift, "have built in a short time a powerful unit of the Church, stretching out its helping hand to all parts of the world, and in particular touching the great community in which it is located in a peculiar way. We should all be thankful for what the Church of the Ascension has done."

Other gifts and pledges have continued to flow into the office at Church Missions House. They have ranged from 25 cts. to \$5,000, and the smallest one has been just as welcome as the largest. The small ones, it has been pointed out, will in the end have to be relied on to build up the total of \$300,000.

Five members of a home for the aged sent \$5.00, with a note to the Presiding Bishop: "May the response of all meet the need. All of us prefer to be unnamed."

A group of women sent a check, saying they wished it could be thousands, and adding that they realized "the mighty power of the 'littles' when added together. There must be thousands who are praying with you that the shortage may be wiped out."

### PRESIDING BISHOP HOPEFUL

The Presiding Bishop has been continuously hopeful that the major portion of the sum needed would be raised or pledged by April 25th, when the National Council meets here to consider the budget.

"I am convinced that the whole Church has been awakened to the need of a larger financial support for our missionary program," he said. "I can't recall any effort of its kind in the past 10 years which has brought the whole Church so valiantly into action.

"But we must not stop after the \$300,000 has been raised. That is only a temporary cure to our financial difficulties. We must strive to revive permanently the interest of our lay people in the missionary cause of the Church. . . . We must see to it that the situation which the National Council faced when it met early this year is not duplicated."

### Memorial to Bishop Shipman

NEW YORK—A stained glass window in memory of Bishop Shipman, late Suffragan of New York, was unveiled in the Church of the Heavenly Rest here on April 2d. Bishop Gilbert, present Suffragan of New York, preached, paying tribute to his predecessor.

## Parish Historians Assemble in Boston

### Group Developed by Massachusetts Hears Dr. W. Goodrich on Church Music and Services

BOSTON—Parish historians, a group developed by the diocese of Massachusetts, met in the diocesan house here on April 15th for an informal talk by Dr. Wallace Goodrich, dean of the New England Conservatory of Music and member of the General Convention's Commission on Church Music.

Church Music as Related to Church Services was the subject chosen by Dr. Goodrich, in the development of which he outlined the history of Church music and stated that its objective, the embellishment of the sacred text, making it more dignified and more important, is the ideal today just as it was in the early days of Christianity.

That was and still is, he pointed out, the only excuse for vocal music in the Church service—to make it more dignified and impressive; Church music should always be subservient to the idea in the text.

Two points were emphasized by the speaker when he advocated congregational chanting or intoning of the Psalms and the use of the old, well known music to accompany the old hymns; for the modern and more ornate music, sometimes adopted, leaves a congregation silent and at a loss.

The Rev. Dr. John Wallace Suter, registrar of the diocese and custodian of the Prayer Book, presided in the absence of the chairman, Prof. Joseph H. Beale.

The portrait of the Rev. Dr. Edmund F. Slafter, loaned by the Massachusetts historical society to the diocesan library, was on exhibition. Referring to it, Dr. Suter said that the original should be known as St. Edmund the Second for he was not only an active Churchman who gave both his time and his money to building up a very unique diocesan historical library, but also he left his money to endow it.

Dr. Slafter was a director of the Massachusetts historical society, and also a member of the Royal historical society of England—this latter membership, shared by very few Americans, having been conferred upon him in recognition of his international reputation as a research historian.

### Shortage Fund Is Aided by Small Negro Church

NEW YORK—Another of those "little" gifts to the missionary shortage fund that loom large by any scale of comparison is the pledge of \$35 from the tiny Negro congregation of the Church of the Ascension, Kansas City, Kans.

The rector, the Rev. Dr. Edward F. Barrow, wrote the Presiding Bishop that "It gives me much pleasure," and still "the Lord loveth a cheerful giver."

This little congregation, which, according to the *Living Church Annual*, has 92 members, has paid its missionary quota regularly for seven years.



## Presbyterians Want Committee on Unity

**Detroit Clergy and Laymen of Two Faiths Meet in Effort to Find Mutual Approach**

**D**ETROIT—Presbyterians who attended the first joint meeting of Presbyterian and Episcopal clergy and laymen ever held in this area with the goal of the practice of unity pledged themselves to seek, at the next meeting of their presbytery, the appointment of a committee on Church unity with the power to act in planning joint activities—a committee similar to the Episcopal diocesan committee on Church unity.

The Presbyterian representatives who gathered in the Jefferson Avenue Presbyterian church on April 10th had received no authority to commit the Detroit presbytery, and consequently no official action could be taken. The attendance was nearly 40, about half of whom were Episcopalians.

Among representatives of the Presbyterian Church were Dr. William Adams Brown of New York; the Rev. William Townsend, moderator of the Detroit presbytery; the Rev. J. Ross Stevenson of Princeton university; the Rev. Kenneth D. Miller, executive secretary of the Detroit presbytery; and John W. McCracken, director of religious education in the Presbyterian Church for the state of Michigan.

Officials of the Episcopal Church in attendance included Bishop Page of Michigan; the Rev. E. E. Piper, chairman of the committee on Church unity for the diocese of Michigan; the Rev. Dr. Berton S. Levering, chairman of the diocesan department of young people's work; the Rev. Francis B. Creamer, president of the standing committee; and the Rev. I. C. Johnson, vice-chairman of the diocesan department of boys' work. The meeting was open to clergymen and laymen of both Churches.

### SHORT TALKS GIVEN

The meeting consisted principally of short talks by representatives of both faiths. Dr. Brown reported on the ecumenical movement and bespoke the support of all Christians to this movement. He paid tribute to the great men who have contributed to the unity movement, and made a point which seemed most impressive to the group, that when a great preaching mission was held a year ago, sponsored by 28 of the leading denominations in the country, the doors of universities and educational institutions all over the United States were thrown open and very much cooperation was received; a result which could not have been attained by one denomination.

He stated that he felt that Protestantism, divided, could do an inadequate piece of work in stemming the rising paganism which seems to be coloring our educational systems today; but that Protestantism, united, could successfully combat it. Dr. Stevenson explained some of the organizations of the Presbyterian Church, and discussed the proposed concordat.

## U. of Wisconsin Students at St. Francis House Will Bring German Refugee Here

**MILWAUKEE**—Students at St. Francis' house, University of Wisconsin student center at Madison, Wis., are developing a plan to bring a refugee student to their university and make him at home in the student group.

Miss Katherine Loomis of St. Francis' house says that "it is felt that this will be a small step toward facing a vast problem which is challenging organized Christianity, namely, that of caring for many thousands of Christian brethren who have been forced out of totalitarian States because of their loyalty to the faith."

The students believe that a cultured young German graduate student would contribute much of value to the university Church group. The plans provide that transportation costs from Europe to Madison will be met by an agency bringing student refugees of high type to this country, and the University of Wisconsin will set aside a scholarship for the specific purpose of helping the refugee. The student will be provided with living quarters at St. Francis' house.

The project is being handled by a committee of students from the vestry, which is raising a modest fund to defray living expenses of the refugee until he can establish himself in this country.

### Dinner Meeting in New Jersey

**WESTFIELD, N. J.**—Bishop Gardner of New Jersey will preside at a dinner meeting of the rectors, wardens, and vestrymen of all parishes in the northern convocation, formerly called the Elizabeth, Plainfield, and New Brunswick convocation, on the evening of April 23d in St. Paul's church, Westfield.

## Patriotic Anniversary Observed in Old North Church in Boston

**BOSTON**—Bishop Sherrill of Massachusetts gave the address in the Old North church, Christ church, Salem street, Boston, on the evening of April 18th when the lanterns were hung in the spire just as they were 164 years ago. The patriotic service was conducted by the Rev. Francis E. Webster, vicar.

Bishop Sherrill is the rector of this historic old church and Bishop Babcock is active among its proprietors, as the pew owners are called.

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**Says Union With Anglicans  
Will Be Principal Subject  
at Presbyterian Assembly**

CLEVELAND (RNS)—The principal question at the forthcoming General Assembly of the Presbyterian Church in the USA, which will be held in Cleveland late in May, will be the matter of union between the Presbyterian and Episcopal Churches, Dr. Willard Barrow Pugh declared here.

Dr. Pugh is the stated clerk of the General Assembly of the Presbyterian Church in the USA, and hence its chief administrative officer. He said:

"A spirit of coöperation, and a frank, open desire for a better understanding have predominated at the recent conferences between national leaders of the Episcopal and Presbyterian Churches. This has been in contrast with the attitude of reserve bordering on suspicion which attended the efforts toward closer union several years ago.

"The matter is one in which the initiative is being taken from the ground up rather than from the top down. Throughout the country groups of clergy and laity of both Churches have been holding large meetings and hearing representatives from both sides. In studying the background of the Churches, adherents of both are being surprised to discover how much they share in common."

**Lack of Religion in  
Home Hit by Bishop**

**Chicago Diocesan Urges Return to  
Disciplined Domesticity When  
Making Radio Address**

CHICAGO—Lack of religion in the home was cited as the chief cause of increasing juvenile delinquency by Bishop Stewart of Chicago in a radio address made here recently. He urged a return to disciplined domesticity if society is to be kept strong and clean.

Pointing out that the peak age of murderers is 19 and that the fatal years of crime are 16 to 24, Bishop Stewart said:

"Today our jails are crowded with youth, Black and White, who came up out of the festering spots in our cities where the word 'home' is a travesty upon the sacred meanings which belong to it.

"We are caught in a maelstrom of lawlessness and crime. And what is the reason? The lack of homes in which quick and willing obedience is evoked by love and good example.

"We blame the schools. We expect the schools to teach citizenship, honor, uprightness, courtesy, goodness. We think we can shift the responsibility to them. But we cannot. Most of our teachers will tell you how helpless they are in combatting corrupting influences in the home.

**HITS BOTH RICH AND POOR**

"And if you think this applies only to the poor, let me remind you that it applies with equal force and with even, I think, a more terrific indictment to the homes of the well-to-do where fathers and mothers wrangle and fight, or where they live silly, trivial, selfish lives, never say a prayer, never discuss the deep and high things of life, never come close to their children in love, never teach by example and precept the great reverence for the laws of God which govern and control life, never inspire their boys and girls to a passionate devotion to Jesus."

Quoting Chesterton that "the family today is drifting from domesticity," Bishop Stewart continued:

"We are relaxing in the homes the disciplines which religion invokes. We must recover these disciplines if society is to be kept strong and clean. There is no substitute for the home. It is what Bishop Brent once called it, 'The ultimate source of all the creative force in human society,' and nothing can take its place.

"When the home breaks down its wholesomeness and disciplines and restraints, its atmosphere of kindness and mutual sympathy and love and peace, then the jails begin to fill up, crime increases, hell reigns.

"As our Lord said, 'Build your home upon a rock, and when floods come and rains descend and winds blow, the home will stand.' And teaching in the temple, He said, 'The stone which the builders rejected is become the cornerstone.' Let us build Him into our homes. He is the cornerstone!"

**Renovate Mission Church**

NORTH EAST, PA.—The interior of the mission church here was recently redecorated, a new heating system was installed, and the steeple was repaired, all with funds provided by members of the congregation.

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## Anking Post Office Opens After Months

Dr. Taylor Still Carrying on His Heavy Tasks; Japan Circulating Own Texts for Schools

BY VIRGINIA HUNTINGTON

SHANGHAI—"Blessed is the month whose chronicles are few," was one response to our inquiry for news. "Tragedy abounds but the quiet round of mission work keeps astonishingly normal on the surface." The Anking post office has just reopened after an interval of nine months, making it possible to send letters and to receive them from our staff there with fair speed.

One of the chief hardships for our missionaries in Anking has been the fact that they were almost completely cut off from news of family and friends. There has been a circuitous route, however, that makes the phrase "the romance of the mails" a daily reality. The faithfulness of the Chinese post office in getting mail through somehow, some time, has been nothing short of amazing.

Dr. Harry B. Taylor and his staff deserve to be included in all the honor rolls of Church weeklies. For a year and a half Dr. Taylor has been the only doctor in Anking, if we make an exception of a few Chinese military doctors. In a city of some hundred thousand inhabitants this can only mean constant overwork.

Dr. Taylor has carried the heavy burden with quiet fortitude and faith that is in the fine tradition of Christian medical service. Mrs. Taylor and her 10-year-old daughter, Beverly, have now returned to Anking.

Dr. Taylor's hope of being relieved by one of the fine Jewish refugee doctors available in Shanghai has not been realized. The Japanese are not allowing Jews to enter the occupied areas.

### HANKOW AND ANKING

Removed to far-away Szechuen, beyond the beautiful Yangtze gorges, the Rev.

### Permit Opening of Closed Churches in All Rumania

BUCHAREST, RUMANIA (RNS)—A governmental order permitting the re-opening of all Baptist and Seventh Day Adventist churches throughout Rumania was issued here April 11th in a surprise move by Premier Armand Calinescu. The sudden action on the part of the premier caused a general rejoicing among Church officials.

Baptist leaders, who were reported losing hope of securing a relaxation of last year's restrictive decree which resulted in the closing of their churches, immediately sent a telegram to the premier expressing gratitude for his "noble gesture."

Calinescu's order made no mention of last year's restrictive decree.

Graham Kwei writes of his work there in cooperation with Christian families from the dioceses of Hankow and Anking. Of their work in one of the refugee camps, where they had fitted up a large room as a chapel, he says:

"The refugees are thirsty for spiritual comfort after physical suffering." There are classes in preparation for baptism, daily Bible study classes, and daily Evensong.

Two Christian teachers from the diocese of Anking and two from the diocese of Hankow are teaching a group of 153 refugee children. Two thirds of the children are Christian. Mr. Kwei writes: "We are glad to say that the spirit of cooperation works miraculously among us."

Regular services for wounded soldiers are carried on within a radius of 10 li (a li is one third of a mile), and in addition "twice a month we go farther, about 30 li, and are there for three days preaching the gospel, with public and bedside talks." Wanhsien, where this little group of Christians is living, has been badly and frequently bombed. Nearly every home is empty from 8 A.M. to 3 P.M. daily, after which the sky is clear of enemy planes again.

Now that acute danger incident to war and air raids is over, for a time at least in the occupied areas, Chinese Christian leaders and their flocks resident in free China are hoping to return to their homes, or where homes are destroyed, to their home cities and towns, to build again a new life.

### JAPANESE OBSTACLES

Conditions in Japanese occupied areas have their own peculiar difficulties, spiritual and physical, since the invaders are bent upon making the opening of schools as difficult as possible, with very strict censorship of textbooks, and the supplanting of Chinese texts by those put out by their own government.

Our Chinese leaders are, in spite of these difficulties, eager to return with their groups of Christian families. Many difficulties attend such return. Chief of these are the high cost of travel; the securing of "passes" from the Japanese officials; and the very great difficulty of sending funds to country places where the mails are slow and uncertain.

An order for national spiritual mobilization was issued by Generalissimo Chiang Kai-shek from Chungking, provisional capital of China, on the occasion of the 14th death anniversary of Dr. Sun Yat-sen, on March 12th.

General Chiang recalled that Dr. Sun had stressed the great importance of spiritual mobilization, and cited the fact that it was largely due to the spiritual mobilization of the Chinese people that the overthrow of the Ching dynasty and the success of the Nationalist expeditionary forces in 1938 were made possible.

### Easter in Milwaukee

MILWAUKEE—Easter services throughout the diocese are reported to have been largely attended. It is believed to be significant that although the congregations at late services were not less than in other years the number of communicants present at early services appears to have been greater.

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## Trouble Over Noyes' Book on Voltaire Ended by New Preface Written by Author

LONDON (RNS)—The difficulties that attended Alfred Noyes' book on Voltaire, which was found "worthy of condemnation" by the Vatican authorities last autumn, have now been ended, and an explanatory preface has been written for new editions. The work was first published two and a half years ago.

Cardinal Hinsley, Archbishop of Westminster, in a statement to the press, said:

"The competent authorities do not impute any unorthodox views to the author, and they have not asked for any alterations in the text of his book. It is unfortunately possible, however, in reading passages of the book, to misconceive the author's meaning, and to attribute to him positions which he does not, and, as a Catholic, could not maintain.

"Under these circumstances the Westminster ecclesiastical authority decided, and the author readily concurred, that an explanatory preface to the new edition was desirable. In this preface the author has drawn attention to the pages in the book itself which should obviate these misconceptions.

"Ecclesiastical objection to the book is now met, and it should be made clear that Mr. Noyes, whose services to literature and to the Church are well known, has written 'Voltaire' in a spirit of complete Catholic loyalty."

## Bishop Wilner and Priest Are Attacked by Hornets

MANILA, P. I.—Philippine hornets attacked Bishop Wilner, Suffragan of the Philippines, and the Rev. A. Griffiths as they were riding on horseback on a mountain trip recently. Bishop Wilner was temporarily blinded. He was treated at St. Theodore's hospital in Sagada for several days. Fr. Griffiths was less badly injured and was able to continue his journey.

Both the Bishop and the priest were riding bareheaded when Bishop Wilner brushed against the hornets' nest. The horses, as well as the men, were attacked; and the men had to control rearing animals while fighting off the insects. For over a kilometer the horses fled the hornets.

At a river crossing the Bishop and Fr. Griffiths were met by the Rev. Artley B. Parson of Church Missions House, New York, and the Rev. Leopold Damosch of Bontoc. Bishop Wilner was taken to the hospital.

## Rev. Neville Gorton, English School Head, Speaks in Boston

BOSTON—The Rev. Neville Gorton, headmaster of Blundell's school, Tiverton, Devon, England, during his recent visit to Boston and Cambridge, spoke informally of the arts and the crafts through which he believes a boy's character is aided. These outside occupations—sculpture, carving, music, drama, surveying—provide interests that continue through life.

"These activities make a bridge between what a boy must do if he is to be well educated, and what he wants to do. They provide the only real form of mental discipline, a discipline which is self-imposed."

## Socialized Medicine Is Considered by W. Mich.

GRAND RAPIDS, MICH.—"We recognize the principle that the complete medical care of the indigent is a responsibility of the community and that such care should be organized by local governments and supported by tax funds," the department of Christian social relations of the diocese of Western Michigan declared by resolution at its March meeting. The resolution added, "In poorer communities federal funds may be needed to make up for local inability to raise funds."

The department, of which the Rev. Dr. H. Ralph Higgins is chairman, gave approval, however, to the recent stand of the American Medical association in reference to government attempts to federalize medicine. "We are completely unwilling," one resolution read, "to foster any system of compulsory health insurance or a system of tax-supported federalized medicine for the whole population."

## Minnesota Takes Over Cut Designated for N. Dakota

MINNEAPOLIS, MINN.—By action of the Bishop and council the diocese of Minnesota, as its share of the National Council deficit, will assume the cut designated for North Dakota. The amount is approximately \$3,500.

This particular project was decided upon by a group of representative clergy, laymen, and lay women, called together by Bishop Keeler, Coadjutor, on March 31st, and was officially adopted at the meeting of the Bishop and council on April 12th.

The work in North Dakota, for which the money will be given, is to be personalized and publicized throughout the diocese, and many parishes will select some particular piece of work or partial salary of some missionary priest, as their own objective. The general offering will be taken on Whit-sunday.

Bishop Atwill of the missionary district of North Dakota was formerly rector of St. Clement's church, St. Paul, in the diocese of Minnesota.

## Englewood, N. J., Church Begins Series of Anniversary Communion

ENGLEWOOD, N. J.—St. Paul's church, Englewood, N. J., instituted the custom this Lent of a series of anniversary early communions for the six confirmation classes which the rector, the Rev. James A. Mitchell, has presented during his rectorship. Following the service of Holy Communion in the chapel, the members of each class breakfasted together in the parish house.

It is the custom at St. Paul's to train confirmation candidates for a period of some three to four months before confirmation, with a follow-up of two months. This training by the rector is preceded by two years of special preparation in the church school.



# NECROLOGY

† May they rest in peace. †

## FREDERICK C. JEWELL, PRIEST

EVANSTON, ILL.—The Rev. Frederick Chapin Jewell, retired priest, died here April 4th after a long illness, at the age of 81 years. He was assistant at St. Luke's church here until 12 years ago when he retired from the active ministry.

Born in Albany, N. Y., Frederick Jewell was the son of the Rev. Frederick Swartz and Julia Adelaide Chapin Jewell. He attended St. Stephen's college, receiving the degree of Bachelor of Arts in 1881. In 1885 he received the degree of Bachelor of Sacred Theology from General theological seminary. He was ordained deacon in 1884 and priest in 1885. In 1886 he was married to Katherine M. Kendall.

Mr. Jewell was assistant at Christ church, Joliet, Ill., from 1884 to 1885, when he went to St. Paul's church, Jeffersonville, Ind., as rector. In 1890 he became rector of Zion church, Oconomowoc, Wis., and he remained there 10 years. From 1900 to 1912 he was rector of Christ church, Pottstown, Pa., and afterward assistant at Christ church, Media, Pa., for 10 years, until he came to Evanston.

He is survived by a daughter, Mrs. Arthur G. Terry.

## WILLIAM A. PEARMAN, PRIEST

SAN ANTONIO, TEX.—The Rev. William A. Pearman, who from 1930 to 1937 was vicar of St. Paul's pro-cathedral, San Antonio, died at the Base hospital, Fort Sam Houston, on April 5th.

Mr. Pearman came into the Episcopal ministry from the Lutheran Church. He received his education at the Wittenberg college in Springfield, Ohio. In 1896 he graduated from Wittenberg college, receiving the degree of Bachelor of Arts. He then attended the theological department, receiving in 1899 the degree of Bachelor of Divinity. After his graduation in 1900, he married Miss Edith Schindler, whose grandfather, Dr. Ezra Keller, was the founder of Wittenberg college.

Mr. Pearman, having come under the influence of Dr. Alexander McCabe, rector of Christ church, Springfield, Ohio, decided to enter the ministry of the Episcopal Church and both he and Mrs. Pearman were presented by Dr. McCabe to the Rt. Rev. Dr. Boyd Vincent for confirmation. Bishop Vincent then had Mr. Pearman attend Bexley Hall for a year in order that he might take up the study of Church history. In September, 1903, at the cathedral in Cincinnati, Ohio, he was ordained by Bishop Vincent to the diaconate. In September, 1904, at the cathedral in Cincinnati, he was advanced to the priesthood.

Mr. Pearman began his ministry as rector of the Church of the Good Shepherd, Mechanicsburg, Ohio, and served from 1904 to 1908. He accepted a call to become the rector of Christ church, Warrensburg, Mo., and served there from

1908 to 1912. While at Christ church, Warrensburg, he was called to be assistant to the Rev. Dr. Russell Branch Bowie, who was then rector of St. Paul's, Richmond, Va. Here Mr. Pearman did excellent work with the young people of the parish, being one of the first organizers of the boy scout work in the state of Virginia. In 1914 he was called to be the rector of Emmanuel church, Covington, Va., where he served for five years. In 1919 he was called to be the rector of St. John's, Bedford, Va., where he built a new church and parish house costing \$120,000. He served this parish with devotion for 11 years. Before coming to San Antonio he served temporarily two parishes in North Carolina. In 1930 he accepted the call to become the vicar of St. Paul's, San Antonio. In July, 1937, he retired from the active ministry.

Mr. Pearman is survived by his widow, Mrs. William A. Pearman, and their five children: Carl Schindler, Benjamin Vincent Pearman, Robert William and Frederick Keller Pearman, and Edith Adeline McLemore.

The funeral services were held on Good

Friday afternoon from St. Paul's church. Officiating at the service were the Rev. Robert Allen, vicar of St. Paul's; the Rev. Everett H. Jones, rector of St. Mark's, San Antonio; the Rev. Samuel O. Capers, rector of Christ church; Archdeacon B. S. McKenzie, retired; and the Rev. L. B. Richards, treasurer of the diocese.

## MRS. H. J. MIKELL

ATLANTA, GA.—Mrs. H. J. Mikell, wife of Bishop Mikell of Atlanta, died of pneumonia on April 14th in Emory university hospital here. She had been confined since April 4th. She was 58 years old.

A native of Charleston, S. C., Mrs. Mikell was the former Miss Henrietta Bryan.

She was married in 1908, and prior to moving to Atlanta lived for a time in Nashville, Tenn., where her husband was rector of historic Christ church.

Upon his consecration as Bishop in November, 1917, Bishop and Mrs. Mikell moved to Atlanta.

Besides her husband, Mrs. Mikell is survived by two sisters, Miss Rebecca Bryan and Mrs. Robert French; a brother,

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Richard Bryan; a son-in-law, J. M. Jones; and a granddaughter, Henrietta Mikell Jones.

Funeral services were held April 15th in the Cathedral of St. Philip. Bishops Juhan and Carpenter officiated, together with the Rev. William Turner and Dean Raimundo de Ovies of the cathedral. Burial was in West View cemetery.

#### SISTER FLORENCE

KENOSHA, WIS.—Sister Florence, a member of the Community of St. Mary for 56 years, died on April 12th at St. Luke's hospital, Davenport, Ia. She was born Florence Brown in Wavetree, Lancashire, England, on February 7, 1855. She served the novitiate at the mother house in Peekskill, N. Y., and was professed at St. Mary's Convent, here, in 1883.

Requiem Masses were celebrated at St. Katherine's on April 13th, and at Kemper Hall on the 14th. Burial followed in the Community of St. Mary section of Green Ridge cemetery in Kenosha.

#### MISS MILDRED HEWITT

NEW YORK—Miss Mildred Hewitt, leader, teacher, and educator in the work

of Christian education in the Church, died of influenza on Good Friday.

Miss Hewitt was born at Howlett Hill on May 22, 1895, and received her education in Auburn and Rochester; and at Teachers' college, Columbia university. Her entrance into the field of Christian education was as secretary to F. Harper Sibley, who was church school superintendent at St. Paul's church, Rochester. Later she became director of religious education at St. Paul's church. While studying at Teachers' college, she served as secretary to Dr. Adelaide T. Case, and in 1928 became one of the secretaries in the Department of Religious Education of the National Council. She served there for six years, giving special attention to curriculum work.

In 1932 she published *The Church School Comes to Life*. The book has become a standard text in church school work, not only in the church but also in all those communities which are served by the International Council of Religious Education.

Since leaving the service of the National Council, Miss Hewitt has served as director of religious education in Grace church, Newton, Mass.; Christ church, Cambridge, Mass.; and the Church of the Redeemer,

Baltimore. She had recently resigned from her position at the Church of the Redeemer to undertake work nearer her home.

Miss Hewitt recently completed a text on Christian living in collaboration with Mildred Fish Jaynes. It will be published by the Cloister press. At the time of her death she was preparing the material for the church school Lenten offering for 1940.

Miss Hewitt had taught at the Third province advanced conference at Sweet Briar in 1938 and had accepted an invitation to teach there again this year.

The funeral was conducted from St. John's church, Marcellus, on April 10th, Easter Monday.

#### CHURCH CALENDAR

##### APRIL

30. Third Sunday after Easter.

##### MAY

1. SS. Philip and James. (Monday.)
7. Fourth Sunday after Easter.
14. Fifth (Rogation) Sunday after Easter.
- 15, 16, 17. Rogation Days
18. Ascension Day. (Thursday.)
21. Sunday after Ascension.
28. Whitsunday. (Pentecost.)
29. Whitsun Monday.
30. Whitsun Tuesday.
31. Ember Day. (Wednesday.)



## C L A S S I F I E D



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#### POSITIONS WANTED

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

ASHBURN, Rev. WILLIAM E., formerly chaplain of Fordham Hospital and Riverside Hospital, New York City; is rector of Trinity Church, Lincoln, and in charge of St. John's Chapel, Elkhart, Ill. (Sp.). Address, Lincoln, Ill.

CLARK, Rev. RICHARD B., formerly curate at St. Paul's Church, Albany, N. Y. (A.); to be rector of Christ Church, Geneva, Ohio, effective June 1st.

DAVIS, Rev. J. WENDEL, formerly in charge of Epiphany Mission, Euclid, Cleveland, Ohio; is rector of St. Alban's Church, Toledo, Ohio.

MOODY, Rev. WILLIAM ROBERT, formerly St. Mark's Church, Washington, D. C. (W.); has accepted a call to the rectorship of Christ Church, Baltimore, Maryland.

NICHOLSON, Rev. ROBERT W., formerly in charge of the churches in Vineyard Haven and Edgartown, Mass.; to be rector of the Church of the Messiah, Woods Hole, Mass., effective May 7th.

SHIRLEY, Rev. JOHN G., formerly in charge of Grace Church, Elkins, and of St. Matthias' Church, Grafton, W. Va.; is rector of Grace Church, Randolph Avenue and Third Street, Elkins, W. Va.

VANNIX, Rev. ST. CLAIR L., of the District of South Dakota, is in charge of St. Andrew's Church, New Paltz, and of St. Agnes' Chapel, Newburgh, N. Y. Address, New Paltz, N. Y.

### NEW ADDRESSES

RIDGELEY, Rev. Dr. LAURENCE B., formerly 1200 California St.; 2121 Sacramento St., San Francisco, Calif.

SEWELL, Rev. WILLIAM R., formerly Yardley, Pa.; 202 Parkway Ave., Trenton, N. J.

WANNER, Rev. MERVIN L., formerly 321 Green St., Downingtown, Pa.; is returning from furlough and should be addressed at the Church of the Epiphany, Valdez, Alaska.

ZISCH, Rev. WILLIAM A., formerly 105 E. Houston St., New York City; 178-22 134th Ave., Springfield Gardens, L. I., N. Y.

### DEPOSITION

BOGESS, STANLEY THEODORE, Presbyter, by the Bishop of New Jersey, April 10, 1939. Deposed at his own request, and for reasons not affecting his moral character.

### ORDINATIONS

#### PRIESTS

ALABAMA—The Rev. ROBERT CORE CLINGMAN and the Rev. TALBOT MORGAN were advanced to the priesthood by Bishop Clingman of Kentucky, acting for Bishop Carpenter of Alabama, in the Church of the Advent, Birmingham, March 21st. The Rev. John C. Turner preached the sermon.

The Rev. Mr. Clingman was presented by the Rev. James M. Stoney, and will be rector of St. Peter's Church, Talladega, Ala., and in charge of the missions at Alpine and Sylacauga. Address, Talladega, Ala.

The Rev. Mr. Morgan was presented by the Rev. G. Wallace Ribble, and will continue in charge of a series of missions in and around Mobile, Ala.

CENTRAL NEW YORK—The Rev. ARNOLD MONTROSE ROSS, curate at Trinity Church, Syracuse, N. Y., was advanced to the priesthood by Bishop Coley of Central New York in Trinity Church, March 25th. The ordinand was presented by the Rev. Claude H. Leyfield, and the Rev. C. Bertram Runnalls preached the sermon.

SOUTH DAKOTA—The Rev. CURTIS W. V. JUNKER was ordained to the priesthood by Bishop Roberts of South Dakota in Trinity Church, Watertown, April 12th. The ordinand was presented by his father, the Rev. Valentine Junker, and is principal of Woodhull Day School, and assistant at St. Gabriel's Parish, Hollis, L. I., N. Y. The Rev. Dr. Paul H. Barbour preached the sermon.

TEXAS—The Rev. JOHN P. PHILLIPS was ordained to the priesthood on April 8th in Calvary Church, Bastrop, by Bishop Quin of Texas. He was presented by the Ven. Charles A. Sumners, and is

rector of Calvary Church. The Rev. James S. Allen preached the sermon.

#### DEACON

MARYLAND—CHARLES EDWARD BERGER was ordained to the diaconate by Bishop Helfenstein of Maryland in the Church of the Messiah, Baltimore, on April 11th. The candidate was presented by the Rev. Lewis O. Heck, and will be appointed in charge of Ascension Parish, Westminster, Maryland, after his graduation from the Virginia Seminary in June. The sermon was preached by the Rev. Dr. Stanley Brown-Serman.

### CALENDAR OF COMING EVENTS MAY

1. Convention of Pennsylvania, Philadelphia.
2. Convention of Albany; of Easton, Berlin, Md.
3. Consecration of Bishop-elect Burton as Suffragan of Haiti, Boston, Mass.; convention of Northern Indiana, Hammond, Ind.; of South Carolina, Georgetown; convocation of New Mexico, Las Vegas.

## CHURCH SERVICES

### DISTRICT OF COLUMBIA

#### St. Agnes' Church

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Washington, D. C.

REV. A. J. DuBOIS, S.T.B., Rector

Sunday Masses, 7, 9:30, and 11 A.M.; Benediction, 8 P.M. Wednesdays, Stations of the Cross and Benediction, 8 P.M.

Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

### NEW YORK

#### St. Paul's Cathedral

Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

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

Weekdays: 8 A.M., 12:05 P.M.

Tuesdays: 10:30 A.M., Holy Communion; 11 A.M., Quiet Hour.

#### The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

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

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

#### St. Bartholomew's Church, New York

Park avenue and 51st street

REV. G. P. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.

9:30 and 11:00 A.M., Church School.

11:00 A.M., Morning Service and sermon.

4:00 P.M., Evensong; Special Music.

Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

#### St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion;

9:30 A.M., Children's Service and Church School;

11:00 A.M., Morning Prayer and Sermon;

8:00 P.M., Choral Evensong and Sermon.

Holy Communion

8:00 A.M. Wednesdays;

12:00 M. Thursdays and Holy Days.

7. Convention of Rochester, Rochester, N. Y.

7-9. Convention of Montana, Helena.

9. Convention of Bethlehem, Kingston, Pa.; of Central New York, Syracuse, N. Y.; of Fond du Lac, Fond du Lac, Wis.; of Newark; of Southern Virginia, Norfolk, Va.

9-10. Convention of Delaware, Wilmington; of New Jersey, Trenton; of New York, New York; of North Carolina, Raleigh; of Quincy, Rock Island, Ill.; of Springfield, Champaign, Ill.; of Vermont, St. Albans; of Western North Carolina, Fletcher, N. C.

10. Convention of Maine, Portland; of New Hampshire, Dover; of West Virginia, Shepherdstown.

10-11. Convention of Virginia, Charlottesville, Va.; of Washington, Washington.

16. Convention of Connecticut; of Erie, Franklin, Pa.; of Iowa, Davenport; of Rhode Island, Providence.

16-17. Convention of East Carolina, Fayetteville, N. C.; of Southwestern Virginia, Salem, Va.

### NEW YORK—Continued

#### Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M. Fridays, Holy Communion, 12:15 P.M.

A.M. Fridays, Holy Communion, 12:15 P.M.

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Evensong, with Address and Benediction, 8 P.M.

Weekday Masses, 7, 8, and 9:30 A.M.

Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

#### St. Thomas' Church, New York

Fifth avenue and West 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

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

Daily Services:

8:30 A.M., Holy Communion;

12:10 P.M., Noonday Service (except Saturday).

Thursdays, 11 A.M., Holy Communion.

#### Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).

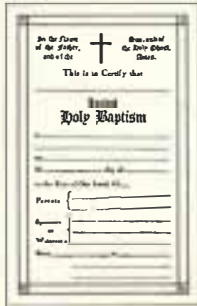
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Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong, 5:30 daily.

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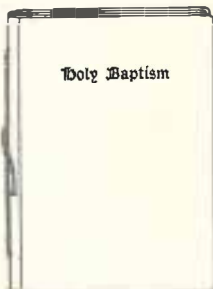
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