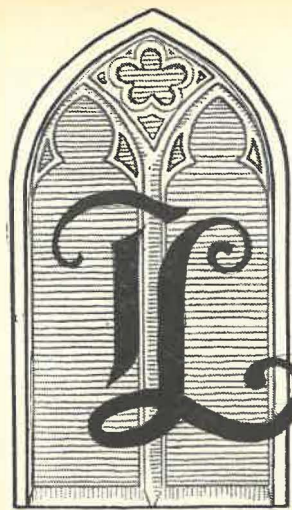
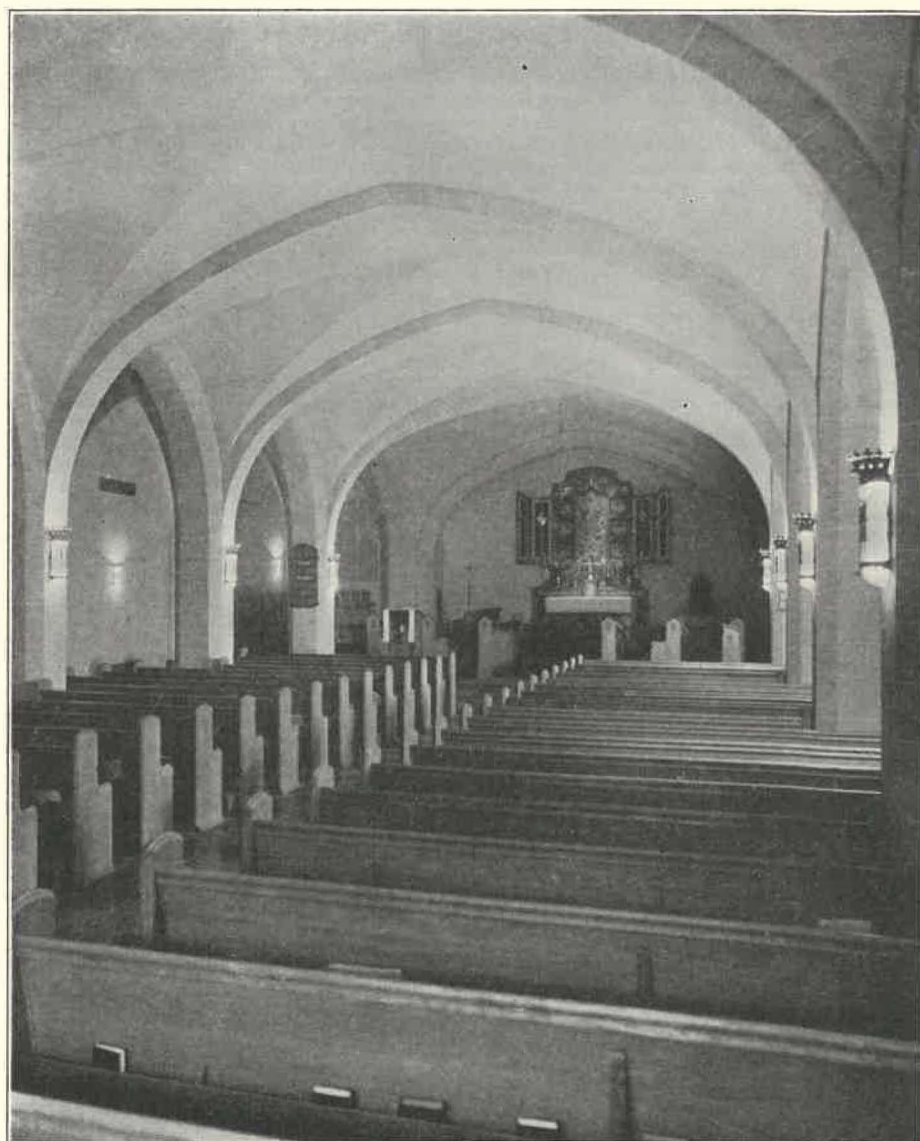
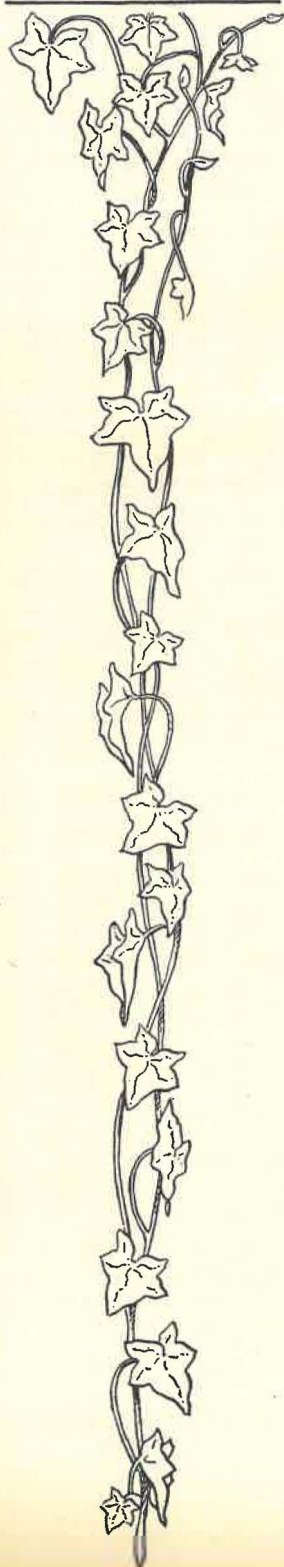


May 10, 1939



The Living Church



CHAPEL AT ST. ANDREW'S SCHOOL

This beautiful chapel is a recent addition to St. Andrew's school, Middletown, Del.

(See page 497 of this issue of THE LIVING CHURCH.)

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.

Annual Crisis

TO THE EDITOR: Under Editorials and Comments in THE LIVING CHURCH of April 26th the question is asked: "Must we have an annual crisis?" Unless we repent the answer is Yes. Repentance of course entails sorrow for past errors; it implies also, if I know my Greek, a change of mind, a certain amount of conversion.

Were I an artist or cartoonist I would paint or draw two contrasting pictures. Not being such I must be content to paint a word picture of that which I dimly see through the fog which seems to mist the eyes of parochial, diocesan, and national councils of our Church. For blindness in part hath surely happened unto Israel. "Lighten our darkness, we beseech Thee, O Lord, and by Thy great mercy defend us from all the dangers of the night."

The Lord's name be praised for the undesignated legacies, may they ever increase, and may many be inspired by the example of the late Mr. Fiske, who, as an astute business man, we may presume knew what he was doing when he left \$100,000 in his will for the missionary work of the Church without restriction to be held in trust. It is doubtless very true that few people care to leave their savings in such a way that they will be dissipated to meet an accumulated deficit even of one year. But to leave large sums or small for current expenses of the year or years to come, or for the erection of buildings is quite another matter and certainly should meet with general approval and ready response. On the other hand to leave large moneys to be tied up in a trust for perpetual endowment of some particular work which may or may not be continued in the years to come is to lack faith in God, and does meet with the disapproval of many. . . .

Let us expose the racket by which holy money, money left by the saints of God, is converted into the so-called securities of the kingdoms of this world, kingdoms which had not God always before their eyes; kingdoms of business which offer tainted interest and dividends in return for investments in their stocks and bonds, tainted with the deprivation of the hireling of his wages, tainted with the oppression of the children by child labor, tainted with the munitions of war sold for gold to godless nations. . . .

Come out from among them and be ye holy. Force open the vault, evaluate its contents, and those which are found unworthy of Christian countenance turn back to the worldly concerns which gave them birth, making the best deal you can make for them. One would hesitate to sell some of them to Christian men and women. And then let us build some of those churches, parish houses, schools, and make some of those improvements so long needed in the equipment of the Church for her true business, such as were listed in the *General Survey of the Needs and Activities of the Episcopal Church*, published by the nation-wide campaign in the year 1919.

How Satan must have been laughing up his sleeve these 20 years while the Church has been pouring out her wealth into the coffers of the prince of this world, of whom the Saviour said, "He hath nothing in Me," letting her mission slide, and not on the level at that, but accumulating a deficit, gambling in stocks and bonds, getting less

and less returns on them. Her children probably will save the day again, as they have done before, raising thousands of dollars to pay the bills.

God grant that when the second volume of the story of the program shall come to be written it will not be a story of annual crises, or a story of going backwards but a history of the adventures of real Christian men and women going forward with Christ.

(REV.) ARTHUR L. WALTERS.

Reedley, Calif.

Prayer Meetings

TO THE EDITOR: Reading Fr. Averill's suggestion that we go to prayer meeting [L. C., April 19th], I began to wonder, and, turning to the local paper, found that the Presbyterians in our town have, on Wednesday evenings, a fellowship hour, which on April 26th was to be addressed by two speakers in the interest of an Italian mission in the city. How much time, if any, was given to extemporaneous prayer was not indicated. Going further, I found that the Methodists and Congregationalists made no announcement of a midweek meeting. Not surprising in the case of the Congregationalists, for they have installed an Anglican chancel in their church, with altar, cross, and candles.

Looking further, I found that the Baptists announced an evening service, the subject of which was What the Early Church Had — and How We Can Get It. For an Anglican to participate in that service would require, I should think, plenty of tact and ample spiritual preparation. The United and Evangelical Lutherans have, apparently, no generally attended midweek service. There remains the Evangelical mission, whose announcement read as follows: "Prayer and Bible study. If you are interested in the study of God's word you are urged to at-

tend. At the present time we are studying the first book of Timothy. We covet your prayers on behalf of these services."

It looks as if prayer meetings, as such, are on the way out, unless in the case of the Bible sects, and I have heard no talk of reunion in that quarter. They are poorly represented in the country club, and I think they might be somewhat embarrassed at talk of reunion with us. Dr. Lucius Waterman once described Protestantism as a movement, and it looks, 20 years after, as if his estimate is vindicated. Certainly we have honestly tried, for many years, to find a way of rapprochement with the Presbyterians. In the time of John Knox, for example, we set out, in the Thirty-nine Articles, a theory of predestination. Later, we eliminated the Apocrypha from the commonly printed Bible, to satisfy, it is said, Presbyterian objections. Did anyone gain by it? A quarter of a century ago we might have gone dutifully to prayer meeting. Today it probably would not make much difference. Today, also, the Presbyterians are widely split among themselves. It is all quite puzzling, but, it seems to me, we might well take the long view of any religious body with which we may talk reunion, and determine, if we can, whither it is going.

VICTOR CRONK.

La Grange, Ill.

Congregations and Communicants

TO THE EDITOR: The following statistics, compiled from the recently issued *Living Church Annual*, will, I am sure, prove of interest to all who are concerned with respect to the work of Church extension among the Colored race. Instead of dioceses, the statistics are from the states.

States	Congregations	Communicants
New York	24	13,009
Pennsylvania	19	5,036
New Jersey	15	3,282
Florida	21	3,211
Virginia	43	2,605
Dio. of Washington	8	2,476
Illinois	6	2,408
Maryland	5	2,355
North Carolina	40	2,293
South Carolina	24	1,824
Massachusetts	3	1,828
Ohio	7	1,704
Michigan	5	1,540
Georgia	16	1,456
California	3	872
Connecticut	3	667
Missouri	3	583
Kentucky	5	423
Arkansas	9	400
Alabama	4	376
Minnesota	2	365
Colorado	2	342
Tennessee	9	315
Texas	5	309
Rhode Island	1	308
Mississippi	6	288
Kansas	4	253
Nebraska	1	252
Oklahoma	3	241
Louisiana	1	206
Indiana	2	158
West Virginia	2	123
Delaware	1	95
Iowa	2	83

(REV.) GEORGE F. BRAGG, JR.

Baltimore.

The Living Church

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Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

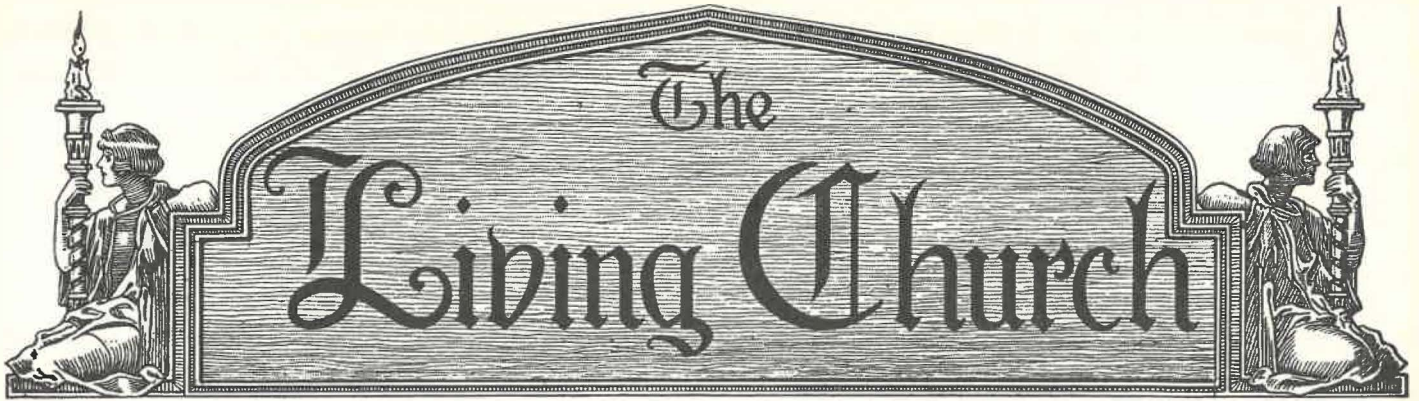
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No. 19

EDITORIALS AND COMMENTS

Keeping On

THE PRESIDING BISHOP, in his opening address to the National Council, very naturally expressed the gratitude of the Council for the fine response of the people of the Church to the call of the shortage campaign. Bishop Tucker did this with great warmth of feeling. It was indeed remarkable that in the brief space of two months the sum of \$240,000 had been raised and that the remainder of the \$300,000 needed, \$60,000, was likely to come in through belated gifts and special offerings. The men, women, and children of the Church had rallied in a way notable in the history of missionary support.

Such appreciation and such enthusiastic expression of it was to be expected from the Presiding Bishop. But what he went on to say was of even more significance: that the work of the past two months had not been "simply balancing the budget, but stimulating the permanent interest and willingness to give of our people." And this was followed by the declaration that the Council must "keep on with this work without cessation." Only by securing the coöperative zeal of all the people of the Church can the kingdom of God be established on earth, which, Bishop Tucker affirmed, he regarded as "the purpose of our missionary work."

This question of keeping on was the underlying theme of all that occurred throughout the sessions of the Council on both the days of its meeting. Every report, every resolution, every discussion had this idea beneath it. Even the pleasant compliments paid by one member to another, or to members of the departments, or to dioceses, parishes, and individuals far and near, sounded this note. It was as if everyone said: "You have done splendidly; keep on doing splendidly." More striking still was the evident resolve of all to do tomorrow just what they had done today—at least. The hope and purpose was to do even more if humanly possible.

Most interesting of all was the fact that practical plans were being made to keep on without a wait of so much as a day. Instead of delaying until the end of the Every Member Canvass to adopt the budget for the coming year, or even until the beginning of the canvass, the Council took the unprecedented action of adopting the 1940 budget at this meeting, the figure being approximately the same as for 1938 and 1939. The shortage in 1939, the unsettled state of the world, the

tremendous efforts made in the past two months: none of these was allowed to stand in the way of action now. On the contrary, these very circumstances constituted an impelling reason for adopting the 1940 budget at this time; for keeping on without an hour's pause.

The Department of Promotion, through Dr. Sheerin and Mr. Boyle, announced several times that they were beginning the autumn campaign as soon as this meeting of the Council adjourned. There was ample evidence that they actually did this: not even waiting until "tomorrow," as they had said, but beginning within half an hour after the members left the Council room for their trains. "Keeping on" was not merely a slogan; it was a literal fact at the Church Missions House.

THE great work of the people of the Church is to make that slogan a literal fact everywhere else. This will require the unremitting attention of every member of the Church who has taken part in the shortage campaign. Not a single one of them can be spared. They must all continue to do what they have been doing in the past two months: "keep on doing splendidly." The missionary enterprise of the Church is their enterprise quite as fully as it is the enterprise of the National Council or of the missionaries in the fields. Every member of the Church is called to be a working missionary. Some labor in one way, some in another; some never leave their own parishes, others go to the ends of the earth; but all are equally pledged to the establishment of the kingdom of God on earth. In the eyes of God, we venture to believe, they are all equally important as workers.

The Presiding Bishop spoke more than once of the "blessing" that Mr. Boyle was to the National Council. He cited various reasons, but these all centered in the fact that the plans set in motion by Mr. Boyle demanded the participation of every man, woman, and child in the Church. The shortage campaign has not secured quite that; it is a larger task than could be done in two months. Keeping on, however, has that great achievement for its goal. Everyone must be reached and interested; everyone must be inspired to begin to work for the missionary enterprise of the Church, and to keep on.

How is this to be done? Of course, there will be plans,

of the very best; of course, bishops and rectors and leaders of the Woman's Auxiliary will be approached; of course, missionaries from the fields will help to spread vivid information. But the success of these fine endeavors will depend, as success always must, upon the extent to which the individual members of the smallest parish, as well as the largest, pledge their allegiance, and keep on. To bring home to every member of the Church, not yet active, the vital need for activity is the problem. It can be done; it will be done. As the Presiding Bishop said: "Our cause is really easy. Missionary work is the easiest work in the world to justify." All that is needed is to proclaim it.

THE shortage campaign brought out the fact that large numbers of good Churchpeople had only the vaguest sort of knowledge of the missions of the Church, either of their present condition or of their history. These same Churchpeople were deeply interested in what they heard or read about missions during the shortage campaign. It was news to them, and good news. Why had they never heard it before? Or, if they had, how did it happen that they had forgotten all about it? These questions urgently demand answers.

However, a much more urgent duty at the present time is to provide against such unawareness in the future. The first provision that will suggest itself to many Churchpeople is missionary sermons from rectors. Another is reading books on missionary topics. We also believe that regular perusal of the Church press would do a great deal, in view of the missionary news and other missionary material in practically every issue of every magazine. One sovereign remedy everyone desires: more visits from missionaries, telling their own stories of their work.

All these suggestions are of value. But nothing will take the place of day-by-day missionary evangelistic work on the part of individuals: the men, women, and children of every parish in the Church. They must all become missionaries, and continue to be missionaries, until every member of the Church has been drawn in, and all are missionaries. Then, they must all still keep on.

Auxiliary to the Campaign

THE Woman's Auxiliary, through its Executive Board, recently declared that it was "auxiliary" to the whole body of the National Council and thus pledged to help in any and every undertaking of the Council. The work of the Auxiliary in the shortage campaign furnished a memorable example of the application of this principle. Immediately after the February meeting of the National Council, the Woman's Auxiliary, national, provincial, diocesan, and parochial, went to work. The results in actual money can be counted with some accuracy; but the results in arousing not only the women but also the men of the Church are beyond measurement. Several bishops have written to the Presiding Bishop, saying frankly that they had not intended to sponsor the shortage campaign, because of other pressing claims. Then, as one bishop put it, "the women insisted, and the thing had to be done." Rectors, in many instances, have told a similar tale. Vestrymen also confessed that they would have made no move if the women had not been so determined.

Determination was not all that the Woman's Auxiliary contributed. Dr. Sheerin said that he had found that the way to handle an obstacle was to turn it over to Miss Grace Lindley. Mrs. Cain, through her parish, which is without a rector, through her diocese, which is without a bishop, so

led the women that, all together, they aroused the whole diocese and assured the amount expected from South Carolina for the next three years.

Such leaders were at work in every part of the Church. From every diocese came help, representing many parishes. Large sums of money came, and very small sums. The one constant factor was enthusiastic determination. A tiny branch of the Woman's Auxiliary wrote: "We are sending all we have." The Woman's Auxiliary proved itself indeed "auxiliary," not alone to the National Council but to the whole Church.

Through the Editor's Window

WHAT is the oldest Episcopal church building west of the Alleghenies? In our issue of April 12th we said that it was St. Peter's church, Tecumseh, Mich. (cornerstone, October 10, 1833; completion, 1834). But the rector, the Rev. Edward R. A. Green, has written in to vacate his claim, saying that St. Peter's, Ashtabula, Ohio (cornerstone, June 20, 1829; consecration, August, 1829) has been instanced to him by the Rev. Dr. John E. Carhartt, rector of the Ashtabula church, as older.

This time, though, we shall proceed cautiously. Before giving the title "oldest church west of the Alleghenies" to St. Peter's, Ashtabula, we shall wait a month, during which we hope that those who know of very old churches will tell us the salient facts about them and send us pictures. In our issue of June 14th we hope to publish pictures of the three oldest Episcopal churches west of the Alleghenies.

Award for the three oldest churches will be a year's subscription to THE LIVING CHURCH for the rector of each—or, if he is already a subscriber, for some person designated by him. Please send return postage with entries.

ON THE notice board of St. Andrew's church, Litherland, Liverpool, according to the *Church of England Newspaper*, a notice about the preachers a few months ago read as follows:

"UNKIND ADULTS"

The Lord Bishop of Warrington,
The Archdeacon of Saskatoon,
The Archdeacon of Liverpool.

AND A Church school paper, the Pomfret *Jacobite*, gives us this scandalous item:

"Shortly after Christmas Mrs. Hoffmeier presented the chapel with an alv and amic (sic) for the crucifer. This was a much needed present for heretofore the crucifer had been unskillfully vested."

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND

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DORNAKAL QUININE FUND

Miss Virginia Allen\$2.00

MISSIONARY SHORTAGE FUND

In Memory of Rear Admiral Thomas C. McLean, USN\$10.00

Miss Halley Newton 2.00

H. O. Mitchell 1.00

\$13.00

SPANISH CHILDREN

Miss Halley Newton\$5.00

The Diocese of Delaware

A Compact, Active Unit of the Church

By the Very Rev. Hiram R. Bennett

Dean of the Cathedral Church of St. John, Wilmington, Del.



BISHOP MCKINSTRY

CHURCHMEN in Delaware are as proud of their diocese as of their state. Delawareans have for more than a century rejoiced that their state was the first to ratify the Constitution, and members of the Church rejoice in the good record of the large number of parishes, founded by Swedish and English colonists, which are still active in promoting the work of the Church in the United States.

But it is not only in their past history in which the Church-people of Delaware take pride. They are also keen about the high type of missionary leadership which the diocese is assuming. In the recent appeal for the shortage fund Delaware, although it has less than 6,000 communicants, was near the top of the list in the amount of the response. Under the late Bishop Cook, the people of the diocese were led to take a close interest in the world-wide work of the Church; and under his successor, the Rt. Rev. Arthur R. McKinstry, this interest bids fair to be continued and expanded.

The Swedes settled Delaware, and last year two bishops of the Church of Sweden, Dr. Gustav Ljunggren of Skara, and Dr. Edvard Rodhe of Lund, representing the Archbishop of Uppsala and Swedish Churchpeople, joined in celebrating the third centenary of that founding. The Bishop of Skara, spending several days at the deanery in Wilmington, made his communion at the cathedral. Thus the Church in Sweden has been brought close to the Church in America, as well as, in other instances, to the Church of England.

Possibly the greatest forward step taken in Delaware of late years was the founding, several years ago, of St. Andrew's school for boys at Middletown. A. Felix duPont, a graduate of St. Paul's, Concord, had long felt, with Bishop Cook, the need of a boarding school for boys to be erected on a definite religious base. These two, with other laymen of the diocese, chose the present site of the school on a farm in the fair, open country some 25 miles south of Wilmington. A start was made and soon the material fabric of the school began to arise. Today, less than 10 years after it began, St. Andrew's consists of a fine group of buildings, together with a well-appointed chapel, with accommodations for about 100 boys. The headmaster is the Rev. Walden Pell, himself a graduate of St. Mark's school and former master at Lenox.

The state of Delaware is predominantly rural in its outlook, although half of the population is located in Wilmington, where the Church is strong and influential. The rest of the

work of the Church is centered in small towns and country cross-roads. There are three counties when the tide is out, and every town and village is covered by a priest who ministers in missions as well as in his parish church.

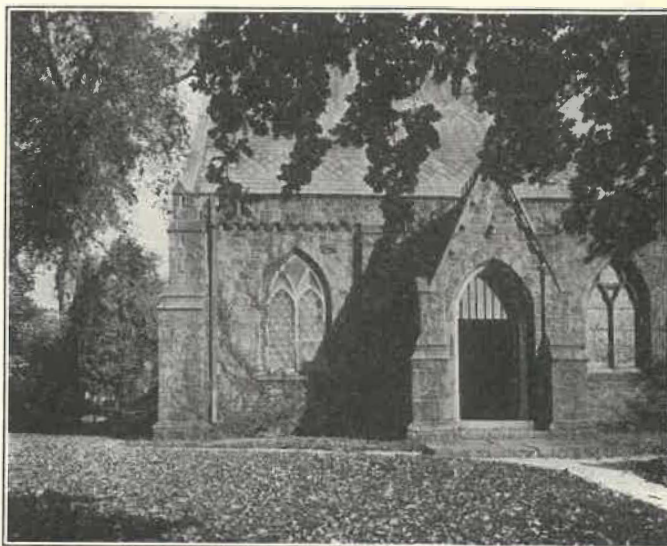
The outlook for work in rural Sussex, the southern county, is just now most challenging since the DuPont company is erecting a large factory at Seaford for the manufacture of hosiery from synthetic yarns. This will give employment to several thousand people, most of whom will either be local workers or imported from without the state. With the excellent roads in Sussex county, this will mean that the present predominately rural section will eventually contain a large proportion of industrial workers.

To meet this, the Church is well equipped. The towns of Seaford, Laurel, Georgetown, Lewes, and Milford already have resident priests, with attractive churches. There is a fine seaside parish at Rehoboth, with an attractive congregation the year round.

All of the public institutions of the state, not only hospitals and almshouses but prisons and reformatories, are visited regularly by priests of the diocese.

The present need of the Church in Delaware is to solidify the work which has been extended. A survey of the Church's opportunity will presently be made under the direction of the executive council for the purpose of arousing greater interest of communicants in the harvest which lies at their doors.

It is evident that with the advent of the new Bishop, who comes to Delaware with large experience in other fields, Churchmen in the state will be aroused to a new kind of work in this Church. Here is a diocese with an honorable record, with a solid group of communicants who know each other well. No other state in America is quite the cultural and racial unit that Delaware is. With this in the background, with its parishes and missions, priests and people, Delaware as a diocese hopes that she may one day, though little, reach some place near the top.



CATHEDRAL OF ST. JOHN, WILMINGTON, DEL.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Prayer

ROGATION SUNDAY

FIFTH SUNDAY AFTER EASTER

MAY 14TH

“ASK, and ye shall receive, that your joy may be full.” On these days before our Lord’s Ascension we pray for God’s blessing on the crops and the harvest of the world; industry and commerce; the national life; government; the peace of the world; and on the Church of God.

In the *Gospel* we are taught how we must pray; not making self-willed petitions and saying “Give me what I want,” but first lifting up our hearts to God to will what He wills, and giving ourselves as His instruments to do what He wills. “Ye shall ask in My Name,” praying “through Jesus Christ our Lord,” uniting ourselves with the prayer which He prays as the Head of the Church His Body, now that He has “left the world and gone to the Father.”

Thus Christian prayer is grounded in Christian faith, and (as St. James teaches in the *Epistle*) faith carried out into life. The hearers of the word of God must also be doers, and must beware of false religion, “deceiving their own selves”: for this we are given some practical tests (bridling the tongue; help to those in trouble). Christian prayer, Christian faith, Christian life, all belong together.

The Gift and the Giver

ROGATION DAYS

MAY 15TH, 16TH, AND 17TH

THE *Gospel* expresses the thought of these days in one short word—“ask”: and ask in faith, having a sure confidence that the Father who bids us ask, and delights in our asking, will deal with us *more* readily than would an earthly friend. Some would say, “Will He not give even if we ask not?” Some do not ask, and yet receive; knowing not whence the bounty comes. We know that He causes the sun to shine on the just and unjust alike; but He bids us ask. In asking we seek, and in seeking we find, something more than the mere material benefit.

The *Lesson* emphasizes the connection between God’s goodness and its effect on man. “I will make them a covenant of peace. . . . I will cause the shower to come down. . . . The tree of the field shall yield her fruit . . . and they shall know that I am the LORD.” Such knowledge will be a consequence of our asking in faith. “Thus shall they know that I . . . am with them.”

The *Collect* is clear in expressing these thoughts: “We beseech Thee to pour forth Thy blessing . . . that we . . . may evermore give thanks.”

From Humiliation to Exaltation

ASCENSION DAY

MAY 18TH

CHRIST is “ascended into heaven, and sitteth on the right hand of the Father,” in the royal majesty which belongs to Him, as true God; but He has won His victory as true Man, through enduring human temptations and the humiliation of the Cross and Passion. “I have overcome the world.”

Therefore in the *Collect* we pray that “we may also in heart and mind thither ascend”—*i.e.*, not that we may *feel* as though we were in heaven (for our feelings do not matter

that much), but that as members of the Body of the ascended Christ we may share in His victory. “Lift up your hearts”—“we lift them up unto the Lord,” to where He is, our Lord, our Head. As His members, we are citizens of the City of God: “your citizenship is in heaven.”

But we are on earth. The apostles, remaining on earth, are told that they must be content not to know “times and seasons” (there are many things about which our curiosity must remain unsatisfied): but that they shall receive power from on high, and shall be witnesses unto Him in Jerusalem, in all Judæa, in Samaria, and to the ends of the earth. And they are to look forward to the day when His kingdom, which now exists, shall be openly manifested: “He shall so come in like manner as ye have seen Him go into heaven.”

Capital Punishment

Capital punishment should be abolished:

Because it is not necessary as a deterrent. If it were, murder would have increased where the death penalty has already been abolished. This has not happened. Holland, Belgium, Denmark, Norway, and Sweden and many other countries have found by long experience that other penalties, not open to such grave objections are equally effective.

Because the sight of a person fighting for his life enlists sympathy for the murderer rather than for his victim, and creates a morbid interest which encourages newspapers to give widespread publicity to the sordid details of both crime and trial with demoralizing effects upon many who read them.

Because this advertisement of murder sometimes leads abnormal or insane people to commit imitative crimes.

Because we have no right to require public servants to perform so terrible a task as taking in cold blood the life of a fellow human being. A public hangman in Great Britain, who had executed over two hundred people, committed suicide in 1932 after previously trying to murder his wife and daughter. His life was degraded in public service.

Because it is irrevocable. In spite of all our safeguards the execution of an innocent person is not impossible.

Because large numbers of people believe capital punishment to be barbarous and immoral. A penalty which lacks the support of the public as a whole is greatly weakened in its effectiveness. There are recent cases in which juries, because of their horror of the death penalty, have brought in verdicts contrary to the evidence, and thus persons possibly guilty have been allowed to go free. Certainty of conviction is an essential factor in the prevention of crime.

Because the reliance placed upon the deterrent effect of the death penalty tends to deaden the public mind to the need for removing the bad social conditions and other evils of which murder is often the final product.

Because the State, by refusing to take human life will strengthen the sense of the sanctity of life among its citizens and thereby tend to reduce murder and other forms of violent crime.

Because the business of a Christian community is to redeem the offender.

Because after exhaustive inquiry and investigation a select committee of the House of Commons in 1930 endorsed these arguments and recommended the abolition of the death penalty for an experimental period of five years.

—Bishop of Praetoria in “*The Kingdom*.”

A Candle Before Us

ARGUMENT, prejudice, intellectual temerity, incredulity, these are like a candle behind us, always casting our shadow between us and God. Love is like a candle placed in front of us, our own shadow falls away. All our lives our minds will try to explain the wonderful fact. But the fact will be there just the same.

—Rev. Richard T. Loring.

The Gospel as Community*

II. *The Struggle With the World*

By the Rev. Charles W. Lowry, Jr., Ph.D.

Professor of Systematic Divinity, Theological Seminary, Alexandria, Va.

THE WORLD was conquered. The empire capitulated. Christianity became a State religion. In the West it eventually claimed to exercise, and did exercise, authority even over States. One result was a wonderful flowering of Christian culture and the closest thing probably to a world community in history. In a very real sense the natural divisions among men—race, nation, class—were transcended.

Take for example the University of Paris. In the 13th century it occupied a premier position. It was the foremost center of philosophy and theology. A medieval chronicler wrote that just as Germany had got the empire, and Rome the Pope, Paris had got the university. Yet the odd thing is that of the most famous professors of the century, all teachers at Paris, not one was a Frenchman. Alexander of Hales was an Englishman, Albertus Magnus a German, Bonaventura an Italian, Roger Bacon an Englishman, Thomas Aquinas an Italian, Siger of Brabant (placed by Dante in the fourth heaven of the Sun along with Albert and Thomas) a Belgian, and Duns Scotus, who died in 1308, a Scotchman.

That is but one illustration, though in the light of the present situation it is surely arresting and timely. It typifies an actually existing intellectual and cultural community of a supranational character which was based upon the universal Christian Church, which without that Church and its faith in Father, Son, and Holy Spirit could never have come into existence. This of course is not to say that there were no national rivalries, no wars, no injustices in the middle ages. It is not to imply that medievalism was a perfect, or even a superlatively good, embodiment of Christianity. As Professor Gilson says:

"Christendom, that is to say a universal society of all Christians, tied together, even in the temporal order, by the bonds of their common faith and common charity; men thinking, feeling, and behaving as true Christians should do, loving and helping each other as true children of the same Father who is in heaven—all those magnificent virtues were perhaps not much more common in medieval societies than they are now. The main difference between our medieval ancestors and ourselves does not lie there, it rather rests with their belief in the absolute value of those virtues. The best among them were fully convinced that there was an order of absolute religious truth, of absolute ethical goodness, of absolute political and social justice, to which differences had to submit and by which they had to be judged. . . . Irrespective of their various countries, two Christians were always able to meet on the same metaphysical and moral grounds, with the result that no national considerations could ever be allowed to interfere with such questions. Religious life being the same for all, there was no reason why John of Salisbury should not have been appointed as a bishop of Chartres; and why indeed should French people have been appointed as professors at the University of Paris, since better men coming from foreign countries were at hand? They were not asked by the university to teach what was French, but what was true."⁴

*This is the concluding portion of an address delivered by Dr. Lowry at the first triennial Church Congress.

⁴*Medieval Universalism and Its Present Value*, pp. 11 and 12. In the preceding paragraph also, I have drawn on this essay by Professor Gilson.

Today, seven centuries later and five centuries after the Renaissance, from which so much was hoped, the world seems to have not more but less of the spirit of community. In fact it seems well on the way to losing all effective internationalism—all spiritual unity. The spirit of nationality, like seven demons loosed and working in concert, is abroad in the world and is taking possession of the peoples. The situation is aggravated by the rise of racialistic doctrines which present themselves to millions not as aberrations but as theologies. Mankind, in short, is threatened by a new barbarism and by one more sinister than any the world has hitherto seen, owing to the universal dissemination and possession of the great discoveries and techniques of modern science—themselves the fruit of rationalism and the product ultimately of medieval rationalism.⁵

ALL THIS is very singular, and calls for explanation. How has a situation so strange come about?

The full story is of course long and complicated. The cause ultimately is the sin of man, the explanation man's primal fall, so far as that may be regarded as an explanation rather than a symbolic but essentially otiose description of an unquestionably factual and experiential condition. Sin, we might say, which somehow found entrance into man's life before the dawn of history and which ever crouches at the door waiting for a really good opportunity, found a consummate occasion in the Renaissance and eventually in the Reformation. Both emerged in an historical situation rooted in the late medieval Church; there is accordingly no question of condemning these movements while exculpating Roman Catholicism. Nor need we deny or in any way minimize the permanent contributions that have come either through the old Catholicism or Augustinianism of the Reformation or as a

⁵Cf. Whitehead, *Science and the Modern World*, Ch. I, esp. p. 18.

I KEEP HIM IN MY HEART

I KEEP him in my heart now that he needs
No other home
Nor thoroughfare across the ways of men
To go and come.

I keep him in my heart where there is room
To house within,
Beside his own, my dream he has foregone,
Which might have been.

I keep him in my heart while changes halt
Or hurry past.
And only he is altogether mine
Until the last.

I keep him in my heart—and may there be
Another there
To light our longest watch before the dawn,
A living prayer.

LILLA VASS SHEPHERD.

result of the emphasis upon *this* life and *this* world typical of the Renaissance. Nevertheless the key to modern history is to be found in the spiritual revolution of the 15th and 16th centuries. The chapters which follow, including the contemporary sequel even now being written, were implicit in the turning which Western man took at that time.

The Renaissance came first. It has been called the secular preface to the Reformation. This is an apt description except that eventually, so far as the most powerful trends were concerned, what looked like a preface swallowed up the book. Now what was the Renaissance with regard to man, his will and nature? It was, negatively, a rebellion against a supernatural authority and against the idea of the absolute necessity of grace. Positively, it represented an assertion of individual autonomy and freedom; it expressed the determination of the soul to transcend finite limits and to experience, achieve, control to an infinite extent. Pride ceased to be the most deadly of the seven deadly sins, and became, in effect, the greatest of all virtues.

HERE, I believe, is the key to modern history and to our present predicament. Here is the reason for man's meteoric rise, culminating in the achievements and the dreams of the 19th century, and for the spectacular fall in which you and I have participated. It is perhaps one more instance of Lucifer and the angels, of Adam and Eve.

From this angle we can see how evil, now raising its head with such vigor and violence, was inherent in what seemed to be encouraging emancipation and progress. We can see, too, how the two movements, the Renaissance and the Reformation, so different in essential spirit, yet alike so great and promising, worked together in playing into the hands of nationalism, individualism, and secularism.

The historical sequel, not yet completed but emergent now in fairly clear outline, is the end of secularism as such. It can only continue and will only continue in a demonic, quasi-religious form, with all pretense to the support of a universal rationalism and morality abandoned.⁶ Individualism, likewise, as the Western world has known it for three centuries, is dead. The new communitarianism is a witness to this. It is also the judgment and the scourge of God upon a decadent and a corrupt order. Yet this type of resurgent community is a thing Christianity cannot support or countenance. For the essence of Christianity is the love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Spirit. The question therefore arises, and addresses itself to us with a great deal of force, what to do? What can we and ought we as Christians to do?

In conclusion, in a frankly hortatory manner, though without undue dogmatism and in a spirit of humility, let me speak to this question. In making the three points which I want to make, I assume that we are willing to face the facts of the predicament of modern man and to learn the lessons that God, who the Christian Faith teaches us is the God of history, has to teach us. I assume that we are willing to face the possibility that our modern world has been weighed in the balance scales by a God of justice and judgment and found wanting. After all we say or sing Sunday by Sunday: "For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the

peoples with his truth." But judgment is only one side of the picture. Even in his wrath our God thinketh on mercy. In His heart are love and pity. Of His good purpose there is no end. So as Christians we can never acquiesce in pessimism or fatalism. God lives, life goes on, a new order can be built. The Church has a mission which God Himself has laid on it. Every member of Christ's body has his part in this mission. I should like to say to this gathering that I believe the laymen of the Church have a part of special and most vital importance. They must not leave either theology or evangelism or work for Christian reunion or the theory and practice of the ideals of Christian community to the parsons.

Now for the three specific needs and tasks:

FIRST, as Christians we must lay hold anew of the gospel, which is both a proclaiming of what God has done in Christ and an invitation to membership in the supernatural, invisible community of the Holy Spirit, of which the visible Church is the divinely ordained sacrament or effectual sign. The Christian faith, as truly summed up in the Apostles' Creed, is in God the Father Almighty, in Jesus Christ His only Son our Lord, and in the Holy Ghost: the Holy Catholic Church. Apart from the last, the body constituted by the act of the one Spirit and expressing the fellowship or joint-participation in divine life of which He alone is the Giver, there can be no true, deep community. A stream can rise no higher than its source. A community arising out of anything less than the supernatural reality of the Church of God will be of the natural man, not the spiritual. Its bond of union will be something much lower than the ideal not merely professed but actualized in Jesus Christ; that which it worships, that to which it yields unconditional obedience will be not God, but an idol. Therefore in the end any secular fellowship or communitarian enterprise, no matter how noble, lofty, idealistic even in inception and first profession, will relapse into naturalism. The sin of modern man—Renaissance man, Enlightenment man, Kantian man, democratic man, scientific humanism man, League of Nations man, etc.—was disguised but it was present, real. In the ultimate outcome of the epoch, this sin, not reason, natural morality, humanistic idealism, is the victor. Sin is division, individualism, hatred, malice, and all uncharitableness, but the mind of the Spirit is unity, love of the brethren, good will rooted not in man but God, charity toward all, and peace. "All Christian thinking about community," says one of the additional Reports of the Oxford Conference, "must start from the church itself.

"The church is not just one more form of human gregariousness and association, one more attempt on the part of men to find a way of living together. It has come into being through God's gift of Jesus Christ as the Saviour of men in all their sinful impotence to find the true way of life. In the purpose of God it is the community of the followers of Christ redeemed by Him and therefore called by Him to be, since Pentecost, His witness and the chief instrument of His redeeming work in the world. It is thus itself God's special gift to men of community in spite of all the divisiveness of human selfishness. It is one body because it has one Head, and life of the whole body and of every member is derived from communion with Christ. It is thus to be 'a colony of heaven' in a fallen world, exemplifying by contrast the true way of human living; and its members are to be men inwardly constrained in loyal and thankful obedience to their Master to exhibit his spirit of sacrificial love in every sphere of their lives. Though in practice the institutional church has con-

⁶Cf. Prof. John Baillie, *Revelation*, p. xxi: "Perhaps secularism is beginning to give way to something even more disquieting—to something which instead of being merely human is actually *demonic*. Perhaps the struggle of Christianity in the next age will not be so much against religionlessness as against false and evil religions."

stantly belied this its essential character, the presupposition of all else that it attempts is that the church should really be the church."⁷

SECOND, Christian reunion is not an optional, elective goal, but a task of primary and most urgent importance. It was Bishop Brent who said, "The world is too strong for a divided Church." It was his successor as president of the World Conference on Faith and Order, the Archbishop of York, who said at the beginning of the Edinburgh Conference, speaking of the Church: "It is as though a lantern were covered with a dark veil. It is truly a lantern, because the light burns in it; yet the world sees the light but dimly and may be more conscious of the veil that hides it than of the flame which is its source." The disunity and anarchy of Christendom in the modern period is a basic reason for the contemporary debacle. A house divided against itself cannot stand, and a Church rent into many fragments cannot be a city set upon a hill, the light of which cannot be hid. History, we may say, forever repeats itself but never exactly. If this means that we cannot return to the middle ages or to the fourth or fifth centuries, "the golden age of Christianity," it is a fair assumption that there will be no new lease of life for Christian civilization and world community save as the Church recovers its unity and spiritual power.

We must not stop with proclaiming the reality of the Christian community; we must exemplify in the life of the visible Church that community. This means that our goal can be nothing less than organic union—nothing less real than sacramental intercommunion; this demands of us all prayer, labor, and the spirit of sacrifice and adventure until the goal is reached.

THIRD, the Gospel of community must constrain us, in that branch of Christ's Holy Catholic Church into which we have been called.

In the ancient world, within the Roman empire, as we saw at the outset of this discussion, the love of Christians for one another was a very real thing. It was more powerful than all motives and factors that divide or that produce indifference and neglect in attitude and act. Men and women of all kinds and degrees in the power of the Spirit were actually characterized by "not looking every one to his own things, but everyone also to the things of others."⁸ The injunction, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves,"⁹ was followed. The simple declaration, "Whether one member is honored, all the members rejoice with it: now ye are the body of Christ, and severally members thereof,"¹⁰ was a reality. People, hard

Now can we honestly say that in our Church there is a love, a mutual consideration and solicitude, a sense of the meaning of brotherhood in Christ, which transcend all natural barriers—barriers of class, race, nationality, and intellectual background? Do we find in this Church, therefore, something so attractive, so magnetic, so deep in calling to the deepest needs of their own souls, that all kinds of people are drawn in to be born anew and to be made heirs of the kingdom of heaven?

I do not presume to answer these questions. I believe that this Church Congress must face them if it is to get very far either in apprehending the Gospel of Christ or in coming to grips with the predicament of modern man.



CHURCH MUSIC

Rev. John W. Norris, Editor



Curate-Choirmaster

AN OBJECTION has been raised to the idea of curate-choirmaster and organist, suggested some weeks ago in this column. The objection comes from Sherman J. Kreuzburg, choirmaster and organist of the Church of St. Stephen and the Incarnation, Washington. In a letter to the editor, Mr. Kreuzburg states that it has been his experience to follow a priest-choirmaster in two different parishes and that three fellow choirmasters of his acquaintance have done the same. All found a chaotic condition existing in the music of the parishes to which they succeeded. Mr. Kreuzburg analyzes the situation thus:

"I believe this chaos resulting from the employment of a so-called priest-choirmaster is easy to explain. When in the choirroom, all comments as to the music at hand were taken by the choir as coming from a priest whose music was a side issue. In the parish work, the curate was considered a misfit who would rather be with his choir or at the organ than engaged in calling upon the sick and doing social service work. My own observation after many years of Church work has been that each position requires specialized work and that the best results are obtained when the priest is at the altar, and stays there, and the choirmaster in the choirroom and likewise knows his place."

The arguments do not seem entirely sound. It may have been the experience of these organists to have followed priests who were neither capable musicians nor capable parish priests. We quite agree that a man who is primarily interested in parish work and in the social service work which may develop in the parish should confine himself primarily to that work. It is the work that he is trained and equipped for doing.

It is for this reason that many of the clergy who have come into orders by way of the organ bench give up their interest in music as a vocation. The priest-choirmaster should be one whose primary interest is in the development of real Church music and who is equipped technically to develop that work. That must be his primary interest in the Church and it must be his major task as a curate in the parish.

At the same time he can bring to his work in this field a knowledge of the Church, of religion, and the services of the Church which even the better choirmaster does not always possess. With few exceptions, to state the case more specifically, the majority of our best organist-choirmasters, are more concerned with music than with the services. They indicate a profound interest in the betterment of Church music, but it is usually on the technical side and not upon the religious or spiritual side. A few years ago, while the

The chaotic conditions which Mr. Kreuzburg mentions may be as true of musician-choirmasters as of priest-choirmasters. Misfits, either in the priesthood or at the organ, never do successful work. We still feel that there is a fine field of service in the parish life for the priest who has sufficient musical training and can devote himself to production of good Church music. But it is not the place for the man who wants to do it only until he can obtain his own parish, or who is content to do it for a short time until something better turns up.

⁷The Oxford Conference: Official Report. Ed. J. H. Oldham, pp. 187-188.

⁸Philippians 2:4. ⁹Romans 15:1. ¹⁰1 Corinthians 12:26, 27.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Essays on the Old Testament

RECORD AND REVELATION. Edited by H. Wheeler Robinson. Oxford university press, 1938, pp. xi-539. \$4.00.

THIS excellent collection of essays by members of the (English) Society for Old Testament Study, marks the 21st anniversary of the society's foundation, and amply fulfils its aim—"that of bringing out the contribution of the Old Testament, when critically studied, to both Jewish and Christian *theology*." It opens with a survey of the relevant archaeological material discovered in the past decade. Three essays on the literature of Israel follow. The first deals with the forms of oral tradition, the second with the contents of the canon, and the third with modern criticism, an admirable study of the present achievement of Old Testament scholarship and an honest statement of the problems still demanding solution. The history of Israel is then outlined in three papers, The Imperial Background, The Crises, and Political and Economic.

Four essays deal with the religion of Israel, under the headings of Origins, Prophecy, Worship, and Ethics. The first stresses the fact of the diversity of origins, but at times overlooks certain inferences to be drawn therefrom; some of the problems are perhaps nearer solution than the author suggests. That on Prophecy rightly insists upon the existence in Israel before the eighth century of "a Yahwistic tradition recognized and acknowledged in priestly as well as in prophetic circles," and "the sense of a unique element or rather of an obligation of uniqueness in Israel's religion." This is a needed emphasis in view of the tendency in some quarters to underestimate the dynamic and the worth of pre-prophetic Yahwism. The treatment of the prophets themselves, while it would have profited by a more thoroughgoing analysis of the literature, is nevertheless fresh and penetrating.

The essay on Worship shows the origins and development of the various institutions of the cult. In the fourth the concrete nature of Israel's ethical thinking is stressed, and its dependence upon the conception of the character of God. Here again there is some loss due to a failure to distinguish sufficiently between the authentic oracles of the great prophets, and the material coming from later hands.

The two essays on the theology of the Old Testament will repay careful reading. That on Archaeology is refreshing in the sanity of its statement as to the nature of the evidence thus provided, and its bearing upon the Old Testament. Under the title of The Language of the Old Testament an illuminating account is given of the recent advances in Hebrew lexicography. Three essays on The Exegesis of the Old Testament, The Old Testament and Judaism, and The Old Testament and Christianity complete the collection, to which are added an excellent bibliography and exhaustive indices.

The Society for Old Testament Study, and especially the editor of the present volume, are to be congratulated upon the result of their efforts. Both specialist and non-specialist will find the book extremely valuable. CUTHBERT A. SIMPSON.

Whose Every Day is Sunday

UNFORGOTTEN YEARS. By Logan Pearsall Smith. Little, Brown. \$2.50.

A THOUSAND YEARS ago Mr. Smith would have been a hermit, although doubtless not a hermit famed for his austerities. His cell would have contained many manuscripts and especially those of the classical poets and philosophers, over which he would have pored all day long. But from time to time—not too often!—he would commit his reflections to writing, with meticulous attention to precision of expression. Few of his contemporaries would notice him, but at the renaissance his works would be disinterred and printed in beautiful hand-made type. (First edition, Florence, 1480; pirated in Paris and Antwerp the following year.) Mabillon would have reissued them, with elaborate notes and prolegomena; reprinted by Migne in about volume 150. And we should have a stream of doctoral disserta-

tions on "Fabricius," particularly on why he called his far from trivial *magnum opus* "Trivia."

The misfortune of having been born 10 centuries too late Mr. Smith has overcome as far as possible; living, as much as in him lies, in the world of reading, free from the distractions of our hectic century. Still his recollections as he sets them down in *Unforgotten Years* show he has kept his eyes open. A childhood among the elect of Philadelphia Quakerdom, with Walt Whitman a most un-Quaker-like habitué of his home. An adventure in English Evangelicalism, which expected a leading Evangelical to be at least a millionaire earl. Residence at Oxford under the great Jowett—to Mr. Smith by no means great as an educator. Contacts with William James, Whistler, and Edith Wharton. Yet we enjoy most of all our contacts with Mr. Smith, for whom loneliness has no terrors and all of whose days are Sundays.

B. S. E.

The Turkish Renaissance

THE TURKEY OF ATATÜRK: Social Process in the Turkish Reformation. By Donald Everett Webster. The American Academy of Political and Social Science, Philadelphia. \$2.50.

TURKEY is a dictatorship that has commanded more respect and admiration than the others that have been in the public eye since the World war. As a recent commentator pointed out, "for some years to come the most nearly great country (as against Egypt and Spain) is bound to be Turkey, more powerful than either of the others because her people are at one and her home politics stable and because her State is directed by a man of wisdom, vision, and courage who is possibly the ablest statesman alive today. Mustapha Kemal Atatürk enjoys the esteem of the Turkish nation in a degree which surpass the feelings of Italy for Mussolini or Germany for Hitler."

This is undoubtedly the general view of the ruler who has just passed away. Like Hitler and Mussolini he started to build upon ruins, but he had one great, in fact a very great, advantage in that he was a victor who had proved his generalship in the field; he was the man who drove out the Greeks, stood up to the Allies, and secured the only non-dictated peace treaty. Above all, his position was superior to that of *der Führer* or *Il Duce* in that his people trusted him, "with never a twinge of uneasy fear that he might gamble too high." He was sure of his aims; his strength rested on the fact that his people were sure of them too.

Some of the spectacular changes made are well known, especially those which altered the look or manners of the nation—the abolition of the veil and fez; the adoption of the European calendar; of Latin characters, and of new surnames. A bevy of changes less obvious but just as fundamental accompanied his secularization policy. The caliphate was abolished in 1924 as an institution for which there was "no room in a national state"; in 1926 religious and family law was replaced by a Western civil code; in 1928 Islam ceased to be the established religion; in 1929 the teaching of Arabic and Persian—the classical tongues equivalent to Latin and Greek in an English school—was replaced by that of European languages; and in 1932 the Koran and prayers were first read in Turkish in mosques of Istanbul, and were broadcast from there to the nation. The sight of "Buy Turkish" written in neon lighting on a mosque crowns this list of innovations.

Professor Webster of Beloit college has given us a remarkably interesting and thorough account of all this, based on first hand study. The study was undertaken by the author during a residence of three years in Turkey as assistant professor of social science at the International college, Izmir, during which time he mastered the Turkish language and familiarized himself with the movements in the country and with the sources of first-hand information. The study was completed after revisiting Turkey in 1936-1937, on the James-Rowe Fellowship granted by the American Academy for that school year. It is entitled to be regarded as an authoritative work on the world's most modern renaissance.

CLINTON ROGERS WOODRUFF.

NEWS OF THE CHURCH

Temple of Religion Dedicated by Bishop

Suffragan of Long Island Delivers Invocation as First Speaker on First Day of New York Fair

NEW YORK—"Almighty God, who from ancient times has been pleased to receive gifts from Thy children, accept, we pray Thee, this temple of religion, which we now set apart and dedicate to Thy Name," Bishop Larned, Suffragan of Long Island, said on April 30th in dedicating the temple of religion at the New York World's fair.

The dedication of the temple was the first function on the opening day of the fair, Sunday, April 30th, the 150th anniversary of the inauguration of George Washington, first President of the United States.

Attendance at the temple of religion service was by invitation only, since there are accommodations for only 1,200. The building was crowded.

After the dedication of the temple of religion, other ceremonies followed in the court of peace, at which Grover Whalen, Mayor La Guardia, and Governor Lehman spoke as they had in the temple; and the final address and official declaration of the opening of the fair "to all mankind" was made by the President of the United States.

Others who took part in the dedication service were Ernest White, organist; William Church Osborn, president of the temple; Hugh Ross, director of Schola Cantorum; Msgr. J. J. Clarke; Rabbi David De Sola Pool; and Miss Emma Otero.

Great Bend, Kans., Is to Become Training Center for Church Army

GREAT BEND, KANS.—Word from Church Army headquarters that Capt. Raymond W. Lewis will remain indefinitely in Great Bend and that Great Bend is to be one of the training centers for Church Army cadets has brought a feeling of permanence and confidence to the new but vigorous life of the Church in Great Bend and the surrounding oil towns.

Great Bend, a town of 10,000 people, is the third largest in the district of Salina. St. Mark's mission of Lyons, another of the Church Army towns, is purchasing property for a church building, long needed.

Archdeacon Gribbon a Citizen

PLAINFIELD, N. J.—The Ven. Robert B. Gribbon, archdeacon of the diocese of New Jersey, was admitted to United States citizenship at the last session of the naturalization court of Somerset county. He was a British subject, born in Belfast, Ireland.



BENEDICTINES BEGIN WORK

The Mission Church of St. Augustine (Colored), Gary, Ind., was packed for the Eucharist on Low Sunday, when the Benedictine Fathers took charge of the mission work at Gary, Hobart, and Valparaiso. Above are shown Fritz Alexander, acolyte, Bishop Gray, and Fr. Leo Patterson, OSB, celebrant. The Rev. Paul Severance, OSB, conducted the services at Valparaiso.

Reconciliation Fellowship Urges President to Stick to World Conference Plan

NEW YORK (RNS)—An open letter to President Roosevelt urging him to "exercise restraint, to refuse to close the gates of negotiation, and to persist in the policy of world conference as the real alternative to world war whatever the reply of Chancellor Hitler may be," was issued here by the fellowship of reconciliation over the signature of John Nevin Sayre, chairman of the fellowship's executive committee.

The letter also urged the President to take advantage of his "unparalleled opportunity as the head of the largest potent ally neutral power to make clear the two principal issues which divide Europe into rival camps today.

"The first of these is the unequal distribution of the sum total of the spoils of imperialism; the monopoly control by some powers of colonies and trade routes involving almost exclusive access to raw materials and markets.

"Second is the aggravation of this state of unbalance by vast preparations for war, one group of nations arming to seize a share of these spoils, the other arming to hold fast to colonies acquired by force and kept often against the will of their inhabitants."

Miss Cynthia Clark and Dr. Wedel Wed in N. Y.

NEW YORK—Miss Cynthia Clark, who plans to retire this autumn as National Council secretary for young people's work, was married May 4th to the Rev. Dr. Theodore Wedel, director of studies at the College of Preachers in Washington. Dr. Wedel was formerly secretary for college work.

The marriage took place in the chapel of Church Missions House here. The Presiding Bishop and the Rev. Dr. D. A. McGregor officiated.

Determine to Raise Church Giving Level

Success of Shortage Drive Taken to Show That Church Can and Will Support Missions

BY ELIZABETH MCCrackEN

NEW YORK—Determination to raise the level of Church giving permanently was the keynote of the National Council meeting, held here April 25th and 26th. The success of the shortage campaign, which reached many Church-people who had never given to missions before, was taken to show that, with proper promotion, the Church could and would support its missionary enterprise.

Even before the National Council came to order for the first session, word had gone about unofficially that the campaign had been an unqualified success. The members of the Council and an unusually large number of visitors waited eagerly to hear the formal report. This interest grew in intensity throughout the two days when, at intervals, the receipt of additional funds was announced.

Dr. Lewis B. Franklin, the treasurer, told the Council at the first session that at midnight on April 24th \$238,000 had been assured, in actual money or in pledges. The first mail on April 25th brought \$13,000 more. Before noon on April 26th the figure had risen to \$250,000. Just before adjournment at 4 o'clock, the amount was \$256,000. Every mail contained additional checks and currency, together with promises of special pledges and future collections. It seemed certain that the entire sum of \$300,000 would be reached in time to prevent any cuts. These several announcements aroused much enthusiasm, which was still further augmented when James E. Whitney, assistant treasurer, came into the Council room carrying a large wooden box, filled with checks and money just received in the afternoon mail.

A NEW CHAPTER

The Presiding Bishop, in his opening address, stressed the fact that the shortage campaign was the successful beginning of a new chapter in missionary endeavor. Bishop Tucker said:

"There is no justification for doubt of the interest of the Church in missionary work nor of the ability to carry it on. Not only the clergy and the women—we expected that—but also the laymen have taken full part in the shortage campaign. We need only leadership to get the full coöperation of the people of the Church. This is not easy; it involves effort and sacrifice. I was struck this morning at the celebration of the Holy Communion with the words of the Prayer of Consecration: 'In the night in which he was betrayed.' It was on that night that Christ took the Bread which sustains the

Church and gave it for all the generations of mankind. In other words, in times of darkness and difficulty our best work often is done. Then, we remember those words: 'In the night in which he was betrayed.' Christ used the body which God had prepared for Him. So should we use the bodies He has prepared for us. We must give ourselves.

"Everywhere there are signs of willingness to use these bodies, if we will tell of the need. So many letters say that the writers never before had heard of the missionary enterprise of the Church. The task of providing a full knowledge of the facts is a great problem. If the Council can get over the information, we could get the support we need.

MISSIONS "EASIEST TO JUSTIFY"

"Our cause is really easy. Missionary work is the easiest work in the world to justify. I have tried to plead many causes; some were hard to justify, some were easy. The missionary cause has always been the easiest of all. Yet we must keep in mind the parable of the woman and the unjust judge. She continually troubled him until she got results. I don't know quite how we are going to apply this principle, since the people we must trouble are not in the class of that unjust judge. But I do feel that we must keep on pleading our cause; not being discouraged if a first and second pleading do not succeed.

"I often think of the 27th psalm, especially that verse: 'Tarry thou the Lord's leisure.' I am not a Hebrew scholar and I do not know exactly what the original words are. To me they mean that God sometimes delays answers to our prayers. He waits until we have done all we can, waits until we are absolutely sure of the righteousness and necessity of our purpose.

"In this shortage campaign we must realize that the Church is able to stand back of us, and will, if we keep on presenting our cause. That cause is of importance to the whole world, not only to those we call religious people. It is important to the whole problem of human welfare. We can learn from our Lord's example to give ourselves. We must believe that God may delay the success we

Episcopal Group Issues Pamphlet Call for Help

NEW YORK—"As stewards of our possessions we could hardly justify a refusal to help those who have neither country nor possessions," it is declared in a pamphlet issued by the Episcopal Committee for German Refugees. The pamphlet is being distributed to the bishops and other clergy, diocesan departments of social service, social service officers of the Woman's Auxiliary, and officers of the Girls' Friendly Society.

Titled *German Refugees Need Your Help*, the pamphlet is sent without cost to interested people, the printing and distribution having been made possible by individual gifts of friends of the movement.

Basing its argument on the principle that Christians must accept responsibility as their brothers' keepers, the pamphlet states that "present world conditions, growing out of a denial of these principles, force luckless men, women, and children into exile. The way is open for a small proportion of those so wronged to find their way to America, traditionally the land of the victims of injustice and persecution, religious or political."



RECEIPTS CONTINUE

Dr. Lewis B. Franklin, treasurer of the National Council, and the Presiding Bishop are shown looking over the morning's mail during the National Council meeting. Since the meeting, additional receipts in the shortage fund campaign have raised the total to more than \$262,000, and more is coming in with every mail.

anticipate in order to test our sincerity and earnestness. The value of our work will be increased if we pass these tests.

"What we have been doing in the past two months is not simply balancing the budget, but stimulating the permanent interest and willingness to give on the part of our people. We must keep on with this work without cessation. Within the next few years we must continue this work of 'troubling' the Church. We must pray and not faint.

"Some theologians say God does not intend to establish His kingdom here on earth. I do not believe this myself. Certainly our Lord led His disciples to believe that they must try to establish the kingdom of heaven on earth. That is the purpose of our missionary work: to establish the kingdom of God on earth. We must try to do this in our generation as did our Christian forebears, from those who were with our Lord in His earthly life down through Christian history. People are not unable nor unwilling to try; they need only to know and to have the right leadership."

Dr. Charles W. Sheerin, second vice-president, followed the Presiding Bishop with the reading of his report. This was mainly a statement of the great success of the campaign, with expressions of appreciation for the immense help given by Church-people everywhere.

LEADERSHIP PRAISED

Bishop Hobson of Southern Ohio rose to make a short speech on the magnificent leadership of the Presiding Bishop in the campaign. Bishop Tucker replied to this, saying:

"I could not have done anything, none of us here could have done anything, without the cooperation of the bishops throughout the Church. Some did say in the beginning that they didn't want to have anything to do with the campaign. Then before I got their letters telling me this, they wrote again to say that they had changed their minds. We have every reason to be gratified with the results. I had thought that if we got \$200,000 we should be fortunate. But Mr. Boyle was a better prophet than I was. The Department of Promotion has done a remarkable work, and I give thanks for Mr. Boyle and all he means to this enterprise.

"More important than the money is the interest in missions aroused and discovered. The thing of most importance is to keep the interest going. If we stop now, we shall be worse off than we were before. We certainly can't have an emergency campaign every year. A Church depending upon that would be a failure. We have got something moving. If we once let it stop there may not be enough energy to start it again. I hope you will not feel that we need not 'bother about money matters' again until next February. The time to 'bother' is now, keeping right on without stopping.

NEED "LEEWAY"

"The Department of Promotion has done, and will do, some things that you may not approve. They need leeway; they cannot be bound by all our usual rules and traditions. We have been too afraid of offending people. What we must think of is the good of the Church.

"I think we should go right on when this Council meeting ends and raise the permanent giving power of the Church. To do this, you must give leeway to the Department of Promotion. You must allow the National Council more freedom than the rules allow. During these two months, often some canon or law meant delay when a thing must be done without delay or not done at all. The National Council cannot, of course, forget that there are rectors of parishes and bishops of dioceses. Their full consent must be secured. Then let us go straight ahead and keep going."

BUDGET BALANCED

Before adjournment, Dr. Franklin announced that the 1939 budget might be declared balanced, in view of the receipts and expectations of the shortage campaign, funds already in hand, and the possible use of \$30,000 still left from the Fiske legacy of \$100,000. It was voted that the original figure of \$2,323,204 be adopted. Dr. Franklin then said that it was hoped that sufficient funds would come in to make the use of the remainder of the Fiske legacy unnecessary at this time.

Actual Balancing of 1939 Budget at Final Session

NEW YORK—The actual balancing of the budget of the National Council for the current year, 1939, was by unanimous adoption of a resolution introduced by Dr. Lewis B. Franklin at the closing session of the April meeting. The resolution follows:

"Resolved that the National Council hereby authorize the president, the second vice-president, and the treasurer to balance the 1939 budget on the basis of the expectations of the dioceses and districts, less a margin of safety, estimated income from the United Thank Offering, income on investments and other income, and a conservative estimate of amounts to be realized from the missionary shortage campaign, and for the purpose of balancing the budget of 1939 any balance remaining in the Fiske legacy is hereby made available."

Dr. Franklin explained to the Council that with continuing effort to complete the missionary shortage fund, it was hoped that it would not be necessary to use any remaining balance from the Fiske legacy.

Spirit of Congress Praised by Bishop

325 Persons From 50 Dioceses at Washington Sessions Represent All Types of Churchmen

WASHINGTON—"The spirit of the Church Congress is the best I have ever seen." That is the way Bishop Freeman of Washington reacted to the meetings April 25th to 28th of 325 persons from 50 dioceses who made up the first triennial session of the revived Church Congress.

Papers, it was felt, were uniformly good, and much enrichment of life and knowledge grew out of the sessions. So popular were they that the hall at St. Alban's church where the morning sessions were held was filled to overflowing.

On the last evening there was a testimonial dinner in honor of the Presiding Bishop. There were 300 men and women present.

Representing Anglo-Catholics on the program were Fr. Granville Williams, new superior of the Cowley Fathers; Fr. Leicester C. Lewis, Philadelphia; Fr. S. Whitney Hale, Church of the Advent, Boston; Dean W. H. Nes, New Orleans, La.; and others.

Representing Evangelicals were the Rev. Dr. Donald Aldrich, to whom the revival of the Church Congress is largely due; Prof. Charles W. Lowry, Jr., of the Virginia seminary faculty; Dean Henry B. Washburn, Cambridge divinity school; and others.

COMPREHENSIVENESS OF CHURCH

The congress gave ample evidence of the comprehensiveness of the Church and of its true Catholicity. The papers, which represented varying schools within the Church, were scholarly and dealt realistically with the various views held by the several speakers.

It was evidenced that, as Dr. Aldrich, the congress president and chairman, declared, "timidity was never a characteristic of the members of the Church Congress." Nothing was "watered down" and the general theme, The Gospel and the Predicament of Modern Man, was vigorously handled from many angles.

There was an opening sermon on The Unchanging Gospel, delivered by Dean Washburn in the cathedral. He supplied

More Coöperative Mills Are Organized by Rector

PHILADELPHIA—The Rev. David C. Colony, the rector who recently set up a coöperative hosiery mill here to relieve the unemployment situation in his neighborhood, has announced the opening of two more coöperative mills to produce carpets and towels.

Approximately 100 persons will be employed in each of the two new mills, the Rev. Mr. Colony said, and they will be operated along the lines of his already successful hosiery venture.



LEADERS AT THE CHURCH CONGRESS

Left to right, seated, are shown: the Rev. Dr. Donald B. Aldrich, chairman; Bishop Freeman of Washington, and the Rev. Dr. Harold Prichard. Standing are the Rev. Drs. T. O. Wedel (left) and Raymond Cunningham.

for Bishop Mikell of Atlanta, who was unable to be present because of the recent death of his wife.

The Gospel in the New Testament was treated in a paper by Dr. Frederick Grant, Union theological seminary, New York, and the discussion was led by the Rev. John Moore Walker, Atlanta, Ga.

"The sin and the suffering and blind folly of the world come straight from its refusal to recognize the will of God and to live accordingly," declared Dr. Grant. "A whole civilization is patterning itself upon the behavior of beasts in the jungle."

POLITICS AND ECONOMICS AND GOD

"Perhaps," he added a moment later, "we need today a renewed realization that politics, economics, the affairs of the nations, do not lie outside the purposes of God. If H. G. Wells is right, perhaps the present brutalities and dishonors and betrayals are the last spasm of a world-order founded upon hatred, fear, and brute power; and another age is soon to dawn in which peace and fellowship will replace the chaos of these evil days. Perhaps so! But not unless the hearts of men are changed and they begin to realize that the world is not what we choose to make it, but belongs to a system (ordered by its divine Maker) which will either save us if we discover and reckon with it, or crush us if we ignore it."

Preaching the Gospel was the subject of a thrilling discourse by Dr. Henry Sloane Coffin, president of Union seminary. The Gospel as Message and The Gospel as Community were subjects of two scholarly papers by the Rev. Dr. L. C. Lewis and the Rev. Prof. Charles Lowry, Jr., respectively.

Professors of philosophy and of English, respectively, Dr. T. M. Greene, Princeton university, and Dr. H. N. Fairchild, Columbia university, read papers on The Gospel and Modern Man.

"Only as the Church achieves new inner

vitality," said Dr. Greene, "can it hope to vitalize the lives of those whom it would touch. Salvation, like charity, must begin at home, and can be achieved, so far as it depends upon man's response to the divine initiative, only through prior emphasis upon that act of spiritual communion which constitutes the very essence of the Christian experience."

"It is this experience of worship from which Christians in Europe today are deriving the strength to resist idolatry and to suffer persecution, and it is this repeated act of supreme consecration upon which we must rely if we are to carry the good news of the living gospel to the modern man in his mortal predicament."

The final papers were read by Fr. Hale and the Rev. Gardiner M. Day on The Gospel in Our Parishes.

VIEW RACE RELATIONS

On Friday five round table discussions took place, when The Gospel and Race Relations, The Gospel and the Ecumenical Church, The Gospel and Social Problems, The Gospel in Worship, and Teaching the Gospel were informally discussed. Among the leaders were Dr. T. O. Wedel of the College of Preachers; Dr. T. N. Carruthers, Nashville, Tenn.; Mrs. Henry Hill Pierce, New York; the Rev. A. J. Muste, New York Temple of Labor; and Dr. Remsen B. Ogilby, president of Trinity College, Hartford, Conn.

Many men and women entered into the open discussions—especially in the conference on race relations, where there were a number of Negro clergymen and laymen in attendance.

Seminary consultants for the congress include Dean Ladd, Berkeley; Dr. R. Crump Miller, Pacific; Dr. Dunphy, Philadelphia; Dr. Grant, Union; Dr. Hardy, General; Dr. Hallock, Nashotah; Dr. Taylor, Cambridge; Dr. Lowry, Virginia.

Church Cautioned on Actions During War

Must Not Promote War Loans and Propaganda, Bishop Fenner Says at 80th Kansas Convention

LAWRENCE, KANS.—“If war comes,” Bishop Fenner, Coadjutor of Kansas, said to the assembled 80th annual convention of the diocese of Kansas, “I plead with you that we do not allow the Church to sink to the level it sank to in the last futile tragedy.” The convention met in Trinity church April 23d and 24th.

“Let us not be deluded into thinking,” Bishop Fenner continued, “that through war we are making the world safe for anything. We never shall, but we do stand in danger of demolishing what little liberty and security are left to us out of the last war.

“We must see to it that the Church does not again become an agency for the promotion of war loans and of that propaganda born of war frenzy. Patriotism that does not strive, and even suffer, for the spiritual values of a people is not patriotism at all; it is nationalistic jingoism.

As a result of Bishop Fenner's impassioned plea, the committee on the Bishops' addresses presented the following resolution, which was adopted unanimously:

“This convention, recognizing the Church's gospel to be one of peace, hereby resolves to follow the leadership of the Bishop Coadjutor, as outlined in his address to the annual convention of 1939, and goes on record as opposed, in the event of future war, to the use of the Church as a medium for the promotion of war or for the dissemination of war propaganda.”

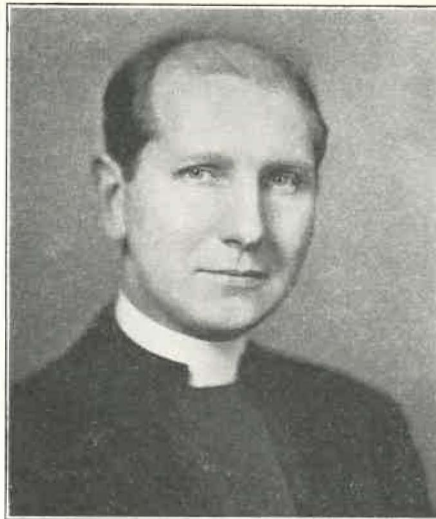
In his address, Bishop Wise referred to the fact that Trinity church, Lawrence, celebrated its 80th anniversary last year, and that the oldest church building in Kansas, of all communions, is the present parish house of Trinity church, which was the original stone church built in 1889.

FIRST UNIVERSITY CHANCELLOR

The Bishop also mentioned the fact that the first chancellor of the University of Kansas was the Rev. J. M. Oliver who, at the time he was elected chancellor, was rector of Trinity church. In this 80th year of the life of the diocese, another Churchman, a native Kansan, who was reared in Abilene—Prof. Deane W. Malott of the Harvard business school—has been recently elected chancellor of the university, to succeed the present incumbent, E. H. Lindley.

At the business session of the convention, the canons of the diocese relating to Bishop Vail foundation were changed in order to provide for the executive committee of the foundation as a creature of the convention, instead of being elected by a board of 50 members.

The delegates elected to the provincial synod, to be held in Wichita Falls, Tex., next October, are the Rev. Messrs. Howard S. Giere, James C. Hofmann, V. Louis Livingston, James Temple, Thomas Mabley, and Fred Litchman; and Messrs. Harold Miller, J. B. McIntyre, J. G. Updegraff, Begley Gardner, Guy T. Berry, and Dr. O. L. Cox.



TO NEW YORK CHURCH

The Rev. Ralph Sadler Meadowcroft, rector of St. Mark's church, Islip, L. I., has announced his acceptance of a call to the rectorship of All Angels' church, New York City. He will assume his new duties on June 1st. (Photo © by Bachrach.)

Opening of World's Fair Marked by Two Services

NEW YORK—Two special services were held at St. Paul's chapel, Trinity parish, April 30th to mark the opening of the World's fair which took place on that same day. Bishop Perry of Rhode Island was the preacher at the morning service, and the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, in the afternoon.

Representatives of many patriotic societies were among those present at both services. The Bible used was the copy on which George Washington took the oath on the occasion of his inauguration.

St. Paul's, the oldest Colonial building on Manhattan island, was the church regularly used by Washington when in the city. Immediately after taking the oath of office as first President of the United States, Washington went to St. Paul's for a service of thanksgiving.

Clergy Visiting at Fair

Invited to Church Club

NEW YORK—Clergymen and their wives who come to the World's fair here have been invited by the National Church Club for Women, this city, to make use of the club lounge. They are offered, in addition, postal privileges. The club is situated at 130 East 57th street and is convenient to subways and buses. There is a roof garden just outside the lounge.

Organized in 1919 as the Churchwomen's club, the club later changed its name to the present one. As stated in its constitution, it was established to provide “an association of Churchwomen whose loyalty to Christ and His Church will strengthen the forces of Christian religion in the nation.”

President of the club is Mrs. Reginald R. Belknap, and Mrs. George Doubleday is corresponding secretary.

Negro School Is to Be Given to State

Church Institute Recommends That Fort Valley Normal Accept Offer Made by Georgia

NEW YORK—The board of trustees of the American Church Institute for Negroes has recommended to the trustees of the Fort Valley normal and industrial school, Fort Valley, Ga., that they proceed to accept an offer from the state of Georgia to take over the school, the Rev. Robert W. Patton informed the National Council in his quarterly report.

Fort Valley, one of the largest of the American Church Institute units, under the new plan will become the center of Negro educational work in the state of Georgia, a four-year agricultural and teacher training school, with the usual other vocational courses. Though the school is operating on a budget of \$18,000 a year now, the state agrees to expand the school's operations to utilize a budget of \$60,000 to \$80,000 a year.

Under the leadership of the late Dr. and Mrs. Henry Hunt, Fort Valley grew into the most important educational institution for Negroes in Georgia. It is still the only school of its type, for Negroes, in the state which has a grade A in the Southern association.

TO BUILD CHURCH CENTER

The Church's work in Fort Valley school will be continued through a Church center to be built soon, and toward which a gift of \$15,000 has been received. The remaining \$25,000 needed will be borrowed from reserve funds of the institute, to be repaid at the rate of \$750 a month. The center will consist of a chapel, building for social and religious education, and a rectory. A resident clergyman will be in charge, and he will be assisted by graduates in education and social work at the Tuttle school.

“It is impossible to relinquish such an institution without a feeling of sadness,” Dr. Patton said, “but we acted through a sense of duty. Our interest is in Negro education, and this plan makes possible a greater work than we could do, with continuing Church influence upon the student body.”

New York Laymen's Club Honors

New Suffragan Bishop of Haiti

NEW YORK—Bishop Burton, Suffragan of Haiti, who was consecrated on May 3d, is the guest of honor at a dinner being given by the Catholic laymen's club of New York at the Princeton club on May 9th. Toastmaster is the Rev. Granville M. Williams, SSJE, recently elected successor to Bishop Burton as superior of the Society of St. John the Evangelist.

Speakers at the dinner have been announced as the Rev. Fr. Joseph, superior of the Order of St. Francis; the Rev. Karl L. Tiedemann, OHC; Dean Robert K. Root, Princeton university; and Prof. Hoxie N. Fairchild, Columbia university.

Situation Today Is Deplored by Bishop

Rt. Rev. Henry K. Sherrill Calls for More of Apostolic Fire and Iron in the Soul

BOSTON—"The nominally Christian population of nations, excluding Japan, has allowed these things to be," said Bishop Sherrill in commenting on April 25th on the situation confronting the Christian Church. He addressed 1,500 persons who gathered at an evening service in Trinity church for the opening of the 154th annual convention of the diocese of Massachusetts.

"We are familiar with the defense that Christianity has not failed because it has never been tried," continued the Bishop, "but equally familiar is the response, 'What is the power of a religion which, after 2,000 years, has never been tried?'"

"We do small service to the Church if we fail to recognize our failure to make real a life of fellowship which should have united so-called Christendom in a great human family marked by the possession of the spirit of Christ."

Citing examples of the few in every nation who have revealed spiritual power reminiscent of apostolic days, Bishop Sherrill called for the same fire and iron in the soul, for a rebaptism of the spirit of God, as he stressed the need of fellowship, the ecumenical spirit, and the raising of our social morality.

LIVE ON PROPAGANDA

"The world is living on propaganda. The Christian will not be content with these half-truths of opposing parties. He will strive humbly to find the objective truth of God. The world has gone mad on the subject of nationalism, which is the Baal of today. With the Christian, God in Christ comes first."

"He serves his nation gladly only so long as he sees the nation as a servant of God. One need not be a pessimist to realize that our standards of political, of business, of family, and of personal life, take it by and large, may well cause deep concern."

Bishop Heron, Suffragan Bishop of Massachusetts, reporting on missionary work in the three archdeaconries of Boston, Lowell, and New Bedford, commended the wise change in by-laws of the archdeaconry of Lowell, whereby there will be one meeting annually of the whole, but frequent meetings of the sections when no distinction between self-supporting or aided parish and mission will be drawn. All clergy will meet as one, to consider a common task and share talents and resources.

STANDARDS FOR LAY READERS

Business transacted on April 26th in Ford hall resulted in acceptance of a report to raise the standards of lay readers by the appointment of a board of examiners on their knowledge of the Bible, Prayer Book, and ability to read the services.

Canons were amended to change the geographical boundaries of the three archdeaconries, whereby from the archdeaconry of New Bedford, with its full approval,

the town of Brookline is taken to be added to the archdeaconry of Boston, and the towns of Wellesley, Needham, and Dedham are taken to be added to the archdeaconry of Lowell.

Further change in the canons allows full exercise of the newer interpretation of the duties of executive secretary of the department of religious education, and insures continuance of the successful programs of the church school union and its component branches.

FIVE ADDRESSES

Five addresses diversified the business sessions: Bishop William Lawrence spoke of the development of the modern hospital. The Rev. Dr. Frank Jennings, executive secretary of the Massachusetts council of churches, quoted the late Bishop Brent to the effect that "the world is too small for a divided Church," and outlined the work of the council in which the Massachusetts diocese is a cooperating body. The Rev. Frederick B. Kellogg of the staff of Christ

church, Cambridge, spoke of the skillful and vigorous work with college students being done from that center. Two brief addresses were given by headmasters of famous Church schools: the Rev. Dr. Endicott Peabody of Groton and Dr. Francis Parkman of St. Mark's, Southborough.

The Rev. Dr. Willard L. Sperry, dean of the Harvard divinity school, later seconded Dr. Jennings' strong plea for Church unity.

As a result of the diocesan elections, the Very Rev. Philemon F. Sturges and Clarence H. Poor, Jr., are now members of the standing committee. Deputies to the provincial synod include the Rev. Messrs. Howard K. Bartow, Wolcott Cutler, Warren C. Herrick, and J. Clemens Kolb; and Messrs. Stewart Burchard, Albert B. Carter, Ulysses S. Harris, and Calvin G. Page.

Window in Hot Springs, Ark.

HOT SPRINGS, ARK.—A stained glass window was dedicated on Easter day in St. Luke's church here by the rector, the Rev. Robert Lee Baird.



Detail Study of Nave Lantern
St. John's Chapel, Episcopal Theological School
Cambridge, Massachusetts

The Very Rev. Henry B. Washburn, D.D., LL.D., Dean
Wilfrid Edwards Anthony, Architect

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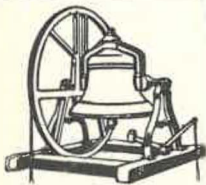
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Project Method Is Debated by Council

Earmarking Contributions Approved as Educational by a Resolution After Vigorous Discussion

BY ELIZABETH MCCrackEN

NEW YORK—The merits and demerits of the project method—permitting dioceses and parishes to earmark their contributions for particular missionary fields—were debated vigorously by the National Council on April 26th, the second day of its meeting here. A resolution endorsing the method as an educational one was adopted.

In the report of the Department of Promotion, Bishop Hobson of Southern Ohio made three points: (1) the feeling of gratitude to the people of the Church for their support of the shortage campaign; (2) the fact that this campaign was not a sporadic effort; and (3) the desirability of the project method as a means of personalizing missions and assuring steady support.

Discussion of the project method was opened by the Rev. Dr. Frederic S. Fleming of New York, who said, "There is a real danger in this method. It leads to divisions in the Church."

Bishop Quin of Texas asked, "Would this mean help for weak places only?"

Bishop Hobson replied:

"No. Places would be helped where there is especially great opportunity for development, or where work is in process which needs more help than can otherwise be given."

Miss Eva D. Corey of Massachusetts asked an important question:

"Is the project method going to leave to the diocese the selection of what it likes, ignoring what doesn't interest it? Or, will the giving be safeguarded so that all projects will benefit equally by the method? We have been following this plan for years in Massachusetts, but we distribute projects so that each gets some support."

The Presiding Bishop said here that the project method often was not used or was given up because of difficulties; but that this did not mean that it could not be well used.

DR. WOOD APPREHENSIVE

Dr. John W. Wood, executive secretary of Foreign Missions, the next speaker, said earnestly:

"I have heard with some apprehension Bishop Hobson's words. One disadvantage of being an ancient member here is that I remember back. Bishop Hobson calls the project method 'new' It is old. There is something to be said for it, but it may become a snare and a delusion to the operators of it. It should not be sweepingly accepted now."

Dr. Fleming spoke again, saying:

"The National Council must have had solid grounds for giving up the project method. The method puts a penalty on parishes that want to do their duty. It would work both ways: diocesan and general. Its great weak-

ness is that it leaves too many neglected children, if we think of taking projects as adopting children."

Bishop Hobson replied to both speakers, saying:

"We can get those children adopted. Southern Ohio is willing to take unpopular projects. I am convinced that dioceses can be brought to see that they should help both the general Church and the diocese. We *must* personalize missions. By shifting projects we

Aid CMH, Seamen's Institute

NEW YORK—The National Council has given to the national Church Mission of Help and to the Seamen's Church Institute of America the use of quarters in the Church Missions House. This courtesy will make for closer coöperation between those agencies and the National Council. The Church Periodical club has had the use of rooms at 281 for some years.

can educate parishes in missions. People are not giving, or are giving little, now because they don't know what is going on.

"In reply to what Dr. Wood has said, I would say that, if I used the word 'new,' it was involuntary. The attitude of the Field Department here has been against the project method; but I have used it for years. Old as it is, for the first time the Department of Promotion is in favor of a carefully considered and modified form of it. People can be shown how to use it intelligently and with a sense of responsibility to foreign and domestic missions and to the diocese."

HOW FAR?

Bishop Bartlett of Idaho, until recently executive secretary of Domestic Missions, said:

"The Field Department abandoned the project method because we did not have the machinery for it. But we have been doing it right along where we could. How far does the Department of Promotion plan to go with it?"

The Presiding Bishop said here: "I wish that Mr. Boyle would say something. He is such a blessing to the National Council."

Mr. Boyle arose to say:

"We plan only to do it, as the resolution says, 'where it is possible and advisable.' We could do it when people ask for it, as has always been done. As to how far we should

Council Sends Message to United Methodist Meeting

NEW YORK—The progress toward reunion on the part of the various Methodist bodies was noted with interest and approval by the National Council at its April meeting in New York.

The Methodist delegates were meeting in Kansas City, Mo., at the time of the Council meeting, their opening devotional service being held in Grace and Holy Trinity (Episcopal) cathedral, of which the Very Rev. Claude W. Sprouse, National Council member, is dean.

The Council voted to send, over the signature of the Presiding Bishop, a message conveying "cordial greetings to you and prayers for the success of your endeavor."

Council Recommends Plan Aiding German Refugees

NEW YORK—The program of aid to persecuted minorities in Europe, as prepared by the Episcopal Committee on German Refugees, was strongly recommended by the National Council at its April meeting here.

"We, as Christians and members of the National Council," it was resolved, "... and in keeping with the traditional spirit of our country, reaffirm our conviction that the United States should continue to show its spirit of generosity and hospitality in opening its doors to afflicted people."

go with it, that would depend upon what could be wisely and well done, from time to time."

Dr. Fleming reiterated his objections. Then Dr. Sheerin spoke, saying:

"NO DANGER"

"It is very simple. We shall do nothing in the Department of Promotion except what is asked by the Church. There is 100% demand for the project method. I am personally opposed to it. But all we want you to do is to tell us how to use this new offer of help. We can't do a thing in the matter without the approval of Dr. Franklin, who safeguards every plan we have and vetoes a good many. There is no danger."

Bishop Page of Michigan, the next speaker, said:

"It is a very old matter and very fundamental. We have been de-personalizing our missions and something must be done about it. The difficulty is that the Church Missions House has never believed in the project method. Forty years ago I had a parish uninterested in missions. I couldn't even get a letter from the field to read to them. People give because they know some *person*."

PROJECTS COSTLY

Dr. Franklin rose to say:

"Bishop Page has opened the way for something that ought to be said. The Department of Finance has had to take control to keep some attractive project from being taken by six parishes. The project method has been a failure because it has only been half tried. Why? Not lack of enthusiasm, but entirely

Twenty-five at Each Session

NEW YORK—The National Council confined its sessions to two days instead of the usual two and a half, in order to permit the Presiding Bishop and Council members to attend the Church Congress, convening in Washington. Twenty-five Council members were present each day, a larger attendance than is customary.

because of lack of money. There have been some objections from bishops and missionaries and from the Foreign and Domestic Departments by reason of their fear of what new missionaries might write to the people having their projects, when these new missionaries did not yet know the whole complicated problem.

"The Methodist Church raises half its missionary money by the project method. But their missionaries do not receive any money at all unless it comes in from those taking

the particular projects. Our missionaries are sure of their appropriations. The project method costs the Methodist Church \$20,000 a year overhead. The Department of Promotion hasn't got the money. I think they could do it with less than half that amount. But let us not do this unless the Departments of Foreign and Domestic Missions agree."

Bishop Lawrence of Western Massachusetts sounded another note, saying:

"It hasn't been a failure in my experience. I have had the project method for 20 years and it hasn't cost the National Council one cent. Perhaps there was something sentimental in our projects; people worked out of strong feeling."

Miss Eva D. Corey of Massachusetts said:

"As education, the method has done a great deal for Massachusetts. I prefer the word 'educational' rather than 'sentimental.' Of course, we always knew that if we fell down, the missionaries would not suffer. The question was not so much financial as educational. I am opposed to it as a *financial* project but in favor of it as an *educational* project."

Bishop Stevens of Los Angeles inquired if the project method was definitely the

Auxiliary's 50th Anniversary

NEW YORK—Miss Grace Lindley, executive secretary of the Woman's Auxiliary, informed the National Council that the 50th anniversary of the Auxiliary occurs on October 3d, and that plans are under way for a suitable observance in parishes throughout the Church.

policy of the Department of Promotion. Mr. Boyle was asked by Dr. Sheerin to speak on the policy and tentative plans of the department. Mr. Boyle did so as follows:

"The crying need is for dynamic publicity. When I speak of publicizing missions, I mean taking missionaries out of the field and sending them to tell their story. We have got to get down to individuals. Letters must go to rectors, parish officials—everyone who is connected with the Church. A few dioceses may be selected for specialized effort, just to help the bishop and clergy and laity in the fine job they may want to do. There is abysmal ignorance of the missionary enterprise of this Church on the part of Churchpeople. We must overcome that by helping bishops, rectors, and the few people who do know to tell the others.

"The project method will be used only in so far as it may seem advisable to all concerned. The first job is to tell the story. Our fall campaign starts immediately after the close of this meeting. We shall succeed or fail according as the National Council upholds us. If the whole Church takes part, we shall succeed in getting what is needed. Please, each of you, do your part in arousing your diocese."

The Very Rev. Dr. Paul Roberts of Colorado called for the question, saying:

"We have been talking about personalizing missions, ever since I have been a member of the National Council. I should like to call for the question on the basis of it as an educational method, to be used so far as can wisely be done."

The vote was in the affirmative. As he announced this, the Presiding Bishop remarked, "The shortage campaign, among

Canon Barnes Lectures at Divinity School of Pacific

BERKELEY, CALIF.—A series of lectures on Social Aspects of Pastoral Care was delivered before the student body of the Church Divinity School of the Pacific here April 17th to 21st by the Rev. Canon C. Rankin Barnes, rector of St. Paul's church, San Diego.

Canon Barnes pointed out that the Church's great need for higher professional standards of pastoral care can be met only by improving pastoral techniques as such and by borrowing certain skills from related professions.

"Pastoral care," he said, "must be recognized as an expert's task. There is no room left in the Church for consecrated ignorance."

The lecture topics included Pastoral Care and the New Psychology, Mental Hygiene and Pastoral Care, Sociological Backgrounds of the Parish, The Social Case Work Method, and Family Relations.


other things, showed that unattractive as well as attractive projects were gladly taken."

SLOW, CAREFUL, COÖPERATIVE

Following the session, Mr. Boyle said that it could not be too emphatically stated that the Department of Promotion intended to proceed slowly, carefully, and with the full coöperation of the Departments of Foreign and Domestic Missions and the Finance Department. No steps would be taken in the matter without consideration of all these, conferring together as to general plans and individual instances. What the people of the Church wanted, and the best way to secure it, would be the guide for everyone in this matter of the project method of maintaining missions.

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Salina Establishes Center for Students

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SALINA, KANS.—The establishing of an Episcopal student center at Fort Hays, Kansas state college, the result of effort on the part of Mrs. Stella Pratt, in cooperation with the Hays associate mission, was reported at the 35th convocation of the missionary district of Salina, held at Christ cathedral here May 24th and 25th.

The student center, now in its second month, is a seven-room residence one block from the college campus where men students are housed and where 17 men and women are boarded. Daily services are conducted by the college men in the chapel room soon to be dedicated to St. Gabriel.

In his first address as Bishop in charge, Bishop Spencer of West Missouri paid tribute to his Salina predecessor, the Rt. Rev. Robert Herbert Mize, as one whose richest fruits in the district were revealed during the last year of his ministry.

The convocation determined to continue the young people's conference, despite the depletion of clergy in the district. The Rev. C. E. Wilcox, newly appointed chairman of the committee on religious education, will be in charge of the 1939 conference which will meet at St. John's school, June 5th to 9th. Clergy of the district will again be the faculty.

The former committee on religious education and social service was divided into two committees with the Rev. C. E. Wilcox and the Very Rev. Dr. H. B. Vinnedge as respective chairmen. All other diocesan officers held over from the previous year.

Annual reports for 1938 showed healthy gains in communicant strength and in contributions, despite the depletion of the ranks of the active clergy to nine. There were 259 confirmed in 1938, a new high record for this district of 1,800 communicants.

Women of Church Are at Strategic Point in Present Day, Leader Says

ELKHART, IND.—“The women of the Church are at a magnificently strategic point in present-day developments. The Churchwoman, wife, and mother, is the personal and intimate director of that vastly important unit of national life, the family. The research of psychologists indicates strongly that the major part of all unhappiness and tragedy, happiness and success, has its beginnings in family living”—so stated Mrs. Howard Bigelow of Kalamazoo, Mich., in an address given before the largest Woman's Auxiliary meeting in the history of the diocese of Northern Indiana.

The meeting was held on April 27th at St. John's church, Elkhart. “One complaint,” Mrs. Bigelow continued, “that one hears from experts in family relations is that they are never called in at the beginning of the trouble.”

Describes Women's Shortage Drive Aid

Miss Lindley Reports Auxiliary's Part in Campaign to Executive Board Meeting

NEW YORK—Immediate response to the shortage fund appeal came from women all over the country as they received the call sent out through Miss Grace Lindley and the Woman's Auxiliary officers. "Ninety-one diocesan branches sent their parish mailing lists to headquarters so the information could go directly to the parish groups," Miss Lindley reported to the national Executive Board of the Auxiliary at its meeting in New York April 21st to 24th.

"A small mission where the Auxiliary had only eight members sent \$5.00," Miss Lindley said, "while from a little Negro mission and school in the Southwest, with few resources, one group sent \$15 and another group \$25. In one parish where objection was made to soliciting gifts from regular givers, the non-contributors were invited and gave over \$200. Women in Upper South Carolina where there was no bishop at the time and women in Honolulu whose bishop was away both wrote that they would make a special effort to make up for the absence of the bishop."

Miss Lindley said that she had received no criticism or objection to the general plan as a whole, of making up the shortage. There was evident a conviction that further "emergencies" should be avoided, not by reduction of the budget, but by continued effort to advance the work.

The full support of the women in the annual canvass and in raising their parish contributions has been asked and pledged by several triennial meetings of the Auxiliary. The executive board sent from its April meeting a resolution to the National Council restating this promise of support.

INTEREST INCREASING

"A trend, almost a landslide, of increasing interest among Churchwomen in the whole program of the Church," was noted by Mrs. D. D. Taber, field worker just returned from a year's work in widely separated parts of the country.

"Women are realizing more and more," she said, "what an educational program can mean, bringing a much deeper and broader conception of women's work and of their responsibility for the womanhood of the Church. Younger leadership is evident in many places, sometimes young in thought and outlook if not in years."

In one diocese where the work had formerly been keyed almost entirely to the large city parishes, the diocesan president took Mrs. Taber all over the diocese, visiting the smallest groups of women, making them all feel themselves a part of the whole.

In one tiny place, seldom visited, where there has been no resident clergyman for some time, the young people have been drifting to other religious groups. Now the women of the next nearest parish, not a large one, have assumed responsibility for

the little mission and are undertaking to see that work is carried on there, especially among the young people.

A lively three-cornered discussion of youth and the Church took place at the dinner meeting of the board, carried on by Cynthia Clark, National Council secretary for College Work; Ellen Gammack, former student worker and now Woman's Auxiliary personnel secretary; and Katherine Grammer, head of the women's department, Philadelphia divinity school. All agreed that there is now a noticeable tendency among young people to be discontent with social work that is merely humanitarian. They are now interested in learning about the Church, and show a ready response to the claims of the Church when adequately presented, the discussants agreed.

SUPPORT REFUGEE BILL

Support of the Wagner-Rogers bill to permit 10,000 German refugee children to enter the United States is urged by the members of the executive board. Provisions of the bill and the whole plan for the care of the children, a plan sponsored by responsible social agencies, were outlined by Mrs. Kendall Emerson. Homes await the children in every state, and plans for them include keeping them in touch with their families, with a hope of future reunion. The 10,000 under consideration are only part of 90,000 little refugees under 14 years of age, Mrs. Emerson said.

Of the questionnaires on marriage and divorce sent to diocesan presidents of the Auxiliary, 85% have been answered, according to Mrs. Robert G. Happ of South Bend, Ind., a member of the executive board and chairman of the women's committee appointed at the request of General Convention to study marriage and divorce. Mrs. Happ in a brief statement to the board said that replies from dioceses may be received up to May 15th, after which all the material that has been amassed will be turned over to a professional statistician for an accurate and impartial digest, preliminary to further consideration in the autumn. Members of the committee are conducting various inquiries with results that will be embodied in the committee's report to the General Convention's Commission on Marriage and Divorce, before next Convention.

TRIENNIAL PLANS

A great number of suggestions about the 1940 triennial meeting have been received from women all over the country since the board asked for them after the February meeting. The board expressed its appreciation of the attention the women are giving to this. The program committee is carefully considering all the suggestions. Much of the April session was given over to discussion of possible themes and of the best procedure to make the triennial the greatest practical help to all the women of the Church in the following three-year period.

With the World's fair bringing many visitors to New York, the board hopes all Churchwomen will make a point of visiting the Church Missions House at 281 Fourth avenue, and Windham House, the Church training center, at 326 West 108th street, New York.

Anglicans and Orthodox Gather to Hear Friendship Discussion

LITTLE FALLS, N. Y.—The congregation of St. Nicholas' Ukrainian Orthodox church on a Sunday in mid-Lent joined with Emmanuel church at Evensong, the rector of Emmanuel, the Rev. Frank L. Titus, addressing the joint congregations on the subject of Orthodox and Anglican friendship. The St. Nicholas' choir sang the Supplication.

On March 26th 150 young people, representing eight churches of the city, attended a missionary meeting in Emmanuel church and heard the address of the Rev. Edgar M. Hayes, student pastor at Syracuse university, on After Madras.

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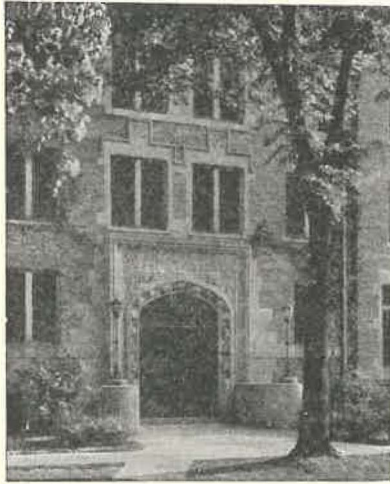
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NECROLOGY

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CHARLES P. BISPHAM, PRIEST

SUFFERN, N. Y.—The Rev. Charles P. Bispham, for 17 years rector of Christ church, Suffern, died suddenly at sea on the morning of April 26th. On his doctor's advice, Mr. Bispham had just begun a month's rest on a West Indies cruise.

Mr. Bispham was born in Brooklyn, on November 19, 1876, the son of Gedney Clarke and Mary Elphinston Lake Bispham. His early years were spent in the vicinity of New York City and in the West Indies, until he entered Hillmartin college, London. Upon his return to America he entered St. Stephen's college, Annandale-on-Hudson, N. Y.

His preparation for holy orders was interrupted by several years of business activity. During this period he married Louise Charlotte Maurer of Utica in 1904. Continuing his preparation for holy orders under Bishop Olmstead of the diocese of Central New York, he was ordained deacon on June 4, 1915, and assumed charge of missions at Elmira Heights, Horseheads, and Big Flats in Central New York.

He remained in this work for two years, meanwhile on April 1, 1916, he was advanced to the priesthood. He then served Grace church, Waverly, as rector for two years, and the Church of the Holy Apostles, Philadelphia, for four years as assistant rector. In 1922 he came to Christ church, Suffern, as rector.

Surviving are his widow and two sons, Robert Gedney Bispham, a master in Episcopal academy, Philadelphia; and William Hesketh Bispham, Suffern; and a sister, Deaconess Zulma Bispham of Philadelphia.

WILLIAM T. CROCKER, PRIEST

NEW YORK—The Rev. William Tufts Crocker, rector of the Church of the Epiphany from 1903 to 1933, died on April 30th of pneumonia in Roosevelt hospital, after an illness of five days. He was in his 77th year.

He was born in Fitchburg, Mass., on September 9, 1862, the son of Charles Thomas and Helen Elizabeth Tufts Crocker. After preparing for college in local schools, he entered Harvard and was graduated in 1884 with the degree of Bachelor of Arts. The next year he received the degree of Master of Arts.

In 1888 he was graduated from the Episcopal theological seminary, with the degree of Bachelor of Divinity. He was made deacon that same year and advanced to the priesthood in 1892.

He was curate of St. George's church, New York, from 1888 to 1890; and rector of St. Mary's church for sailors, East Boston, Mass., from 1891 to 1903. In 1903 he came to the Epiphany, where he remained until his retirement 30 years later.

In 1925 he was married to Miss Eleanor Farrington, who survives him. He is survived also by two sisters, Mrs. Emelius W.

Smith and Mrs. Crocker Sanger; and by two brothers, Charles T. and Kendall F. Crocker.

Funeral services were held at St. George's church on May 3d. Interment was in Woodlawn cemetery.

HUNTER DAVIDSON, PRIEST

CUMBERLAND, MD.—The Rev. Hunter Davidson, retired clergyman of the diocese of West Virginia, died of pneumonia in Memorial hospital, Cumberland, on April 22d. He had come to Cumberland to assist in Easter services at Emmanuel church but was stricken on Easter eve and taken at once to the hospital.

He was born in Portsmouth, Va., on January 1, 1862, the son of the late Capt. Hunter Davidson of the Confederate navy and Mary Ray Davidson of Annapolis. The Rt. Rev. William Forbes Adams, Bishop of Easton, ordained him to the diaconate and priesthood.

On July 17, 1890, he was married to Elizabeth Rutherford Craighill of Charles Town, W. Va., who survives him.

During his long and faithful ministry he served the Church in Ohio, Maryland, Long Island, Georgia, Missouri, Virginia, and West Virginia, and for the last 14 years of his ministry was rector of Nelson parish in Jefferson county, W. Va. Following his retirement, Mr. Davidson and his wife established their home in Charles Town, where he was of constant help to the rector of the parish.

Funeral services were conducted in Zion church, Charles Town, by Bishop Strider of West Virginia; the Rev. P. L. Powles, president of the standing committee; and the Rev. John W. Gummere. A congregation which taxed the capacity of Zion church testified to the esteem and affection given Mr. Davidson by the people of the county.

WALTER THOMPSON, PRIEST

COLD SPRING, N. Y.—The Rev. Walter Thompson died in a hospital here on April 28th, after a long illness. He was in his 89th year.

He was born in January, 1851, the son of John Leland and Mary Perkins Thompson. In 1872 he was graduated from Amherst college with the degree of Bachelor of Arts. In 1895 he received the degree of Master of Arts from the same college. Hobart college conferred the honorary degree of Doctor of Sacred Theology upon him in 1888.

After preparing for the ministry at Berkeley divinity school, he was made deacon in 1875 and advanced to the priesthood in 1876. Following several years of work in other parishes in the diocese of New York, he became rector of St. Philip's in-the-Highlands, Garrison, N. Y., in 1883, remaining until 1898.

He served the American Church in Europe, at St. Paul's church, Rome, and at the American church, Luzerne. During this period he was appointed a deputy to the General Convention from the American Church in Europe. For a year he was on the staff of the Cathedral of St. John the Divine.

Dr. Thompson traveled extensively throughout his life. He was the author of

several books based on his travels. Among the books are *Letters from Palestine, Souvenirs of Remembrance, and Sermons and Addresses.*

He was married in 1878 to Miss Jessie Fuller of Troy, N. Y., who survives him. Also surviving are two daughters, Mrs. Elbert Forman and Mrs. William B. Rogers. Since his retirement, Dr. Thompson had made his home at North Redoubt, Garrison.

Funeral services were held April 29th in St. Philip's in-the-Highlands, Garrison.

HARVEY P. WALTER, PRIEST

FRIEDENSVILLE, PA.—The Ven. Harvey P. Walter, archdeacon emeritus of the diocese of Bethlehem since his retirement in 1935, died April 25th at his home in Friedensville. Death was due to a heart attack. He was 72 years old.

Archdeacon Walter was a graduate of Albright college and of the General theological seminary. He was ordained deacon in 1902 and advanced to the priesthood in 1903 by the Rt. Rev. Ethelbert Talbot. He was rector of St. James' church, Pittston, from 1902 to 1906, when he went as a missionary to Holy Trinity, Ponce, Puerto Rico, returning in 1908 to be rector of St. Mary's church, Reading.

In 1916 he again went to Puerto Rico, serving St. Luke's and St. John's, San Juan, for five years. On his return to this country he became archdeacon of Bethlehem.

He is survived by two sons, the Rev. Glen B. Walter, rector of the Church of the Redeemer, Sayre, and Paul A. Walter of New York, and five grandchildren. Mrs. Walter died in 1937.

Funeral services were held in the Pro-Cathedral Church of the Nativity, Bethlehem, April 28th, with Bishop Sterrett of Bethlehem officiating. Interment was at Honeybrook.

MRS. ADA D. BEDINGER

SAN DIEGO, CALIF.—Mrs. Ada Doughty Bedinger, widow of the late Rev. Henry Bedinger, died at her home here on April 11th at the age of 82. For three and one-half years she had been an invalid. Services were held in All Saints' church.

Mrs. Bedinger was for years active in the religious education of children and always had a live interest in missions.

She is survived by her daughters Grace and Margery and her son George Bedinger.

CLARENCE GRIGGS

CHICAGO—A long record of service to his parish and diocese ended April 24th when Clarence Griggs, for 55 years a warden and vestryman of Christ church, Ottawa, Ill., died at his home after a long illness. Mr. Griggs was 82 years old.

Mr. Griggs' record as a loyal Churchman was honored at the pre-convention dinner held here in February when he was awarded, *in absentia*, the Bishop's distinguished service cross. Illness prevented him from receiving the award in person. He had been senior warden of his parish for the past 30 years.

Mr. Griggs, a practising attorney in Ottawa since 1880, was a past president

of the Ottawa chamber of commerce. He is survived by his widow, Lura Nash Griggs; a daughter, Mrs. W. Nevoy Strawn; and two grandchildren, Lura Florence and David Strawn.

MISS KATHERINE HARRIS

RACINE, WIS.—Miss Katherine Harris, for 31 years head of the altar bread department at St. Mary's convent here, died at the DeKoven Foundation on April 20th. She was in her 82d year.

A Requiem Mass was celebrated at Kemper Hall on April 23d. Burial was in the St. Mary's section of Green Ridge cemetery. A lay associate of the sisterhood, she had devoted her life to the service of God.

In 1937 she published *Winged Thoughts*, a book of religious verse, for distribution among her friends.

MRS. ELIZABETH H. RANDALL

DETROIT—Mrs. Elizabeth H. Randall, wife of the Rev. R. E. Randall, retired priest of the diocese of Michigan, died at

St. Luke's hospital, Highland Park, on April 23d. Mr. and Mrs. Randall had been residents in St. Luke's home since Mr. Randall's retirement on January 1st from his position as assistant to the city missionary.

Mrs. Randall was born on October 27, 1864. She leaves, besides her husband, a son, Paul, and two daughters, Mrs. Henry Phillips and Mrs. Ernest Parish.

Bishop Creighton, Coadjutor of Michigan, officiated at services in St. Luke's chapel on April 25th, and the Rev. George Backhurst, city missionary, conducted a service later that afternoon in St. Mark's church, Marine City. Interment was at Marine City.

JAMES R. WILKES

CHARLOTTE, N. C.—James Renwick Wilkes, 67, for over 20 years missionary treasurer of the diocese of North Carolina, died April 19th in a local hospital. He had long been ill.

Mr. Wilkes was senior warden, treasurer, and vestryman of St. Martin's church

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here. He had been a delegate to the national, provincial, and state conventions of the Church.

Funeral services were held April 20th at St. Martin's church, the Rev. John Long Jackson, rector, officiating. Interment was in Elmwood cemetery.

Mr. Wilkes, the son of John and Jane Renwick Smedberg Wilkes, was born July 10, 1871. He was a grandson of Admiral Charles Wilkes, who discovered Wilkes Land in the Antarctic.

A graduate of the college training institute of Professor Venable in Asheville,

he attended Stevens institute of technology, Hoboken, N. Y. Later, for many years, he was associated with his brother in the Mecklenburg iron works.

Besides his wife, he is survived by three children, two step-children, a brother, and a niece.

Leader of Leaders

ATLANTA, GA.—Miss Cynthia Clark was leader of a provincial conference for leaders of young people, held in All Saints' church, Atlanta, April 13th and 14th.

Young People Give to Deaf Work

RED WING, MINN.—When the 14th annual convention of the young people's fellowship in the diocese of Minnesota met in Christ church here April 14th to 16th, Walter Montgomerie, diocesan president, presented Bishop Keeler, Coadjutor of Minnesota, with \$125, a contribution toward the support of the Rev. Homer E. Grace, missionary to the deaf in the province of the Northwest. The young people had accepted \$100 as their part of the project, and this they exceeded by 25%.



C L A S S I F I E D



ANNOUNCEMENTS

Caution

MCANDREWS, STANLEY—The attention of the clergy is called to the fact that they should investigate before giving assistance to Stanley McAndrews, who says he is a member of Grace church, Utica, N. Y., and who is about 40 years old, tall, slender, and lacks several upper teeth. More information may be obtained from the REV. HAROLD E. SAWYER, Utica.

Died

BEDINGER, ADA DOUGHTY, died at her home in San Diego, Calif., on April 11th at the age of 82. A devoted Churchwoman, she was active for years in the religious education of children and always had a live interest in missions. She was admired by all who knew her for her patience, her beauty of character, and her quiet faith.

BURNHAM, MABEL DOUGLAS, died on April 17th at her late residence, 1029 Ogden avenue, Bronx, New York City. Daughter of the late Wesley and Mary D. Burnham. Burial services were held at St. Andrew's church, New York City, on April 19th at 2 P.M. Interment took place at Boston, Mass.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

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THE SEAL AND PORPOISE CLUB, Macmahan Island, Me., at the mouth of the Sheepscot rivers, receives paying guests at reasonable rates. Ocean views, tennis, boating, fishing, and other sports. St. Cuthbert's chapel open during the season for Episcopal services. For terms and reservations apply to Miss DOROTHY STUART, secretary, Georgetown, Me.

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POSITIONS OFFERED

WILL EXCHANGE for month of June. Attractive rectory on west shore of Hudson, entrance to Catskill mountains. Desire to correspond with rector of small parish in New York City or Brooklyn. Box R-359, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

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RECTOR needing supply for August please address Box Z-361, THE LIVING CHURCH, Milwaukee, Wis.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

GARDNER, Rev. JOHN A., formerly at St. Mary's Church, East Providence, R. I.; is rector of St. Andrew's Church, Providence, R. I. Address, 302 Academy Ave.

KENNEDY, Rev. HOWARD S., 2d, formerly curate of St. Paul's Church, Troy, N. Y. (A.); is rector of Our Saviour Church, Lebanon Springs, and in charge of St. Luke's, Chatham, N. Y. (A.). Address, 149 Hudson Ave., Chatham, N. Y.

WISECARYER, Rev. RALPH H., formerly missionary in the diocese of Oregon; is in charge of Christ Church, Susquehanna, and of Grace Church, Great Bend, Pa. (Be.), with address at Susquehanna, Pa.

NEW ADDRESSES

DOAN, Rev. EDWARD S., formerly Lakeland, Fla.; 519 Coit Ave., Grand Rapids, Mich.

MOODY, Rev. WILLIAM R., formerly 301 A St., S.E., Washington, D. C.; 503 Club Road, Roland Park, Baltimore, Maryland.

ROBREDO, Rev. JOSÉ N., formerly Pedro Moreno 1277; Calle de Molina Num. 270, Guadalajara, Jal., Mexico.

WILLIAMS, Rev. EDWARD L., formerly 10100 Harper Ave.; 14600 Faircrest Ave., Detroit, Mich.

RESIGNATION

SUTTON, Rev. GEORGE A., who has been ill for some time has resigned St. Matthew's Church, Homestead, Pa., and retired on pension.

RESTORATION

UNDERWOOD, RICHARD, priest of the missionary district of Anking, on March 10, 1939, by the Bishop of Anking.

ORDINATIONS

DEACONS

MARYLAND—CHARLES WALTER CARNAN, JR., was ordained deacon by Bishop Helfenstein of Maryland in Emmanuel Church, Baltimore, April 19th. The candidate was presented by the Very Rev. Dr. Noble C. Powell, and the Rev. Dr. Wallace E. Rollins preached the sermon.

NEW HAMPSHIRE—RUSSELL OTTO KIRSCH was ordained to the diaconate by Bishop Dallas of New Hampshire in St. Thomas' Church, Hanover, April 25th. The Rev. John U. Harris, rector of St. Thomas' Church, preached the sermon.

CALENDAR OF COMING EVENTS

MAY

- 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.
- 16-18. Convention of Lexington, Lexington, Ky.
- 17. Convention of Eau Claire, Eau Claire, Wis.; of Western Massachusetts, Springfield, Mass.
- 21-23. Convention of Milwaukee, Racine, Wis.
- 23. Convention of Fond du Lac, Fond du Lac, Wis.; of Harrisburg, Harrisburg, Pa.; of Long Island, Garden City, N. Y.
- 23-24. Convention of Minnesota, St. Paul.
- 31. Election of Suffragan Bishop of Chicago, Evanston, Ill.; convention of Oklahoma, Tulsa.

CHURCH CALENDAR

MAY

- 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.)

Varied Confirmation Class

CHARLESTON, S. C.—In a confirmation class of 40 at Grace church, Charleston, recently, there were members of the following churches: Roman Catholic, Presbyterian, Methodist, Baptist, Lutheran, and the Christian. There were 15 married persons in the class. The Rev. Dr. William Way is rector.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que street, N. W.
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

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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.

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.

NEW YORK—Continued

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.

Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues
(Served by the Cowley Fathers)

Rev. Granville M. Williams, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass). 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.

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TRANSFIGURATION 1 East 29th Street

Rev. Randolph Ray, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotions, 4 P.M.

Trinity Church

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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).

Weekday Mass: 7 A.M.

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

Evensong, 5:30 daily.

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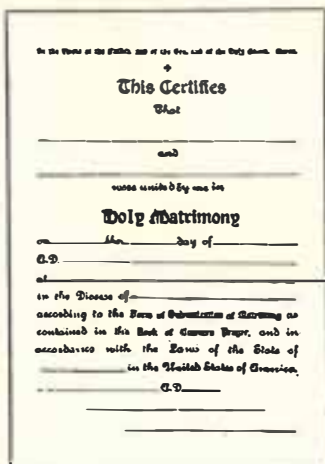


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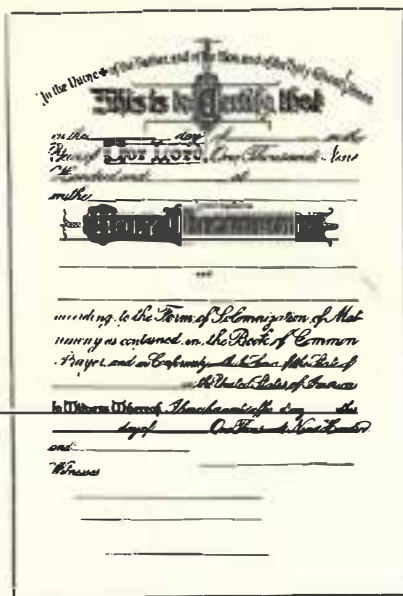
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