

May 31, 1939

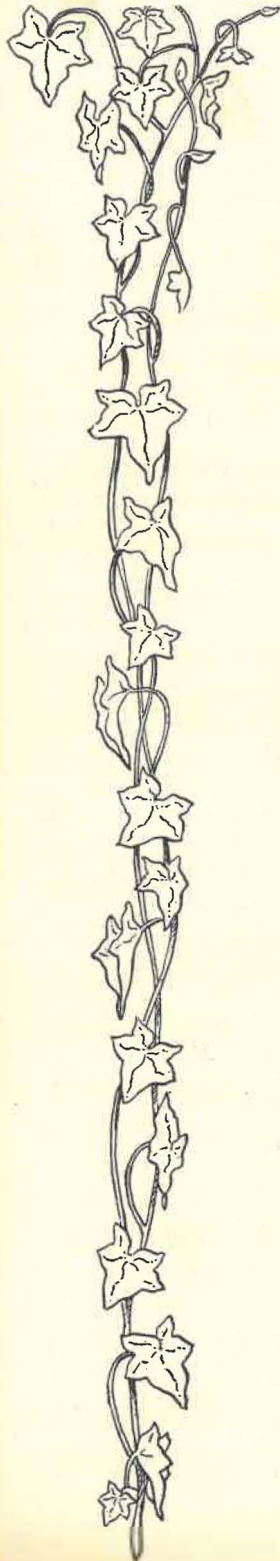


The Living Church



ALTAR IN MILITARY SCHOOL CHAPEL

Simplicity and beauty are combined in the Gothic altar and reredos of St. John's military school, Salina, Kans.



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.

Biographical Help Wanted

TO THE EDITOR: Persons in possession of letters, papers, pamphlets, books, and other literary material pertaining to the Rev. Dr. Stephen C. Massoch, who, serving under the Rt. Rev. C. S. Hawks, Bishop of Missouri, worked as missionary to the foreign population of St. Louis from 1855 to 1859; then in Nebraska from 1860 to 1868; and finally in Covington, Ky., from 1869 to 1870, are asked to communicate with the undersigned who is engaged in the preparation of a biographical sketch of the above-named Dr. Stephen C. Massoch.

Dr. Massoch wrote several pamphlets, some dealing with the Latin language, the Prayer Book, and poetry. For a long time before his death (1870) he kept in close touch with the Rev. L. R. Staudenmeyer of New York.

Anyone having the above-mentioned work by Dr. Massoch, or possessing such a source as convention proceedings, yearbooks, or missionary reports covering the period from 1855 to 1875, in addition to any other material or information which refers to or mentions the Rev. Stephen C. Massoch, is kindly asked to report the same to, or get in touch with

STEPHEN J. PALICKAR.

632 West End avenue. New York.

The Vilatte Succession

TO THE EDITOR: The May 3d issue of your publication printed a statement by the Syrian Patriarch of Antioch, Mar Ephrem, denying "any and every relation whatsoever" with schismatic bodies calling themselves Catholic. His Holiness went on to name the American Catholic Church, the Polish Catholic Church, the National Orthodox Church in America and the African Orthodox Church.

As editor of the *Crusader*, a publication of the American Catholic Church, I request the use of your columns to answer the Patriarch's statement that our claim of deriving our "origin and apostolic succession from some ancient apostolic succession is without truth."

We do *not* claim to be in communion with the Syrian Church or any other Eastern Church but we emphatically state that our orders were derived from the Syrian (Jacobite) Church. Does his Holiness dare deny that his predecessor, Ignatius Peter III, issued a Patriarchal bull in 1891 permitting the consecration of Pere Joseph Rene Vilatte? Does he deny that Archbishop F. X. Alvarez (Julius I) of Ceylon, himself consecrated by Syrian prelates, consecrated Vilatte in his Cathedral at Colombo, Ceylon, May 29, 1892 assisted by the Syrian Archbishops Gregorius and Athanasius?

The writer has in his possession photostatic copies of the Patriarchal bull permitting the consecration and of the certificate of consecration given by Julius I to Vilatte. The French government fully investigated Mgr. Vilatte's consecration in the early part of the 20th century when an independent French Catholic Church was contemplated after the separation of Church and State in 1901. Through the influence of M. Briand, Minister of Public Instruction and Worship, the French consulate in Ceylon and Malabar obtained official copies of the acts of consecration, the edict of the Patriarch of Anti-

och sanctioning it, and the attestations of United States Consul Morey of Ceylon who was present at the consecration and one of the witnesses to the event.

The Patriarch is not well informed when he says that the above mentioned Churches came "into existence after direct expulsion from official Christian communities." The American Catholic Church was not born of any split in, or secession from, any other body of Christians but was begun by the efforts of one man who converted others, both Romans and Protestants to the faith of the Undivided Church, and to the idea of having

Aid for Old Catholic Refugees

TO THE EDITOR: Bishop Kury of the Old Catholic Church of Switzerland is asking aid for Old Catholic refugees from Austria. Naturally Bishop Kury looks to the Episcopal Church because we are in communion with the Old Catholics. If any diocese, or parish, offers to aid an Old Catholic refugee, please communicate either directly with the Rt. Rev. Adolph Kury, Th.D., Willadigweg 39, Berne, Switzerland, or with me.

(Rev.) FRANCIS J. BLOODGOOD.

Madison, Wis.

in this country a Catholic Church which would be free and independent of all foreign domination and this policy has been adhered to by those who have been identified with its tenets and policies every since.

Mar Ephrem errs again when he states that these "schismatical sects" use the attractive rites and ceremonies of the East. The American Catholic Church, the Polish Catholic Church, and the African Orthodox Church all use the Western rite.

I make no pretense of knowing the reason for the Patriarch's unwarranted attack on the above mentioned Churches but in the

light of the known facts Mar Ephrem's statement is absurd and betrays either an astonishing lack of knowledge on this subject or an utter disregard of it. The one amusing feature of this sad misrepresentation of facts is being termed a "schismatical sect" by the Patriarch of a Church that is itself termed a schismatical sect by the Roman and Eastern Orthodox Churches.

JAMES H. NEARY.

YONKERS, N. Y.

TO THE EDITOR: THE LIVING CHURCH published on May 3d a statement by the Patriarch of Antioch denying the claims of "a number of schismatic bodies" to relation "in succession and ordination" to the Apostolic Church of Antioch. In fairness to those bodies it should be pointed out that, as far as I am aware, they have never claimed any relation to the Orthodox Church of Antioch. Fr. Vilatte was consecrated by Archbishop Alvarez and two bishops of Malabar in accordance with a bull of Ignatius Peter III, the Jacobite Patriarch of Antioch, and accordingly is justified in tracing his succession to the Patriarchate of Antioch. The consecration was apparently in every way valid and canonical and was recognized as such by the Church of Rome. Full details may be found in the latest edition of the Schaff-Herzog *Encyclopedia of Religious Knowledge* under the entry Succession, Apostolic—Syrian.

H. A. GLEASON, JR.

HARTFORD, CONN.

The consecration of Fr. Vilatte was investigated by the House of Bishops in 1892 and definitely declared invalid (*Journal of General Convention*, 1892, pp. 122-123). Accordingly the Episcopal Church does not recognize the orders of Vilatte or his successors.

Churchmen coming into contact with men claiming to be bishops or priests of "Old Catholic" or "Free Catholic" Churches in this country or with other communions unfamiliar to them, are advised to communicate with the Commission on Ecclesiastical Relations, 281 Fourth avenue, New York, for advice as to their status in relation to the Episcopal Church.

—THE EDITOR.

Loyal Laymen

TO THE EDITOR: May a parish treasurer speak for loyal laymen whose pocket-books are lean?

Here, as elsewhere, the budget exceeds the pledge, so funds are raised in various ways, including a Lenten self-denial envelope. We also have pence cans and the little blue box. During the past eight weeks we have contributed to Holy Land, General seminary, and Bishop Tucker's fund; now the Whitsunday birthday gift is accumulating. These offerings, dedicated to splendid works, do not reduce assessments or apportionments, nor do they help to pay the local bills. A Churchman, however must live and is expected to support charity and other secular drives.

Considering all this, is it out of place to ask why the Publicity Department of our National Council should start a new monthly sheet? Or should the faithful simply watch and pray?

EARL D. TODD.

Hamburg, N. Y.

The Living Church

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EDITORIALS AND COMMENTS

City People, Country People

EVERY study of urban life published draws the attention of the reader to the impersonality of city life. For good or ill, city people have no neighbors. Dwellers in apartments are utter strangers to one another; those who live in houses do not know who lives next door. In time of trouble, there is not that friendly exchange of kind offices characteristic of the little country town.

What is seldom brought out is the fact that a very large number of city people like this impersonality. And why do they? Often, the reason is that they are country people by birth or tradition. They became city people because they preferred the life of the larger community. If they do not make the impersonality of city life, they certainly help to maintain it.

For example, they often take comfort in the fact that their private affairs are a matter of complete indifference to the people who live next door or across the hall. They have not done anything amiss, and they have nothing to conceal; but it is a relief to them that no one remarks their comings and goings. As for friends, of course they have friends, or desire friends; but these need not live in the immediate neighborhood.

How about city people of this sort and the Church? When they come to church, the rector may alienate them if he asks their names and addresses. He shakes hands after service and says a word of sincere welcome. Then, he waits until he is asked before he does more. He knows well that certain city people do not wish to be personally noticed—for no reason at all except that extreme desire to be "let alone" which persons who have not been sufficiently "let alone" sometimes have.

If newcomers seek out the church, the problem is delicate enough. When they do not, then the rector must discover whether they have any Church affiliations. If they have not, then it is clearly his pastoral duty to try to gather them into the fold. After he has done his best, things may move very slowly toward membership in the parish, with its attendant duties and privileges.

Rectors of city parishes have labored for decades to solve this problem. That they have not always succeeded, they will be the first to admit. The interesting fact would seem to be that, when they have succeeded to the fullest extent, they have done it by being friendly and patiently waiting for a

friendly response. All people that on earth do dwell desire friends. When they wish to be "let alone," the reason is almost invariably a sensitiveness caused by over-attention, not genuinely friendly, in the past. Few persons, if any, have ever long resisted a rector, or other person, who really wished to become a friend.

It is true that many city people are country people. And it is equally true that more and more of the people who live in the country are city people. Thousands of men and women make long journeys twice a day in order to live in the country. The majority of them were born and brought up in cities. Sometimes they go out to the country for the sake of the children of the family. In other instances they settle in the country because they like the way of life there. We are often told that the Church in America is largely a rural Church. But the country members are by no means all, or predominantly, rural.

HERE, too, rectors have a problem. The newcomers from the city are ready and willing to do their part in the work of the parish. Very frequently they have special aptitudes which are of unique value. The problem lies in the fact that their main interests are not in the country. On six days of the week, they are absorbed in occupations that have nothing to do with the life of the village. They come to it for rest and recreation, at night, at the end of the week. It takes imagination to realize how any matters look to those who have been there throughout the week, at work. And it takes even more vivid an imagination to see how Church affairs look. The rector, who is there the entire seven days, like some of his parishioners, has an important task, interpreting the one group to the other. He must see clearly how things look to both.

With means of transportation so many and so various, it is an astonishing fact that in the same small town there will live persons who go to the city every week-day and persons who go only once or twice a year. Others may forget this, but the rector of the parish in the town must never lose sight of it. He is called upon to resolve both groups into one parochial family, interested and active according to their special abil-

ities and tastes. It can be done, and often is done. The country parish solves its problem just as the city parish does—by unremitting effort on the part of the rector.

Not only for the sake of the parishioners, in city or country, must this be done, but for the sake of the Church itself. The members of the Church are called to fulfil the mission of the Church. We are all constantly saying, or constantly hearing it said, that the Church is a missionary Church; that all the work of the Church everywhere is essentially missionary. Individual Churchmen and Churchwomen and Church children are pledged to carry on this enterprise. Their rectors are their appointed leaders.

The parish must reach out into the community, beyond its own membership. It should be, whether in city or country, what the Church once was to every community: the readiest and the strongest help. The world, and even the members of the Church, are prone to forget today that all the great secular social services of modern times were originally religious social services, inaugurated and maintained by the Church. At the present time, this work is largely in the care of highly trained experts, few of whom are Church people. Yet Church people must know how to cooperate with these secular agencies, in the interests of those men, women and children in the community whom they go out to aid. Not only the city parish but also the country parish can be, and ought to be, itself a potent social agency, as experts use that technical term. Many rectors try to effect this. All might, if their parishes would follow their lead.

This service to the community is one of the missionary enterprises of the Church: the mission to them that are nigh. Curiously enough, it is frequently seen less clearly than the other mission of the Church: the mission to them that are far off. Even that, however, does not stand out any too vividly in some places. We are all keenly aware of the immense difficulty with which the minimum amount of money necessary for the support of the Church's missionary work in the two fields is secured. Money, in huge sums, would seem to be available for other uses, but not for this purpose.

Many things are needed in order to gain this support: one is a Church made up of parishes every one of which is a family. It is hard to make a parish into a family. In the city, it is difficult because some members of the family are country people. In the country, it is difficult because some members are city people. But it can be achieved. What is chiefly needed is simply that all the members keep continuously in mind that they are—what? Church people.

“Why Export Christianity?”

BOUND into the center of this issue is a little tract just published by the Forward Movement Commission entitled *Why Export Christianity?* (Brief Guide No. 1.) As soon as we read this little guide we telegraphed for permission to use it in *THE LIVING CHURCH* as it strikes us as one of the best short arguments for missions, and especially foreign missions, that we have ever seen. Sample copies of this material have already been sent to the clergy; but those who receive duplicate copies can pass on one to someone who would profit by it.

This brief guide is but one of the many valuable pieces of literature that the Forward Movement continues to publish. We presume that most of our readers are familiar with *Forward—day by day*, the little pamphlet of daily Bible studies geared to the Church's seasons. It is interesting to note that two of these seasonal booklets have been reprinted without dates for use during any consecutive period of weeks

—the Epiphanytide issue, under the title *Where is God?* and the Eastertide one under the title, *Nearer to God*. Other new publications include a set of eight short “*Half Hour Papers*” for use at parish round tables, a new edition of *Getting Together*, the study book on Christian unity, and a 16-page booklet entitled *A Man's Faith—and Why*. The Forward Movement also sponsors an edition of the Madras conference report entitled *The World Mission of the Church*, available to clergy, teachers, and group leaders at a special reduced price.

A wealth of material for individual reading and study and for group discussions is contained in this Forward Movement literature. Parishes that use it extensively are the richer for so doing.

Prayer for Peace

BOTH the Pope and the Archbishop of Canterbury have called upon the laymen of their respective Churches for special prayers for peace. The British Primate asks English Churchmen especially to make this a subject of their intercessions on Whitsunday and no doubt many parishes in our own Church also responded to this appeal.

Bishop Mann of Pittsburgh has sent a circular letter to all of his clergy, calling attention to a movement which began in England last November under the name of a League of Prayer for Peace. The purpose of this league is to enlist English-speaking Christians of all communions to join in a brief daily prayer for peace throughout the world. The prayer is to be said at noon and is as follows:

“Give peace for all time, O God, and fill my heart and the hearts of all men everywhere with the spirit of Our Lord Jesus Christ. Amen.”

Dr. H. C. Westervelt, a layman of the diocese of Pittsburgh, presenting this subject to a meeting of the Pittsburgh clericus, stated that more than 1,500,000 English Christians had already pledged themselves to use this prayer daily and made a simple and earnest plea for a similar league in this country. The Pittsburgh clergy unanimously agreed to present this matter to their congregations and the Bishop heartily endorsed it with the statement: “Here surely is something in which Christians of every name can unite today and I trust that the movement may spread throughout the land.”

It is to be hoped that other dioceses and parishes will take up this simple custom and spread it throughout our Church and the whole land. It is certainly not inconsistent with the noonday prayer for missions which has become so widespread a custom and could be easily added to that prayer where the earlier custom is already established.

Sixty Years Ago—

FROM *THE LIVING CHURCH* OF May 29, 1879

THE state of New York has brought suit against Trinity but always with the same result—the Church has come out of the contest victorious. “That respectable old institution, Trinity church,” said Mr. Gerard in conclusion, “like a venerable hen in possession of her ancient barnyard, has not been frightened from her domain by these various attacks, but still sets there, hatching out little Episcopal churches and chuckling over her numerous victories.”

The young Chinaman who is getting an education at Andover at the expense of the Chinese government was reported for neglect of duty. The reply came: “Send him home and we will behead him.”

"Take Up the Torch"

Thoughts for Memorial Day

By the Rev. George F. Cameron

Texas State Chaplain, American Legion; Rector, St. Mark's Church, Beaumont, Tex.

SIR WALTER SCOTT pictures one of his most colorful characters, "Old Mortality," visiting annually the graves of the faithful Covenanters to clean away the moss from the gray stones, and making plainer the engravings that cruel elements had corroded.

"Motives of the most sincere, though faithful, devotion, induced the old man to dedicate so many years of existence to perform this tribute to the memory of the deceased warriors of the Church. He considered himself as fulfilling a sacred duty, while renewing to the eyes of posterity the decaying emblems of the zeal and sufferings of their forefathers, and thereby trimming, as it were, the beacon light which was to warn future generations to defend their religion even unto blood."

Such is our solemn duty on Memorial Day. We are to wipe away our reverential tears and look up with courageous hope; we are to brush away the dust that has accumulated during the years over the ideals of the blessed dead who have sacrificed their lives in the wars of America. If any of their ideals have been locked behind closed doors, of ingratitude, it is our duty to rescue them and restore them to a confused world. We are to pay our respects to their holy presence, see their visions, partake deeply of their divine strength, join our hands with theirs, retrieve their idealism, that this world may be a fit place to live in.

The spirits of the dead soar above us this very minute, dropping flaming torches of truth into the air below. The torches are falling. Can we catch and hold them? Do we have the intelligence and the consecration to uphold the ideals for which they made the utmost sacrifice in the day of battle?

Let us listen to their voices:

FIRST VOICE

I WAS a medical student, twenty years old, when the World war broke out, and immediately I volunteered to serve in the French ambulance corps. For a year I ministered to the wounded and hauled the dead behind the lines. There were men and boys blasted to pieces with shrieking shrapnel; legs torn off, hands mutilated, bodies torn apart, heads split open, and eyes hanging out. It was a horrible gruesome task; and my soul often fainted within me. I became so sick of the stench of the trenches that I was glad when a shell finally hit me. In a moment I was gone. My mind was a blank. When I woke up I was here among the patriotic dead. The company here is an illustrious one: there are Pericles and Socrates, Emmanuel Kant and Marshall Foch, Napoleon and Lord Nelson, Alexander the Great and Robert E. Lee, sergeants and corporals, and little drummer boys of the armies of all the world. We have discussed wars at great length, and it is our unanimous opinion that war is the most loathsome disease of the earth. It is a bundle of lies, for none of the ideals for which we fought have come to pass. For instance, we of the World war thought we were fighting Germans who were barbarians. That was not true. How could a nation be barbaric that produced Goethe and Schiller, Kant and Hegel, Beethoven and Wagner? They were no more responsible for the war than other self-seeking, exploiting nations. The young boys in their army were just as pure and idealistic

as any American youth. We heard they assaulted women and ravished little children; but they tell us up here that the same lie was told about the soldiers of the Allies. All soldiers are alike; and like sheep they are led to the slaughter. They wear uniforms of the same color, they are regimented into the same battalions, they handle the same kind of ammunition and artillery, and their methods of warfare are the same. Even the wounded and the dead suffer alike. Their cries and their wails strike the same note of terror to all ears. All of us see that we have been the tools in the hands of a fate that has been unkind and fraudulent. We have been the victims of false propaganda, a lying statesmanship, and a murderous civilization. What did we accomplish? *NOTHING!*

Think of what they told us back in 1917: "You are fighting a war to end all wars." Yet, today all Europe is as fully armed as ever. Even Germany, whom we whipped into the dust, has risen again as a greater menace to the peace of the world. You too can whip nations, but they will not stay whipped. We have been the victims of historians, poets and professors, teachers and preachers, who keep alive the bitterness and hatred of the nations of the earth. We were the innocent victims of the militarists, who like to parade their physical glory; we were the exploited youth, doing service for a self-seeking, carnal-minded civilization. We plead for the youth of the world. Please do not murder them as you murdered us!

SECOND VOICE

I WAS 23 years old, working on an Arkansas farm, when I was conscripted to go to France. At first I was ashamed that I had not volunteered. But I have always hated war, and I did not want to go. I was made to go anyway. When I got in the army and mingled with the other boys, I found that only 5% of all the 66,000,000 men in the armies of all nations were volunteers. The remaining 95% were conscripted just as I was. Why should we volunteer? We did not know what the war was about. We were not responsible for it. We see no reason for hating people of other nations. Anyway, here I am, for I was mortally wounded in my first battle. I was fighting with a crack French regiment, which had been carefully trained in the art of modern warfare. But that made no difference: all alike were killed. It was a gloomy, dismal exit from a world that I loved so much.

The heavy artillery had been booming all night. The light from the bursting shells entertained me at first. In a little while they were weird sights; and it seemed to me they would never cease. The noise got louder and louder; and the smell of fresh blood, of fresh earth, of smoking powder made me sick. Then, I became frightened. I thought of all the folks back home, so far away, my mother and father, and my little sister; and how I loved them! I knew I would be killed. There was no escape. Shells were bursting all around me. I was not ashamed of my fear and trembling, for all the other boys were scared just like me. Suddenly we became a hollering and yelling, a cursing and blasphemous bunch. Then, before I could realize what happened, a piece of shrapnel tore out my whole stomach. I burnt all over. I fell in a faint.

When I woke up, I found myself among these dead and

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The New Life of the Spirit

TRINITY SUNDAY

JUNE 4TH

TRINITY Sunday is the octave day of Pentecost. We celebrate the completion of God's revelation of Himself and of His redemptive work; we worship God the Father, through Christ our Redeemer, in the power of the Holy Spirit. The *Lesson*, from Revelation 4, gives a picture of that worship in which we are allowed to share, with angels and archangels and with all the company of heaven.

In the *Gospel*, from our Lord's discourse to Nicodemus, we are shown the share of the Three Persons in the work of man's redemption. The first thing that must happen to Nicodemus is that a change must happen in him before he can even see what the kingdom of God means; he must be born again, of water and of the Spirit. But how can he be born again? Because there is a Spirit, who comes to dwell *in* man, and create in him a supernatural life which is just as real as his physical life.

But how can these things be? Because there is a Gospel of salvation, wherein "heavenly things" are revealed by means of "earthly things." There is the earthly thing, the Crucifixion: "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" on the cross; and the heavenly thing, the truth about God which the Cross reveals, that "God so loved the world that He gave His only-begotten Son," that men might be saved from perishing, and might have eternal life.

they have taught me many things. We are ever asking ourselves why this had to be. At least we know we did not cause the wars. On the other hand, they were caused by our elders, who drew us into their conflicts of nonsense. In the name of common justice, therefore, we recommend that you put into the front line of trenches, at the beginning of every war, 25% of all the politicians, statesmen, the confraternity of profiteers, and by all means a red-blooded regiment of professional patrioteers; and do not forget the highest ranking military officers of the Army and Navy, a contingent of college professors, and a goodly company of preachers and high church dignitaries who refuse to preach peace.

THIRD VOICE

I WAS 27 seven years old in 1917, and an instructor in political science in one of the largest American universities. I volunteered for service and was commissioned an officer, having graduated from the first officers' training camp. I went "over the top" three times. Unfortunately I was never hit by shrapnel. Instead, my medicine was mustard gas. I lingered for months in the base hospital, hoping for the Angel of Mercy. I recovered to some extent and was sent home. I had the most terrible pains in my chest, my throat was dry and irritable, and my whole body would often vibrate with unbearable pain. In addition, I was suffering from a venereal disease contracted in Paris. My voice got weaker and weaker, and all my physical strength ebbed away. I could not rest day or night; and I was never free from pain and choking spells. I tried narcotics, but my troubles continued. Melancholy set in, and my despair was as black as night. My family was

bewildered and could not understand. Finally I lost control of my nerves, and then of my mind; and one day, when no one was looking, I ended it all, hoping that a merciful but delayed death, would bring me the peace for which I thought I was fighting in the trenches. With the vantage point I have here among the patriotic dead, I see that the theory of war is a fallacy. In reality, it can never settle anything. It will always leave the world in a worse state, because it is the natural enemy of all that we love and cherish. It breeds hate among men, and destroys brotherhood. It destroys innocent youth, and puts disease into their strong bodies. It separates men from their wives, youth from their sweethearts; and breaks up the home. It is a dastardly means whereby selfish men entrap their fellows; and it destroys peaceful and constructive commerce. It gives birth to tyrannical despots and dictators, and makes free and democratic government impossible. It uselessly destroys, through conscription, raw materials and natural resources, freedom of speech, the right of minorities, the man-power of the nation, all individual liberty and happiness. War is the very antithesis of democracy. War and Fascism go hand in hand. They are Siamese twins and inseparable. When we hear people shouting for war as a cure of our ills, they are substituting violence for all the glorious elements of a democratic people. Indeed, it is through war that all the liberties of a freedom-loving people are killed. Witness the happenings in Russia, whose form of government was occasioned by the World war! Witness the debacle in Spain, where through the method of war they have dug up ten times more snakes than they have killed! Look at Germany and Italy whose dictatorships are thriving on the results of war and the ideals of war! War settles nothing. It does give a free hand to the tyrants of all nations.

JULES MICHELET, the great democratic historian, gives us the secret of happiness: "Others have been more learned; but I have loved." That gives us a hint in retrieving the ideals of our brave dead. Let us look upon all men as our brothers, and that they have the right to life and to love no matter where they live. Let us remember that the sea is large enough for all ships, that all nations should have access to raw materials and resources, that there is more good than bad in every nation under the sun. It is not necessary that we kill each other in order to spend our excess energy. Rather, let us use it in bringing scientific knowledge and benefits to all the people of the world. In the battle against disease and poverty, there is enough adventure and excitement to satisfy all. Strange fact it is that men cannot treasure the pursuits of peace rather than court the horrors of war. In the future man must use his time to build roads and bridges, educate the ignorant, eradicate child labor and the exploitation of women, open every avenue for the speculation of philosophers and the meditation of the saints, banish drudgery and slavery from the earth. Soldiers must join hands with saints, philosophers must cooperate with priests, statesmen must pool their strength with the poets and the historians; and all must have a common objective, the Reign of Peace, not in the next world, but in this world, where every man, woman, and child may enjoy the fullest and richest life.

THE mature Christian gives whenever possible to everyone. But he does not insist on being the giver at all times. When the tables are turned, as they should be, he receives graciously and thankfully, glad to be under obligations to someone for Christ's sake, glad that someone is able to use him for the object of Christian love.

—Rev. Richard T. Loring.

Weekday Religious Education

A Program that Works

By the Rev. Crawford W. Brown*

Rector, Church of the Redeemer, Elgin, Ill.; President, Elgin Council of Religious Education

FOR many years the Elgin ministerial association had attempted to inaugurate a program of weekday religious instruction within the public schools. For 10 years nothing was accomplished. Suddenly, a local situation provided the necessary impetus. A committee from the ministerial association and the Elgin council of Christian education decided to capitalize on public indignation and resolutions from civic groups which demanded that something be done. A coordinating council was formed, and one of the committees formed was the committee on weekday religious education.

This committee immediately got to work. Their first action was to present a resolution to the board of education, requesting that "the public schools dismiss all children whose parents give consent for one hour per week for the purpose of religious instruction in their respective churches to be taught by teachers who can meet public school requirements." The board of education looked with favor upon this resolution and appointed a committee to work with the committee from the coordinating council, which also represented the ministerial association and the Elgin council of Christian education.

In proceeding with the investigation, the committee moved very slowly. Miss Amy Clowes of the school of education of Northwestern university was brought to Elgin and the whole problem of this important branch of a child's education was thoroughly discussed.

As a result of this meeting it was decided that a first-hand investigation of various systems of weekday religious education be made. The committee raised its own funds. The investigation included visitations to Oak Park, Streator, Princeton, and Batavia, Ill.; to Gary, Ind.; to Cincinnati and Dayton, Ohio; to St. Paul and Minneapolis, Minn.; to Bridgeport, Conn.; to Madison, N. J.; to Philadelphia, and to greater New York City. In addition to the information secured from these visits, many of the other major systems described to us by mail the operation of their systems. Reports from the United States Department of the Interior and the International Council of Religious Education provided the committee with much additional valuable information.

The committee presented its complete report to a meeting of the council in March, 1938. More than 400 persons representing the cooperating churches adopted the report and its recommendations, which proposed:

"That we adopt weekday religious education in Elgin.

"That all classes be held in the public school buildings with the possible exception of churches with parochial schools.

"That in view of the advice which your committee has gathered from all parts of the country we begin in public school grades 4, 5, and 6, in which the enrolment is 1,250.

"That we insist upon supervisors and teachers being required to have at least public school standard teacher's certificate or the equivalent.

"That our council of Christian education be reorganized to include the pastor of each church, a representative of religious education and a member of the official board, a member of the woman's organization and a member of the young

people's group, and one additional member at large for each 300 members of the church over and above the first 300 members. In addition, there should be a representative from all affiliated organizations. Out of this group should be appointed a council of weekday religious education.

"That this program be financed by a city-wide drive on the order of the Elgin community chest campaign and include the budget of the daily vacation Bible school.

"That this campaign be held early enough so that a supervisor may be engaged and be in Elgin not later than the first of July, 1938.

"That the committee of weekday religious education with the supervisor work out a suitable curriculum.

"That according to our investigation the council employ one supervisor and at least two full-time teachers."

The speaker at this first meeting who "sold" the idea to the largely Protestant group was Fr. Westendorf from Gary, Ind., a priest of the Roman communion. William D. Blair of the International Council presented the technical side.

A financial campaign lasting one week was held in May. The budget for the first year of operation was \$5,475. More than \$6,000 was received from 2,200 people. The churches were not assigned quotas. Each church contributed a group of workers and a house-to-house canvass was made. Roman Catholics and Jews are listed among the subscribers. The smallest gift was 5 cts. and the largest \$500.

Since the program's first year, the course of instruction has been extended to the eighth grade. The 1939-1940 campaign, which closed on May 12th, brought in contributions from more than 3,500 persons. The budget of \$7,098 was oversubscribed by \$600. It is believed that the continued success of the program is assured.

MISS EVELYN SPICKARD, for seven years director of religious education at the Church of the Atonement, Chicago, and for one year in the same capacity at the Church of the Advent, Boston, is the director and supervisor of the program. Mrs. Harold Lawrance of Elgin is her assistant. An office secretary handles the detail of clerical work.

The enrolment by churches is as follows: Methodist, six groups—220; Lutheran, five groups—173; Baptist, three groups—126; Congregational—67; St. Paul's Evangelical and Reformed—58; First Evangelical—51; Presbyterian—49; Episcopal—32; Roman Catholic, five groups—32; Church of the Brethren—29; Christian Science—20; Christian Apostolic—19; Universalist—11; miscellaneous—52; no church affiliation—81. Total—1,020.

Seven hundred and seventy permission cards were signed by parents in the spring of 1938, when the campaign was conducted. Some of the remaining 250 children have entered the Elgin schools for the first time this term. And of course some



*This article was prepared in collaboration with Miss Evelyn Spickard, supervisor of weekday religious education in the Elgin public schools.

children were out of school for one reason or another when the cards were distributed. The interesting thing, however, is that dozens of children who returned refusal cards in the spring asked for new cards in the fall and returned them signed for permission. Demands by their children caught parents' attention far more effectively than requests from the council. A few parents have remained adamant, and several children have been turned away weeping from the classes, because their second cards were also refusals.

THE CURRICULUM

THE general objective for the classes in Christian education is: "To release the dynamic of the Christian religion (that which has been revealed, not discovered) in the lives of the boys and girls, in order that they may consciously experience and gladly share that 'abundant life' which is the portion of those who keep their values straight." The curriculum, which is being written as the classes progress, bears on this objective. The title of the fourth grade course is *Heralds of the Kingdom*. The King's message is stressed, "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The heralds studied include the twelve apostles, and other outstanding characters in the New Testament, some heralds of later ages and other countries, modern heralds at home and abroad, and ways in which boys and girls today can be heralds—at home, at school, at church, and at play.

In the fifth grade the course is called *Treasures of the Kingdom*. This is an appreciative study of some of the treasures of the Christian heritage, and of contributions boys and girls can make that will enrich the kingdom.

The sixth grade course is called *The Stronghold of Truth*. The Church is presented as the defender of truth. The first truth stressed is that through Jesus Christ, God is revealed to us as our Father and Creator, loving, wise, and just. The second truth is derived from the first—that all of us as children of such a Father are members one of another. The next is that everybody has a function to perform and a contribution to make. Everybody is needed in the stronghold. The Biblical material and other source material all bear on these points.

CONCERNING BIBLES

THE council discussed having the children bring Bibles to class, and decided that might be an objectionable requirement as the children would not want to seem "different" by carrying a Bible to school. What a projection of adult self-consciousness that turned out to be! The teachers soon discovered that Bibles in class were a necessity. The children who owned Bibles were delighted to bring them, and proud to show them to their teachers and to the other children. The classes meet only once a week, and it is hard to remember an extra thing one day a week. Nevertheless, the children do surprisingly well on remembering their Bibles. In every school there are from 10 to 20 children who do not own a Bible. One boy when questioned as to his ability to bring a Bible said, "No, I can't bring one. We only have one, and it's a *great big* one in German!"

A little girl who said her family had a Bible she could bring failed to produce it in class. When questioned she answered apologetically, "My mother's looked and looked, but she hasn't found it yet. We *do* have one, though, and mother thinks she'll find it when the fall cleaning is done." The Bible has been dusted off in many Elgin homes since the beginning of the classes in Christian education! And the chil-

dren enjoy using their Bibles in all classes. The principal of one of the schools was much amused the other day as she entered a fifth grade room to hear the teacher say, "Children, stop reading your Bibles now, it's time to read geography!"

SUNDAY SCHOOL EFFECTIVENESS

HOW effective is Sunday church school? Churches everywhere ask this question! A partial answer, as far as Elgin is concerned, is revealed by an analysis of the results of four tests given to all the children during the first four weeks of classes. The first was a *concept* test, to discover what the children thought about God, Jesus, the Holy Spirit, Heaven, Sin, the Church, the Bible, Prayer, and Missionary Work. The second was an *attitude* test to discover how the children felt about these same concepts. The next two were fact tests, to discover what the children knew about some familiar Old Testament heroes, and about the life of Christ.

As to the way the majority of the children think and feel toward religious matters—orchids to those same teachers! Of the possible choices under each heading, the most Christian ones were checked the most frequently.

As to the facts about the Bible the children have learned in church school—well, raspberries to those same teachers!

On the Old Testament stories 11 out of 20 were missed by over half of the children. On the New Testament stories just over half of the children answered 14 out of 20 correctly.

One of the questions was: "While He was a boy working with Joseph, Jesus learned the trade of: () fisherman, () shepherd, () carpenter, () tentmaker." Five hundred and sixteen children out of 881 missed this question. Most of them thought Jesus was a shepherd by trade. "But He *was* a shepherd," they insisted time after time, "we have a picture of Jesus the Good Shepherd in our Sunday school room."

Another question was this: "One of the 12 apostles chosen by Jesus was: () St. Paul, () St. Stephen, () Moses, () St. Peter." Moses and St. Paul divided honors in these answers, and St. Peter found himself left far behind with only 291 votes out of 881!

The program means work, and lots of it. But it is tremendously worth while. Incidentally, the parish priest, minister, or rabbi is strengthening his own parish program. Children who receive weekday religious instruction will not be content with shoddy and unprepared lessons on Sunday morning. Teacher training classes are springing up in all the churches.

By popular demand the eighth grade has been added to the weekday classes. And eventually the work will be carried on in the upper grades as well. Out of this program will eventually come a community director of religious activities—a coördination which will prove of value to all concerned. Our own position is in no way endangered. We contribute much to such a program and we also receive a great deal.

When questions of doctrine arise (there have been none so far) they will be referred to the priest, minister, or rabbi, who serves as the child's pastor. The King James version of the Bible is used and the children are taught that version of the Lord's Prayer which speaks of "trespasses," not "debtors." We compromise on one "ever" instead of two.

In the classes nobody knows or is concerned about the other fellow's church affiliation. Everyone joins in the worship services, works over the Bible assignments, and enjoys the stories and discussions. And the teachers very much enjoy the spirit of unity and mutual purpose which is evident in every class.

Courage!

By the Rev. William G. Peck, S.T.D.

I SUPPOSE we all have our moods of despair, when life seems to set too many problems, when our resources appear to be at an end and courage dies within us. Most of us are accustomed to carrying one or two private worries at the back of our minds, where they remain like a mild toothache, not sufficiently acute to distress us, but never allowing us perfect ease. But sometimes they awake to a spell of fierce activity: the trouble becomes serious. And then, quite likely, in the midst of our perplexity about the old difficulty, some quite new disaster or disappointment assails us from another quarter.

At first we are exasperated; but soon our energy flags, and we grow melancholy, dispirited, perhaps cynical, and certainly unbearable to those who live with us. At such times we are apt to think ourselves the victims of some malign fate, and the deeper grows our despondency the more easily are we irritated by the slightest annoyance. Vexations seem to pile themselves upon us. It was Francis Thompson, the poet, who, in such a mood, when an umbrella dropped upon him from the baggage rack in a railway train, exclaimed in real agony of spirit, "I am the target of all adversity."

I am not laughing at him. I sympathize with all such human frailty. For this very day I have been under a cloud. Two more or less permanent problems had suddenly become unpleasantly active, when a new difficulty rose before me and covered the face of the sky. I was tired. I had no more strength to cope with these irrational factors in life. I slouched in a chair by the fireside feeling about twenty years beyond my age. In fact, I was profoundly sorry for myself.

They brought in afternoon tea, but I was not interested. Somebody switched on the radio—one more annoyance; but I was past expostulating. Sir Adrian Boult was comparing English and American orchestras, but I paid little attention. He mentioned Boston, and for a moment I saw Boston in memory—my trouble nagging at me all the time. He came to an end, and another voice began to speak. I was vaguely aware that someone was talking about Willie Jackson, and Willie Jackson meant nothing whatever to me.

But the voice went on. I gathered that Willie Jackson, though blind from infancy, was an active boy who climbed trees and rode a bicycle, and was very clever with machinery. I was still concerned with my own gloom. Yet somehow I was gradually drawn to listen more carefully. The speaker had a pleasantly serious voice, and seemed to think a lot of this boy Willie Jackson. I began to wonder why. And this is what I heard.

This boy, blind from babyhood, attempted to live a thoroughly normal life. Despite his darkness, he had a gay and sunny childhood; and on top of his adventurous disposition he developed an aptitude for learning and scholarship. At length he reached the University of Oxford where he took honors in theology and history. He entered the ministry of the Church, and became a curate at Ilford, a suburb of London, and afterward at Hoxton, one of the roughest and most squalid areas of the great city. In both places he was deeply loved. In both places the boys and young men worshiped him. And great was the sorrow of his young Hoxton toughs when they found he was going to leave them.

It seems that his sister had married a missionary in Burma, who, finding that among the Burmese people there were many

blind, had started a school for blind boys. The government had become interested in this small school, and had offered a substantial monetary grant toward its maintenance, if an expert could be found to take charge of it. The missionary had immediately cabled to Willie Jackson—Fr. Jackson now—urging him to undertake the work. Thus this young blind priest left the slums of London for the great forests and rivers of Burma, faced with a host of baffling problems, but blessed with a heart full of faith and courage.

His first striking success was the remarkable achievement of learning the language in six months. His next was the measure of ardent love and enthusiastic loyalty he won from the blind Burmese boys. He took pains to know each of them personally, entering into their lives, into their hopes and fears, sharing their interests. He taught the faith to all who were permitted by their parents to learn it; but he was scrupulous not to baptize boys until he was sure of them. One small boy, thinking the good father was submitting him to an unnecessary delay, ventured to baptize himself!

Fr. Jackson traveled about Burma, often footslogging over the difficult country, or lumbering along in a bullock cart. If he journeyed by train he always went third class, sweltering in heat and discomfort. He was seeking blind boys for his school. He talked to their parents, made friends with the boys, and persuaded them to make the venture.

The educational standard was brought to a surprisingly good level. The most advanced boys reached English "matriculation" standard. They had devoted teachers, and Fr. Jackson held himself in readiness to fill any emergency. He would even teach mathematics in the Burmese tongue!

AN AMAZING piece of work! I sat enthralled, listening to the radio broadcaster telling the story. A blind boy. Oxford, the priesthood, a missionary, an educator, a builder, a leader, a father indeed! But the story came to an end. At the age of 42, Fr. Jackson, never robust, was literally worn out. Brave and happy as ever, he learned that he was seriously ill, and death did not long tarry. In his last moments, knowing that he would soon pass from darkness to light, he said, "I shall be helping all I can from the other side."

It is, I gather, seven years since he finished his labors on this side. It seems strange that I have never heard his name until today. His story has now been told in a book called *The Blind Eagle*, by Stanley Sowton. After my wonder at so noble and glorious a life-record, I reflected that there is, after all, much shining heroism and beautiful saintship in the world of which we do not learn while the heroes and the saints are living their lives.

Then I sat looking into the fire. I had noticed that the two ladies in the room were quietly weeping. And I? I felt like a worm, when I thought of Fr. Jackson facing *his* problems. A blind man, tramping about Burma and building a school and teaching mathematics in the Burmese tongue! The darkness and the loneliness all overcome! Honor and love and brilliant bravery triumphant! I thought of my own problems; but something had happened to them. They had somehow shrunk to absurdly small proportions. They were ridiculous—not worth bothering about!

Thank you, Fr. Jackson. And may light perpetual shine upon you!

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Tyndale's New Testament

THE NEW TESTAMENT. Translated by William Tyndale, 1534.
Edited by Hardy Wallis. Cambridge university press. \$6.00.

THERE were two editions of Tyndale's New Testament, 1525 and 1534. The former is among the rarest of rare books, for its seizure and destruction were very complete and only two copies are now extant. It had accordingly little influence at the time of its issue and perhaps this was fortunate; Tyndale's labors in the nine years following produced an immeasurably superior work, fully worthy of its glorious destiny in molding not only the English Bible but the English language for all future time. So immeasurable has been its influence, in fact, that one scarcely can believe that it is only in the present work that a complete reprint is available; the prefaces have been reprinted, the notes have been reprinted, and the text has been reprinted, but all three have never before been reprinted together.

At all events, the work has been done at last—and done ideally. Mr. Wallis has very wisely made no attempt at an exact facsimile, for the indifferent type Tyndale was obliged to use is most difficult to read; instead he has chosen a wonderfully clear modern "old style" which, with the delightful paper and binding, makes a luxuriously beautiful volume. Otherwise everything, to the smallest marginal note, is exactly as Tyndale planned it, while at the foot of each page the 1525 variants are assembled; it is now at last possible to appraise the great work as a whole.

One thing stands out at once. How often have we read that the ecclesiastics objected not to translations but to heretical translations, to perverted renderings and to still more perverted prefaces and notes? This declaration is at least as old as Sir Thomas More, whose words sent the great Cardinal Gasquet off on a wild goose chase some 40 years ago. But here is the book—and where is the heresy? A bit of anti-papal polemic—very little and very mild. A gibe or two at "idle friars"—tame in comparison with Sir Thomas More's own satire. Rather too much emphasis on Paulinism—the "prologue to Romayns" sets forth that "this pistle is the principall and most excellent part of the newtestament, and most pure Euangelion" and demands that "euery Christen man . . . knowe it by rote and with oute the boke"—but the rediscovery of St. Paul was heady stuff.

"And this is just about all; the prologues are largely mere tables of content, and the "heretical" marginal notes almost entirely bare summaries of the text. The more one studies Tyndale's work the clearer his purpose is seen to be to translate, not what he wanted the text to say, but its actual language; to render the Greek into clear and precise English. All else is more than secondary. He was attacked at the time for translating *presbuteroi* as "elders" instead of "priests," and naturally he was perfectly right in so doing. However he comments on the question thus: "Now whether ye call them elders or prestes, it is to me all one: so that ye vnderstonde that they be offycers and seruauentes of the worde of God, vnto the which all men both hie and lowe that will not rebell agaynst Christ, must obeye as longe as they preache and rule trulye and no lenger."

BURTON SCOTT EASTON.

Dr. Mackinnon on the Reformation

THE ORIGINS OF THE REFORMATION. By James Mackinnon.
Longmans, Green. Pp. xii-448. \$6.40.

IN SOME ways a Scots Presbyterian is the person best qualified to write on pre-Reformation history sympathetically. He feels himself to be an evangelical and yet has enough sense of the historic, Catholic element in Christianity and the need of an organized visible Church to have some sympathy for those who tried to uphold the medieval system while reforming its abuses.

Dr. Mackinnon, emeritus professor of ecclesiastical history at Edinburgh, is best known for his monumental work on Luther. Now he narrates the history of the Church from 1300 to 1517 as it leads up to the reforming movement. He is well acquainted

with the extensive literature, both primary and secondary, on the subject, and writes in a clear and interesting style. The account of John Hus, and of the Council of Constance, is especially well done. The author's own position is frankly admitted but does not disturb his scrupulous fairness; though I must confess to being slightly annoyed at his repeated assumption that the doctrine of the Real Presence is irrational.

The book is an excellent and useful account of what may be called the standard Church history of the period. The author's nationality leads him to give more attention than is customary to Scottish affairs, which attention is a valuable addition to the work. One could wish, however, that he had said something about events in Scandinavia and Poland. His chief "blind spot" is the treatment of the economic factor in history. He is interested in the movements of the lower classes, but says nothing of the bourgeoisie, nor of the national monarchies in any but their political aspects. In his final summary chapter the only economic factor recognized is the protest against papal taxation; certainly there was a more extensive interaction of economic and ecclesiastical affairs than that.

EDWARD R. HARDY JR.

"Insights" Into Central Christian Affirmations

THE QUEST FOR RELIGIOUS CERTAINTY. By Harold A. Bosley.
Willett, Clark. Pp. xi-235. \$2.50.

THE author of this book talks in a somewhat supercilious manner about the great theologies of the past, but it cannot be said that he has contributed much more to theological learning than a rather acute and interesting if not always satisfactory analysis, from the standpoint of the "value philosophy" school of Wieman, of the position of certainty and tentativeness in theology, worship, and conduct.

Certainty, for him, is "man's consciousness of a reliable relationship, stated in terms of belief, between himself and his world." There is an element of tentativeness—of greater or less probability—in the whole field of religion, as in science, we are told. This is worked out in detail, by logical and other means. We wonder if there is such an opposition between religious knowledge as "revelation of reality" and "approximation of reality," as Dr. Bosley tries to claim; perhaps the "approximations" are responsive to "revelations," and the fault is at our end—a fault which converging testimony (the witness of Catholic consent) may tend to reduce so that what is admittedly the greatest probability may have psychologically a high degree of certitude.

But if the book is not so remarkable as the publishers' blurb might indicate, we are grateful for a number of penetrating observations, which come by way of what is often called "insights," into the meaning of central Christian affirmations.

W. NORMAN PITTINGER.

A Sequel to "The Parish Communion"

SUNDAY MORNING: The New Way. Edited by Brother Edward.
Macmillan. \$1.25.

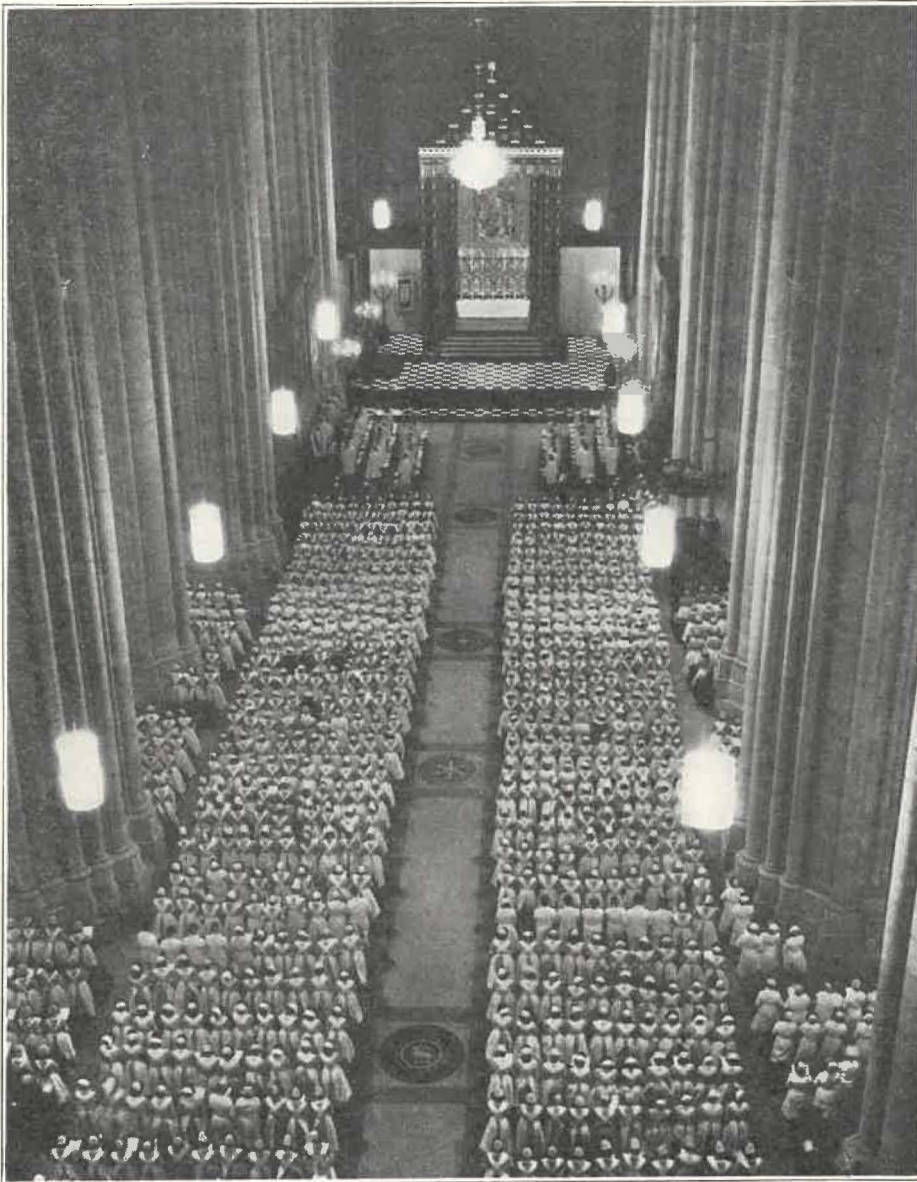
THIS "new way" is simply the revival of the only way known in Christendom for eight centuries and more: the corporate Communion of the parish at the "principal" Sunday morning service. In America only tentative beginnings have been made toward its restoration, but among the British clergy it is spreading rapidly; in parishes called "Evangelical" as well as "Catholic"; in rural as well as city parishes. All the contributors to the present volume praise it without reserve, agreeing that a sense of corporate life has been created which a generation ago would have seemed impossible. Fr. Hebert sums up (the book is really a sequel to his own *The Parish Communion*) and there is a "Last Word" from Fr. Waggett.

B. S. E.

LET US not pray for a light burden, but a strong back.

—Theodore Roosevelt.

NEWS OF THE CHURCH



FLORENCE NIGHTINGALE SERVICE IN GREAT NAVE OF CATHEDRAL
(Wide World Photo.)

2,000 Nurses at Service in New York's Cathedral

NEW YORK—More than 2,000 nurses, in the uniforms of their several organizations or training schools, attended the 15th annual service in memory of Florence Nightingale, held in the Cathedral of St. John the Divine on Sunday evening, May 14th. Among them were Spanish-American war nurses, American Legion nurses, Henry Street visiting nurses and many others. They were led by Miss Effie J. Taylor, president of the International Council of Nurses, and Major Julie C. Stimson, president of the American Nurses' association.

Bishop Manning spoke a few words of welcome, preceding the sermon which was preached by the Rev. Paul E. Sherer,

pastor of Holy Trinity Lutheran church. Bishop Manning said in part:

"Let me give you tonight three practical thoughts to carry away with you and to keep in mind. (1) Keep clearly in your minds the real meaning and opportunity of your work as a nurse. Your work is a true ministry of help and service to those in need. (2) Try each day to make your work what the work of a true nurse should be. By your conscientiousness, by your devotion to duty and by the spirit in which your work is done, hold up the true standard of your profession. (3) Keep your own personal standard of life high and pure and true. Remember that the quality of your work depends upon the quality of your own personality and character, and remember that for all of us, whatever our work, the only foundation for high and true character is faith in God and obedience to His laws."

Lexington Votes to Achieve Self Support

Diocese Will Relinquish its Aid
From National Council and Give
\$1,000 to Missions in 1940

LEXINGTON, KY.—Self-support for the diocese in 1940 was unanimously decided upon at the 44th convention of Lexington, held in Christ church on May 16th and 17th. The diocese will relinquish aid of over \$5,000 and will pledge \$1,000 to the National Council. The 1939 pledge and aid just balance.

The 10th anniversary of the consecration of Bishop Abbott of Lexington, was celebrated during the convention, culminating in a banquet.

The Most Rev. Dr. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, was preacher at the opening service of convention, the night of May 16th. The Archbishop was also the chief speaker at the banquet the following night.

In his charge, Bishop Abbott asked the diocese to fulfil his 10-year hope for diocesan self-support. He dwelt at length on missionary work in the diocese, and on "Why Believe in Missions?" Just at noon the Convention voted for self support.

At the anniversary banquet noted visitors included Bishops Clingman of Kentucky and Capers of West Texas, both of whom had served in the diocese as priests; and the governor, A. B. Chandler, a Churchman. Many tributes were paid to Bishop Abbott, and a purse of money was given. The toastmaster, the Rev. E. W. Baxter, read many telegrams and letters of congratulation.

The annual meeting of the diocesan Woman's Auxiliary was held May 16th. No elections were held. Bishop Kirchoffer of Indianapolis addressed the women at luncheon on the Madras Conference.

Convention in May 1940 will meet in Maysville.

The standing committee and most officers were reelected. New members of the executive council are: the Rev. Richard C. Patton and Mmes. Keith, Wheeler, and Robinson. S. I. M. Major, U.S.A., was elected a Trustee of the Diocese. Delegates to the Provincial Synod are: the Rev. Messrs. Annable, Mulder, Thompson, Madson, Davis and Cooper; Mmes. G. R. Hunt, Almon Abbott, C. P. Sparling, Dr. F. E. Tuttle, Mrs. J. R. Cowan and Mr. Elmer Ware. Alternates are: the Rev. Messrs. Williamson, Patton, Ziegler, L. B. Catlin, Long, and Mr. B. W. Tinsley; (to be ordained soon); Mmes. E. C. Newlin, Julian Estill, Wm. Wheeler, W. G. Wigglesworth and Core, and Mr. Hinks.

Bishop Stewart to Lecture

CHICAGO—Bishop Stewart has been chosen by the John C. Shaffer Lectureship of Northwestern university to give the 1939-40 lecture on the life, character, influence and teachings of Jesus. It was announced that the lecture will be delivered next October.

Christians Active in N. J. Reform Drive

Religious Leaders and Organizations See Climax of Struggle to Break Power of Machine Politics

TRENTON, N. J. (RNS)—New Jersey's political reform movement, headed by Christian leaders and actively backed by numerous religious organizations, is approaching the climax in its drive to break the grip of the state-wide political machines headed by Jersey City's Mayor Frank Hague and former Governor Harold G. Hoffman.

Whether the same type of reform pressure which brought about the paralyzation of Tammany, the downfall of Pendergast and collapse of political bossism elsewhere, is being successfully extended into New Jersey, or whether civic lethargy will continue to breed machine politics, will be revealed June 20th, when a referendum is to be conducted on a proposed state constitutional amendment legalizing pari-mutuel betting at horse races.

As the referendum date draws closer, it becomes increasingly apparent that both the church leaders of the reform movement and the so-called practical politicians recognize that New Jersey's political future as well as the gambling issue will be at stake when the voters go to the polls.

Pari-mutuel defeat, in the opinion of informed observers here, would presage election as governor next year of Rev. Dr. Lester H. Clee, Newark Presbyterian clergyman, now leading a state-wide opposition organization. Approval of the amendment would forecast probable return to the executive office here of former Governor Harold G. Hoffman. This situation is not predicated on the gambling issue itself but on the attendant political aspects of the approaching showdown between reform and machine forces.

Dr. Clee was the unsuccessful Republican gubernatorial nominee two years ago, at which time he attributed his defeat to

Corruption in New Jersey Hit by Suffragan Bishop

NEWARK, N. J.—Political corruption both in the city of Newark and in the state of New Jersey was deplored here recently when Bishop Ludlow, Suffragan Bishop of Newark, addressed the 65th diocesan convention. He described Newark as "smirched with a political scandal . . . which is a stench in the nostrils of every decent citizen."

"We in New Jersey," he said, "are sadly in need of a political housecleaning. The very city in which we are meeting is smirched with a political scandal which has not yet been legally adjudicated.

"Even if no illegal act has been performed or can be proved, still the evidence adduced has shown such carelessness and lack of responsibility as have destroyed public confidence. Moreover, we have been treated in this state to as flagrant a piece of nepotism as political history can produce.

"This manipulation was made possible by the bi-partisan connivance of machine politicians. These men are ardent partisans at election time but ardent partners when it comes to a question of maintaining themselves in political power.

"There is not much to choose between Hagueism and Hoffmanism," he added. "Both groups are tarred with the same brush."

alleged corrupt voting in Hague-controlled Hudson county. Should the clergyman become governor, Hague's grip over the legislature probably would be immediately broken. And, there are no potential Democratic candidates in sight sufficiently strong to defeat the clergyman. Governor Moore, who defeated Dr. Clee in 1937, cannot run again next year because New Jersey law bars reëlection of governors to successive terms.

Two X-Ray Machines in Manila

MANILA, P. I.—Over 60 doctors gathered at St. Luke's hospital here March 28th to take part in the inauguration of the new X-ray department. Additions to the new department include an up-to-date X-ray machine and also a mobile machine for bedside work.

Mrs. Soule Honored at Boston Gathering

Founder of United Thank Offering Guest at Session of Massachusetts Women; \$10,244.50 Received

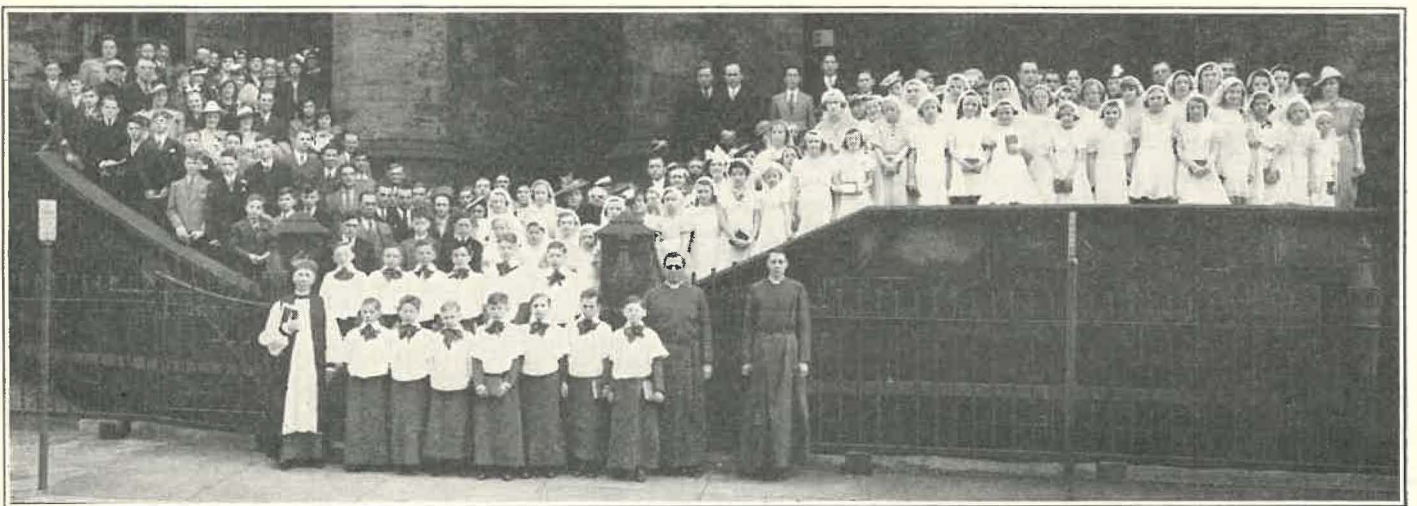
BOSTON—Acclaimed as founder of the United Thank Offering, Mrs. Richard H. Soule was guest of honor at the afternoon session of the diocesan presentation of the offering, May 17th, in the Cathedral Church of St. Paul. Announcement was made by Miss Gertrude Baker, treasurer, presiding, that \$10,244.50 had been carried to the altar at the morning service.

Illustrating types of work financed by the offering, the following speakers were heard in the afternoon: Miss Marjorie Gammon, in training for the mission field; Miss Olive B. Tomlin of China; Miss Eleanor Snyder, rural work in America; Mrs. George P. Baker, Jr., work with college students; Miss Caroline Couch, retired after 25 years in China; Miss Madelene Beyal, Navajo girl now studying at the Perkins Institution for the Blind, whose constructive, happy life is due to initial work by Miss Anne Cady, UTO missionary at Fort Defiance, Ariz.

ASKS FOR COMMITTEES

Mrs. W. Jason Mixter of Trinity church, Boston, in a talk on treasurers' technique, urged the formation of committees in preference to the carrying of full parish responsibility for the offering by one woman.

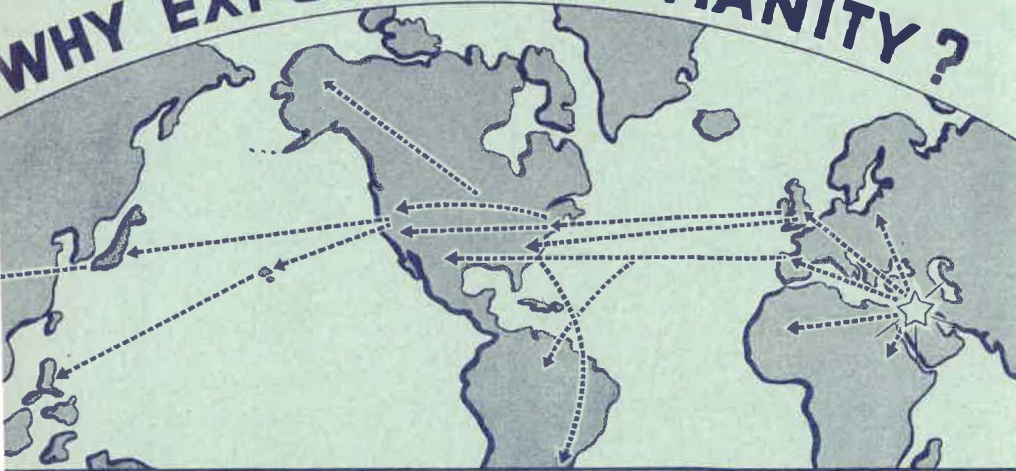
Bishop Sherrill of Massachusetts, assisted by Bishop Heron and Canon Cornelius P. Trowbridge, was the celebrant at the service of Holy Communion with which the day's program began at 10:30 A.M. The address was given by the Rev. Harold Bend Sedgwick, rector of All Saints' church, Brookline, who likened the UTO to the second mile, something not required but done to make life for others different.



LARGEST CONFIRMATION CLASS IN HISTORY OF DIOCESE OF WESTERN NEW YORK

The Very Rev. Austin Pardue, dean of St. Paul's cathedral, Buffalo, N. Y., and the Rev. Canon Francis W. Blackwelder, his assistant, presented 156 persons for confirmation to Bishop Davis on May 14th. This was the largest class in the diocese's history. (Photo by Hauser Bob, Inc.)

WHY EXPORT CHRISTIANITY?



FOR that matter, why export "oil for the lamps of China," automobiles for the roads of India, sewing machines for the kimono-making tailors of Japan, and razor blades for the beards of Africans? Does not charity in these matters, also, begin at home? Are there not too many of our fellow-countrymen still unconverted to the blessed light of illuminating oil and the glorious gospel of the automobile that American companies should be spending large sums to send "foreign missionaries" to sell their products among the Asiatic "heathen"?

Is it not impertinent for us to force our kerosene on the Chinese, who for centuries have had their wood or vegetable oil lamps, smelly, sooty, gloomy? But still have they not a right to their own? And why urge safety razor blades on an Igorot who is well able, with his bolo, not only to shave your whiskers but to lift your whole head off? Or, why introduce American cars along the romantic, but rough, roads where native culture, to these many years, has blessed and bumped the people with springless bullock carts which rattle their vertebrae at five miles an hour?

Well, "ask the man who owns one!"

No missionary on furlough fails to encounter some of those peculiar Christians who "don't believe in missions." Indeed, at least one vestryman has been discovered, who is so eager not to compromise his convictions that he cuts off the empty red side of

WHY
EXPORT
CHRISTIANITY?

his offering envelope altogether so that he will not even *appear* to approve of missions!

"Are there not heathen enough at home?" such a man is apt to inquire. To which the obvious answer would seem to be, "Why, bless your heart, more than enough! But why bring that up?" Were there not plenty of heathen left in Jerusalem when St. Paul, braving every hardship, carried the Gospel to imperial Rome? And were there not plenty of heathen in Rome when St. Augustine and his fellow monks, following earlier missionaries to Britain, brought the Faith of Christ to our uncouth ancestors at Canterbury? There certainly remained plenty of heathen in England when the Society for the Propagation of the Gospel was formed to send missionaries to our forebears in the American colonies, of whom one such missionary candidly wrote home that he found himself among people "perhaps the most ignorant and wicked in the world."

Similarly, there are "heathen" a-plenty in the U. S. A., but the Church from Pentecost down has never worked on the basis that you must have 100% of the people at home 100% Christian before you can go around the corner to brighten things up there too.

Why export Christianity? Well, first of all, if it isn't worth exporting, it isn't worth keeping at home. If material conveniences are worth shipping overseas, as American business interests believe, shall we American Christians say that our spiritual riches are not worth sending abroad? Does the Marxist believe in exporting Communism? Ask him! And then ask yourself whether you really think he should be a keener missionary for his religion than you for yours.

Secondly, Christianity should be exported because, unless we share it with others, we cannot keep it vital at home. True, charity does begin at home, but it soon ceases to be charity, and degenerates into selfishness, if it ends at home. A glance at history will show that those times when the Church had little or no interest in missions were just exactly those periods when the fires of her spiritual life burned low; and, conversely, whenever the vivifying spirit of God has stirred the Church, its members have inevitably been moved to share with others their treasures in Christ. Furthermore, every sincere effort to pass on to others the blessings of Christian discipleship has had the accompanying effect of quickening the spiritual life of those who thus sought to bear witness. The Divine Paradox is *true*, "He that saveth his life shall lose it: but he that loseth his life for my sake shall save it." We keep our faith by giving it away!



A very familiar sight in the fields of China are the *T'eo Ti Miao*, or shrines of the gods of the earth, to whom the farmer looks for a successful crop. Tsang's little god, however, is not concerned with the fortunes of Li, whose rice fields adjoin his, and both Tsang and Li can starve to death for all that Pao's god cares. A petty conception of deity, you say? Yet how does it differ in essence from the attitude of the Christian who seems to think that God is an American, or at least an Aryan, and not particularly interested in His other children. You don't believe in foreign missions? Which part of the world is "foreign" to the Father of all? "They have their religion and we have ours," you say? Well, "*ours*" reveals a God who "so loved the *world*, that he gave his only begotten Son."

Treaties with China have often contained a "most favored nation" clause, but there is no record of such a clause in the New Covenant our Lord sealed upon His Cross. Rather, we are taught that God has "made of one blood all nations of men," and we have been plainly commanded by Christ to "go into all the world, and preach the gospel to every creature." Here, then, is the basic justification for missionary endeavor—obedience. "Why call ye me, Lord, and do not the things which I say?" Indeed, it is not enough to claim that missions are Christian: rather, Christianity has one mission and that to the whole world.

St. Paul declares, "God will have all men to be saved, and to come unto the knowledge of the truth," and nothing is plainer to the missionary than that Christ is Himself that "Truth which shall set men free." Our Lord sets free those who were in lifetime bondage to fear. Few American Christians have any conception of the hampering character of these fears, which are so pervasive among non-Christian people, even though highly civilized like the Chinese, whose rich cultural inheritance contains much that we of the West might profitably appropriate.

It is almost impossible, for example, for a pregnant woman in China to move into some other house than where the child was conceived. No one can tell what tragic misfortune might befall those who allowed it! The Chinese are a gentle and lovable people; yet it is not uncommon for a fear-ridden family to burn alive their own little baby, perhaps ill with convulsions, because only in this way can they be sure of slaying the malevolent spirit with the child.

In some Igorot villages in the Philippine Islands, when twins are born, one is believed to be possessed of a devil, and, therefore, the old men, having decided to their satisfaction which one it is,



usher the luckless infant out of the world without much ado. Suppose such people are "satisfied with their religion." Are you and I going to be satisfied until we have humbly shared with them our faith in a heavenly Father, whom we ourselves know *only* because some others in an earlier day took the trouble to tell us?

Womanhood—half of the world!—is another sphere where Christ has come to proclaim liberty to captives. Chinese Christian girls were not only the first in the country to have unbound feet, but the first, also, to have minds unbound through education, and the first to secure some measure of freedom in the disposition of their own lives in marriage or in the choice of a career.

Beyond all this, the life of our blessed Lord in the hearts of men serves to set them free from that bondage of spiritual corruption called sin. It may be that the sense of individual sin has faded somewhat, but it is a hopeful sign that our sense of social guilt has greatly increased, and "our generation is oppressed by sin in the collective life far more than generations that have gone." The Church must seek to deepen this conviction of corporate sin. To that end do we not need to spread everywhere, in this highly interdependent world, Christ's holiness in our family life, His justice in our economic life, His honesty in our political life and His peace in our international life? What else do we need so desperately? We may well recognize our own failures in all these respects, and yet dare to preach the Gospel in foreign lands because the Church's Mission is simply Christ's Mission to the entire world, for which every member of Christ's Body is allowed and expected to bear his part. Let us not forget that "unto whomsoever much is given, of him shall be much required." Of all peoples, surely this saying refers to us Christians of America.

Some say that the Christian religion is not worth giving to the heathen. If we think so little of our religion certainly it is not worth giving to the heathen. Here is doubtless the secret of our missionary feebleness. Our whole attitude will change when Christ is really for us the Saviour of the world. Then nothing can rob us of the determination to share with our brethren in every land the joy of companionship with God and man within the supernatural and world-wide fellowship of the Catholic Church. "Thy Kingdom come!"



Why Export Christianity? Published by the Forward Movement Commission of the Protestant Episcopal Church. Prices (post paid when remittance accompanies order): \$1.25 per 100. Per dozen, 20 cents. Single copy, 2 cents. Forward Movement, 406 Sycamore St., Cincinnati, Ohio. (Printed in U. S. A.)

Parish Offers Lay Employees Security

St. Bartholomew's, New York, Inaugurates Plan to Pay Monthly Retirement Benefits

NEW YORK—St. Bartholomew's church has announced, through its rector, the Rev. Dr. George Paull T. Sargent, a plan for retirement benefits for lay employees of the parish, dating from May 8th. In the event of the federal or any state government enacting a Social Security law affecting lay employees of this church, or any other unforeseen contingency arising which might affect this plan, the vestry reserves the right to reconsider the plan, including the question of its continuance under such possible new conditions.

Lay employees of St. Bartholomew's who have been in its service for at least five years and who retire in good standing at the age of 60 or over in the case of women and 65 or over in the case of men may, subject to the conditions of the plan, receive thereafter monthly during their respective lives the amount set opposite the annual salary being paid them at retirement, as shown in the table below:

Annual Salaries at Retirement	Monthly Payments
\$1000. or less	\$30.
1001. to 1100.	33.
1101. to 1200.	36.
1201. to 1300.	39.
1301. to 1400.	42.
1401. to 1500.	45.
1501. to 1600.	48.
1601. to 1700.	51.
1701. to 1800.	54.
1801. to 1900.	57.
1901. to 2000.	60.
2001. to 2100.	63.
2101. to 2200.	66.
2201. to 2300.	69.
2301. to 2400.	72.
2401. to 2500.	75.
2501. to 2600.	78.
2601. to 2700.	81.
2701. to 2800.	84.
2801. to 2900.	87.
2901. to 3000.	90.
3001. and over	100.

The plan is subject to the condition that the vestry shall find it practicable, having due regard to the maintenance expenses and financial obligations of the parish, to withdraw from time to time from the income of the church sums sufficient to meet payments called for under the schedule.

Lay employees performing part-time service are not included in the plan. However, the vestry stands ready to furnish advice to any employee desiring at his or her own expense to take out an annuity or other type of insurance through one of the recognized insurance companies.

It will be recalled that in 1929 St. Bartholomew's took out, at its own expense, a group insurance policy under which generous benefits are now being paid to the beneficiaries of all employees dying in its service. This new plan is a further step, providing an additional benefit to employees themselves, without cost.

Rev. W. McClelland to Be

Consecrated on June 2d

NEW YORK—The Presiding Bishop has announced that the Rev. William McClelland, Bishop-elect of the diocese of Easton, will be consecrated June 2d at 11 o'clock in Christ church, Easton, Md.

Bishop Tucker will be the consecrator, and the co-consecrators will be Bishop Sterrett of Bethlehem and Bishop Helfenstein of Maryland.

The consecration sermon will be preached by Bishop Freeman of Washington, and the presenters will be Bishop Goodwin, Coadjutor of Virginia, and Bishop Davenport, the Bishop-elect's immediate predecessor, who resigned last year.

Attending presbyters will be the Rev. Charles H. Long, Philadelphia, and the Rev. W. Clayton Torrance, Baltimore. The Rev. Franklin J. Clark, secretary of the National Council, will act as deputy registrar.

Rural Delaware Observes Traditional Rogationtide

WILMINGTON, DEL.—Rural Delaware celebrated Rogationtide with traditional ceremonies on Rogation Sunday at 233-year-old St. George's Chapel, near Lewes. The chapel was founded by Roger Corbett in 1706; and settlers came, as English Churchmen trained in Anglican traditions, began to come at once for services at Rogationtide. Planters held their group meetings on farm problems at all-day gatherings, and the women exchanged experiences on home-making.

The services were revived several years ago, and this year Bishop McKinstry was assisted by the local priests, all of whom came with their congregations—the Rev. Messrs. N. W. Rightmyer of Lewes; R. Y. Barber of Laurel, and Richard K. White of Georgetown.

At the Cathedral church of St. John, Wilmington, similar services were held, with a processional litany around the cathedral close, the dean blessing several trees set out as a memorial to the late T. Argyle Souder.

Delegates Chosen to Vote on Suffragan for Chicago

CHICAGO—Selection of lay delegates to represent the 125 parishes and missions of the diocese of Chicago at the special convention to be held May 31st has been completed. The convention will select a suffragan to assist Bishop Stewart.

The session at St. Luke's Pro-Cathedral, Evanston, will open with a Communion service at which Bishop Stewart will be the celebrant. The business session will be called to order immediately following. Since the election is the only matter of business on the agenda of the convention, it is assumed that nomination of candidates by the clergy will begin at once.

Dr. Fleming Next on "Church of the Air"

Trinity Rector's Broadcast Part of Campaign to Interest World's Fair Visitors in N. Y. Churches

NEW YORK—Sunday, June 11th, the Rev. Dr. Frederic S. Fleming, rector of Trinity church, New York City, will broadcast on the Episcopal Church of the Air at 10:00 to 10:30 A.M. Eastern daylight time, from WABC, New York, over a nation-wide hook-up of the Columbia Broadcasting System, his subject being "Religious Shrines of Manhattan Area."

On July 23d the Rev. Dr. Harold Abye Prichard, rector of St. Mark's church, Mount Kisco, New York, and honorary canon of the Cathedral of St. John the Divine, will broadcast, likewise over the Columbia Broadcasting System, a message appropriate to the vacation season.

Dr. Fleming's broadcast is part of a general campaign to interest visitors to the New York World's fair in the many historic churches and institutions to be found on Manhattan Island, Long Island, and vicinity. Trinity church under the leadership of Dr. Fleming will maintain a special summer program and the rector will forego a summer vacation to insure proper greeting to the many thousands who will visit the famous shrine "at the head of Wall street."

At Church Missions House this movement is supported by special window displays presenting pictures of churches and institutions and with the aid of a map of the city indicating to strangers where these may be found.

Among other churches shown in the display are the Cathedral of St. John the Divine, Trinity, Grace, St. George's, St. Thomas', Calvary, St. Bartholomew's, St. Philip's, "The Little Church Around the Corner," the Intercession, St. Ann's. On Long Island the Cathedral at Garden City and St. George's, Flushing, nearest to the Fair grounds are shown. Institutions include the General Theological seminary, St. Luke's hospital, and the Seamen's Church Institute of New York.

Dr. G. H. Toop, Philadelphia, Marks 25th Year of Rectorship

PHILADELPHIA—The 25th anniversary of the rectorship of the Rev. Dr. George H. Toop at the Church of the Holy Apostles: was celebrated here on May 7th. There was a great homecoming service at the mother church in the morning and a combined service of the mother church and her chapels in the evening at the Chapel of the Mediator. Dr. Toop was the preacher at the morning service and the Rev. Ernest C. Earp was the preacher at the evening service.

Holy Apostles' parish numbers with its four chapels nearly 5,000 communicants. It was founded by the Rt. Rev. Phillips Brooks and George C. Thomas.

Spring Conventions Held in Many Dioceses

IOWA

Bishop Davenport Opposes Concordat With Presbyterians

DAVENPORT, IOWA—The proposed concordat with the Presbyterian Church was vigorously opposed by Bishop Longley of Iowa in his address to the 87th annual convention of the diocese, which met in Trinity cathedral here May 16th and 17th. The bishop declared that while Church unity was much to be desired, the concordat did not safeguard essentials of the Catholic faith. He said:

"Church unity should be a question of great interest to every Christian, and particularly to every Churchman. The Body of Christ is sorely rent, and we all desire that our Lord's prayer that 'all may be one' shall be realized.

"Real Church unity is not merely Church cooperation, we must strive for organic unity. But in that work we must ever be mindful of the Catholic heritage of the Church which we hold in trust. This Catholic heritage is a precious gift entrusted to our keeping. It is the revealed will of Christ. It is not something we can barter or set aside. We prize this gift. It is a precious heritage, and, like every other blessing, it brings corresponding responsibility.

"We have been reading in the public and Church press of the Concordat presented to the Church and the Presbyterian body.

"I do not believe for one moment that in its present form it will be acceptable to either group. I am of the opinion if this Church of ours should accept it, such a decision would result in a schism in our own body.

CANNOT REDUCE FAITH

"I am ready to make great sacrifices for unity, but the Church cannot take away one jot or tittle of the faith once delivered to the saints. We must be true and faithful to our trust. The form of ministry we possess is not of man's ordering. It is part of the faith of the Church. Holy orders, as this Church regards them, are orders from Christ Himself. The Sacramental teaching of the Church is not the philosophy of years set forth as man's opinion and judgment in the Catechism, Liturgy, and formularies of the Church, but is of divine revelation. Zwinglianism, or a near approach to Zwinglianism, cannot be substituted for the plain statement in the Catechism and Liturgy of the real, objective presence of Christ in the Holy Eucharist. Nor can we set aside the sacrificial aspect of the Holy Eucharist, where the Church offers and pleads the very sacrifice of Christ. Some of you may recall many years ago when the question of Anglican orders was before the Roman Catholic authorities, one of the questions raised in the bull *Apostolicas Curæ* was whether we intended to make a sacrificing priesthood, and this question was fully and completely answered by the Archbishops of Canterbury and York, and, if I remember, they stated the Anglican formularies set it forth even more clearly and definitely than the Roman.

"The Sacrament of Holy Baptism cannot be regarded as an empty symbolism, and regeneration, the new birth of the soul, lost in the maze of loose thinking and sentiment. We must not be carried away by sentiment. Let us be ready for unity and make sacrifice, if necessary, of many things we may

love and admire, but let us stand with loyalty and devotion for the Catholic faith. This we cannot deny, compromise or set aside unless we become traitor to Christ, as His will and purpose is revealed in His Church."

The 88th annual convention is to meet in St. Paul's church, Des Moines.

Mr. Charles H. Wilson was elected chancellor succeeding the late Judge Edwin G. Moon.

Other officers were reelected except that Mr. W. Parmele Peterson was elected a member of the Standing Committee succeeding Mr. Clarence M. Cochrane, who, after twenty one years' membership had on account of health previously resigned.

DELAWARE

Survey of Diocese Undertaken at Bishop's First Convention

WILMINGTON, DEL.—The 154th annual convention of the diocese of Delaware, meeting in St. Andrew's church here, May 9th and 10th, was Bishop McKinstry's first convention. Following his address which was devoted to diocesan problems and opportunities exclusively, the convention voted to have a survey of the diocese conducted by the Rev. David R. Covell, in the near future.

Clerical delegates to the synod next October in the diocese of Bethlehem, are: The Rev. Messrs. Joseph C. Wood, Frederick M. Barton, Richard K. White, and Percy L. Donaghy. Alternates, The Rev. Messrs. Frederick T. Ashton, Robert Y. Barber, Nelson W. Rightmyer, and Robert R. Gilson. Lay delegates are: John N. Stewart, Robert J. Forman, J. Reese White, and Col. Alexander H. Lord. Alternates are: John Weldon, J. Fenton Daugherty, Dr. Walter Hullahen, and Daniel K. Short.

The following were elected to the standing committee: the Very Rev. Hiram R. Bennett, the Rev. Dr. Charles W. Chish, the Rev. Joseph H. Earp, Col. George A. Elliott, and Dr. Hullahen.

EASTERN OREGON

Christian Unity Is Stressed

THE DALLES, ORE.—The 29th annual convocation of the missionary district of Eastern Oregon was held in St. Paul's church, The Dalles, on April 25th and 26th. Theme of the mass meeting, held in the Congregational church, was Christian Unity, with Bishop Remington and the Rev. Frederick D. Tyner, rector of St. Luke's church, Minneapolis, as speakers.

Bishop Dagwell of Oregon led a discussion on The Emergency in Missionary Work and pointed out that the whole-hearted support of the missionary cause ought to be the vital concern of all Church people.

Bishop Parsons of California was the special speaker on the subject of Church Unity. He urged all Episcopalians to show the spirit of true friendliness toward Presbyterians, beginning with a desire to understand their viewpoint, an understanding which would lead to a smoothing out of present difficulties due to prejudices.

Clerical delegates elected to the provincial synod were the Rev. Messrs. J. J. Dixon, E. E. Taylor, and J. M. B. Gill.

SOUTHERN VIRGINIA

Diocesan Council Takes Action to Regulate Debt of Churches

NORFOLK, VA.—In order to regulate the indebtedness of the Church in Southern Virginia, the following action was taken by the 47th annual council of the diocese, which met May 9th and 10th in St. Paul's church here: a committee was appointed to follow up churches which are in arrears; the Bishop was authorized to receive contributions of not more than \$5,000 a year to be used at the discretion of the Bishop and the committee in assisting churches to clear off their debt; and a canon was adopted restraining churches from borrowing beyond a certain point for operating expenses or permanent improvements, replacements, and additions, without the consent of the Bishop and the finance committee.

The council, which met on the 200th anniversary of the erection of Old St. Paul's church and the 303d anniversary of the establishment of the Elizabeth river parish, was host to the Presiding Bishop. Bishop Brown of Southern Virginia reported 117 visitations and 1,169 confirmations since the last council. Of the confirmations, 216 were in Negro churches.

Because the first known celebration of Holy Communion in this country was held at Jamestown island in this diocese on a third Sunday after Trinity, this day was set by the council as Founders' day and General Convention was memorialized to arrange similar celebrations throughout the Church in America.

The council adopted a recommendation that no central organization of laymen be established at this time. The council suggested, instead, that the combined work of laymen in the diocese be effected by branching out from clubs and organizations already existing.

The Rev. A. C. Tucker replaced the Rev. J. M. K. Lee on the standing committee. Delegates to synod are the Rev. Messrs. J. R. McAllister, N. E. Wicker, George P. Gunn, and D. C. George; and the Messrs. E. V. Brush, L. Jerome Taylor, Emmett Kyle, and Robert W. Daniel. The alternates are the Rev. Messrs. Moultrie Guerry, C. S. Long, and A. C. Tucker; the Ven. B. W. Harris; and the Messrs. J. W. Wells, L. B. Cooke, J. M. Church, and Edward Freeman Jr.

WESTERN NEW YORK

Return to Religion Is Beginning, Bishop Davis Believes

BUFFALO, N. Y.—"The observers of the social trends of our time are right when they say that there is beginning a return to religion," Bishop Davis wrote in a message to the 102d convention of the diocese of Western New York, which met in Trinity church, Buffalo, May 15th and 16th.

"We have found the gods which we have served so long—the gods of scientific invention, of nationalism, of money, of pleasure—to be false gods and today we are hungry

for spiritual values. So today the Church faces an opportunity such as she has not faced for many years."

Because of a severe case of laryngitis Bishop Davis was not able to be present at the convention.

"Gratifying progress" was noted in the five-year plan for rural missions which was started in January to bring the un-Churched into touch with the parishes. The work of the department of religious education and the Women's Auxiliary, with the report of the young people's work by the Rev. John Sanborn of Albion, received special mention.

A resolution calling for the amendment of the present divorce canon was read and received by the convention and by vote placed on the table.

The Very Rev. Austin L. Pardue replaced the Rev. Dr. W. R. Lord and William C. Baird replaced A. F. Freeman on the standing committee. The following were elected as delegates to the provincial synod: the Rev. Messrs. Ross Morrell, Harold Kelleran, Benjamin Sanderson, Sigfried Sundin, Joseph Mason, and Felix Cirlot.

WEST VIRGINIA

Authority to Redistrict Convocations Given to Bishop Strider

SHEPHERDSTOWN, W. VA.—Following out the recommendations of Bishop Strider of West Virginia, the 62d council of the diocese of West Virginia, meeting in Trinity church, Shepherdstown, on May 9th and 10th passed two important diocesan canons. The Bishop was given authority to redistrict the convocations, and the organization of a diocesan executive board was accomplished.

At the present time there are three convocations. It is the Bishop's plan to redistrict these to seven, in order to allow for a greater unity within the separate convocations.

To do away with the present lack of coordination between, especially, the boards of missions and finance, an executive board was organized by council. This board will be divided into departments, a member of the board as chairman of each, and will include the department of finance, of missions, of Christian education, of Christian social service, and of promotion and publicity.

The board of missions recommended a wide missionary work throughout the diocese, based on a county-by-county survey, which revealed that in 14 counties of West Virginia the Church has no work and in five additional counties the work is very slight. The council gave the Bishop and the board authority to proceed with a campaign to raise funds for the additional work. A motion to allow women on the vestry was tabled.

Salvation Army Captain Speaks

NUTLEY, N. J.—The annual diocesan convention of the young people's fellowship took place at Grace church, Nutley, on May 6th. An address was made on Youth and Crime by Capt. J. Stanley Shepherd of the Salvation Army, a member of the New York state parole board.



NORTHERN INDIANA ACOLYTES

Over 100 men and boys from the parishes and missions of the diocese of Northern Indiana met at St. James' church, South Bend, on Ascension day, for a dinner, solemn Evensong, and service of Adoration. The offering was given to Fr. Severance, OSB, for his work in the Calumet district.

(South Bend "Tribune" photo.)

Assyrian Mission Headed by Bishop in Jerusalem

LONDON—The work of the Archbishop of Canterbury's mission to the Assyrian Christians, which was founded by Archbishop Benson in 1886 to assist the Assyrian Church with the education of its clergy and teachers without proselytizing, has been transferred to the Bishop in Jerusalem, the Rt. Rev. Dr. G. F. Graham Brown, as the Archbishop's representative in Iraq and Syria, where the Assyrian people are now living.

In consequence of this action, the Archbishop's Assyrian mission committee has been brought to an end.

The action, it is felt, lays upon the Jerusalem and the East mission, which supports the Bishop in Jerusalem, "a new and heavy responsibility at a time when the Holy Land is passing through a period of great stress and anxiety," and the Archbishop of Canterbury "appeals to all who would assist the Assyrian Patriarch and his Church in these difficult times through which they are passing to support the Jerusalem and the East mission liberally, so that means may be found of preserving one of the most ancient and most interesting of the Churches of the East."

Church Music Conference Held at Millikin University, Decatur, Ill.

DECATUR, ILL.—The first Church music conference in the history of Decatur was held at Millikin university on May 2d. Guest speakers were Prof. Oliver S. Beltz of Northwestern university school of music and Fred Wise of Chicago. LeRoy Wetzel, organist and choir director of the First Methodist church, Evanston, directed the combined choirs.

The junior choir of St. John's Episcopal church gave a demonstration of its work, following an afternoon of lectures and discussion of Church music.

The Rev. W. W. Daup, with his choir, chanted the choral Evensong service; this was followed by a number of choral selections and two solos.

Church Society for College Work Meets

Directors Vote to Adopt New Policy, Sending All Contributions Only to the Field

NEW YORK—At the semi-annual (May) meeting of the board of directors of the Church Society for College Work, held in New York, a new policy concerning promotion and publicity was adopted. Under the new plan, no money contributions for the society's work, and no money received from memberships, will be expended for anything except actual college work in the field. Overhead, promotion, and publicity will be financed from other sources.

The society has set up an exhibit in the Synod House, New York City, at 111th street and Amsterdam avenue, and hopes that many World's fair visitors to the cathedral will visit the college work exhibit also. A guide will be on duty to explain the various parts of the exhibit, which portrays graphically the religious needs of college students, the Church's opportunity, and how it is being met.

Attending the meeting were the Rev. Dr. C. Leslie Glenn, and the Rev. W. Brooke Stabler, both former secretaries for College Work in National Council Department of Christian Education, and the Rev. Alden Drew Kelley, present incumbent in that position. Also Samuel Thorne, New York; John L. Newcomb, president of the University of Virginia; William DuBarry, University of Pennsylvania; Harry Woodburn Chase, Chancellor of New York University; Robert C. Hill, chairman of the board of the Consolidation Coal Company, and trustee of the University of Pennsylvania; Carl Tucker; William Hale Harkness, and Edwin Sunderland.

60 Attend 5th Province College Work Conference in Racine, Wis.

RACINE, WIS.—Sixty persons attended a two-day conference here for college students April 21st to 23d. Representing 15 centers of Church work among college students of the Fifth province, the conferees gathered at De Koven Foundation to hear Bishop Gray, president of the Fifth provincial synod; Bishop Sturtevant, episcopal adviser on the college commission of the province; the Rev. Herbert L. Miller, chairman of college work in the province; the Rev. Alden D. Kelley, new head of College Work of the National Council, and a number of other experts in college work.

It was decided that a student commission on college work in the province will be set up immediately. A news-letter about the work in the province will be put out during each quarter of the year, and a committee of four students, together with the chairman of the college work commission of the province, was selected to carry on between conferences.

George Frazer Heads Chicago Church Club

Succeeds Henry Fowler as President of Noted Laymen's Organization; Promotional Program Grows

CHICAGO—George E. Frazer, head of the Chicago and New York accounting firm of Frazer and Torbet, was elected president of the Church club of Chicago at its 49th annual meeting held May 16th. Mr. Frazer succeeds Henry Fowler, who served during the past two years. The meeting also saw the reelection for the fifth consecutive year of John D. Allen as chairman of the board.

One of the most active laymen's organizations in the country, the Church club sponsors a growing year-round promotional program for the diocese of Chicago. It publishes the *Diocese*, official magazine of the diocese, 125,000 copies of which were circulated last year, and sponsors the Episcopal news bureau, a publicity service through which 3,500 columns of church news was obtained in Chicago newspapers during the past 12 months.

In connection with its sponsorship of the noonday Lenten services in Chicago, the annual report disclosed that the club had prepared and distributed some 100,000 pieces of promotional literature and arranged for the entire series of addresses to be broadcast. The club also sponsors an annual Christmas party, at which 1,000 children from Church social agencies are its guests.

The club is anticipating a special program to celebrate its 50th year, which begins next May, and has appointed a committee to consider a great commemorative program to be undertaken at that time.

Roman Seminary Is Closed by Order of Nazi Leader

LONDON (RNS)—The episcopal seminary in Maraschein, near Teplice-Sanov, formerly in Czechoslovakia, has been closed by order of the governor recently appointed by Hitler. The institution will be dissolved.

On the plea that the restaurant of the headquarters of the Catholic workers' club in Breslau was unhygienic, the whole institution has been closed by the police.

Another closure by the Nazis is that of the famous Jesuit college of St. Blase in the Black forest.

Succeeds to Parish of Bishop Tucker of Ohio

PHILADELPHIA—The Rev. Dr. Vincent Franks, it was announced May 2d, has resigned as rector of St. Stephen's church here to accept election as rector of St. Paul's church, Richmond, Va., the rectorship there having been left vacant by the election to the bishopric of the Rev. Dr. Beverly D. Tucker. Dr. Franks had been rector of St. Stephen's for just two years.

Dr. Franks is a native of Canada. His father was a missionary to the Creek Indians. He served in the World war with the ambulance corps of the Canadian army, after which he took up newspaper work in Toronto. Having decided to study for the ministry, he attended Washington university, St. Louis, Mo.; Columbia university, New York; Virginia theological seminary, and Union seminary, New York. He was ordained deacon in 1927 and priest a year later.

His ministry has been served at Grace church, Clark county, Va.; Robert E. Lee memorial church, Lexington, Va.; St. Paul's, Norfolk, Va.; and St. Stephen's, Philadelphia.

Outlines Mission of Church in War Time

World Council's Provisional Committee Issues Statement With Three-Fold Suggestion

NEW YORK (RNS)—A statement outlining the three-fold mission of the Church in time of war has been issued by the provisional committee of the World Council of Churches in Geneva and is being circulated in this country and in Canada by Dr. Henry Smith Leiper, foreign secretary of the Federal Council of the Churches of Christ in America, and associate secretary of the provisional committee of the World Council.

The special task of the Church, should war break out, declares the statement, would entail "the task of prayer and the true preaching of the word of God, the task of keeping up brotherly relations with Churches in all other countries, and the task of preparing for a just peace."

LEADERS IN NEUTRAL COUNTRIES

In order to maintain brotherly relations among the Churches in time of war the statement suggests that "certain Church leaders in neutral countries be asked to accept definite responsibility for keeping in touch with the Churches on either side and should keep the lines of communication open between the various Churches."

"Constant effort," the statement concludes, "must be made to check the development of mass-hatred in the warring nations. As the strain increases, there is a tendency for citizens of one nation to feel an almost personal hatred toward all citizens of an enemy nation. This is itself a main cause of the injustice of the peace treaties in which wars culminate.

"The Church must constantly keep before its members the command of the Lord, 'Love your enemies,' even when it seems that righteousness itself demands that we take whatever steps are necessary to check the action of those enemies."

Tells Montana Auxiliary of Work Missionaries Have Done in China

HELENA, MONT.—Miss Mildred Capron of the diocese of Wyoming spoke to the delegates at the 48th annual meeting of the Woman's Auxiliary of the diocese of Montana on her experiences as a missionary in China for 14 years. She described the Chinese people as clannish but industrious, indifferent to calamity, and accustomed to lack of government protection. They scorn personal comfort but have a great capacity for enjoying the few things they have.

The greatest thing that has happened in Christian missions in years has lately come to pass, she said, with the issuing of an edict by the government that the Bible and religion must be taught in government schools. This action was the result of observation by the Chinese officials of what Christianity has meant to their people during the Japanese invasion.

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**Rector of Calvary Church,
Cincinnati, Urges Method
of Financing Seminaries**

CINCINNATI—A businesslike method of meeting the financial needs of our seminaries is recommended by the Rev. Robert S. Lambert, rector of Calvary church, Clifton, Cincinnati.

Calvary church has placed in its parish budget for the year \$50 to go to the General theological seminary.

In a letter to Dean Fosbroke of the seminary, Mr. Lambert stated:

"Those of us who have been so fortunate as to have received our theological training under your wise guidance, feel deeply indebted to you and the seminary, and realize how handicapped you are to develop your program, because of finances. I have been wondering whether it might not be possible for alumni to show some tangible evidence of this indebtedness, and also a realization of the vital need of theological education in a regular and businesslike manner.

"Every parish is dependent upon our seminaries. Why not, therefore, try to arouse within each of these parochial units, enough interest in theological education to place something in the budget each year for this purpose? This item, large or small, could go to the seminary in which the rector was definitely interested. In the nature of the case rectors from different seminaries would follow one another, but this would only tend to broaden the horizon of the parish; and in time a parish would have a picture of the work that was being done by our seminaries all over the country.

"In Calvary parish, Clifton, we are delighted to put into our budget for the year \$50 to go to the General."

**580 Singers Take Part in
Detroit's Choir Festival**

DETROIT—Eighteen choirs from metropolitan Detroit parishes and missions participated in the annual adult choir festival in St. Paul's cathedral, May 7th. The massed choir, numbering 580, was under the direction of Francis A. Mackay, organist and master of the Cathedral Choristers, with Melvin Zeidler, organist of All Saints' church, Detroit, at the organ. Preceding the service there was a half-hour organ recital by Paul S. Pettinga, organist of St. Andrew's church, Detroit.

Bishop Creighton, Coadjutor of Michigan, was the preacher.

Arrangements for the festival were made under the direction of its president, Benjamin Laughton, organist of Epiphany church, Detroit. The anthems sung included "Be not afraid" (Mendelssohn); "How pleasant are thy dwellings" (Brahms); and "All creatures of our God and King" (Chapman).

Maysville, Ky., Church Advances

MAYSVILLE, KY.—The Church of the Nativity will be a self-supporting parish beginning June 1st, according to an announcement made at diocesan convention. A recent large bequest, and increasing communicant strength, make this possible. The rector of this century-old parish is Dr. H. R. Ziegler.

**Conference at Chickasha
Announced by Oklahoma**

TULSA, OKLA.—The summer conference at Chickasha, Oklahoma college for women, will open June 4th and continue through June 10th, it was announced recently by the department of Christian education of the diocese of Oklahoma. This year the conference will be one day longer than last year, and it is expected that the number who attend (100 last year) will be doubled this year.

There will be courses of interest to young Churchmen (14 to 17 years), young people, (17 to 25 years), adult Churchpeople, and clergymen; and, in addition, provision has been made for recreation, including swimming, tennis, hiking, bowling, and parties.

Courses include This Much I Believe, by the Rev. A. C. Blage; How to Be a Leader, by Miss Charlotte Tompkins; God and the Family, by the Rev. A. H. Beardsley; The Holy Eucharist: Faith and Practice, by the Rev. E. H. Eckel; Getting Along in the World, by the Rev. Gordon V. Smith; The Case for Christianity, by Bishop Casady of Oklahoma; Christianity and the Art of Living, by the Rev. M. J. Lindloff; The Whys and Hows of Worship, by the Rev. J. S. Budlong; Facing Life, by the Rev. M. J. Lindloff; Methods and Procedure in Christian Education, by Miss Charlotte Tompkins; and Parish Administration, by the Rev. E. H. Eckel.

Rector Honored by King

PHILADELPHIA—King Gustav V of Sweden has awarded a decoration to the Rev. John Craig Roak, rector of Gloria Dei (Old Swedes') church, Philadelphia, for his work of preservation at this historic landmark so closely connected with the first Swedish settlement in America. The Swedish consul in Philadelphia, acting for the Swedish Ambassador at Washington, conferred the insignia of knight of the first class, Royal Order of Vasa, at an annual historic garden fete at Old Swedes' on May 20th.

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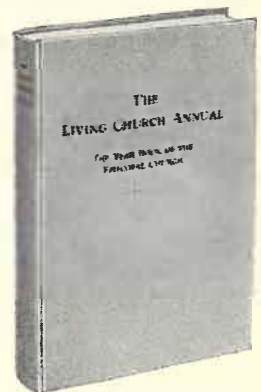
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Within the pages of the Annual will be found the Church's vital statistics for the year 1938, Diocese by Diocese; The Church Calendar; names and addresses of all Bishops and other clergy in the Church; a short history of the chief Church events of last year; a record of all Church institutions; names of officers of national organizations, and a mine of other information.

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**Day of Thanksgiving
Is Held in Cincinnati**

122d Anniversary of Christ Church
and 40th Year of Dr. Nelson in
Parish Inspire Celebration

CINCINNATI—A day of thanksgiving celebrating the 122d anniversary of the founding of Christ church and the 40th anniversary of the Rev. Dr. Frank H. Nelson's ministry in the parish, was observed May 21st with large congregations at three services. With the announced resignation of Dr. Nelson as rector of Christ church to take effect next fall, the entire community has joined in many expressions and testimonials honoring the veteran Cincinnati rector.

A committee of the vestry planned the observance with the hearty cooperation of the entire membership and a volunteer choir assembled from the finest voices in the city. Dr. Nelson preached at a choral service of Holy Communion at 8 A.M., at the festival Morning Prayer service at 11,

**Confessional Resistance
to Nazis "Much Weaker"**

LONDON (RNS)—The resistance of the German Confessional Church to the State is now much weaker than formerly, the Manchester *Guardian's* Berlin correspondent wrote recently.

A severe and perhaps a final blow, it was declared, has just been dealt to theological teaching independent of the State by the closure of the eminent Bethel theological institution founded by Dr. Bodelschwingh.

and again at Vespers at 5 P.M. The offering at all three services was designated for Dr. Nelson's discretionary fund.

It was on May 21, 1899, that Dr. Nelson took part in his first service at Christ church, as assistant to the late Rev. Alexis Stein. When the latter resigned because of ill health the next year, his assistant was chosen to succeed him, although young Mr. Nelson protested that he could not preach. His record since then as one of the ablest preachers in the whole Church has caused many of his friends to smile in recollection of his youthful protestation.

BEGAN SOCIAL WORK

When Dr. Nelson took charge, the parish was under threatened dissolution. Most of its members were moving to the suburbs and the future seemed dark. The new rector, however, insisted that its opportunity was to serve the downtown area as a religious and social community center, and the church realized new vitality in achieving this ideal. In those days there were scarcely any parks, no playgrounds, and few clubs for youth. Christ church formed recreation groups, athletic teams, and neighborhood classes, built a parish house and gymnasium, and purchased an athletic field for its teams, and threw open these facilities to people of all creeds. The older families entered enthusiastically into the work, so that the parish was more solidly knit than before. Even today, many of the city's most prominent families keep a faithful membership and regular attendance in the downtown church, although their homes are miles away in the suburbs. Christ church is the largest in the diocese.

NOTABLE RECORD

During the 40 years which Dr. Nelson has served, there have been 3,029 baptisms, 2,700 confirmations, 1,353 marriages, and 2,608 burials, according to parish records. In the same period more than \$3,000,000 has been expended in the parish program, including \$1,576,360 for Christian witness in the community, and \$904,035 for extra-parochial missionary purposes. Present parish endowments are estimated at \$516,000. In 1899 the endowment amounted to \$1,800. The parish has 17 organizations and about 27 meetings per week are held with an attendance of 2,000 persons.

The parish was organized on May 18, 1817, by Bishop Philander Chase, then a traveling missionary priest. Christ church was the first Episcopal church in Cincinnati. On its first vestry was General William Henry Harrison, later President of the United States.

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**Central New York Laymen
Organize With Intention of
Raising a Special Fund**

UTICA, N. Y.—Under the general chairmanship of Frederick M. Boyer of Watertown, chancellor of the diocese, and with Donald M. Gilbert of Syracuse as chairman of the executive committee, a group of laymen of the diocese of Central New York have organized themselves to raise special funds toward diocesan progress.

No general appeal is being made. Individuals are approached who are capable of giving \$100 or more without interfering with their present contributions through parish pledges.

In addition to augmenting the diocesan pledge to the National Council, it is hoped contributions will be sufficient to permit a complete survey of the diocese—as the basis of long-term planning for diocesan development. Other objectives are the increase of missionary stipends in certain instances, and the assisting of certain parishes and missions in reducing mortgage indebtedness.

**South Florida Auxiliary Makes
Plans for Reaching Pledge Goal**

SANFORD, FLA.—Members of the Woman's Auxiliary in South Florida held their diocesan meeting in Holy Cross parish here April 26th and 27th. Plans were made for reaching the Auxiliary's goal of \$1,000 for the missionary deficit, this having been designated for St. Elizabeth's school, South Dakota.

Enlarge Detroit Mission Plant

DETROIT—The recently completed enlargement to the plant of St. Timothy's mission, Detroit, was dedicated, May 7th, by the Ven. Leonard P. Hagger, Archdeacon of the diocese of Michigan. The enlargement provides 16 feet of additional space down the length of the building.

The new portion houses two class rooms, a kindergarten room, choir robing room, and cloak room.

**Use Marionettes to Teach
Religion in Massachusetts**

BOSTON—Marionettes as agents for presenting the teachings of the Church, were shown on May 24th at a meeting of the group known as Parish Historians, in the diocesan house. *The Life Made Perfect*, a marionette play based on the life of St. Francis of Assisi, was given under the direction of Mrs. John H. Philbrick, wife of the rector of Trinity church, Weymouth. Mrs. Philbrick also described how the play was developed, the methods followed, and the cost involved.

This marionette play is the second one successfully produced in the Weymouth parish. Earlier in the winter, the rectory had been turned into a temporary workshop while a group of enthusiastic young amateurs, guided by the Rector and Mrs. Philbrick, evolved a Punch and Judy show which captured local audiences and those farther afield.

**Churchmen's Club Rally
Attracts 300 in W. Mich.**

GRAND RAPIDS, MICH.—Three hundred men gathered in the Fountain Street Baptist church here on May 17th for the first rally of the Churchmen's club of Western Michigan, organized at the annual diocesan convention in January. There were representatives from 28 different parishes and missions. An attendance prize of \$10, to be used in a parish project, was won by Trinity church, Marshall.

Bishop Roberts of the district of South Dakota, who was a high school classmate of Bishop Whittemore of Western Michigan, was the speaker. He painted a vivid word picture of his work among the Indians. He said:

"There are too many organizations in our life today but there is only one organism that is a world body, the Church of God. An organism is something that gives life. All the other organizations put together cannot do what the Church can and will do. . . .

"When you cut the finances of this sort of work," he said, in referring to the Church's work in establishing schools, "it does not mean merely a decrease in dollars, but in life. Men ask me whether the government can't take over the mission schools and do what the Church is doing. No government can give the most important thing in the world—and that is God."

Surprise of the evening was the appearance of Gov. Luren D. Dickinson, for many years Michigan's lieutenant governor, who became the administrator of the affairs of the state on the death of Governor Fitzgerald a few months ago. Governor Dickinson, who is 80 years old, is known throughout the state as an example of a working Christian.

**75 Delegates Attend Meetings
of Vermont Woman's Auxiliary**

BURLINGTON, VT.—Seventy-five delegates attended the 61st annual meeting of the Vermont Woman's Auxiliary, which met at Rock Point May 5th and 6th. Mrs. Glenn Howland was reelected diocesan president.

Bishop Van Dyck of Vermont addressed the delegates on Women's Work in the Church, and the Rev. William J. Brown spoke on The Wellesley Conference.

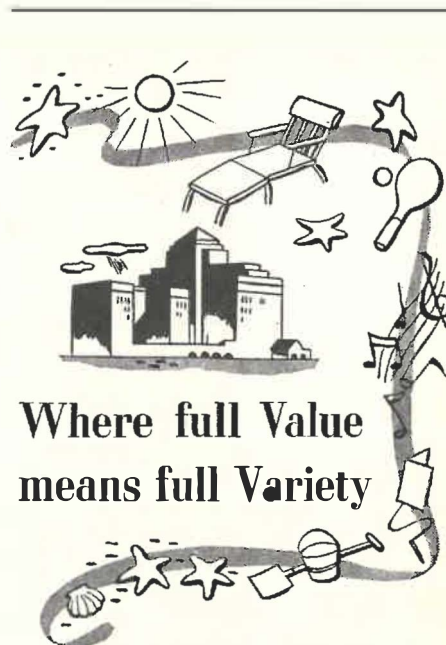
Relief Nurse in Manila

MANILA, P. I.—Miss Mary Reed Ogden arrived here from the United States in March to relieve Miss Lillian Weiser, who began her regular furlough early in April.

Miss Ogden, chief nurse at St. Luke's Hospital during Miss Weiser's absence, is a graduate of the Philadelphia general hospital.

Ticonderoga, N. Y., Centennial

TICONDEROGA, N. Y.—The Church of the Cross, Ticonderoga, of which the Rev. Paul A. Kellogg is rector, observed the 100th Anniversary of its incorporation on May 14th and 15th. The celebration opened with the centennial Eucharist, at which Bishop Oldham of Albany was celebrant.



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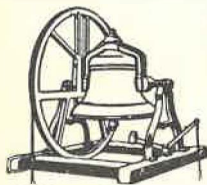
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Buildings Completed for Diocese of South Florida

AVON PARK, FLA.—New buildings for the South Florida diocesan camp have been completed on the camp site which was donated last year at Avon Park. The buildings were recently inspected and accepted by the diocesan camp committee. The following dates are set for the camp groups:

Camp Perry, for small boys, June 5th to 17th, with the Rev. William L. Hargrave as chaplain and Morton O. Mace as director.

Camp Wing-Mann, for the YPSL, June 19th to July 1st, with the Rev. Henry I. Louttit as director.

Adult conference, July 3d to 8th, with the Rev. Martin Bram as director.

Camp St. Mary, for small girls, July 10th to 22d, with the Rev. Eldred C. Simkins as chaplain and Miss Alcesta Tulane as director.

The permanent camp is near Trout lake here. The total investment is expected to reach \$15,000. The central building and five cabins already completed have been laid out along the lake shore with an eye to the building of others later on.

Bethlehem Summer Conference Is to Meet From June 25th to 30th

PALMERTON, PA.—The 1939 Bethlehem summer conference for the young people of the Church will be held June 25th to 30th, according to a recent announcement. President of the conference is Bishop Sterrett of Bethlehem, and the faculty includes Miss Jane Welte, teacher at Penn charter school; the Rev. Frederick Trumbore, St. Clement's, Wilkes-Barre; and the Rev. Charles R. Allen, student chaplain at Lehigh university, Bethlehem.

The conference will be held at Hawthorne Inn, Mt. Pocono. Courses to be presented include How to Teach Religion, The Missionary Work of the Church, Brief Survey of the Old Testament, The Church in China, and Christian Convictions.

Detroit Children's Offering

DETROIT—A vested choir of children which all but filled St. Paul's cathedral May 14th, greeted Bishop Page of Michigan for the presentation of Lenten and Birthday thank offerings by church schools in metropolitan Detroit. Nine hundred young choristers filled the choir stalls, the new children's chapel, and all excepting the last four pews on each side of the nave. Bishop Page reviewed the entire procession from the chancel steps.

Wellesley Alumni Tea

NEW YORK—More than 75 members of the Wellesley conference alumni gathered in Seabury hall, General theological seminary, for tea on May 6th, at the invitation of Kenneth Sowers, a senior in the seminary. They came from all the dioceses in New Jersey, as well as from Long Island and New York. At the tea table were Mrs. Burton Scott Easton and Miss Naomi Vetter.

St. Paul's Church, Marfa, Tex., Pulled Out of Debt by "Chuck Wagon" Dinner

MARFA, TEX.—A "chuck wagon" dinner pulled St. Paul's church here out of debt, the Rev. George Wood, vicar, announced recently. A debt of \$2,000 had been hanging over the church for years. Part of this, a note of \$200 and accumulated interest of \$100, needed to be taken care of very soon.

When the guild was discussing the matter, Mrs. A. W. West suggested a "chuck wagon" dinner be held on her ranch, and that a little money could be raised in this way. Preparations were made, and interest grew.

Robert I. Bledsoe, president of the Rotary club, became interested. He and E. F. King of St. Paul's gave four days to the ticket sale. By this time it had become a community affair with Methodists, Presbyterians, Baptists, Disciples, and Spiritualists cooperating.

Great incentive to the sale of tickets was the promise of A. W. West to match every dollar received with one of his own. It was decided that the original plan was too modest, and that the entire debt might be cleared. Then came the news that the Church Building Fund Association would cancel the last \$400 of the loan if the rest were paid in a certain time.

The "chuck wagon" dinner did the rest.

Most appreciated of gifts was one very small one. Involving real self-denial, it came from a group of boys most of whom have known poverty all their lives. The envelope containing the gift read: "From the Mexican Boy Scouts for the Episcopal church debt."

Observance of Magna Carta Day

Is Sought by Bishop McElwain

NEW YORK—The international Magna Carta association, of which the Rt. Rev. Frank A. McElwain, Bishop of Minnesota, is world president, is asking for a general observance of Magna Carta day, June 18th, throughout the Anglican Communion.

The association has the approval of the Archbishop of Canterbury, and the General Convention of 1928 gave its "cordial approval to the movement to recognize the anniversary of the signing of Magna Carta because of its significance in the life of the Church and of the English-speaking peoples."

New York Children's Service

NEW YORK—On Saturday afternoon, May 20th, over 4,000 children of the diocese of New York attended the annual service for the presentation of their missionary offering. In other years fewer children have been able to take part in the service, which was held in the crossing. This year it was held in the great nave.

As usual, the service was preceded by a procession of groups of boys and girls in vestments, representing their parishes or missions. There were 1,700 in this year's procession. At the service, Bishop Manning addressed the children and made the awards.

NECROLOGY

✠ May they rest
in peace. ✠

GODFREY M. BRINLEY, PRIEST

NASHUA, N. H.—The Rev. Godfrey M. Brinley, senior priest of the diocese of New Hampshire, and a resident of Brookline, Mass., died suddenly May 5th in Dubrovnik, Yugoslavia, as he and his wife were traveling there. The news of his death came by cable without further details.

Mr. Brinley was born in Perth Amboy, N. J., November 22, 1864. He was educated at St. Paul's school, Concord, and at Trinity college, Hartford, Conn., from where he was graduated in 1888. Leaving college, he went to St. Paul's school as a master. He remained there 40 years, until his retirement.

After studying theology under Dr. Henry A. Coit, rector of St. Paul's school, he was ordained deacon in 1893 and priest in 1897. He took an active part in the affairs of the diocese of New Hampshire.

Mr. Brinley is survived by his wife, the former Elizabeth Agnes Miller, and a daughter and three grandchildren.

OSCAR MEYER, PRIEST

BELVIDERE, N. J.—The Rev. Oscar Meyer, missionary in charge of parishes and missions in Warren county, and a resident of Belvidere, died in St. Barnabas' hospital, Newark, on April 29th. He had been ill at the hospital for four weeks.

Born in Philadelphia on March 22, 1880, he was the son of Oscar and Catharine Koch Meyer. He was ordained deacon in 1919 and priest in 1920 by Bishop Rhineland. In 1920 he had married Miss Olive Bell.

During 1921 he was in charge of Edgeley mission, Bristol, Pa.; and for the next four years he served as county missionary in the diocese of Central New York. From 1925 to 1928 he was rector of Christ church, Sherburne, N. Y., going from there to Christ church, Newton, N. J., in 1928. In 1934 he became missionary in charge of St. Luke's, Philipsburg; St. Peter's, Washington; Zion, Belvidere; St. James', Delaware; and St. Luke's, Hope, the missions of Warren county which he served at the time of his death.

He is survived by his widow and two daughters, Mrs. Charles Hansburg and Olive Meyer.

GEORGE LA PLA SMITH, PRIEST

NEW YORK—On April 24th, the Rev. George La Pla Smith, sometime rector of St. George's church, West Philadelphia, and for ten years priest in charge of St. Augustine's chapel, Trinity parish, New York, died in his home in Pacific Grove, Calif., after an illness of ten months.

Although Fr. Smith was born in England, the greater part of his life and his entire ministry were spent in the United States. After attending Nashotah seminary, he completed his theological education at the General Theological seminary, New

York, graduating in 1904. In that same year he was ordained deacon by Bishop Coleman and priest by Bishop Grafton.

From 1904 to 1905, Fr. Smith was vicar of Bayfield and Washburn, Wis.; from 1905 to 1907 he was assistant priest at St. John's Church, Norristown, Pa. In 1907, he became rector of St. George's Church, West Philadelphia, where he remained until 1923, building up a strong and active parish.

After a year's curacy at St. Luke's church, Baltimore (1924-1925), Fr. Smith accepted a position on the staff of Trinity Church, New York, where he made a deep impression on the clergy and people. Consequently, after a year spent in California, as chaplain of the county and city mission of Los Angeles, he was recalled to Trinity parish to assume the important and (at that time) difficult position of priest in charge of St. Augustine's chapel, on the lowest east side of New York. The chapel had passed through the trying vicissitudes of several changes of neighborhood population and the congregation was dwindling.

With characteristic courage, thoroughness, and loyalty to Catholic faith and practice, Fr. Smith built up during the ten years of his incumbency a united, devoted, well-instructed congregation, including members of old St. Augustine's families, as well as many newcomers. A large number of young men and many neighborhood children have been for many years a distinguishing feature of the congregations of St. Augustine's.

FED CHILDREN

During the early years of the depression, Fr. Smith, with the financial aid of Trinity vestry, served some 75 dinners daily (except Sundays) to the underfed children (and some of the more poorly nourished adults) of the neighborhood.

A close friendship and hearty spirit of coöperation was established by Fr. Smith with the Russian Orthodox bishops, clergy, and laity, who use part of the chapel (partitioned off for them) as their cathedral.

Fr. Smith had been for many years a member of the Congregation of the Companions of the Holy Saviour, when he was elected master of the congregation in succession to the Rev. Frederick Dunham Ward. During his last illness he resigned the office.

In Passiontide, 1938, Fr. Smith announced to his people his resignation as priest in charge of St. Augustine's. Shortly before the date set for his retirement, he suffered a coronary thrombosis, from which he never made a complete recovery. Accompanied by his sister, he moved to California, arriving in Pacific Grove in November.

The Burial Office and Requiem were held in the Church of St. Mary-by-the-Sea, Pacific Grove. Interment was in El Carmelo cemetery. On the day of the funeral in California, a Requiem was celebrated for him in St. Augustine's chapel; and on the Saturday following, the children of the chapel sang a Requiem for him. On the morning of May 6th (April 23d, Old Style, and therefore St. George's Day in the Orthodox Kalendar) the Bishop and clergy of the Russian cathedral sang a Requiem Office in his memory.

JULIA P. MORAND

PHILADELPHIA—Deaconess Julia P. Morand, a graduate of the Philadelphia school for deaconesses, died on May 6th in Episcopal hospital, Philadelphia, of a heart attack.

Deaconess Morand was born in New York on February 22, 1872. She had served the Church in Chattanooga, Tenn.; Hagerstown, Md.; and Port Chester, N. Y. Her last service was for 13 years as deaconess of St. Peter's parish, Freehold, N. J. For the past five years she has not been actively in service.

A requiem Mass was sung in St. Peter's church, Freehold, N. J., by the Rev. John H. Schwacke, rector of the parish. Interment was in Greenwood cemetery, Brooklyn, N. Y., the Rev. T. J. Bensley officiating.

MRS. ELIZABETH H. SILLS

MONTREAL, CAN.—Mrs. Elizabeth Head Sils, widow of the late Rev. Dr. Charles Morton Sils, died at the home of her daughter, Mrs. Harold Beverly Robinson, in Montreal on the eve of St. Mark's day, April 25th. She was in her 87th year. She was the daughter of the Rev. Dr. William Quintard Ketchum, of St. Andrews, New Brunswick, Me., and was married there in 1876. For four years at Halifax where her husband was curate in St. Luke's cathedral, then for 22 years in Portland, Me., where he was canon and then dean of St. Luke's cathedral, then for 20 years in Geneva, N. Y., where he was rector of Trinity church, Mrs. Sils performed the usual duties of a pastor's wife. After the death of her husband in 1924 she made her home in the winter time with her son, President Kenneth C. M. Sils of Bowdoin college, or with her daughter in Montreal.

The burial office took place in St. Paul's church, Brunswick, Me., on April 28th, with interment in Evergreen cemetery, Portland, the rector, the Rev. George L. Cadigan, officiating at both services.

Youth Festival in W. Mass.

SPRINGFIELD, MASS.—The first diocesan youth festival ever held in the diocese of Western Massachusetts met on May 7th at Christ church cathedral, Springfield. Bishop Lawrence for the first time used a prayer for the youth in the diocese for this year. Each official youth organization in the diocese (Sir Galahad, Girl's Friendly society, Young People's Fellowship, and the Order of St. Vincent) was represented by a banner or a cross, and there was a representative of the unorganized youth in the parishes.

\$25,000 to Children's Home

UTICA, N. Y.—The House of the Good Shepherd here, which is the Church home for children in the diocese of Central New York, received \$25,000 by the will of the late Mrs. Elizabeth R. Fitch of Westmoreland, N. Y. Mrs. Fitch, who died April 1st, left \$750,000 to churches and charities. The Rev. George L. Gurney of Canastota, N. Y., and formerly of Westmoreland, received \$10,000 by the same will.

Auxiliary Scholarship Contest Is Greater Success This Year

ASHEVILLE, N. C.—The provincial Woman's Auxiliary scholarship contest, held for the third year under the auspices of the Fourth province Auxiliary field department, has been more successful this year than ever before. Forty White women and nine Negro women submitted papers, where last year there were only 25 White and five Negro.

Among the White women, first prize was won by Mrs. Edward L. Beeson of the parish of St. Luke and St. Peter, St. Cloud, diocese of South Florida, and second prize by Miss Elaine Woodard, St. Andrew's

parish, Douglas, diocese of Georgia. Among the Negro women, first prize went to Mrs. Alvira W. Primo of St. Matthew's parish, Delray Beach, South Florida, and second place to Miss Ernestine Courtney of the Church of Our Merciful Saviour, Louisville, Ky.

Three Dioceses at Summer School

PITTSBURGH—The Kiski summer school, June 25th to 30th, will draw its participants from the diocese of Harrisburg this year as well as from the dioceses of Erie and Pittsburgh. Miss Evelyn G. Buchanan, director for religious education for the diocese of Pittsburgh, is in charge.

Columbia Scholarship Is Granted Graduate of Hospital in Manila

MANILA, P. I.—A one-year scholarship at Teachers' college, Columbia university, New York, has been granted to Miss Emelda Tinawin, graduate nurse of St. Luke's hospital, Manila, under the Caroline E. Holt scholarship fund of the Daughters of the American Revolution.

Miss Tinawin left Manila on the *President Coolidge* on March 7th, with the family of Wayne Coy of the office of the high commissioner, Manila. Miss Tinawin will enroll in post graduate courses, which will fit her for the training of native nurses in her homeland.



C L A S S I F I E D



ANNOUNCEMENTS

Caution

ROBERTS—Caution is suggested in dealing with ALLISON L. ROBERTS who is soliciting subscriptions in Chicago for the *Churchman* and *THE LIVING CHURCH*. Persons coming in contact with him are asked to notify the office of either paper or the Chicago police.

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

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ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

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ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women with or without bath. Reasonable rates. 15 minutes to Fair grounds. Address SISTERS OF ST. MARY, St. Mary's Hostel.

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SHRINE MONT—see adv. in display section.

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CHURCH FURNITURE. Direct Factory Prices. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Altar Vases, Crosses, Candlesticks, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington avenue, New York City.

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THREE-PIECE solid silver pocket communion set in case for sale. New, beautiful, full size green burse and veil. Box F-368, THE LIVING CHURCH, Milwaukee, Wis.

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MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

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STOLES for deacons or priests, Gothic type, ready to send on approval: from \$10. Also Eucharistic vestments from \$50. ST. CHRISTOPHER'S GUILD, 23 Christopher street, New York. Tel. Ch 2-7941.

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PARSONAGE FOR RENT

FOR RENT furnished, June 15th to September 15th, or monthly, the parsonage of Old South church in beautiful, historic Windsor, the birthplace of Vermont. Garden, golf, mountain climbing, swimming. Write REV. W. D. HALL, Windsor, Vt.

POSITIONS OFFERED

MATRON for Episcopal orphanage wanted. About 20 children. Churchwoman without husband or children. Institutional experience required. Good salary. House maid furnished. Please state all qualifications but no references in first letter. Address SUITE 402, Solomon Building, Helena, Ark.

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CLERGYMAN, quiet, scholarly type, at present curate in large suburban parish, desires a small cure with time for literary work. Prayer Book Churchman, single, aged 39. Content with small salary. Good references. Box 335, Mt. Vernon, N. Y.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ASHTON, Rev. STANLEY E., formerly assistant at St. Paul's Church, Oakland, Calif.; to be rector of St. Paul's Church, Salinas, Calif., effective August 1st. Address, 418 Cayuga St.

FOX, Rev. GEORGE A., formerly at Shelbyville, Tenn.; to be in charge of St. Paul's, Franklin, and of Grace Church, Spring Hill, with address at Franklin, Tenn. Effective June 1st.

FRENCH, Rev. HORTON I., formerly rector of Christ Church, Lexington, Mo. (W. Mo.); is in charge of churches in Waterville, Janesville and Waseca, Minn. Address, 209 W. Lake St., Waterville, Minn.

KELLERMANN, Rev. JOSEPH L., formerly at Greenville, Tenn.; to be in charge of St. Paul's, Murfreesboro, and of Redeemer Church, Shelbyville, with address at Murfreesboro, Tenn. Effective June 1st.

MACON, Rev. Dr. CLIFTON, is locum tenens at St. Andrew's Church, Wilmington, Del.

ROMAINE, Rev. CHARLES B., formerly at Franklin, Tenn.; to be in charge of St. James' Church, Greenville, and of All Saints', Morristown, with address at Greenville, Tenn. Effective June 1st.

SMITH, Rev. LEONARD K., formerly rector of St. James' Church, Grosse Ile, Mich.; to be rector of St. Paul's Church, Newport, Ark., effective June 1st.

NEW ADDRESSES

BOYNTON, Rev. CHARLES F., formerly Arden, N. C.; Business: 1001 University St.; Home: 28 Lathrop St., Madison, Wis. Effective June 10th.

CASADY, Rev. PHINEAS M., formerly 1383 Spruce St.; 1915 Yolo St., Berkeley, Calif.

FERRIS, Rev. JOHN O., formerly 185 Elwood Ave., Newark, N. J.; 174 N. Arlington Ave., East Orange, N. J.

MERRILL, Rev. HERBERT C., formerly 416 W. Onondaga St.; 397 W. Onondaga St., Syracuse, N. Y.

WHEELER, Rev. ALFRED H., formerly Burlington, Vt.; Winooski, Vt.

RESIGNATIONS

EATON, Rev. DAVID T., as rector of the Church of the Holy Comforter, Burlington, N. C., effective June 10th.

LYTLE, Rev. R. RIDGELY, JR., as rector of St. Andrew's Church, Wilmington, Del.

TRAIL, Rev. CHARLES B., as rector of Grace Church, Talleyville, Del.

ORDINATIONS

PRIESTS

WESTERN NEW YORK—The Rev. JAMES COSBEY, 3d, and the Rev. GEORGE FRANCIS O'PRAY were advanced to the priesthood by Bishop DAVIS of Western New York in St. Simon's Church, Buffalo, N. Y., May 10th. The Rev. Mr. Cosbey, curate at the Church of the Good Shepherd, was presented by his father, the Rev. James Cosbey who also preached the sermon.

The Rev. Mr. O'Pray was presented by the Rev. William C. Baxter, and is curate at St. Simon's Church, Buffalo.

CHURCH CALENDAR

MAY

31. Ember Day. (Wednesday.)

JUNE

1. (Thursday.)
- 2, 3. Ember Days.
4. Trinity Sunday.
11. St. Barnabas. First Sunday after Trinity.
18. Second Sunday after Trinity.
24. Nativity of St. John the Baptist. (Saturday.)
25. Third Sunday after Trinity.
29. St. Peter. (Thursday.)
30. (Friday.)

Grace Church, Memphis, Sold to Negro Baptists

MEMPHIS, TENN.—Announcement has been made here of the sale of the property of Grace church parish, and of the removal of the parish to a location yet undetermined. The neighborhood has been changing for years and is now largely occupied by Negroes. A new federal housing project for Negro residents is to extend right up to the site of Grace church. Purchaser is a Negro Baptist congregation

dispossessed of its present location by the housing project.

Several sites in a part of Memphis now distant from any of our parish churches are under consideration, the parish authorities being in consultation with the Bishop's planning committee for strategic development and extension of the Church's future work in the city.

CALENDAR OF COMING EVENTS

MAY

31. Election of Suffragan Bishop of Chicago, Evanston, Ill.; convention of Oklahoma, Tulsa.

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

The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street
Rev. G. P. T. SARGENT, D.D., Rector
Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

The church is open daily for prayer.

St. George's Church, New York

Founded 1748—All Seats Free
Stuyvesant square, 16th street E. of 3d avenue
"The First Institutional Church in New York"
Rev. ELMORE M. McKEE, Rector
8 A.M., Holy Communion; 11 A.M., Service and Sermon
Clubs, Clinics, Summer Camps, Rainsford House

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.

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.

NEW YORK—Continued

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, 9, and 11 A.M. (Sung Mass).
Weekday Masses, 7, 8 (Thursdays, 7, 8, 9:30 A.M.)
Confessions: Thursday, 5 P.M.; Saturdays, 2:30, 5, and 8 P.M.

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.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

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

Broadway and Wall Street
In the City of New York
Rev. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets
Rev. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

Albany Summer School to Hold 34th Clergy Session

ALBANY, N. Y.—The Albany cathedral clergy summer school will hold its 34th session at St. Agnes' school, Albany, June 26th to 30th, beginning with a lecture on the first evening and continuing through luncheon on the 30th.

Topics and lecturers listed are: Concept of the Church in the New Testament—the Rev. Dr. Stanley Brown-Serman, Virginia theological seminary; Social Apologetic for the Church's Life—the Rev. Dr. Daniel A. McGregor, head of the Department of Religious Education, National Council; and Pioneers of the American Church—the Rev. Dr. James A. Muller, Cambridge theological school.

In conjunction with the school, the rural work committee of the commission on social service of the second province will hold its 10th annual conference on rural Church and social work.

\$3,000 From Pittsburgh

PITTSBURGH—The special offering for the National Council deficit will reach \$3,000 in the diocese of Pittsburgh, it is believed. The offering was general throughout the diocese and the smaller parishes and missions did well. The amount is significant in view of the coal strike.

Parish Whose First Church Was Aided by State Lottery Celebrates Its 210th Year

WILMINGTON, N. C.—An East Carolina parish whose first church was built partially through the proceeds of a lottery conducted under a special act (1748) of the general assembly of North Carolina celebrated on April 30th and May 1st the 210th anniversary of the parish and the 100th anniversary of the present church. Under the provisions of the act, the original St. James' church also shared in the spoil taken from a Spanish pirate ship sunk off the town of Brunswick.

During the recent celebration, a fascinating exhibit of ancient documents, church accounts, and other relics was on display in the parish house of the present church. The ancient records show that the original church had no bell until 1818, and that the courthouse bell was used to summon worshippers.

Large Bequest to Iowa Church

FORT DODGE, IOWA—Mrs. Mary D. Kenyon, widow of the former United States Senator W. S. Kenyon, has bequeathed \$5,000 to St. Mark's church, Fort Dodge, of which parish she was a communicant. Mrs. Kenyon died February 22d in Washington.

Pennsylvania Auxiliary Learns of Mission Work

PHILADELPHIA—The annual convention of the Woman's Auxiliary of the diocese of Pennsylvania, meeting here recently, listened to a stirring address on China by the Rev. Dr. Lloyd S. Ruland of New York, executive secretary of the board of foreign missions of the Presbyterian Church. The address was made at the luncheon which followed the opening service and business session of the convention. It was attended by more than 300 women.

"One of the greatest chapters in Christian history is being written in China right now," said Dr. Ruland, "by Christian missionaries whose work is the most concrete evidence of the real meaning of Christianity in our generation. No more thrilling stories have ever been produced by the world's greatest novelists than the true stories of sacrificial service and heroism of Christian missionaries that are being brought back by eye-witnesses from the war-battered Japanese-occupied areas of China."

Other speakers were Mrs. Edward Ingersoll, diocesan president, and Mrs. Marmaduke Tilden, who presided. In her report Mrs. Ingersoll mentioned nearly \$47,000 cash, and garments from its supply department valued at more than \$9,000, contributed to the missionary work of the Church during the year.



EDUCATIONAL



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