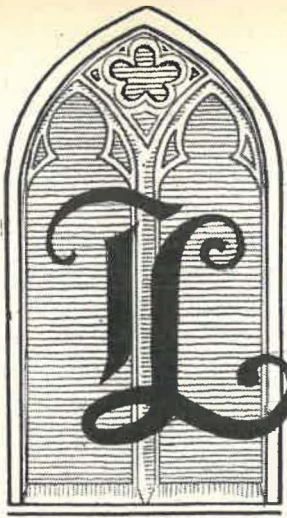
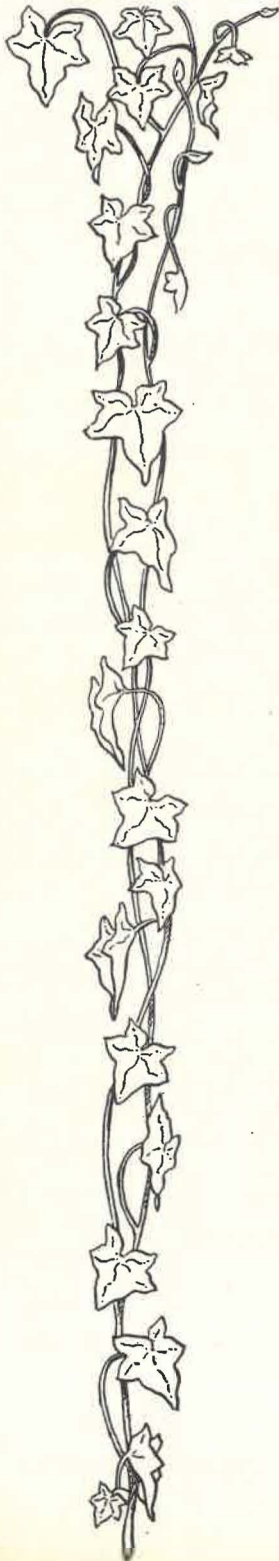


June 14, 1939



# The Living Church



**TEMPLE OF RELIGION, NEW YORK WORLD'S FAIR**

Aspects of the fair of special interest to Church people are described by Miss Elizabeth McCracken in an article in this issue.

*(See page 624)*

Vol. C, No. 24

Price 10 Cents

# 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.

## Correction

[Telegram]

TO THE EDITOR: PLEASE CORRECT EDITORIALY YOUR STATEMENT IN JUNE 7TH NUMBER THAT I PERMITTED USE OF GRAPE JUICE AT UNITY CONFERENCE IN MY DIOCESE. KNEW NOTHING OF INCIDENT UNTIL READ OF IT IN DIOCESAN PAPER AND IMMEDIATELY EXPRESSED REGRET. ENTIRELY DISAPPROVE. SORRY YOU DID NOT CONSULT ME BEFORE CONDEMNING. SUCH INCIDENTS DO HURT CAUSE WE BOTH HAVE AT HEART.

(Rt. Rev.) EDWARD L. PARSONS.  
San Francisco, Calif.

WE ARE glad to learn that Bishop Parsons of California did not approve the substitution of grape juice for sacramental wine in the service in question, and we are sorry that we erroneously attributed approval to him. But we submit the following considerations: (1) when such a service is held in a bishop's diocese and reported in his official diocesan paper, with no public disclaimer or discipline by him either at the time or for a month and a half thereafter (despite a formal protest by the American Church Union also meeting in his own diocese), it is scarcely unnatural to assume that what was done at that service had at least the tacit approval of the bishop; and (2) whether the service was approved by the bishop or not, it is timely evidence of the kind of abuse that is encouraged by the proposed concordat as it now stands, and that would undoubtedly become widespread if the concordat were approved without adequate safeguards.

—THE EDITOR.

## Pittsburgh's Portion

TO THE EDITOR: It was kind of you to note in the last issue of THE LIVING CHURCH that the diocese of Pittsburgh had sent \$3,000 in cash toward the deficit in the missionary budget of the National Church.

However, I am happy to inform you that the diocese of Pittsburgh has sent up to date in cash to the National Council \$4,205, and I hope to be able to add something further to this amount.

(Rt. Rev.) ALEXANDER MANN,  
Bishop of Pittsburgh.

Pittsburgh.

## Reunion With Presbyterians

TO THE EDITOR: No matter how lofty the ideals and charitable the motives of those within the Episcopal Church who are advocating reunion with the Presbyterians are they should be reminded that their apparent concessions to a Protestant body, as reported by the secular press, are causing much mental distress to those who hold dear the Catholic heritage of the Church.

One of my young men was in my office last evening with a clipping from a Philadelphia newspaper. The story conveyed the idea to the general reading public that the Episcopal Church was ready to admit that it was in common agreement with the Presbyterian Church and in a very short time a settlement would be reached whereby a Presbyterian

minister could take charge of an Episcopal parish and an Episcopalian could minister to a Presbyterian congregation. The young man came to me for assurance that such was not the case. He certainly and definitely received that assurance.

In the early years of the 17th century Churchmen suffered prison and even death rather than be forced into Presbyterianism and I am persuaded that the majority within the Church have caught up their torch and will bear it aloft so that their loyalty to and belief in a divine institution shall not have been in vain.

Personally, I am heartily in accord with the ideal of a united Christendom but let us be absolutely honest about it. Let the Episcopal Church state definitely and without equivocation, in its dealings with the Presbyterians, that in matters of ceremonial, forms of worship, etc., there can be "give and take," but when it comes to the Catholic doctrine of the Church there is the rock on which we stand. We cannot depart from it ourselves nor can we deliberately include within the fold any who will not accept it.

(Rev.) J. WARREN ALBINSON.

Elkton, Md.

## Bishop Paddock

TO THE EDITOR: It seems fitting that someone who served with Bishop Paddock during his episcopate in Eastern Oregon should offer a word of appreciation. Since my first independent work in charge of parishes began under Bishop Paddock, my recollections may be allowed to have a tinge of sentiment. The kindnesses and considerations shown me reflected the character of one who was well born and working where such a background could not be understood in many cases. Bishop Paddock spoke of the great change from a New York parish (in

nine blocks of which lived as many persons as were then to be found in Eastern Oregon) to a sparsely settled region. Such a change from the center of American population to its periphery cannot be rated as an easy experience. The Bishop held that an ideal see city would include parishes of each of the prevailing types to be found in the Church. And it may have been for that attitude that my differing points of view on other matters were never rebuked even when questioned.

Bishop Paddock crossed some of the invisible lines drawn across life and suffered accordingly because he believed it was our Lord's desire. The Church is being awakened to Bishop Paddock's unwelcome teaching that the West should support its own work, not accepting so calmly the self-denial offerings of people in the East who could envy the wealth and stodgy comfort of many Western people who do nothing for missions.

Within the past few months, I received a letter from Bishop Paddock inquiring affectionately after old friends in Eastern Oregon with whom I might have chanced to be in touch. These, I feel sure, will pray that for the hardness he endured with a sensitive nature there may be a recompense of peace.

(Rev.) GEORGE G. HOISHOLT.

Redding, Calif.

## Brief Guide No. 1

TO THE EDITOR: Excellent as the brief guide no. 1, *Why Export Christianity?* [which was inserted between the pages of the May 31st issue of THE LIVING CHURCH] is as an argument for missions, its case would be strengthened, it seems to me, by the omission of paragraphs 1 and 2 or by rewriting them.

It is hard to believe that those who "force" kerosene or razor blades or American cars upon people in the foreign field—that is to say sell these things to them—are inspired to do so by any altruistic motive. These sellers are engaged in legitimate business to make money as a result of their efforts or "force" to persuade people to buy their goods. If no such return was expected, some of us doubt whether any "force" would be exerted for the benefit or uplift of these worthy and needy people. Well, short as we may be of funds to carry on missionary work, we do not engage in that work to make money!

(Rev.) LEONARD W. S. STRYKER.

Youngstown, Ohio.

OBVIOUSLY the simile, like all similes, should not be pushed too far.

—THE EDITOR.

## Photographers in Church

TO THE EDITOR: You ask for it. See THE LIVING CHURCH, June 7th, page 508. Personally, I dislike the picture of Bishop Burton and his grandmother's lace very much less than the one showing the laying of on hands. I have a distinct phobia for camera-men with their flashlights in church during service time, especially at the most solemn moments. But I am old-fashioned and reactionary, as my acquaintances well know.

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

## The Living Church

744 N. Fourth St., Milwaukee, Wis.

Established 1878

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

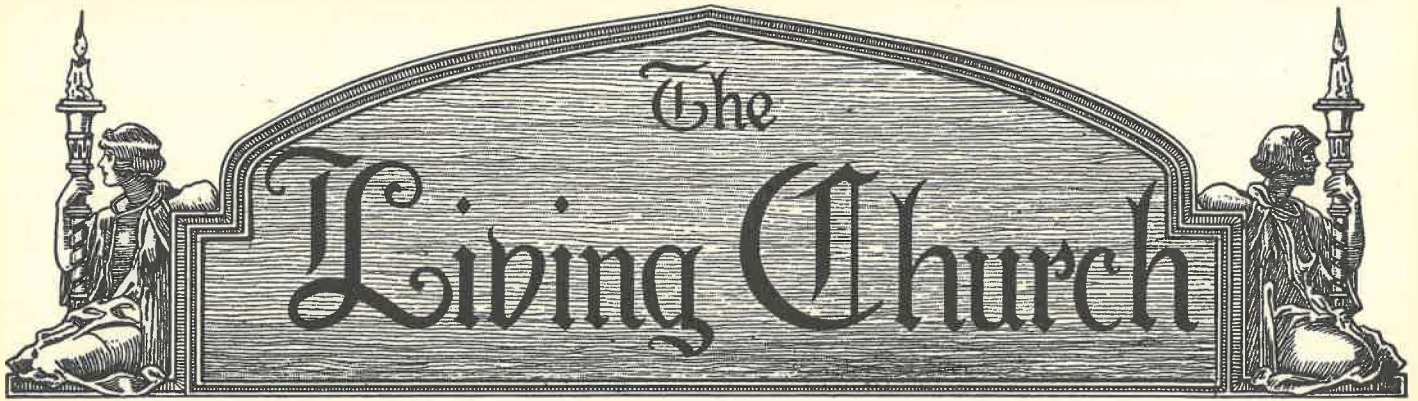
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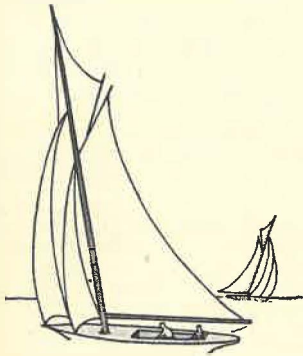
No. 24

## EDITORIALS AND COMMENTS

### Editor's Lament

*It is the month of June,  
The month of leaves and roses,  
When pleasant sights salute the eyes,  
And pleasant scents the noses.*

—N. P. WILLIS



**T**HE poets sing the praise of June  
And write of leaves and roses,  
But editors are graver folk  
With grindstones at their noses.

While brokers spend their afternoons  
At golf and relaxation,  
The editor must wield his pen  
To save the weary nation.

The parson in his daily round  
May call on country matrons;  
The editor for weal or woe  
Must slave to serve his patrons.

The ball game calls the businessman  
And yachting lures the banker,  
But journalism holds its own  
As with a mighty anchor.



The lawyer throws away his brief,  
The judge withholds decision;  
The editor must work right on  
With unrelaxed precision.

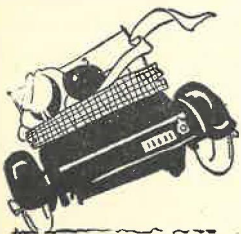
The schools are closed, the girls and boys  
Are playing games or fishin';  
The editor must keep his mind  
Upon the next edition.

**T**HEN ho! for the life of a poet,  
And ho! for the life of a priest,  
And ho! for the life of a banker  
(Or slightly ho!, at least).

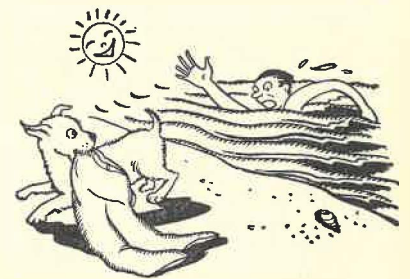
Sing hi! for the life of the broker,  
And hi! for the lawyer's lot,  
And hi! for the life of the jurist  
(Or nearly hi!, if not).

Tra la! for the carefree kiddies,  
Tra la! for the libertee  
Of all who are not the minions  
Of the editorial we.

But when you open your paper  
And find 'neath its masthead prim  
This verse from the editor's pencil,  
Don't blame it too much on him.



**F**OR it's June in the editor's office  
As well as on golf course and lake,  
So don't be too hard on his verses,  
And give the poor fellow a break!



# The Rescue of the Squalus

*An Allegory for Young People*

By the Very Rev. Austin Pardue

Dean of St. Paul's Cathedral, Buffalo, N. Y.

THE recent sinking of the submarine *Squalus* symbolizes the function of the Church in the world. We can use the tragic disaster as well as the heroic rescue for an allegory but we will not narrate the story of the loss of the 26 officers and men. Instead, let us pray for their continual growth and for their families. We will turn our attention to the symbol in the rescue of the living.

The *Squalus* left port on Tuesday morning at 6:30 to make a few test dives. She was the newest ship in the submarine service and was manned by an enthusiastic crew that looked toward the establishment of new records for ships of her class. At 8:30 A.M. she reported ready to submerge. The man on watch at the signal board reported that the flash came through to him that all was well; nevertheless, we know that it was not. It is believed that an air induction valve was left open. As she sank, tons of water poured into some hatch or opening and she settled drunkenly to the bottom, stern first. At a giddy angle of about 45 degrees hell broke loose inside, and yet every man stood at his station and minded his job.

*Everyone has a danger point in character make-up which generally develops into a besetting sin. That opening or loophole into the soul must be constantly guarded and locked to the floodtide of every temptation. Through the tiniest opening will seep the sins that sink us. Dishonesty, lust, hate, self-pity, spiritual blindness, resentment, and pride flood the soul whenever they can find an opening. It is well to ask Christ, the captain of your soul, to make a tour of inspection before every new sailing season of the Church year. Let him go below to the hold of your real self to examine and despatch the corrective measures of forgiveness and absolution. It is then that you can shove off on any voyage and stand all manner of pressure in the surrounding sea of sin.*

At 10:30 A.M. there was no report from the *Squalus*. Her sister ship, the *Sculpin*, rushed to aid her in the event that some disaster had occurred. It would have been difficult to find her in the open sea had not the *Squalus* sent up a distress bomb. The bomb, exploding on the surface, sent up a red puff of smoke which pointed to a marker buoy that had also been released. There the searchers found a note which read, "Submarine *Squalus* is sunk here."

*We must send up a call of distress willingly and readily whenever we feel the danger of sinking from sin. To call on God with sincerity from the depths of our disaster is to know that the rescue work has started.*

Attached to the *Squalus* marker buoy was a telephone that had been sent up with it. The skippers of the two submarines talked together for but a brief minute or so, until the line broke and all communication ceased. However during that conversation the gallant commander below said that he thought it possible to blow air into the after part of his ship and force out the water. In that way she could probably come up by herself. Of course that was soon found to be impossible.

*Too frequently men feel that when they are in difficulties they can manage things without help from God. Sometimes men say they have no right to ask for help when they are "down," but knowing the love and mercy of God displayed through His Son we can feel free to ask His aid. In our heart*

*of hearts we know well that we cannot lift ourselves by ourselves, but only by the resurrecting power of Christ.*

The salvage ship *Falcon* was ordered to sail immediately under forced draft, but at best she could not make it in much less than 24 hours. She was to be the medium through which Uncle Sam would make the rescue. She had full salvage equipment and the government of the United States kept her continually standing by for any emergency, so that every sailor who went below knew that a ship was always ready to aid in disaster.

*Everyone who has sinned and lies sunken with despair can have hope for the Church of Christ is our ship of salvation. He is always willing to send her to our rescue whenever we call. Sometimes her operating crew of priests are too few and it may take a few hours for them to arrive, but most always she is standing alert to administer the salvage machinery that is divinely created, instituted and guaranteed.*

When the *Falcon* arrived she immediately sent a diver down 240 feet and there he tapped through the deck of the *Squalus* the message "It won't be long now." Immediately they answered with messages of gratitude and thanksgiving as he spent 15 minutes hooking a line to her forward torpedo room hatch.

*In our various needs we ought always to be on the look-out for any ray of hope that might be seeking us. Sealed, as we often are in the water-tight compartments of our own complacency we must be aware of the fact that Christ is forever trying to tap out messages to help us. He stands and knocks, but we must be aware of His presence and keenly interested in His help before we can be in a position to be salvaged.*

The diving bell that was carried by the *Falcon* was a miracle of marine engineering developed as a result of the experience in the sinking of the *S-51* and the *S-4*. Successfully it was lowered 240 feet, and every detail of the delicate work was carried out with but one dangerous occurrence. It was midnight when she made her last trip down. A line fouled at 156 feet below and into that inky blackness went a diver to straighten it out and get it working again. There could be no delay, for below in the *Squalus* the last group of men realized that deadly chlorine gas was seeping through from the forward battery compartment. In a matter of minutes they could no longer go up alive.

*Your good ship, the Parish Church, is always ready at a moment's notice to help untangle the fouled lines of human relationships. Her priest is there ready to administer the sacraments of Baptism and Communion; to offer prayer, counsel, and absolution whenever it is sought.*

During the whole 40 hours that it took to make the rescue there was one outstanding fact about the men gathered together in the blackness of the submarine. They were perfectly disciplined and completely cooperative.

*The world needs Christian shipmates of unselfish understanding and willing cooperation to work together in industrial, international and personal relationships bringing Christ's gospel into practical application in every community and into active experience in every heart. Shipmates, stand by for active duty under the command of Christ.*

# At the New York World's Fair

By Elizabeth McCracken

**N**EW YORKERS had heard so much about the huge extent of "their" fair and the enormous crowds rushing in through all its gates on the opening day, and expected on every day, that many of them started out a little apprehensively toward Flushing meadows, even those accustomed to crowds. However, there are 11 gates, and people come at all hours, from 9 in the morning to 10 at night. As for the size of the fair, its 1,216 acres seem fewer because of the planning. As everyone knows, the trylon and perisphere are the center, as well as the central feature of the fair. From that point radiate several avenues and Constitution mall, with the federal building at its upper end and the court of peace, the lagoon of Washington and the colossal statue of Washington down its long and wide expanse. The visitor quickly learns to distinguish the avenue of patriots from the avenue of pioneers and the street of wheels from the street of wings.

Visitors go around very much as they do in a strange city of this size—which, as one New Yorker remarked, "is only 373 acres larger than Central Park, with the advantage of no vehicles except fair buses and chairs." The buses have their regular routes, proceed very slowly and announce their approach by musical horns which tootle the first few notes of "The sidewalks of New York." The chairs are not so numerous that they get in the way. Information booths and guides are plentiful. All the officials are very courteous and ready to extend help to visitors.

To see everything would require many visits. But an astonishing number of buildings and exhibits can be enjoyed in two or three visits, if these are of sufficient length. Most visitors begin by taking one of the sight-seeing buses, with a guide who describes the buildings. These guides freely use the adjectives "stupendous," "marvelous," "gorgeous," "thrilling." But the facts justify the superlatives. Even those persons who dislike modernistic art and architecture find the fair a fine spectacle. In the first place, the buildings are not skyscrapers; most of them are only one story in height, and the pylons and towers are in keeping with this scale—even the trylon. In the second place, the buildings are, for the most part, of unusual shapes, similar to the pictures drawn by modern artists to illustrate gift-books for children. In the third place, all

the colors of the rainbow are used—and used on purpose. The trylon and perisphere are the only pure white structures, and at night a flood-light turns the perisphere into a Maxfield Parrish blue moon. "Marvelous" as the fair is, it looks from the outside like a child's toy, taken from a "stupendous" box and set up amid "gorgeous" flower-beds, along "thrilling" lines of the flags of 60 nations.

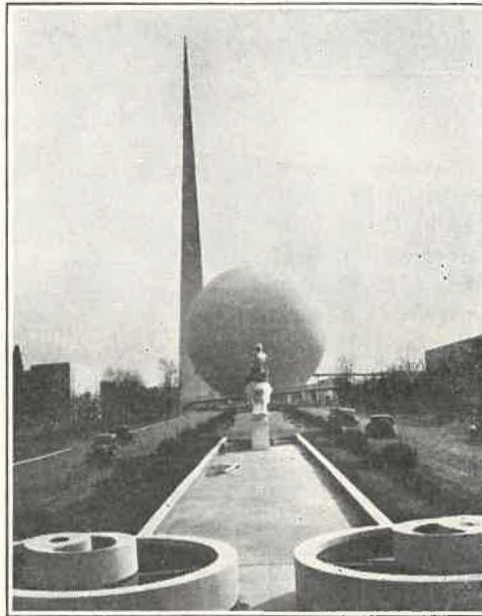
These flags, waving in the wind, their folds touching, express to many persons the theme of the fair, symbolizing far more than the trylon and perisphere—or "theme center"—the purpose of the fair as proclaimed: "Building the World of Tomorrow." The fair really is international. Not only are there 60 nations participating with special pavilions and exhibits, but also these nations are represented in the exhibits of a general nature. Even in the buildings of the 48 states of the union, the contributions of other nations to those states are shown. The fair is truly a world's fair.

The guide book informs the reader that the fair is divided into seven zones: (1) amusement area, (2) communications and business, (3) community interests, (4) food, (5) government (a) foreign participants, (b) state participants, (6) production and distribution, (7) transportation. The great majority of visitors, however, appeared to take only an academic interest in this information, with the appended

advice as to how to see everything with the least retracing of steps. Everywhere groups or individuals were seen with maps, cut from the daily paper, on which they had marked the exhibits they wished to see, regardless of the zones. Retracing of steps was no hardship, for there was something to see all along the way, first on one side and then on the other.

Certain things will linger in the memory. In the British pavilion, for example, there are several priceless treasures of an older time. The copy of Magna Carta, lent by the dean and chapter of Lincoln cathedral, is one of these. Another is the Book of the Gospels made for King Charles I at Little Gidding, open at a page which the King himself had annotated. There were visitors who retraced their steps several times in order to gaze upon this book again, remembering that "not a day passed but the king spent one hour in the perusing of it." Still another treasure is Queen Elizabeth's Greek New Testament, bound for her in 1550.

The pavilions of the states arouse



THE TRYLON AND PERISPHERE



MANHOOD

One of two statues by Gaetano Cecere, epitomizing American manhood and American womanhood.



WOMANHOOD

This statue, with its companion piece, is part of the facade of the home furnishings building.



BUSINESS AND INSURANCE BUILDING

much comment. It surprises visitors to discover how great a variety of climates and products are represented in the union. In addition to exhibits, most of the states buildings have moving pictures or dioramas, showing historic events or present activities. The federal building is equipped with a large motion-picture theatre, where a film, *These United States*, is shown at regular intervals. Well-known Hollywood stars are featured in this film. In all the states pavilions, and most conspicuously in the federal building, documents of great interest and value are on display. Most New Yorkers are postponing close examination of these to later visits to the fair. Just now, the school children of the city, who are the guests of the fair to the number of from seven to ten thousand a day, are conducted by their guides to see these documents, as part of their education.

**T**WO buildings call for very special comment: the temple of religion and the League of Nations pavilion. The temple is the color of that marble called *rosa antica*, with windows of deep blue. Architecturally, it is on the order of a pre-Christian basilica, with an outer court. There are no religious symbols of any kind in the temple, but over the entrance are carved the words: "For all who worship God and prize religious freedom." On the walls of the court are twelve frescoes, picturing: (1) Sancta Sophia, Constantinople, (2) San Trophime, Provence, (3) Notre Dame, Paris, (4) St. Peter's, Rome, (5) Staats Kirche, Norway, (6) St. Basil's, Moscow, (7) 17th century synagogue, (8) Old North church, Boston, (9) St. Paul's cathedral, London, (10) Newport synagogue, (11) Grundtvigs' Lutheran church, Copenhagen, (12) Temple Emanu-El, New York City. In the temple are no exhibits of any kind.

The board of directors of the Temple of Religion represent the three great faiths: Catholic, Protestant, and Jewish. The programs will consist of meetings, musical recitals and pageants and plays. It is a strict rule that every program shall be non-denominational. Representatives of the several faiths keep office hours and are glad to see any visitors. Thus far, Catholics, Protestants, and Jews have all taken part in the meetings held. Among the musical events was a recital by the choir of St. Thomas' church, New York City, under the direction of its celebrated organist and choirmaster, Tertius Noble. Of the Episcopal clergy who have taken part are Bishop Larned, suffragan of Long Island, the diocese in which the fair is located, and the Rev. Dr. Frederic S.

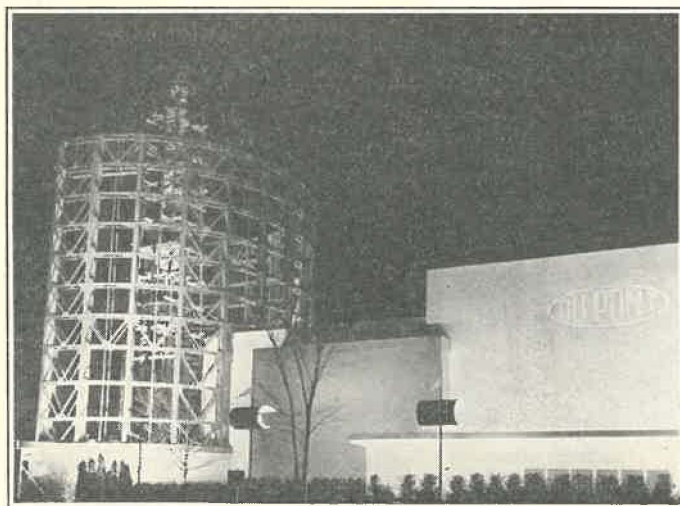
Fleming, rector of Trinity parish, New York City. The temple of religion is neither large nor flamboyant, but it is performing an important function at the fair.

**T**HE League of Nations building also is small, compared with some of the other pavilions, and it is situated in rather a far corner. But it also is of peculiar importance to the fair. The historic background of the League is shown, partly in a series of beautifully embroidered hangings, partly in a rare collection of medals and portraits. Then the immediate antecedents of the League are indicated; after that, the several departments of the League's work, ranging all the way from child care to international peace. The final exhibit is one of the most striking and beautiful sights of the fair. Around the Tree of Peace, flooded with light, are five figures, representing the five continents of the world, forming a circle to protect the tree.

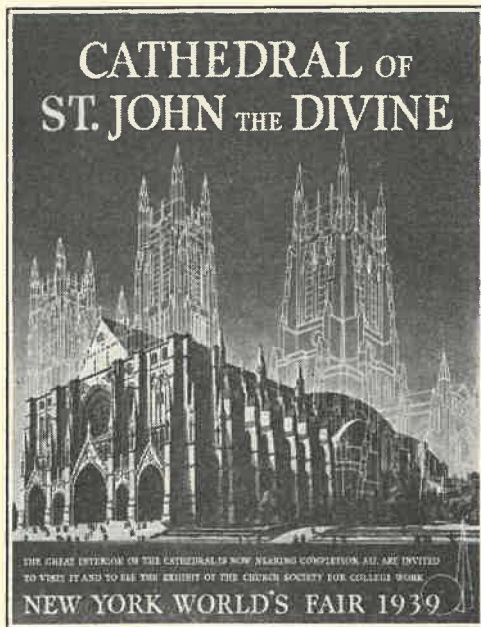
The unfinished Czechoslovakian building draws many persons to its doors. It must remain unfinished, in one sense; the German government has stopped the shipment of many of the exhibits. Some had already been sent before the seizure of Czechoslovakia, and to these have been added other articles made by Czechoslovakians in the United States, with funds provided by American friends. Two new inscriptions are of poignant interest. One, in bronze letters over the name of the building reads: "Begun by the Republic of Czecho-Slovakia. Although unfinished, maintained by its friends in America." The other, on top of the building, is a quotation from the Czech religious leader of the 17th century, Johannes Amor Comenius, and reads: "After the tempest of wrath has passed, the rule of the country will return to thee, all Czech people."

Mention has been made of visitors' enthusiasm for the transportation zone. Men, women and children press in to see the automobiles, from the first one to the latest. Perhaps they crowd most eagerly into the 600 moving chairs, each provided with a little individual radio which explains the future America seen as the chairs move slowly past. This "futurama," as it is called, covers an area of 35,788 square feet.

Most of the exhibits provide a good deal of entertainment. The street of 1892, in the exhibit of electric utilities, is more interesting to many than the showing of the actual utilities. It is like a scene in Barrie's play of *Quality Street*, and actors and actresses take the parts of the residents of 1892, while throngs peer at them through the windows of the houses with the antimacassars and crayon portraits and wait for them to come out into the street, lit with gas-lamps, and go into one



DUPONT EXHIBIT AT THE FAIR



CATHEDRAL  
POSTER

This poster has been widely circulated through the Church to remind visitors to see the cathedral and view the Church exhibits there.

of the shops or the "belt-line" trolley. The trumpeter who blows the Krakow trumpet at the Poland pavilion delights both children and grown-ups who have read Eric Kelly's stirring tale. The glass-blowers in the glass center, who, three times every hour, make goblets and other things at the furnace in the great rotunda, have a capacity audience at every performance. So do the milkmen in the model dairy, when they milk the cows.

THE trylon and perisphere, it is said, arouse most curiosity and draw most visitors. The long escalator, from the base of the trylon to the two revolving platforms in the perisphere, a distance of 50 feet, is always full. From an engineering point of view, it is, of course, as "tremendous" as the bus guides say; but the show, entitled "Democracy," is too swiftly seen and heard—six minutes being allowed for each audience—to be memorable. The general scheme of the "democracy" of the future is very similar to the exhibit of modern city planning, shown in the nave of the Cathedral of St. John the Divine at the slum clearance conference two years ago. The best part of the experience to many visitors is the walk down the helicline (as it is called) from the perisphere. One sees the whole of the fair grounds, from various levels and points of the compass.

New York City has done a great deal to make a visit to the fair a pleasant event to strangers. The churches are doing what they can. The cathedral leads, with special preachers throughout the whole time and with a fine exhibit in Old Synod Hall, which includes an exhibit of the Church Society for College Work. The YMCA and the YWCA are doing notable work, both cooperating in their services to the young people from many nations who are coming to the fair. The YMCA has a beautiful building very near the temple of religion. The YWCA has set apart a large section of its headquarters in the city for the exercise of hospitality to visitors.

The international note, the note of peace between nations, is everywhere sounded. The visiting royalty (especially King George and Queen Elizabeth), the visiting presidents of other republics, the visiting mayors of other cities—all sounded it.

Millions of ordinary people have already been to the fair and most of them have enjoyed it. There is a great deal to see and do and plenty of space in which to go about it, in a contagious, cheerful holiday spirit.

## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### The Call to God's Kingdom

SECOND SUNDAY AFTER TRINITY

JUNE 18TH

THE kingdom of heaven is like a banquet: compare St. Matthew's version of the same parable (see *Gospel* for Trinity 20), where it is said explicitly that the King (God) has made a marriage for His Son (Christ, the heavenly Bridegroom). To that feast we are invited, here at the Lord's Supper, to be guests at His Table.

Some refuse the invitation through worldliness (*i.e.*, loving other things more than God): one has just got a new garden, another an automobile, another has just married; and they make these into excuses. But we are not told this in order that we may reflect how much better we are than those who do not come to church, but rather that we may take warning for ourselves, lest through loving other things more than God, we who come to the Sacrament should not give ourselves wholly to Him; lest, while *outwardly* accepting the invitation, we should *inwardly* be refusing or half-refusing it.

This is explained in the *Epistle*, which speaks to us of love: love means self-forgetting and self-giving. He who does not love is not coming in spirit to be a guest at the Lord's Table. To refuse the call of love is to refuse life and choose death; but he who loves has passed from death to life, and the gift of God in the Sacrament is life eternal.

Make us then to have a perpetual fear and love of Thy Holy Name.

### The Witness of the Light

ST. JOHN THE BAPTIST

JUNE 24TH

THE thoughts of the festival of the Birth of John the Baptist center round the birth of the child, and God's purpose for him.

There is his name. His name is to be called John. The *Gospel* goes curiously into detail over this point. It is because a name is the name of a person, and God has a meaning and a purpose for the person who bears the name. "Thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare His ways."

The child is to give the message, "The Lord is at hand"; the message that the prophet gave long before, as the *Lesson* relates: "Comfort ye, comfort ye, my people, saith your God." Prepare the way for His coming; let mountains be leveled, low places exalted; for the glory of the Lord shall be revealed. Men pass away, but the word of our God shall stand for ever; and now the good tidings are to be proclaimed to Jerusalem, Behold your God. The Lord is coming, and He shall feed His flock like a shepherd.

John came for a witness, to bear witness of the Light. He was not that Light, but was sent to bear witness of that Light. The friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice. This my joy therefore is fulfilled.

### NEXT WEEK

we shall publish an illustrated article on the San Francisco Fair similar to the one in this issue on the New York Fair.

# Refugee

By Edith M. Almedingen

SOME trains don't stop between Birmingham and London, a distance of just over one hundred miles, and an express takes about two hours to run it. A few weeks ago I sat in my carriage when the train got to Birmingham, and the usual bustle and hustle broke out on the platform. Just outside my window a small slight woman in black was struggling with several pieces of luggage and exchanging nervous smiles with the porter. I watched for a few minutes and then stepped out. It was obvious the woman was a foreigner. She was shabby but neat. Her hair was snow white though her face showed no lines of age. I spoke in French, and she replied very brokenly, so I had to muster what German I knew.

"When do I pay for the luggage that is going in the van?" she asked, "I can't make the porter understand me."

"There is no charge. Are you going to London? Is your luggage labeled?"

"No charge! Oh how marvelous! Yes, I am going to London. Please may I come in here? Everybody is so kind—only I have no English at all!"—and when she smiled, I loved her.

I saw to her luggage being stowed away safely and got back to the carriage. She raised her face at me and smiled again. We were all alone, but for a time she would not speak, and in these days of almost universal distress, one must walk very cautiously and keep one's curiosity under severe control. Unguarded questions can wound so easily.

But just as the train steamed out of Birmingham, she leant back in her seat and said very softly:

"It is good to be in England. I came here a month ago. There were friends everywhere. It is almost unbelievable. And America will be just as good if only . . ." suddenly her voice broke on a perilous note, and I sat silent.

But she controlled herself and gave me her story in short, dry sentences. She was a German, married to a Jew who was a Christian. "*So Christliche . . .*" she said, folding her hands together. Last autumn her little house in Berlin had been invaded in the middle of the night, her husband taken away without any warning or question. A week later she found out they had sent him off to a concentration camp some two hundred miles south of Berlin. A little later on she found herself arrested and sent to another camp. She had had no news from her husband for more than five months. "The camp?" she answered a questioning glance of mine, "yes, it was worse than being mad, but it is all behind now—I shall never look back. It is far better not to. I have had such kindness shown me since those days. I was released and allowed to leave. They tell me it was a miracle. I came to England, to London. Some strangers arranged for me to go near this big city" (she meant Birmingham). "There I stayed for nearly three weeks. The lady gave me clothes, a little money, she treated me like a friend. I felt so shy—I was receiving so much, and she would not even let me do a little work in the house. She kept saying that I needed rest."

"I am sure you did," I murmured sympathetically, and she shook her head.

"*Ach nein.*" She said it with such a vigorous emphasis that I knew she fully meant it. "I was born again in this country—if only, . . ." her great blue eyes were wet. "—My new friends have done so much, but even they could not get news

from Germany about my dear husband. Only yesterday morning I heard that he was on his way to Holland and America. So I am going there too. I have been allowed to go. Is it not wonderful? My dear husband has a brother who keeps a small factory near Chicago in America. Everything has been arranged—but this morning I heard that a mistake had been made. It was another man who had received his release—not my husband. There was some mistake in the spelling of the name, and all the same, I am going. I hope—yes," she spoke strongly, "I am full of hope—God has been so good. Every official, British and American, has been so full of kindness that I know my man will be allowed to return to me. He is such a good Christian, I know he too has been hoping all these months. . . ."

I LISTENED hard, but it was not merely the bare skeleton of facts she was revealing to me that gripped me so: it was the astonishing spirit in which all of it was said, a spirit void of the least tinge of bitterness. And all the more did I realize its worth when she blushed and stammered as she said they had only been married a few short months. I must have looked at her white hair, for after a moment she said without a tremor in her voice:

"Yes, it was quite fair last autumn. I was 27 my last birthday. I am sorry—but one can't help the color of one's hair. All the other things are forgotten. . . ."

And I thought to myself:

"A life like yours must be like a page out of some new gospel. What deeps you must have gone through to have your hair turned snow white at your age—and yet not a word either of self-commiseration or of complaint."

She was saying:

"In Berlin we had a tiny house all to ourselves. My husband worked in a big steel factory. He was chief clerk there. He is older than I. He is nearly 40. His health is quite good, and I hope there will be work for him in his brother's place. He is so clever with rows and rows of figures—they grow under his pen, and he never makes mistakes. He likes mathematics so much. In the evenings, after supper, he used to sit for hours working out some mathematical problem of his own. I loved to watch him, and often he would tell me all about it—though of course I could not understand much." She paused, "He became a Christian a few years before I knew him. His people had taken it very hard, he told me. They were deeply pious religious Jews. He was very fond of his people, and he remained loyal to them in his thought. . . . I have never known him say a single harsh word against them. . . . He is so good. . . ."

"And so are you!" I wanted to exclaim, and checked myself—I knew she would not have liked it.

The train was almost running into London. I gave her my name and address, and I begged her to write and tell me when she had good news about her husband. She promised, and we shook hands very solemnly. For the rest of the day I could not get her out of my mind. Her experience was such an earnest of what humanity at its highest and best can do in the teeth of untold cruelty, injustice, and worse. Involuntarily, I thought of the most generous words ever spoken in history—"Forgive them, for they know not what they do."

A fortnight later I heard from her. She and her husband



were together again, and they expected to sail for America and peace very shortly, and she ended her brief letter on a note which was wholly at one with what I had seen of her in the train from Birmingham to London:

"I don't know what I have done to deserve such happiness.

I shall never forget all the kindness I have received—at the hands of absolute strangers. God is still very much present in the world."

I may never meet her again, but the privilege of meeting her is one of the rarest treasures I have ever been given.

## Set Apart

By Edith Weir Perry

(Mrs. James De Wolf Perry)

**T**HERE are two hundred deaconesses of the American Church today, at work in dioceses and missionary districts in the United States and in Asia; gallant women, who help to carry forward the Church Militant in the name of the Prince of Peace, each taking her woman's share in the warfare against ignorance, evil, and atheism.

The order of deaconesses is very ancient; St. Paul writes of Phoebe, a deaconess, of the church which is at Cenchrea. Records of Antioch and throughout the East imply the order was very active in the Church by the fourth century. The Eastern habit of seclusion of women made the work of the Church well-nigh impossible without the help of women to minister to women, and Christianity brought a new point of view of their status and capacity. The gospels contain constant references to the women who followed our Lord in His ministry, to whom He turned for sympathetic understanding and for help. After His ascension, the gathering of the Apostles is described in Acts I. 13-14, when the eleven were met in an upper room, who "all continued with one accord in prayer and supplication with the women, and Mary the Mother of Jesus and with His brethren." The very rules which St. Paul rather unsympathetically laid down concerning the manners of women in church imply that they were even then numerically strong in the work for the Christian community—the "virgins," the "older women," and the "widows."

The office of deaconess did not appear to meet the needs of the early Western Church, for the first reference to deaconesses is a purely negative one in the records of the Council of Nimes in 394, where the ordination of a deaconess was forbidden; and during the middle ages the order disappeared. Sisterhoods, with their greater protection in convents, and closer personal direction and supervision, became the more obvious agencies for the services of religious women.

In 1862 the Bishop of London revived the order of deaconesses in the Church of England, and a little later it was included in the American Church.

Only after long preparation and testing is the final setting apart of a deaconess granted by her Bishop, for it is the greatest honor the Church confers upon a woman. The canon states that she must be a candidate for two years; she must satisfy the Bishop that she is fitted for the office, and she should take the training provided by one of the deaconess training schools, in New York, Philadelphia, California, or Chicago. A deaconess takes no unbreakable vows except "to endeavor faithfully to fulfill the duties of her office," and to obey her Bishop "and those over her in the Lord." She becomes one of an order, but seldom a member of a community; she usually labors alone. She is set apart.

A strong individuality or a unique personality is an asset to one thus set apart to do special work for the Church; whereas a convent might consider such a character as difficult to assimilate as the woman herself would find it almost im-

possible to take the more quiescent selfless attitude necessary to a community.

It is a life of sacrifice and of difficulty, for a deaconess must earn her own salary and arrange her own mode of living. Often this is in an isolated mission field, perhaps among foreign populations where she alone is cultivated and sensitive to conditions about her.

There are failures, of course; that is inevitable. Some woman is set apart who had not the spiritual vision necessary to enable her to stand alone, to develop initiative, and to carry forward the Church's message. There may have been no one with whom to share her problems and anxieties except a distant burdened bishop, or a too busy rector. There was no sympathetic coöperation of a community laboring together, she was set apart, without the courage and devotion necessary for that splendid isolation. But the failures are very few, and insignificant, and those who have nobly carried on are many, and magnificent in their accomplishment.

**W**HEREVER a parish or mission has the advantage of one of these consecrated active women her unique ability is keenly felt. Directly responsible to her Bishop or to her rector, a deaconess can manage single handed his plans for development of a certain field. Her habit protects her, gives her dignity and explains without words her authority as one who serves the Church in an acknowledged order. The great strength of a deaconess' position is that she belongs to an order with all its prestige and honor, and yet is also comparatively free—free to plan her life and her work and to develop it to the whole extent of the initiative and imagination with which she is endowed. She can spread the gospel in her place of responsibility with all the dignity and beauty our beloved Church demands, or concentrate on an intensive field of social betterment. She may enlarge her sphere, reaching far beyond her own immediate environment, or she may restrict her efforts to the immediate needs close to her hand.

One slender little deaconess in China has felt the constant urge, like the "Fighting Angel," to penetrate into the interior and bring the life-giving message of Jesus Christ to that mysterious race found far from modern civilization. She would travel by train to the end of the line, roll up in her rug on the floor of the railway station for the night, and up next day at dawn to be carried in a litter for twenty or thirty miles, perhaps with a climb over a mountain trail at the end. Always eager, fearless, finding satisfaction for her labor not in an "adequate salary" or "reasonable comfort," but in the elation of effort accomplished. The dawning light of spiritual understanding in those Chinese faces was her only reward.

By the seashore in Japan is the tiniest of cottages, to which one of our deaconesses after many years of successful missionary endeavor retired to spend her old age in peaceful simplicity, living on an infinitesimal pension, for expenses are

slight on that distant shore. She is weighted with years, but carries them bravely, weary from her difficult work, glad to relax and to rest.

Impossible for the spirit of a deaconess to relax! She watched the poor fishermen on her shore. She talked to them of Christ, of the Church. She brought many of them to baptism and even now is the centre of religious life of that region. Her joy in service is her reward.

In the Philippines, a deaconess spent 40 years alone among the native barbarians, teaching them, bringing civilizing standards to them, opening the doors of the Church to them. Now she has retired. The isolated life in the interior is too dangerous and too fatiguing for one who is no longer physically strong nor young.

AS I write this matter-of-fact statement, "they have retired," the question rises: "On what retiring salary?" No sheltering arms of a mother house are open to a deaconess, after her years of individual and lonely work for the Church in parish or mission or school, among Indians or Southern mountaineers or barbarians; in Alaska or China or Japan or the Philippines; or in Puerto Rico or the Virgin Islands. When her work is over and she is spent, what does the Church do for her? How does the Church reward one who has brought so many souls into the fold? The order themselves raised a Retiring Fund in 1934 of \$50,000, from the income of which five aged deaconesses now receive their pittances. The \$25 per month which one of them is granted is her only means of support.

The order of deaconesses should have been included in the Pension Fund of the Church, but as that has not been accomplished an adequate pension fund\* for retired deaconesses should be, nay, must be, raised to augment the \$50,000. The Church cannot do without the unique labors of that splendid order; Mother Church should therefore recognize the obligation of taking care of those "older women," who in the height of their vigor she set apart for her special service.

\* Gifts to the Retiring Fund for Deaconesses may be sent to the Treasurer, Mr. Edmund Ruffin Beckwith: 20 Exchange Place, New York City, or to THE LIVING CHURCH RELIEF FUND, 744 North Fourth street, Milwaukee, Wis., with notation: "for deaconess retiring fund."

### *Sixty Years Ago—*

From THE LIVING CHURCH of June 12, 1879

SEVERAL cathedrals are already in existence in a more or less tangible form. THE LIVING CHURCH names them "according to seniority as far as can be remembered at the moment," as follows: Chicago, Portland, Albany, Milwaukee, Easton, Fond du Lac, Long Island, and Southern Ohio.

The Rev. Dr. S. S. Harris of Chicago, one of the original editors of THE LIVING CHURCH, has been elected Bishop of Michigan. Two other selections were previously made by the clergy but rejected by the laity.

"When we grieve about the increase of 'broad' views in the Church," observes THE LIVING CHURCH editorially, "it is well to remember that modern doubt has its radiant opposite in modern faith."

The convention of Georgia has passed a canon to put down innovations. Next year, says THE LIVING CHURCH, "we hope they will pass a canon against all the other evils that distress the Church in Georgia and elsewhere."

A gentleman was disturbed in his rest in the middle of the night by someone knocking on the street door. "Who's there?" he asked. "A friend," was the answer. "What do you want?" "I want to stay here all night." "Queer taste. Stay there then by all means," was the benevolent reply.

## BOOKS OF THE DAY

Edited by Elizabeth McCracken

### An Ideal Recapitulation

THE ETERNAL GOSPEL. By Rufus M. Jones. Macmillan. \$2.00.

THE Eternal Gospel "is the endless revelation to men of a spiritual Reality who is over all and in all, and at the same time vastly more than all things in space and time, a Reality both immanent and transcendent, as Spirit in its essential nature is bound to be" (page 7). "The Beyond which really concerns us is not a Beyond in space. The Beyond which concerns us is within. We who have attained the stage of self-conscious spirit are always within hail of a More than is akin to what we know as spirit in ourselves" (page 96). These two sentences give the method of Dr. Jones' latest book, which he has written as a survey and summary of all that he has published; as, so to speak, an epitome of his whole theology. And it takes in all theology in its sweep; revelation in itself; its vehicles; its work in history, with Christ as the Supreme Historical Event; in literature; in mysticism; in the scientist's search for intellectual truth; in other religions.

Naturally there can be no penetrating analysis of themes with such myriads of aspects, and if this were a first book, it might be thought rhetorical rather than thoughtful. But it is far from a "first book." The rhetorical ease of the writing does not come from superficiality but from a mind that feels itself master of its subject, able to justify every sentence, every phrase, every adjective. For those who do not know Dr. Jones' other books, this is an ideal introduction. And for those who know them, this is an ideal recapitulation.

BURTON SCOTT EASTON.

### Answer to "Mein Kampf"

OUR BATTLE. By Hendrik Willem van Loon. Simon & Shuster, \$1.00.

HERE is a stimulating little book called, in its subtitle, "Being One Man's Answer to *My Battle*, by Adolf Hitler," and it is a stimulating and vigorous one. It is no plea for pacifism, but a vigorous, forthright challenge to those who are still free to take up the struggle against Hitler's growing power.

In a stirring introductory note van Loon tells us that "on October 12th of the year of our disgrace, 1938, a mob in New York hissed the name of their own mayor and cheered the name of a foreign dictator. Therefore on October 14th of the same year I started writing this little book."

As someone has said, the book was "written in heat by a man who knows Europe as few Americans know it and whose point of attack is founded upon a sound and comprehensive knowledge of historical and racial facts," a remark amply sustained when one recalls the many historical contributions that the author has made.

CLINTON ROGERS WOODRUFF.

### ACKNOWLEDGMENTS

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

#### CHINA EMERGENCY FUND

Indiana, Pa. ....	\$14.63
The Little Gate, Hampton Falls, N. H. ....	5.00
Rev. William B. H. ....	2.00
Small Sunday School class in Willard, N. Y. (for quinine) .....	1.00
	<hr/>
	\$22.63

#### DORNAKAL QUININE FUND

All Saints' Auxiliary, Petersburg, N. H. ....	\$10.00
Two Friends .....	2.00
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	\$12.00

#### WORK AMONG LEPERS

R. O. B. ....	\$ 2.00
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# NEWS OF THE CHURCH

## Rural Church Work Conference Planned

To Hold 17th Annual Meeting in  
Madison, Wis., from June 26th to  
July 7th

MADISON, WIS.—Contemporary social movements, trends in public welfare, community organization, pastoral work in rural communities, youth adjustment problems, personality and social adjustment—these are some of the subjects studied and discussed at the 17th National Episcopal Conference on Rural Church Work, to be held in Madison, June 26th to July 7th.

This annual conference is held in coöperation with the town and country leadership school of the college of agriculture of the University of Wisconsin, time schedules being arranged so that the clergy and lay workers attending may take special courses at the university, as well as share in the lectures and discussions arranged particularly for the Episcopal group.

The conference is a joint project of the National Council's departments of Christian Social Service and Domestic Missions. People who come are appointed by their bishops and attend as representatives of their dioceses. In addition to the Episcopal sessions and the university courses, opportunity is provided for field trips.

### RURAL WORKERS' FELLOWSHIP

The annual conference service will be held at Grace church, Madison, the Rev. Dr. F. D. Butler, rector, on July 2d. The annual meeting of the rural workers' fellowship, of which the Rev. Paul Engle, Bay City, Texas, is president, will be held Monday afternoon, July 3d, with banquet the same evening. Daily communion services will be held at St. Andrew's church, the Rev. Francis Bloodgood, rector.

Lecturers will include Dr. Roy J. Colbert, John R. Barton, Arthur P. Willoughby, and Kimball Young. The Rev. Almon R. Pepper, executive secretary of the national Department of Christian Social Relations, is executive secretary of the conference and in charge of registration and program. Headquarters for the Episcopal group will be at the Delta Sigma Pi house, 132 Breese Terrace, Madison.

### First Pi Alpha Diocesan Conclave

WILLIAMSPORT, PA.—The first diocesan conclave in the history of Pi Alpha fraternity was held at Trinity church here, under the leadership of the Rev. Kenneth M. Gearhart, on May 26th and 27th, with delegates in attendance from eight parish chapters. Diocesan officers were installed by the national president of the fraternity, the Rev. Arthur G. W. Pfaffko, assisted by three other clergymen.

## Prayer for Royal Couple Is Authorized by Bishop

RICHMOND, VA.—Since many persons have expressed a desire to include in the Church services a prayer for King George and Queen Elizabeth upon the occasion of their visit to the United States, Bishop Tucker of Virginia, Presiding Bishop of the church has authorized the use of the following prayer in the diocese of Virginia in Morning and Evening Prayer, and in other services during the period of their majesties' visit.

"Almighty Father, the fountain of all goodness, we humbly beseech Thee to bless thy servants, King George and Queen Elizabeth. Endue them with Thy Holy Spirit; enrich them with Thy heavenly grace; prosper them with all happiness; and bring them to Thine heavenly kingdom, through Jesus Christ, our Lord. Amen."

## Dr. Bell to Preach in New York This Summer

NEW YORK—As a part of the programs of special preaching arranged in connection with the World's fair, Dr. Bernard Idings Bell of Providence, R. I., will preach for four months this summer in this city. He will occupy the pulpit in the Church of St. Mary the Virgin on Sundays from June 18th through August 13th and that of old Trinity church, Wall and Broadway streets, from August 20th through October 1st.

His sermons at St. Mary's will be on Elements of the Christian Life, and those at Trinity on The Church and the World of Tomorrow. At both churches the music and ceremonial worship will be maintained at full winter standards.

## Dr. E. Clowes Chorley Announces Resignation

GARRISON, N. Y.—The Rev. Dr. Edward Clowes Chorley, rector of St. Philip's church-in-the-highlands, Garrison, since 1908, has announced his resignation, to take effect at a later date. Dr. Chorley is a member of the Joint Commission on Press and Publicity. He is editor of the *Historical Magazine* and a trustee of the Church Historical society. He will continue as editor and trustee after his retirement.

Dr. Chorley was born in England. He has degrees from Richmond college, Philadelphia divinity school, Trinity college, and Kenyon college. He was ordained in 1902. In 1919, 1922, 1925, 1928, 1931, and 1934 he was a deputy to General Convention. He is the author of *The New American Prayer Book—Its History and Contents* and a number of other books.

## Welcome Approaches of Lutheran Bishops

Lower House of Canterbury Hopes  
for Complete Intercommunion  
With Latvia and Estonia

LONDON—The lower house of the convocation of Canterbury, meeting recently in the chapter house, Westminster, adopted a resolution stating that "this house welcomes the approaches made by the Archbishop of Latvia and the Bishop of Estonia to the Archbishop of Canterbury, and expresses the hope that in due course complete intercommunion based on a common faith and a common episcopal ministry may be achieved."

The resolution was presented by the dean of Chichester.

Referring to the possibility of intercommunion with the foreign Churches, Canon B. J. Kidd of Oxford pointed out that Luther had regarded the organization and traditions of the Church as externals only. He eliminated bishops from his Church because they were more expensive than superintendents. (Though the Churches of Latvia and Estonia are Lutheran, they have bishops.) Since ceremonies to him were a matter of indifference, Canon Kidd said, the lower house should look with circumspection at the ordination rites of Latvia and Estonia when the time came to do so.

He expressed, however, the hope that the house would support the motion which was shortly to come before it. The motion was accepted *nem. con.*

### DR. LANG ON PEACE

In his presidential speech to the upper house of the convocation of Canterbury, Dr. Lang, the Archbishop, said that they were meeting under the shadow of anxiety that hung over their own country, Europe, and, indeed, the world. He could not bring himself to think that, while all peoples earnestly longed for peace, a thing so wrong, so hideous, and so futile as a great war would be thrust upon the world. The question naturally arose, could not the Christian Church, in the widest sense of the word, intervene? He fully understood and appreciated the motives with which many proposals had been made.

For example, it had been urged that His Holiness the Pope should be invited to summon, and preside over, a conference of the leaders of all Christian nations. It was easy for eager but irresponsible persons to make such proposals, he pointed out, but it was very difficult for responsible persons to act upon them. It would be, in his judgment, a step both discourteous and ineffectual to invite His Holiness to take such action, if there was good reason beforehand to know that it would not be possible for him to accede to it.

## Chicago Election Causes Excitement

**Dr. Randall's Closest Opponent  
Gains Strength With Each Vote;  
Finishes with 43 of 58 Needed**

CHICAGO—In one of the most exciting elections in local Church history, the Rev. Dr. Edwin J. Randall, executive secretary of the diocese of Chicago, was named Suffragan bishop of the diocese at the special election held at St. Luke's pro-cathedral, Evanston, on May 31st. Dr. Randall immediately accepted the election; subject to the necessary canonical consents.

Needing 58 votes for election, Dr. Randall received 61 on the seventh ballot and was declared the winner over the Rev. G. Carlton Story, rector of the Church of the Mediator, who developed surprising strength as the election progressed to finish with a total of 43 votes—a gain of 30 over the 13 cast in his favor on the first ballot. Others to receive votes on the final ballot were the Rev. Dudley Scott Stark, rector of St. Chrysostom's church, and the Rev. Ray Everett Carr, rector of St. Peter's church.

Some 25 candidates were placed in nomination, with 15 still sharing the vote on the first ballot. Ten of these survived through the fourth ballot. The election then settled down to a contest between the two leading candidates, with Dr. Randall always in the lead but with Fr. Story gaining substantially on every ballot. The election took practically the entire day, the delegates assembling at 10 A.M., and remaining until after 5 P.M., with only a short recess for lunch.

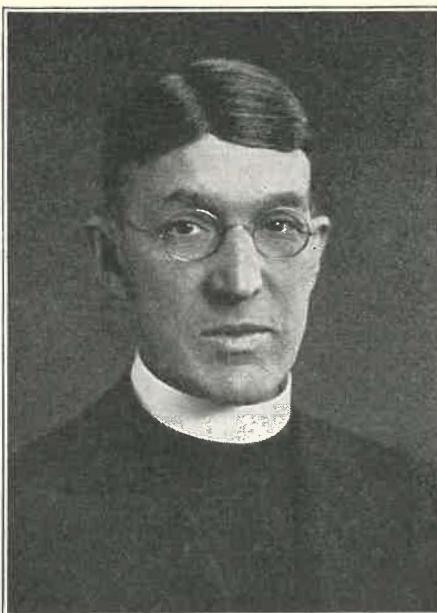
### BORN IN WISCONSIN

Born in Sparta, Wis., on October 24, 1869, Dr. Randall was graduated from Hobart college with a Bachelor of Arts degree in 1893, received his Master of Arts degree in 1916 and his Doctor of Sacred Theology degree in 1926. He received his Bachelor of Divinity degree at Western theological seminary in 1896, the same year he was ordained a deacon and elevated to the priesthood.

Dr. Randall's entire priesthood—extending over the past 43 years—has been spent in the diocese of Chicago. He was priest-in-charge of St. Barnabas' church from 1896 to 1908, and rector of this parish from 1908 to 1921. He has been executive secretary of the diocesan council since 1922 and has also served as superintendent of the city missions of the local diocese since 1932. He has also been president of the standing committee of the diocese for many years.

Dr. Randall's election came at a time of great personal sorrow for him, for he had suffered the death of his brother the day previous. Two days later, Dr. Randall officiated at the funeral services held at the Church of the Epiphany, Chicago.

In his post-election welcome to Dr. Randall, Bishop Stewart recalled the many years he and the new Suffragan had served together. "The election of Dr. Randall for



DR. E. J. RANDALL  
(Wesley Bowman Studio Photo.)

Suffragan Bishop of this diocese provides me with an assistant who has been a life-long friend and beloved brother priest," Bishop Stewart said.

### THIRD OLDEST IN DIOCESE

"His canonical residence as a priest dates from 1896, mine from 1903. He is the third in seniority among the priests of the diocese and I am the sixth. We have had more than 35 years in which to get acquainted. During my episcopate, our relations have been necessarily intimate. Since he is president of the standing committee, executive secretary of the diocesan council, and superintendent of city missions, he has been one to whom I have constantly turned for consultation and advice. Moreover, we are neighbors, living but two blocks apart, with our families attending the same parish church, the pro-cathedral.

"Need I say, then, that no man could have been chosen for whom I have greater respect and admiration and love," Bishop Stewart continued. "No one could have been chosen upon whose sound judgment, utter conscientiousness, and devotion to both the Church and the diocese I could more completely rely.

"God bless him! The bishops and standing committees will, I am sure, quickly confirm the election, and I pray that we may have many happy years together as brother bishops in this diocese."

### Montana to Hold Fourth Annual Young People's Summer Meeting

HELENA, MONT.—The fourth annual Montana summer conference for young people will be held July 17th to 23rd at Templed Hills, 35 miles south of Livingston, it was announced recently. The Very Rev. Henry H. Daniels, Bishop Co-adjutor-elect of Montana, is listed as dean of the conference.

Courses at the conference will include A Live View of Missions by Rev. Lawrence Rose, instructor in the theological seminary at Tokyo, Japan; The Altar, Its Care and Adornment by Mrs. H. H. H. Fox, wife of Bishop Fox; and A Course for Lay Readers by the Rev. Stanley Welsh.

## Pacifist Fellowship Growing in England

**Anglican Group Has 1,500 Members  
Now Despite Opposition on Part  
of Government, Press, Bishops**

BY BERNARD IDDINGS BELL

PROVIDENCE, R. I.—An interesting religious development in England during the past few months has been the growth, along with a vast munitions expenditure and a growing British determination to appeal to arms, of the Anglican pacifist fellowship, which now has over 1,500 members. This number may not appear large, but it must not be forgotten that the pacifist endeavor at the moment has the united and vocal opposition in England of the government, the press, and the bishops.

Moreover, the quality of the membership is considerable. The executive council consists of no less persons than the Marquis of Tavistock, Canon C. E. Raven, the Rt. Hon. George Lansbury, M. P., Miss Evelyn Underhill, Dr. Maude Royden, and J. Middleton Murry. There is hardly a more distinguished group at the moment behind any movement in the Anglican communion.

The members have all signed the following declaration:

"We, communicant members of the Church of England, believe that our membership therein involves the complete repudiation of modern war. We pledge ourselves to take no part in war, but to work positively for the construction of Christian peace in the world."

### COUNCIL'S STATEMENT

Supplementing this, a statement of the executive council says:

"We hold that the Church should take the lead and refuse to do evil in order that good may come (as the political argument runs). We hope that the day is not far distant when in convocation and in the Church assembly war and armaments will officially be outlawed by the representatives of our Church.

"But those whose privilege it will be to introduce the subject into these official bodies will need the united support of many thousands of communicants before they will be permitted even to raise the question. In view too of the Lambeth Conference to be held in 1940, it is vitally important that large numbers of our fellow communicants be enrolled as pacifists as quickly as possible."

The Fellowship has no dues but carries on work by means of voluntary offerings. It maintains an office at 47 Argyle square, London, W.C. 1, England.

### Philadelphia Clerical Union

PHILADELPHIA—The Rev. Dr. Leicester C. Lewis was on May 24th elected president of the local branch of the Clerical Union for the Maintenance and Defense of Catholic Principles. The Rev. William T. Metz was elected treasurer. The Rev. Don Frank Fenn, rector of St. Michael and All Angels', Baltimore, read to the group a paper on Parish Administration.

## Lambeth Committee to View Suggestion

Approval of Discussing Problem of  
Blessed Virgin Voiced by Bishops  
Throughout World

**W**IDESPREAD approval of THE LIVING CHURCH's proposal that the place of the Blessed Virgin Mary in Christian faith and devotion be considered by the Lambeth Conference has been voiced by bishops of the Anglican communion throughout the world.

Statements from bishops on the Lambeth consultative committee have assured that the committee at its meeting in July will consider placing the subject on the conference agenda.

While a majority of the bishops expressing opinions enthusiastically supported the proposal, some others, including the Archbishop of Canterbury, felt the agenda to be too crowded for adequate attention to be given to the subject.

Comments from other English and overseas bishops follow.

Archbishop of York:

"I think it would be possible to introduce this subject and if it is brought up by any of your representatives from America, I shall support it."

Archbishop of Toronto, Primate of All Canada:

"I do not in the least minimize the importance of this great subject, but I cannot feel that it is desirable to include it as a subject for the Lambeth Conference at this time. We have so many subjects coming before us, and while I hesitate to suggest that such subjects are more important than the one to which you draw my attention, yet I feel that for the practical purposes of the Church it is more important than these other subjects should find a place first.

"I should like to take this opportunity of expressing my admiration for your paper, for the ability of the articles, and for the spirit in which the whole paper is conducted."

The Archbishop of the West Indies has indicated his approval of the idea that this subject should be studied so that the Anglican communion might give some constructive leadership by stating her well balanced position.

The Primate and Archbishop of New Zealand:

"I entirely agree with the whole article and I hope very much that the Lambeth Conference of 1940 will make some pronouncement upon this very important question—so vital to a true understanding of the Incarnation."

The Bishop of South Tokyo, Primate of the Japanese Church:

"I am not in favor of this. There are too many more important matters to study in the present state of the world, important though that proposed study be."

Archbishop of New Westminster, Canada:

"I think a study of the subject, that is, the

## Family Loses All in Fire; Continues Church Offering

**NEW YORK**—Fire totally destroyed the home of a communicant of the Church in Florida, a rector reported recently. The family was away at the time of the fire, and as a consequence of the burning of the home they had nothing left them but the clothes they wore. The following week the father made a special trip to his parish treasurer, requesting a carton of Church offering envelopes for his wife, his 14-year-old son, his 12-year-old daughter, and himself.

place of the Mother of Christ in our teaching, would be appropriately included in the agenda for the next Lambeth."

Bishop of Gloucester:

"I will bring the matter before the next meeting of the Lambeth Conference Consultative Committee."

Bishop of Algoma, Canada:

"I am very glad that you are laying stress on the fact that more sermons and instructions should be given regarding the honor which should be paid to our Lady. As you say, it is the devout reverence for the Blessed Virgin which has elevated and dignified motherhood and has lifted womanhood from a state of virtual slavery. You might have gone on to say that this slavery was not only the lot of woman in pre-Christian days, but even now is her lot in most of the other religions of the world, as Mohammedanism and Hinduism, although not Buddhism.

"With reference to the possibility of including this subject in the agenda of the Lambeth Conference, I very much wish this would be done. . . ."

The Bishop of Madras, pointing out the need of Christian concern with the present world order, said:

"I should not myself be in favor of spending a good deal of time on what I may without offense call subsidiary issues of the Church's devotion. I have attended two Lambeth Conferences already, and my impression of both was that they spread the interest of the subjects too widely and to that extent missed their mark."

The Archbishop of Melbourne:

"There are a good many matters which will have to come before the Bishops at the Lambeth Conference next year, but if time can be found for the subject which you suggest I am sure that its discussion will be of value to the Church."

Bishop of Bloemfontein, Africa:

"I should be glad to support any motion which might be put forward to state the attitude of the Anglican Communion with regard to the due honor to be paid to our Lady."

Bishop Carson of the Episcopal Church's missionary district of Haiti:

"I agree with you in thinking that the next Lambeth Conference might profitably have the subject on its agenda. We are guilty of almost unpardonable surrender of an extremely helpful article of our Christian faith in our failure to stress the due reverence for the name and person of the Blessed Mother. We are too timid and timidity never won any battle. I wish you success in your endeavor to get the subject included in the agenda of the conference which next meets at Lambeth."

## Refugee Committee Seeks Coöperation

All Dioceses Asked to Organize to  
Work With National Group Aiding  
Nazi Victims

**NEW YORK**—Urging dioceses all through the Church to organize for definite coöperation with its general program, the Episcopal Committee on German Refugees is making concrete suggestions as to procedures. This committee was authorized by the National Council and appointed by the Presiding Bishop, and it is anxious that the Church shall understand that no additional agency in refugee work is planned, but that it aims to keep the Church informed as to what needs to be done and how dioceses, parishes, and individuals may participate.

The Episcopal Committee works closely with the recognized national agencies, especially the American Committee for Christian-German Refugees, and it is receiving contributions for proper distribution to the various agencies.

The committee, of which the Presiding Bishop is honorary chairman, has asked the bishops to appoint diocesan committees.

### WAYS OF HELPING

The committee suggests that diocesan committees can help in nine specific ways:

- (1) develop their own clear-cut convictions about the present refugee problem;
- (2) study the various aspects of the problem at home and abroad and be prepared to give expert advice to parishes and individuals;
- (3) act as corresponding and coöperating units between dioceses and the national committee (promotion, especially, of distribution of the pamphlet, *German Refugees Need Your Help*);
- (4) supply leadership to parishes in organizing local groups for study and service;
- (5) plan to have the subject presented at summer conferences and the meetings of any diocesan groups; with a list of capable speakers who would be available for such meetings;
- (6) coöperation with other religious or non-sectarian groups who are working with this problem on a state or regional basis;
- (7) encourage leaders of all diocesan groups to include some action about refugees in their programs;
- (8) organize diocesan and regional conferences or benefits at which the subject can be presented; and
- (9) report interesting activities and programs to the national committee.

The Rev. Almon R. Pepper, of the National Council's Department of Christian Social Relations, is the coördinating officer of the committee, of which the chairman is the Rt. Rev. Dr. Paul Jones, Yellow Springs, Ohio, and the vice-chairman, Mrs. Guy Emery Shipler, of the diocese of Newark. Other members of the committee are Bishop Stevens of Los Angeles; the Rev. W. Russell Bowie, the Rev. Anson P. Stokes, Spencer Miller, Jr., Mrs. Kendall Emerson, Miss Elizabeth Matthews, Miss Mary Van Kleeck, and Miss Harriett A. Dunn.

# Spring Conventions Held in Many Dioceses

## CONNECTICUT

### Bishop Budlong Reports Record in Number of Confirmations

HARTFORD, CONN.—Bishop Budlong reported at the annual convention of the diocese of Connecticut held in Christ church cathedral here on May 16th that during the past 12 months he has confirmed more candidates than any other one bishop in Connecticut ever confirmed in a single year and that (with the exception of a period while Bishop Acheson was diocesan) the total number confirmed during the past five years was never equalled during a similar period since the diocese of Connecticut came into being. The total number of new communicants since the last convention is 2398.

Because of the extent of diocesan work, Bishop Budlong asked, as was reported in THE LIVING CHURCH of May 24th, for the election of a Suffragan Bishop under the provisions of general canon 15.

The diocese reported that approximately \$10,000 had been secured in cash and pledges toward the 1939 missionary shortage fund, in addition to the \$60,000 previously pledged. The hurricane and flood damage to the Church properties in the diocese was estimated at \$7,500.

One beautiful stone church has been erected and consecrated during the past year, another is nearly ready for consecration, and two more are in process of building; and progress was announced in the endeavor to secure funds by Berkeley divinity school to purchase Sachem hall from Yale university. The building is to be known as Brewster hall, in tribute to retired Bishop Brewster.

The Bishop expressed hearty disapproval of any suggestion to utilize lotteries or games of chance in raising funds for Church purposes.

## EAU CLAIRE

### Diocese Marks 10th Anniversary as Council Meets

EAU CLAIRE, WIS.—The 10th anniversary of the diocese of Eau Claire was celebrated on May 24th and 25th at Christ church cathedral, Eau Claire, in conjunction with the annual meeting of the diocesan council on May 25th. The Presiding Bishop delivered a message on the Mission of the Church.

A quilt made by the guild of St. Luke's, Altoona, of which the Very Rev. F. Victor Hoag is vicar, was presented to the Presiding Bishop. Upon this quilt was worked a map of the United States with all the dioceses of the Church sewn into it with the extra-continental missionary districts surrounding it.

The meetings of the council opened May 25th. Lester Weisse spoke to the men on the benefits, accomplishments, and the method of organizing laymen's leagues. Routine business took up the rest of the morning and at 11:30 A.M. the council adjourned to the cathedral for a joint gathering of the council and Woman's Aux-

### Trip to Lambeth Is Given Bishop and Mrs. Ziegler

LANDER, WYO.—A trip to the approaching Lambeth Conference, a complete surprise to the recipients, was presented May 31st to Bishop and Mrs. Ziegler of Wyoming at the 30th annual convocation banquet of the district of Wyoming.

The presentation was made as a token of the district's affection for the Bishop and his wife and to make sure that both should have a proper holiday.

iliary. The Presiding Bishop spoke at this meeting on particular aspects of the Missions of the Church and the coöperation of the National Council.

Delegates to the provincial synod are the Rev. Messrs. Ronald E. Ortmyer, G. L. Hill, A. R. P. Heyes, and Robert D. Vinter; and Messrs. H. C. Kuhl, G. Van Steenwyk, J. S. Pitts, and C. L. Baldwin. Alternates are the Rev. Messrs. J. M. Hennessey, A. D. Jones, T. O. Moehle, and L. S. Olson; and Messrs. W. Roycraft, A. Goodrich, P. A. Brunstad, and G. Conklin.

## ERIE

### Committee Is Appointed to Perfect Laymen's League Organization

FRANKLIN, PA.—The address of Eugene E. Thompson of Washington, resulting in the formation of a committee of five to perfect the organization of a branch of the Laymen's league in the diocese of Erie, was the chief feature of the 29th annual convention of the diocese, which was held in the parish house of St. John's church here recently.

The scope of the diocesan laymen's league, which in the 10 years of its existence has raised \$64,000 for the benefit of the diocese, is to be expanded to include service as well as money gathering.

Bishop Ward spoke on How is Christianity Working in Our World? He said in part:

"It is a national disgrace that our country is supplying Japan with one half of the material necessary to carry on this barbaric warfare. Most of the metal in the wrecked cars in automobile graveyards of Erie goes to Japan, to make bombs for slaughtering Chinese men, women, and children.

"What are you and I doing about that?..."

The Rev. P. C. Pearson, chairman of the department of Christian social service, offered a resolution calling upon "the President of the United States to use his utmost powers to find means without delay to stop all American aid to Japan so long as the invasion of China continues." This was adopted unanimously.

Diocesan officers were generally reelected. Delegates to the provincial synod are the Rev. Messrs. Malcolm DeP. Maynard, E. Pinkney Wroth, Philip C. Pearson, and Aaron C. Bennett; Col. E. V. D. Selden; and Messrs. Frank B. Mallett, Cyrus F. Mackey, and W. D. Gallup. Alternates are the Rev. Messrs. W. Robert Webb, Henry S. Sizer, Jr., Frederic B. Atkinson, and Robert T. Becker; and Messrs. Hamlin D. Redfield, Rollo McCray, W. D. Gallup, and J. M. Bloss.

## QUINCY

### Bishop Essex Compliments Diocese on Giving for Missions

ROCK ISLAND, ILL.—The annual synod of the diocese of Quincy was held in Trinity church, Rock Island, on May 9th and 10th. Bishop Essex of the diocese, in his address to the synod, spoke of the increase in the number of confirmations, the number for 1938 being the largest in many years, and the generous response of the diocese in its giving for missions and the recent missionary shortage.

It was announced that the diocese is to purchase on June 1st a suitable residence in Peoria for Bishop Essex. Over two-thirds of the purchase price is now in the hands of the trustees of funds and property, and the remainder will be raised by the time the Bishop moves into his new home.

The highlight of the synod was the evening missionary service, held in Trinity church, at which Bishop Spencer of West Missouri was the preacher. Bishop Longley of Iowa was also a guest of the synod.

All the members of the standing committee were reelected, as well as the present members of the board of missions. Delegates elected to the provincial synod are the Rev. Messrs. John S. Neal, John N. Taylor, Edson P. Sheppard, and Vernon A. Weaver; and Messrs. Alex B. Loughon, J. Keith Hunter, Frank M. Pray, and Thomas R. Downie. Alternates: the Rev. Messrs. Henry L. Ewan, Charles Abele, C. F. Savage, and C. A. G. Heiligstedt; and Messrs. A. R. Trotter, William B. Elliott, and Edwin J. Snow, and Dr. E. B. Phelps.

## RHODE ISLAND

### Diocese Budgets \$1,500 for Study of Mission Problem

PROVIDENCE, R. I.—At a preliminary service held on the evening before the 149th convention of the diocese of Rhode Island, which met in the Cathedral of St. John, Providence, on May 16th, the Rev. Howard P. Kellett of the diocese of Massachusetts spoke on City Missions, and during the convention the Rev. Canon Richard Lief addressed the convention on proposed city mission work in Rhode Island. The convention later passed the budget for 1939. It contains an item of \$1,500 for the necessary study of the mission problem.

Bishop Bennett spoke on the work of the various departments of the diocesan council, and also reported that all but \$1,600 of the \$5,000 that the diocese had promised for the deficit of the National Church was pledged, and a great proportion of the money on hand.

The *Diocesan News* was given to all the delegates. This is a new paper to take the place of the old *Diocesan Record*.

Bishop Perry, in his annual address, said in part:

"A recent study of comparative figures reported to convocation showed that while the population of Rhode Island had increased 25% in the years since 1913, the active mem-

bership of our Church during the same period has doubled. In 1913 there was one communicant to every 40 of the population, now we have one to every 27. . . .

"Within the foundation of the cathedral," he went on later, "there has just been found the grave recorded two centuries ago, of John Chechly, one of the heroes of the Church in New England, the champion of the Anglican Church who under stress of persecution and after exile from Massachusetts received his orders in England and accepted the rectorship of this parish. His bones lie unmarked, where so long his memory has been kept, in secret and in warmth beside the furnace."

The standing committee was reelected.

**SOUTHWESTERN VIRGINIA**

**Forward Movement Commission's Value**

Noted by Bishop Phillips

SALEM, VA.—Bishop Phillips of Southwestern Virginia presided in St. Paul's church, Salem, on May 16th and 17th, at his first council. He spoke of the effort being made to secure funds for the salary of a director of religious education in the diocese, contributions being made in the diocese for the missionary shortage fund, and the great value of the work of the Forward Movement Commission.

High light of the session was the mass meeting on the evening of May 16th, when Bishop Jett, retired, brought his greeting to the members of the council. Miss Mabel R. Mansfield, director of industrial work in the diocese, described the activities of her department, and the very substantial aid it is contributing in the lives of the mountain people, especially the women and girls, through the sale of their weaving, hemstitching, carving, etc.

Mrs. Grafton Burke gave an intensely interesting and humorous description of the life of a missionary beyond the Arctic circle, and especially as it centered around her late husband, the physician and priest who founded and directed the Hudson Stuck memorial hospital at Fort Yukon, Alaska.

Under a resolution offered by the Rev. Conrad H. Goodwin of Waynesboro, the Bishop appointed a committee on unity.

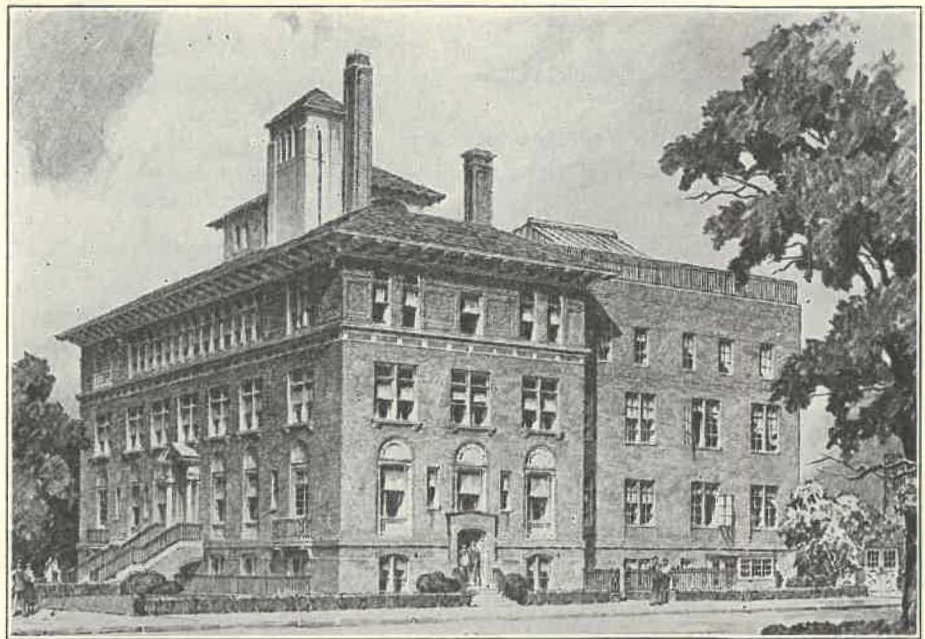
Delegates to the provincial synod are the Rev. Messrs. Warren A. Seager, Richard H. Lee, Thomas H. Wright, and Roland Moncure of Salem; and Messrs. J. Hudson Huffard, Leo Mehler, Herbert McK. Smith, and Baldwin G. Locher. Alternates are the Rev. Messrs. Henry Johnston, Jr., Edmund Berkeley, Charles W. Sydnor, and Edgar T. Ferrell, Jr.; and Messrs. R. C. Horner, B. F. Boan, C. H. Raynor, and George J. Tompkins.

**SPRINGFIELD**

**How to Live Christian Life in Pagan World Is Subject of Talk**

CHAMPAIGN, ILL.—How to live a Christian life in a pagan world was the subject of an address by the Rev. R. E. Carr, rector of St. Peter's church, Chicago, given at the annual Church club dinner, which opened the 62d annual synod of the diocese of Springfield, held May 23d and 24th at Champaign.

Bishop White in his annual address to a joint session of the synod and Woman's Auxiliary expressed great satisfaction with



HOUSE OF ST. GILES, BROOKLYN, N. Y.

A Brooklyn orthopedic hospital, the enlarged and reconstructed House of St. Giles the Cripple shown above, was rededicated on June 5th by Bishop Stires of Long Island. Raymond V. Ingersoll, president of the borough of Brooklyn delivered an address at the rededication service, emphasizing the necessity of maintaining voluntary charities even though governmental relief programs are being increased. Bishop Stires praised Sister Sarah, founder of the hospital. Two hundred persons attended the rededication service. The hospital, which cost \$200,000, has been entirely paid for.

the growth and progress of the Church's work here and hope for the future.

Legislation was passed changing the date of the annual synod to the third Tuesday in January hereafter, and the canon providing for the make-up of the Bishop and council was revised.

The Rev. F. S. Arvedson replaced the Rev. Edward Haughton on the standing committee. Delegates to the provincial synod include the Rev. Messrs. T. A. Dixon, H. L. Miller, F. S. Arvedson, and J. Rodger McColl; and the Messrs. C. M. Hathaway, A. Leidel, J. H. Smith, and Walter Schaeffer.

**VERMONT**

**Dr. McGregor Discusses "Gospel as Good News"**

ST. ALBANS, VT.—The Rev. Dr. Daniel McGregor, executive secretary of the Department of Religious Education of the National Council, addressed the 149th annual convention of the diocese of Vermont when it met here May 10th. He spoke on The Gospel as Good News.

"The family is important in Christian life because it is the pattern of Christianity," said Dr. McGregor. "There are two ways of teaching. One is the school and the other is the family. The family is just 100 times a better teacher than any school because in a family we live together, sit around the dinner table together, laugh together, and have fun together. There in such surroundings is where real education is acquired."

The Rev. Frank Knapp replaced the Rev. G. R. Brush on the standing committee. Delegates elected to the provincial synod include the Rev. Messrs. Emmett Paige, William J. Brown, Morgan Ashley, and William L. Bailey; and Messrs. Esme H. C. Smith, Oscar Rixford, Harry Wright, and Flynn G. Austin. Alternates include the Rev. Messrs. Francis R. Ritchie, Hugh Morton, Arthur B. Crichton, and Harry Jones; and Messrs. C. A. Davis, Nicholas Norwood, M. Welden, and Harrison Cooke. John Spargo, noted author, was reelected registrar of the diocese.

**WESTERN MASSACHUSETTS**

**Bishop Lawrence Recommends Executive Secretary for Diocese**

SPRINGFIELD, MASS.—The 39th annual convention of the diocese of Western Massachusetts, held at Christ church cathedral, Springfield, on May 16th and 17th, was the first meeting of the convention since the establishment of a diocesan council and was therefore largely a meeting of organization. An executive secretary for the diocese was recommended by Bishop Lawrence.

The Bishop in his address emphasized the parish and the diocese as a family and the inspiration of the family idea in the Church as a whole.

He criticized the Church's lack of rural organization and the failure of Churchmen and women to contribute regularly to missionary work. He stressed the fact that the cathedral is for the use of the whole diocese.

The convention voted to adopt the resolution, recently adopted by the National Council, favoring the lifting of immigration quotas, for a time, to refugees from Germany, and expressing sympathy for their plight.

The convention, in addition, endorsed the steps taken nationally by the Episcopal and Presbyterian Churches toward organic union and appointed a special committee on Church union.

The standing committee was reelected. Delegates to the provincial synod are the Rev. Messrs. John H. Nolan, Frederick H. Arterton, G. Gardner Monks, and Frederick H. Danker; and Messrs. Sidney E. Bell, John H. C. Church, Curtis P. Donnell, and John W. Emery. Alternates are Canon Raymond H. Kendrick; the Rev. Messrs. George A. Palmer, Stanley C. S. Shirt, and Alfred D. Snively; and Messrs. Earl T. Harper, Reginald D. Lidstone, James H. Punderson, and William W. Smith.

## Arkansas Diocesan Calls for Advance

Asks United Attack on Problems of Diocese, in Outspoken Address to His First Convention

LITTLE ROCK, ARK.—Outspoken was Bishop Mitchell of Arkansas when he addressed the 67th annual convention of the diocese recently. He pointed out that he did not come to the diocese this year to relieve the diocesan clergy and laymen of their responsibility. He considered himself, he said, merely the chief missionary, and called for a united attack on diocesan problems.

"Nobody," he added, "is handing me a bag to hold. I had nothing to do with the creation of the conditions I found in the diocese. It was *your* state, *your* diocese, *your* responsibility, *your* duty and a privilege before it was mine. Now I am privileged to say that it is *ours*."

This was Bishop Mitchell's first convention as Bishop. The section of his address entitled *My Response to the Picture* follows:

"What brought me to Arkansas? I do not believe that the picture I have drawn needs to be the picture, nor that it ought to be the picture, nor that you want it to be the picture. I did not come to nurse a static or retrogressive situation or to liquidate a lost cause. You do not need a bishop to help you sell off Church property; you have done too well at that without needing any help from me—although I have found two wrecks (Hartford and Siloam Springs) which should be disposed of for the sake of the fair name of the Church. I did not come to be a 'confirming machine'—as important as I know Confirmation to be.

### "FUTURE IS AHEAD"

"I came because I know that the future of the Church in Arkansas is ahead of it, not behind it. I came because you good people assured me and convinced me that you want to join together in the unity of the spirit and the bond of peace and go out to bear witness to Jesus Christ, as this Church understands Him, among the two million people of Arkansas. I know that Arkansas needs the benign influence and moulding power of the Episcopal Church. And as I drive over the State and stop (as I often do) and cruise around in some of these thriving towns where our voice has grown silent or has never been raised, I know that opportunity and duty and privilege are calling us.

### LOOKING FORWARD

"And I look forward to the day—longingly—when we shall have girded up our loins and gone into those populous communities bearing as our gift to their life, the distinctive contribution of this American Church. Arkadelphia, Conway, Morrilton, Russellville, Ozark, Harrison, Rogers—to name but a few. In most of these we once had parishes or missions. Some of them are college towns; Arkansas has more colleges in proportion to the population than any State I know. The college campus is one of the great mission fields of the Church today. And the Episcopal Church is peculiarly fitted to carry the gospel of abundant life to that group.

"These opportunities are for the future—

## Religious Drama Presented to Parents by Children of St. Paul's, Savannah, Ga.

SAVANNAH, GA.—A religious drama, *The History of Sacrifice*, was presented recently in the parish house of St. Paul's church here to the parents of the children of the church school to illustrate what they had been studying all winter. While the story was read from the rear of the auditorium, tableaux depicting sacrifice were shown: Abel and his lamb, Abraham and Isaac, the Last Supper, the Crucifixion, and the Sacrifice of the Altar.

Between each scene an appropriate hymn was sung, also from the rear of the darkened auditorium. In the Sacrifice of the Altar, the priest vested before the people and went through the motions of the service of Holy Communion, the reader explaining each step he and his server took.

The younger members of St. Vincent's guild, and two young girls of the church school, took all parts. It was directed by the rector, the Rev. D. N. Peoples who, after the last curtain, dismissed the people with the benediction.

"So effectively and reverently was the drama portrayed that some felt that they had been through scenes too sacred for ordinary conversation and left quietly for their homes," an observer afterward wrote of the presentation.

I hope the near future. Pray God they do not pass before we get around to them. Our immediate task is to make effective what we have. My impression is that our parishes and missions have, on the whole, done fine jobs in their respective localities so far as their strength permitted. Where we have failed is in supplementing the efforts and needs of each other. It is of the essence of the Christian gospel that the strong should help to bear the burdens of the weak and not to please themselves.

"The Arkansas that I find is an aggregation of congregations—not a diocese. Our task is to make it into a diocese; to realize that we are a family, the household of God, banded together in a common cause for a common purpose—which is to extend the kingdom of God—and to that end we must integrate our life as a family, as a diocese, and move forward as an entity and not as a fortuitous concourse of atoms. I came to Arkansas because you asked me to give what leadership I could in the doing of these things."

## 150 Central Illinois Churches to Take Part in Union Services

SPRINGFIELD, ILL.—One hundred fifty central Illinois churches will participate in the 23d season of Sunday evening open air union church services, to be held in Springfield on the old high school grounds from July 16th to August 27th, under the auspices of the summer union service committee, composed of the pastor and one layman from each participating church.

The summer union service committee will sponsor for the first time a church service at the Illinois state fair on August 13th. It will be held in the new Four-H club auditorium, with Homer Rodeheaver, gospel song leader in charge.

## Hold Eighth Choir Festival in Albany

Climax of Series of Six District Programs is Organized by Group of Choirmasters

ALBANY, N. Y.—The eighth diocesan choir festival in the Cathedral of All Saints here on the afternoon of May 27th, closed a festival week of music notable in the city of Albany, and climaxed a series of six district festivals held in Catskill, Morris, Schenectady, Ogdensburg, Little Falls, and Hoosick Falls during the month of May. The festivals are organized by the Albany diocesan choirmasters' association, of which Albert Robinson, organist of Trinity church, Potsdam, is president. J. William Jones, organist and choirmaster of the cathedral, was the founder of the diocesan festival and conducted the final gathering of the series in which some 40 choirs participated.

"These are days of marching men," said Bishop Oldham of Albany in his address at the Albany festival, "and I was impressed by the long line of young men and women, boys and girls, who marched into this cathedral following the cross of Jesus."

The Bishop continued, "Your presence here has a greater significance than the music you come to sing, because it is an evidence of devotion to our Lord and His Church. There is no place in the Church for a sacred concert, rather we are endeavoring in our poor way to praise God, not just to listen to this vast choir, and with humble, contrite hearts to worship our heavenly Father."

The festival week of music in Albany began with a program by the Albany federal orchestra, Ole Windingstad, conductor. John Boyd Thacher, mayor of Albany, made a brief address, introducing five nightly musical events.

The second of these was a choral program by four choral societies, the third was a program of chamber music, and the fourth a service of the American Guild of Organists, at which the speaker was the Rev. Dr. W. Earl Ledden, minister of Trinity Methodist church, Albany.

On the evening of May 26th Thomas Matthews, FAGO, organist of St. Martin-in-the-Fields, Philadelphia, played an organ recital. The festival next day, the eighth conducted by Mr. Jones, was a striking closing to the series of unusual musical programs. The anthems sung at the festival were: "With a voice of singing" (Shaw); "Thy kingdom come" (Evans); and there were two motets, a Palestrina and a Bach.

### GFS Diocesan Conference

LAKE GEORGE, N. Y.—The seventh annual conference of the Girls' Friendly Society, diocese of Albany, was held at Wiawaka on Lake George, May 26th to 28th. The daily program included committee and discussion groups, with recreation periods. There was also a conference, *Our Responsibility as World Christians*.



## Rev. W. McClelland Consecrated Bishop

Comes to Episcopate After Many  
Years in Rural Field; Succeeds  
Rt. Rev. G. W. Davenport

**E**ASTON, MD.—From 15 years in the rural mission field to the episcopate is the record of the Rt. Rev. William McClelland, who on June 2d, at Christ church here was consecrated fourth Bishop of the diocese of Easton. In January, 1924, he came to the Eastern shore of Maryland as rector of three small parishes in Dorchester county, and it was from this post that the diocese called him last January to succeed the Rt. Rev. George W. Davenport, retired.

Diocesan and visiting clergy, together with a host of the laity, crowded Christ church to witness the consecration, in which 10 bishops took part.

The consecrator and celebrant at Holy Communion was the Most Rev. Dr. Henry St. George Tucker, Presiding Bishop, and the co-consecrators were Bishops Sterrett of Bethlehem and Helfenstein of Maryland. The preacher was Bishop Freeman of Washington.

The Rt. Rev. Frank DuMoulin, retired Bishop Coadjutor of Ohio and Bishop McKinstry of Delaware, were gospeler and epistoler in the Communion office. The litanist was Bishop Ward of Erie.

### BISHOP DAVENPORT IS PRESENTER

The Bishop-elect was presented to the Presiding Bishop by Bishop Goodwin, Coadjutor of Virginia, and Bishop Davenport, who resigned as diocesan of Easton last November. The attending presbyters were the Rev. Charles W. Long, rector of Zion church, Philadelphia and a seminary classmate of the Bishop-elect, and the Rev. W. Clayton Torrance, rector of St. John's church, Mt. Washington, Baltimore.

The certificate of Bishop McClelland's election was read by Samuel E. Shannahan, secretary of the diocesan convention and a member of the chapter of Trinity cathedral, Easton. F. W. C. Webb of Salisbury, chancellor of the diocese, read the canonical testimonial, William H. Adkins read the consents of the standing committees, and the Rev. Charles L. Atwater of Chestertown, the certificate of ordination. Bishop Strider of West Virginia read the consents of the bishops, and the Rev. Franklin J. Clark, secretary of the National Council, served as the deputy registrar.

Bishop McClelland received gifts from a host of friends and associates. His episcopal ring is the gift of the clergy of the diocese; an ivory pectoral cross was given by a parishioner, Mrs. C. M. Thompson; his episcopal vestments, also furniture for his study, came from members of his parishes. A Bible was given by the widow of the Rev. R. R. Gilson in memory of her husband. The Bishop's book is the gift of the Rev. C. W. Clash, of Wilmington, Del., and a Prayer Book was given by Mrs. Floyd Sutherland of Pittsburgh.

## Bishop Stewart Honored by Northwestern Award

**CHICAGO**—An honor of unusual distinction was conferred upon Bishop Stewart during illumination night ceremonies at Northwestern university, Evanston, on June 9th, when he was presented with the eighth alumni medal of the Northwestern university alumni association.

The award is given to "an alumnus who has distinguished himself in the eyes of Northwestern university and has rendered service which will endure as long as Northwestern endures."

Bishop Stewart has long taken an active part in university affairs and was the founder and first president of the alumni association as well as founder and first president of the Chicago club of Northwestern men. He has been a member of the board of trustees of the university for a number of years.

## Church Divinity School Holds Commencement

**BERKELEY, CALIF.**—The 45th annual commencement of the Church Divinity School of the Pacific was held on May 11th. Bishop Block, Coadjutor of California, spoke on the needs of the ministry today. He said in part:

"The ministry today demands the highest courage and unquenchable optimism. We are beginning to experience the growing pressures of totalitarianism. Loyalty to Christ makes us champions of the rights of the individual and the dignity of the human soul. The apostles were thrown out into the fierce regimentation of the Roman Empire, an excellent prototype of the modern totalitarian state, yet by the stainless purity of their lives, the matchless character of their devotion, they won a body of adherents that by the end of the first century outnumbered the armies of Rome.

"There is one contemporary challenge to faith that has not been met in the past and overcome. A devoted and dedicated Church can again change the moral climate of our age. It is inconceivable for the Christian Church to lose its heart interest in the underprivileged, the exploited, and the dispossessed. It is futile to inculcate in the hearts of our youth the ideals of Jesus and complacently send them into a world whose atmosphere is utterly uncongenial to the fulfillment of those ideals."

The honorary degree of Doctor of Divinity was conferred upon the Rev. Edwin Tuttle Lewis, rector of St. Matthias' church, Whittier. Dr. Lewis is a graduate of Yale university and the Episcopal theological school. The degree of Bachelor of Divinity was conferred upon James Garfield Caldwell Jr., Los Angeles; the Rev. John Compton Laffer, California; Carl Norman Tamblin, Sacramento; and Paul Moore Wheeler, Los Angeles. Diplomas of graduation were presented to Howard William Brummitt, California; the Rev. Edward John Mohr, California; George William Morrell, New Mexico; the Rev. Torben Rhye Olsen, Idaho; and the Rev. Gilbert Parker Prince, California.

### 22 Graduate at Kemper Hall

**KENOSHA, WIS.**—Bishop Ivins of Milwaukee on June 8th presented the 22 girls of the graduating class at Kemper Hall here with their diplomas. Bishop Sturtevant of Fond du Lac preached the sermon.

## ACU Sponsors Youth Meeting in Boston

150 Young People Representing  
Five Dioceses Attend Rally at  
Church of Advent

**B**OSTON—One hundred fifty young people representing parishes in five dioceses attended a rally here on May 20th, the fruit of many months of quiet labor on the part of the American Church Union youth committee. Host to the rally was the young people's fellowship of the Church of the Advent, Boston. Other similar meetings are planned by the American Church Union youth committee.

The Rally opened with a celebration of the Holy Eucharist at noon, and this was followed by a sermon by the Rev. George Metcalf of the parish staff. Afterward the group reassembled at Cedar hill, a girl scout reservation near Boston, for the afternoon session, at which two members of the youth committee spoke: the Rev. Bonnell Spencer, OHC, and the Rev. William Chalmers, OHC. The gathering concluded with an open meeting and discussion led by the Rev. Steven Webster.

The response to the program was enthusiastic. The chairman of the youth committee said:

"Our program is a direct appeal and challenge to your faith and initiative. We are not interested in creating another organization. Instead, we call on you to give yourselves to a conviction—the conviction that the Gospel is a living reality for each one of us.

"God has come into our lives. Our longing for all that is genuine and real is the work of God in our hearts. He has seized hold of us in and through this desire. We call on you to dedicate yourselves to Christ the King."

## Rev. P. Sloan Is Dean of Bishop Payne School

**PETERSBURG, VA.**—The Rev. Pearson Hill Sloan was elected dean of the Bishop Payne divinity school by the board of trustees at the annual meeting here on May 29th. The Rev. O. G. Harris was elected warden, and the Rev. Dr. Flournoy Bouldin and the Rev. M. D. Ashbury were elected professors.

By action of the board, the requirements for the degree of Bachelor of Divinity were brought into conformity with the requirements of the other seminaries in the Church.

There was no change in the decision of the board to maintain the school at Petersburg. A committee composed of the Rt. Rev. Dr. William A. Brown, the Rt. Rev. Dr. F. D. Goodwin, the Rev. Dr. C. T. Warner, the Rev. Dr. Robert W. Patton, and the Rev. C. E. Bentley was appointed "to confer with the southern Bishops at the fall meeting of the House of Bishops to determine their mind in regard to the wisdom of the continuance of the school at Petersburg, or its removal to the vicinity of Raleigh, N. C."

## Presbyterians Vote for World Council

**Southern General Assembly Defeats  
Proposal to Abandon Movement  
to Join With Northern Church**

**M**ONTREAT, N. C. (RNS)—A proposal to abandon the movement toward union with the Northern branch of the Church was voted down by the 79th General Assembly of the Presbyterian Church in the United States at its annual meeting here May 25th to 30th.

The assembly voted to join the World Council of Churches, called for a denomination-wide campaign of evangelism, and urged the safeguarding of the Sabbath. The evangelism program was decided upon after a report was submitted which showed a decrease of 10,000 conversions and 5,000 Sunday school pupils during the past four years. The program will include preaching missions and conferences throughout the South.

Approved by the assembly was a report on moral and social welfare which condemned Fascism and Communism on the grounds that they deny the existence of God. The report also deplored intolerance in religion or philosophy, expenses of armaments, profanity, and failure to observe the Sabbath; decried lynchings, crime, and traffic deaths in the United States; and stated that adultery, sexual laxity, disregard of truth, and covetousness are increasing in the nation. It also urged obedience to parents and pointed out the relationship between poverty and disease.

The effort to discontinue the committee on coöperation and union with the Northern branch of the Church followed overtures from 43 presbyteries asking such action.

Opponents to the union made a concerted fight to have the whole merger question dropped, but the assembly rejected the proposal and decided that the issue of abolishing the permanent committee on coöperation and union should be left up to the 88 constituent presbyteries. The committee, in reporting the principles on which the merger with the Northern Church would be effected, made no recommendations.

### Church School Students Split Prize for Memorizing St. John

**ORLANDO, FLA.**—When Elsa Jane Langenbach and Virginia Cuthbertson tied in memorizing the entire gospel according to St. John, it was decided here to split the prize of \$25 between them. Each received a diploma signed by Bishop Wing of South Florida, Dean M. E. Johnson, Miss Robinson, who was the teacher, and the Rev. Dr. John Henry Hopkins.

Both girls are students in the St. Luke's cathedral church school here. The prize was offered to the pupils of the school by Dr. Hopkins when he was in Florida recently. A similar prize is offered to the church school for 1940.

### German Refugee Is on Way to St. Francis' House in Madison, Wis., to Study

**NEW YORK**—Heinz Heidelberg, medical student of Vienna, is in New York, and very glad to be here. Especially since he has been "adopted" by Episcopal students at the University of Wisconsin, who have secured a scholarship for him there, and will themselves care for his other needs as he takes graduate work in that institution in Madison.

A member of Pastor Niemöller's church, a Protestant all his life, there is a non-Aryan trace in the Heidelberg family, with consequent Nazi persecution. Heinz Heidelberg had studied in Berlin and Vienna, and at the age of 25 needed one more year to complete his medical studies.

He found most avenues closed to him, and determined to get out of the country, especially as he saw a military service not far ahead. "Not pacifist entirely," he said, in perfect English, "but I have no desire to fight for the principles of Hitler."

At Madison, the Episcopal Church maintains a student center, known as St. Francis' house, and Mr. Heidelberg will live there, with the fraternal interest of the student body, and especially of the Episcopal group which centers at St. Francis' house, to help and encourage him. He believes that it will be possible for him to specialize in bacteriology, though, prior to his arrival there, it is not possible to know just how his European credits will fit in with the curriculum at the University of Wisconsin.

### Graduate School Presents Diplomas to 6 Clergymen

**CINCINNATI**—An address by Charles P. Taft, and presentation of diplomas and certificates by Bishop Hobson of Southern Ohio marked the graduation exercises of the Graduate School of Applied Religion on May 31st. Six men, younger clergymen, were presented by the Rev. Joseph F. Fletcher, director, as having completed a year of graduate work in social studies with practical experience in local social agencies and institutions.

Members of the 1939 graduating class are the Rev. Messrs. John M. Burgess, Paul Ken Imai, Theodore L. Ludlow, Walter W. B. Schroeder, Charles D. Snowden, and Leighton T. Y. Yang. Mr. Imai is from Japan, Mr. Yang from China.

The Cincinnati summer school of social work for seminarians will open at the graduate school June 19th. The summer school, founded over 15 years ago by Dr. W. S. Keller, was the origin of the graduate school, which has in recent years absorbed the older venture and continued it.

### Cope Given Anonymously

**SAVANNAH, GA.**—A white and gold cope was recently given anonymously, as thanksgiving for novena prayers answered, to the Rev. David N. Peeples, rector of St. Paul's church here.

## Repudiate Statement of Nazi Evangelicals

**Application of Political Standards to  
Life of Church Rejected by Council  
of Brethren**

**LONDON (RNS)**—A declaration repudiating the recent statement of 11 leaders of the Nazi wing of the German Evangelical Church, a statement which professed agreement with the principles of a "national Church," has been issued by the council of brethren of the Evangelical Church of the old Prussian union. The council of the brethren represents the largest single bloc of opposition to the Nazi movement in the Rhineland.

The council's declaration vigorously rejected "the application of political standards to the life of the Church" and asserted that the men responsible for the "national Church" document have "shown themselves to be enemies of the Cross of Christ."

A national Church, the declaration added, "seeks to do away with that which Jesus Christ has bought by His bitter suffering: for Christ has created of Jews and Gentiles one Holy Body, the one Christian Church. Now it reerects the wall of partition broken down by Christ, and thus turns the Christian Church into a pharisaical sect."

The statement of the Nazi Church leaders was recently repudiated by the provisional committee of the World Council of Churches in a declaration issued from Geneva for world-wide distribution.

### Dr. Bispham Honored by Memorial Service Held in Suffern, N. Y.

**SUFFERN, N. Y.**—Bishop Manning of New York, assisted by the Rev. Dr. Floyd Van Keuren and the Rev. Pascal Harrower, officiated at a memorial service held on May 24th, in Christ church here, for the rector, the Rev. Dr. Charles P. Bispham who died at sea on April 26th.

Over 1,200 persons attended. Loud speakers were used in order that those who could not get into the church might hear. There were 600 on the lawn. Among those present were the entire Suffern fire department, of which Dr. Bispham was chaplain. Following the service, Dr. Bispham's body was taken to Utica, where interment took place.

### To Teach at Williams College

**WASHINGTON**—After four years of service as organist and choirmaster at Washington cathedral, Robert G. Barrow retires from his post on September 1st. He goes to Williamstown, Mass., where he has accepted the position of director of music at Williams college. He will be organist and choir director, will direct the glee club, and will teach the history and theory of music. Mr. Barrow succeeded the late Edgar Priest at the national cathedral in 1935.

### Advanced Conference of Province of Washington Is Scheduled for July 3d

WHEELING, W. VA.—Bishop Peabody, Coadjutor of Central New York, will act as dean of the faculty of the second advanced conference of the province of Washington, according to the program just released. The conference will meet July 3d to 14th at Sweet Briar college, Sweet Briar, Va. President of the conference is Bishop Strider of West Virginia; chaplain will be the Rev. Dr. Gilbert P. Symons.

The conference is primarily for Church leaders with experience, but persons who have been out of high school at least two years may attend. Successor to the Blue Mountain conference, the conference cooperates with the less advanced diocesan summer conferences. It meets at a later date, so that leaders at other conferences may be able to attend Sweet Briar for their own training and inspiration.

Dr. Symons, canon to the ordinary, diocese of Southern Ohio, will conduct a chaplain's half-hour each morning for all members of the conference. This year the conference offers three new features: a clergy seminar, courses sponsored by the Woman's Auxiliary, and training for leaders of young people.

Courses and leaders will be The Bible—How Can We Use the Bible Today? with the Very Rev. Dr. Wallace E. Rollins, dean of Virginia theological seminary, as chairman, and the Rev. Dr. J. Lewis Gibbs and Dr. Marion J. Benedict as instructors; Belief—How Can Our Beliefs Become Less Static and More Dynamic? with the Rev. Dr. Carleton Barnwell, rector of St. Paul's, Lynchburg, Va., as chairman, and the Rev. Dr. William H. Dunphy and Bishop Strider as instructors; Education—How Can We Improve Our Educational Work? with Mrs. C. Stanley Rogers, director of religious education in Trinity parish, Wilmington, Del., and the Rev. Dr. Daniel A. McGregor and Mrs. Peter Ainslie as instructors; and Action—How Can the Church Take Action in Specific Areas? with the Rev. Messrs. Gardiner M. Day and Charles F. Penniman.

### Memorial Garden in a Treeless Waste—This Is Ideal of Rector

CHARLESTOWN, MASS.—A forest memorial garden in the treeless waste of Charlestown is the ideal of the Rev. Wolcott Cutler, rector of St. John's church in this historic city adjacent to Boston. Encouraged by having turned a bedraggled backyard into an old fashioned rectory garden, Mr. Cutler planned to use a meagre wedge of land by his church.

Trees and shrubs promised to be the answer where the burden of care must be minimized and semblance of beauty obtained for the whole year through. The trees and gifts "in memory" have made so respectable a start that Bishop Heron consecrated this unusual garden on the afternoon of June 4th, prior to holding a confirmation service in the church.

### Pittsburgh Choir Service

PITTSBURGH—The diocesan choir service at Calvary church here with Dr. Harvey Gaul in charge proved as popular this year as previously. The church was crowded and a number of choirs took part.

### Indecent Literature Bill Supported by Clergymen

LOS ANGELES (RNS)—Leading clergymen and laymen of all faiths, including Bishop Stevens of Los Angeles, are supporting a bill, now before the California legislature, which proposes to make the dissemination of indecent literature or pictures in any form a felony.

The bill is an amendment to the California penal code and would make it a felony to write, publish, print, sell, lend, give away, recite, or possess obscene literature, sing lewd songs, or speak indecent lines in public places, or to prepare, manufacture, sell, exhibit or possess obscene pictures or photographs. The bill has passed the assembly and is now before the state senate. It is expected to pass.

The proposed bill is an outgrowth of the interdenominational league for clean literature which recently launched a campaign here under the auspices of the Roman Catholic archdiocese of Los Angeles of which Archbishop John J. Cantwell is the head. Included on the committee are Bishop Stevens, Vierling Kersey, superintendent of Los Angeles schools, and the presidents of all the universities in Los Angeles.

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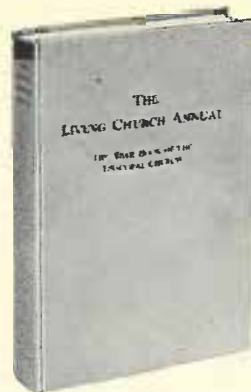
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Within the pages of the Annual will be found the Church's vital statistics for the year 1938, Diocese by Diocese; The Church Kalendar; names and addresses of all Bishops and other clergy in the Church; a short history of the chief Church events of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

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## New Radio Series Begun Because of Madras Talks

NEW YORK—A new radio series, At Home in the World, to be broadcast over the red network of the National broadcasting company, is one result of the interest in the Madras conference that has been roused by the activity of the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio, and other leaders in the Episcopal Church and the other communions, who have been telling the story of Madras all over the country.

The broadcasts are being made on Fridays during May, June, and July, from 12:30 to 12:45 P.M., Eastern daylight saving time. The speaker is Dr. Leslie Bates Moss of the Foreign Missions conference.

The purpose of the series is "to provide an interpretation and understanding of the world-wide character of the Christian undertaking." The series of 13 addresses, Dr. Moss believes, will aid in "building a friendly attitude between peoples of the world," as well as carry to many listeners the message of the Madras conference.

✻ **Shrine Mont** ✻ **VACATIONS** — May-October for clergy, laity, families, and friends. In high Alleghenies, west of Washington by motor, bus, or train. Grounds of rare beauty include half a mountain; mineral springs; many recreations; modern cottages; central social hall and refectory; noted SHRINE; perpetual trust of Church. Vacation rate —\$15 a week, \$14 by 4 weeks. *Prospectus*. Rev. E. L. Woodward, M.D., Director. Shrine Mont, Orkney Springs, Va.—Clergy Seminar: July 10-21.

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## St. Elizabeth's Hospital, Shanghai, Is to Have New Maternity Cases Addition

SHANGHAI—St. Elizabeth's hospital here is at last to have a new building, the funds for which will come from a legacy left by a daughter of the first Chinese clergyman of the Church in China. St. Elizabeth's is crowded with patients now. It is in such shape that some parts of it had had to be propped up with poles.

There has for some time been a plan for a new hospital combining St. Luke's and St. Elizabeth's, a plan postponed for various reasons—but the hospital committee in Shanghai and the officers of the National Council have agreed that some relief and greater security must be given to St. Elizabeth's without further delay. Work is therefore to go forward on a building for maternity cases and a nurses' home.

The situation as a whole was carefully considered, and the new building is planned with reference to the future combined hospital. It is also planned with regard to funds available for erection and maintenance—which takes the story back just 71 years.

On June 27, 1868, a Chinese baby was born, Ah Mei Wong. Her father was the first Chinese clergyman of the Episcopal Church in China, rector of the Church of Our Saviour, Shanghai. The baby girl grew up to make history, for after attending St. Mary's hall, Church school for girls in Shanghai, she trained as a nurse, a pioneer step in those days, and then decided to enter the Toronto university medical school.

From 1906 until her death in 1933, she developed a private practice in Shanghai, where she became highly respected. After making bequests to several other Christian institutions, she left the residue of her estate to St. Elizabeth's, for maternity work.

## Progress Reported on Prescott School

Faculty Selected and Prospectus Being Printed, Bishop Mitchell of Arizona States

PHOENIX, ARIZ.—The Prescott preparatory school for boys is daily becoming, Bishop Mitchell of Arizona announced recently, "more of a reality. The land has been bought; materials for two buildings have been delivered; plans are being adopted for the buildings; the faculty is being selected; a modest prospectus is being printed—all things are almost ready."

"We are determined that it shall be a first class school. One thing which will make it so is the plan to provide it with a wholesome religious environment; nothing 'preachy' or 'mealy-mouthed,' but a manly relation to God and each other.

"The headmaster, L. M. Dent, is a Master of Arts of the University of Virginia, with additional work in several European universities and years of successful experience. He resigned the headmastership of an established school in order to head ours.

"Full advantage is going to be taken of the location of Prescott. Trips and hikes to all the points of interest in that area will be a regular part of the life.

"A yearly charge of \$900 includes all school costs. There will be no extra fees."

## Nashotah Graduates Five Students; Gives Degrees

NASHOTAH, WIS.—Five men, Maynard Guy Argeaux, and the Rev. Messrs. Alfred Stewart Christy, Frederick Claffin Joaquin, Edward Albert LeVan, and Cyril Percy Silva White were graduated from Nashotah House on May 25th.

Mass was celebrated by Dean E. J. M. Nutter, assisted by the Rev. William W. Reed and Fr. James of the Franciscan order, as deacon and sub-deacon. Bishop Ivins of Milwaukee pontificated. Bishop Gray of Northern Indiana, Bishop Essex of Quincy, and Bishop Gardner, who preached a stirring sermon on the responsibility of Christians in the face of the challenging philosophies and paganism of today, were present in the sanctuary.

The degree of Bachelor of Divinity was conferred upon the Rev. Messrs. F. H. O. Bowman, Alfred S. Christy, A. J. T. Ecker, W. R. Doyle, Henry L. Ewan, Charles H. Graf, Erland L. Groton, Frederick C. Joaquin, W. Richard Rowe, and C. P. Silva White.

The degree of Master of Sacred Theology was conferred upon the Rev. Messrs. William Frank Christian and Charles Leon Parker.

The degree of Doctor of Divinity was conferred upon the Very Rev. Rowland Frederick Philbrook, dean of Trinity cathedral, Davenport, Ia., and the Most Rev. Theophilus, Archbishop and Metropolitan of the Russian Orthodox Church in North America. The Archbishop, unable to be present, was represented by Bishop Leontius of Chicago.

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# NECROLOGY

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in peace.* ✠

## WILLIAM L. DAVIS, PRIEST

PITTSFORD, N. Y.—William Lawrence Davis, retired priest, of the diocese of Rochester, died in his home in Pittsford on April 24th at the age of 80 years. He was archdeacon of Rochester from 1904 to 1921, when he became rector of Christ church, Pittsford, remaining there until he retired in 1929.

The son of Charles Rollin and Mary Walton Davis, he was born in Rochester, January 27, 1859, studied at the DeLancey divinity school, was made deacon in 1895 by Bishop Peterkin of West Virginia, and advanced to the priesthood by Bishop Walker in 1901.

Archdeacon Davis was married twice, first to Blaine Campbell of Williamstown, W. Va., by whom he leaves a son, the Rev. Alason C. Davis, rector of St. James' church, Batavia, and second to Laura Batams, who survives him.

Archdeacon Davis carried on his ministry at Parkersburg, W. Va., Moundville, W. Va., St. Paul's Church, Montour Falls, N. Y., and Grace church, Dundee, N. Y., before he was made archdeacon.

Services were held in Christ church, Pittsford, on April 27th by Bishops Ferris, and Reinheimer, assisting the rector, Rev. Ernest F. Scott. Burial was in Mount Hope cemetery, Rochester.

## THOMAS S. FORBES, PRIEST

NORFOLK, VA.—The Rev. Thomas Semmes Forbes died at Accomac Court House, Va., on May 27th. Mr. Forbes had retired from active service in January of this year. He was born near Warrenton, Va., April 11, 1858. He received his degree of Bachelor of Arts from Hampden Sydney college and studied law in his father's office. In 1887 he gave up the law to enter business in Birmingham, Ala., where he remained until 1918 when he became a Church welfare worker at Camp McClellan, near Anniston, Ala.

In 1921 Mr. Forbes was ordained to the diaconate in St. Luke's church, Norfolk, and in 1922 was ordained to the priesthood in St. James', Accomac where he remained until the time of his retirement.

Mr. Forbes was twice married, first to Miss Lottie C. Shepard of Birmingham, Ala., who died in 1893. In 1901 he married Miss Mary R. Hooke of Chattanooga, Tenn., who survives him, together with his daughter, Mrs. Roy Smith of Washington.

The burial service was held in Accomac Court House with the Rev. Chas. E. Stewart of Emporia, Va., as the officiating minister.

## W. E. HOOKER, PRIEST

NEW MILFORD, CONN.—The Rev. William E. Hooker, 87, retired priest of the diocese of Connecticut, and second oldest clergyman of the diocese from standpoint

of service, died here May 19th. Funeral services were held May 22d in St. Paul's church, Woodbury, and burial was in South cemetery there.

William Hooker was born in Litchfield, the son of Chauncey and Caroline M. (Braman) Hooker on July 30, 1851; he was a direct descendant of Thomas Hooker, one of the early settlers of Connecticut. Having been graduated from St. Andrew's divinity school, Syracuse, N. Y., he was ordained deacon by the Rt. Rev. F. D. Huntington in Calvary church, Syracuse, on September 29, 1879; and three years later the same bishop ordained him priest.

After serving as a missionary in Lewis county, central New York, from 1879 to 1885, he became rector of St. Mark's church, Bridgewater, where he remained until 1888. He was rector of St. Matthew's and St. Peter's churches, Plymouth, from 1888 to 1892; this rectorate included, from 1890 to 1891, Trinity church, Northfield.

Other churches which he served are St. Matthew's, Wilton, 1892 to 1906; Emmanuel church, Wilton, 1897 to 1899; St. Andrew's church, Marbledale, 1906 to 1909; and St. James', Poquetanuck, 1909 to 1914. During 1915 and 1916 he was a missionary in the diocese of Erie. In 1916 he retired from active service, though he continued to serve as supply rector until 1936.

September 18, 1888, Fr. Hooker was married to Mary Sophia Wilkiss, who died February 4, 1890. October 22, 1903, he was married to Virginia Elmina Mott. She survives him.

## C. ERNEST SMITH, PRIEST

WASHINGTON—The Rev. Dr. Charles Ernest Smith, former rector of St. Thomas' church, Washington, died here June 2d, after a lingering illness. He retired several years ago, resigning from St. Thomas' church, where he had served a long pastorate. He was born in England and was educated at the University of Durham. Before coming to Washington he was rector of St. Michael's and All Angels' church, Baltimore. Previously he had been rector of Heart's Content church, Newfoundland, Can.

At one time three Dr. Smiths were rectors of Episcopal churches in the nation's capital: Charles Ernest, Roland Cotton, and Herbert Scott Smith. The last named remains. He is rector of St. Margaret's church, where he has served for about 30 years.

Dr. C. E. Smith began at St. Thomas' church in 1902 and served over 30 years, being succeeded by the Rev. Dr. Howard S. Wilkinson, St. John's College, Annapolis, Md., and the University of the South, Sewanee, Tenn., conferred upon him the honorary degree of Doctor in Divinity. The funeral was held on June 5th at St. Thomas' church.

## MRS. MARGARET H. SIBLEY

NEW YORK—Mrs. Margaret Harper Sibley, daughter of the late Fletcher Harper (and granddaughter of Fletcher Harper, founder of Harper Brothers' publishing company), the widow of the late Hiram Watson Sibley, died in her New

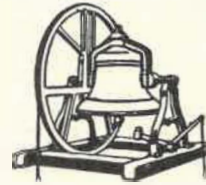
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York home on May 28th. She was in her 88th year.

Active in charities both in New York, where she had her winter home, and in Rochester, which she counted as her permanent residence; a charter member of the YWCA board in New York and its first secretary; for 25 years board president, and for 45 years member of the board of supervisors of the Genesee hospital, Rochester, and since 1929, when she resigned, honorary president of this board; head of the Nurses' training school board for many years, co-donor with her husband of buildings and wings in the hospital, particularly the children's ward and the nurses' home.

She made the personal acquaintance of

every young woman entering the training school, in the early days of her presidency, thus touching the lives of thousands of young women and following their careers, with the interest of a mother. She is survived by her son, F. Harper Sibley, two daughters, Mrs. Ruth Sibley Gade and Mrs. Urling Sibley Iselin, eleven grandchildren, and seventeen great-grandchildren. Funeral services were conducted at the Sibley homestead, East avenue, Rochester, on May 31st by the rector of St. Paul's church, Rochester, the Rev. Dr. George E. Norton, her rector, and the Rev. Dr. C. Leslie Glenn of Christ church, Cambridge, Mass. Burial was in Mount Hope cemetery, Rochester.

## Valley Forge Young People's Conference Set for July 9th

WAYNE, PA.—The Valley Forge conference for young people, which will be held at Valley Forge military academy July 9th to 15th, will include courses on The Holy Eucharist in Life, A Home in the Church, and How to Pray. The conference is under the direction of the Rev. William P. S. Lander. Fr. William S. Chalmers, OHC, will be chaplain.

The faculty will include the Rev. Messrs. Gordon B. Wadhams, John S. Stephenson, Jr., Reginald Mallett, Howard B. Spencer, OHC., Albert J. DuBois, H. Martin P. Davidson, Emmett P. Paige, and David Holmes; the Rev. Dr. Howard M. Stuckert; and Miss Caroline R. Irwin.



# C L A S S I F I E D



## ANNOUNCEMENTS

### Caution

GRIFFITH, F. U.—Caution is recommended in dealing with F. U. Griffith, who has been working in Salisbury, N. C., as a magazine salesman. He has stated that he is a student preparing for the ministry and that he has been attending Sewanee. Further information may be obtained from the Rev. EDWARD B. GUERRY, Salisbury.

### Memorial

APPLEYARD, EDWIN STANLEY, priest. Born July 29, 1910. Entered into Life Eternal June 8, 1936.

"May he rest in peace!"

## ALTAR BREAD AND INCENSE

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

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

## RESORTS

SHRINE MONT—see adv. in display section.

## CAMPS

SUMMER CAMP open from July 1st through Labor day at Lake Bomoseen, Vermont. For rates and reservations write to MISS FLORENCE E. STEWARD, 27 North Clinton avenue, Trenton, N. J.

## CHURCH FURNISHINGS

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.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

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COTTAGES for August, Llewellyn Beach Colony, Sault Ste. Marie, Ontario, \$50. REV. GOWAN C. WILLIAMS, Glen Ellyn, Ill.

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## INFORMATION WANTED

MANNING, HAROLD R.—Any clergyman of the Church knowing the present address of Harold R. Manning is asked to communicate immediately with Rev. H. G. HENNESSY, P. O. Box 48, Denton, Tex.

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## POSITIONS WANTED

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BLACK, Rev. HARRISON H.**, formerly of the diocese of South Florida; is in charge of churches in Colorado, Albany, Coleman, Stamford, and Sweetwater, Texas (N.T.). Address 433 Locust St., Colorado, Texas.

**COX, Rev. OLIVER C.**, formerly rector of St. John's Church, Decatur, Ala.; is rector of St. Mary's Church, Big Spring, and in charge of churches in Midland and McCamey, Texas (N.T.). Address in care of St. Mary's Church, Big Spring, Texas.

**GREEN, Rev. JAMES**, formerly curate at Trinity Church, Newport, R. I.; has accepted a call to serve as assistant at the Church of the Incarnation, New York City.

**JARDINE, Rev. CLYDE L.**, student pastor, South Georgia Teachers College; has accepted a call to St. Paul's Church, Foley, Ala., as of June 1st.

**LEMM-MARUGG, Rev. CARL**, in charge of St. Luke's Chapel Stamford, Conn.; to be missionary of the Hamilton Field, Hamilton, Mont., effective September 1st.

**MYLL, Rev. WILFRED B.**, formerly rector of Christ Church, Kent, Ohio; is rector of Trinity Church, Owensboro, Ky.

**PRINCE, Rev. GILBERT P.**, formerly vicar student of St. Mark's Mission, Crockett, Calif.; is vicar of St. Andrew's Mission, Oakland, Calif.

**SMITH, Rev. JOHN WARD**, formerly rector of Grace Church, Huron, S. Dak.; is rector of St. Luke's Church, Willmar, and in charge of St. John's, Olivia, with address at Willmar, Minn.

**SUMNERS, Rev. CHARLES A.**, formerly archdeacon of the diocese of Texas; is rector of St. David's Church, Austin, Texas.

**TROTTER, Rev. JESSE M.**, for three years on the staff of Trinity Church, Boston, Mass.; will become rector of Grace Church, Amherst, Mass. (W.Ma.), effective September 3d.

**WILSON, Rev. HAROLD M.**, formerly missionary of the Jeffers-Virginia field in the diocese of Montana; is locum tenens during July and August at St. John's Church, Camden, and Grace Church, Merchantville, N. J., with address at Merchantville.

### LEAVE OF ABSENCE

**ALLEN, Rev. JAMES S.**, resigned as rector of St. David's Church, Austin, Texas on April 7th, and was granted a two year leave of absence from the ministry in order to engage in a special government relief project.

### NEW ADDRESSES

**SLACK, Rev. Dr. WILLIAM S.**, formerly 725 Kirby Pl., Shreveport, La.; Pineville, La.

**WHITE, Rev. GEORGE F.**, formerly 7606 Stickney Ave.; 7822 Milwaukee Ave., Wauwatosa, Wis.

### ORDINATIONS

#### PRIESTS

**FOND DU LAC**—The Rev. GILBERT KASTNER HILL was ordained to the priesthood by Bishop Sturtevant of Fond du Lac in St. Thomas' Church, Neenah-Menasha, Wis., on June 1st. The ordinand was presented by the Rev. Albert A. Chambers, and is curate at Holy Trinity Church, New York City. The sermon was preached by the Rev. William J. Spicer.

**PENNSYLVANIA**—The Rev. WILLIAM ROBERT WETHERELL was advanced to the priesthood by the Rt. Rev. Robert E. Campbell, OHC., acting for Bishop Taitt of Pennsylvania, in St. Clement's Church, Philadelphia, May 30th. The ordinand was presented by the Rev. George C. Graham, and is curate at St. Clement's Church. The sermon was preached by the Rev. Dr. Franklin Joiner.

**SOUTH CAROLINA**—The Rev. THEODORE PORTER BALL, in charge of the Church of the Holy Communion, Allendale, and adjacent missions, was advanced to the priesthood by Bishop Thomas of South Carolina on May 30th, in the Church of the Holy Communion. The ordinand was presented by the Rev. Albert R. Stuart, and the Rev. David N. Peoples preached the sermon.

**TEXAS**—The Rev. JOHN MCKEE 3d, in charge of Epiphany Church, Calvert, St. Philip's Church,

Hearne, and Christ Church, Mexia, was advanced to the priesthood by Bishop Quin of Texas in St. Philip's Church, Hearne, Texas, on May 31st.

**VIRGINIA**—The Rev. JOSEPH WINFREE SMITH, rector of St. Paul's Church, Ivy, Va., was advanced to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in St. Paul's Church, May 31st. The ordinand was presented by the Rev. William H. Laird, and the Rev. Dr. Charles W. Lowry preached the sermon.

The Rev. MARSHALL MCCORMICK MILTON, rector of Upper Truro Parish, Fairfax Co., was ordained to the priesthood by Bishop Goodwin in St. Timothy's Church, Herndon, Va., on June 1st. The Rev. Wm. B. Lee Milton preached the sermon.

#### DEACONS

**CHICAGO**—JOSEPH PHELAN HOLLIFIELD was ordained deacon by Bishop Maxon of Tennessee,

acting for Bishop Stewart of Chicago, in the Church of the Good Shepherd, Memphis, Tenn., May 30th. The candidate was presented by the Rev. Cornelius C. Burke, and will be in charge of Holy Trinity mission, Niles Center, Ill., with address at 1645 Tripp Ave. The Rev. J. Rodger McColl preached the sermon.

**ERIE**—ARTHUR CORSON KELSEY was ordained to the diaconate by Bishop Ward of Erie in the Cathedral of St. Paul, Erie, Pa., May 28th. The candidate was presented by the Very Rev. Dr. Francis B. Blodgett, and will be assistant at St. Andrew's Church, Roswell, N. Mex. The Rev. Dr. A. Grant Noble preached the sermon.

**FOND DU LAC**—WILLIAM ALONZO BURRITT and HOWARD REYNOLDS CRISPELL were ordained to the diaconate by Bishop Ivins of Milwaukee, acting for Bishop Sturtevant of Fond du Lac, in the Chapel of St. Mary the Virgin, Nashotah, Wis.,

## CHURCH SERVICES

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

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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

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

Fifth avenue and 53d street

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

Sunday Services, 8 and 11 A.M.

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

Thursdays: 11 A.M., Holy Communion.

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

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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.

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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.

May 25th. The Rev. Mr. Burritt was presented by the Rev. James T. Golder, and the Rev. Mr. Crispell by the Rev. Victor A. Menard.

**HARRISBURG**—CHARLES M. COLDREN, JR., RICHARD L. KUNKEL, and WILLIAM H. SCHMAUS were ordained deacons by Bishop Brown of Harrisburg in St. Stephen's Cathedral, Harrisburg, Pa., May 31st. Canon Edward M. Frear preached the sermon.

The Rev. Mr. Coldren was presented by the Rev. Dr. Paul S. Atkins, and is to be curate at St. John's Church, York, Pa. Address, 419 College Ave., Lancaster, Pa.

The Rev. Mr. Kunkel was presented by the Rev. William H. Brady and is to be curate at St. Andrew's Church, Baltimore, Md., effective July 1st.

The Rev. Mr. Schmaus was presented by his father, the Rev. Harold E. Schmaus, and is to be curate at St. Simon's Church, Buffalo, N. Y., effective September 1st.

**ROCHESTER**—BOOTH FOREST BOND was ordained deacon by Bishop Reinheimer of Rochester in St. Paul's Church, Rochester, N. Y., June 2d. The candidate was presented by the Rev. Dr. George E. Norton, and is curate of St. Paul's Church, with address at 308 Brett Road. The Rev. Frank R. Fisher preached the sermon.

**WEST MISSOURI**—EDWARD MILES BLUM was ordained to the diaconate by Bishop Spencer of West Missouri in St. George's Church, Kansas City, Mo., May 29th. The candidate was presented by the Rev. Charles R. Tyner, and is in charge of St. Luke's Church, Excelsior Springs, Mo., with address at 514 Elm St. Bishop Spencer preached the sermon.

**MARRIED**

**CROFT**—On Wednesday, June 7th, in Racine college chapel, Racine, Wis., the Rev. Sidney H. Croft was married to Miss Margaret Engelke. The

ceremony was performed by the brother of the groom, the Rev. Frederic Croft of Excelsior, Minn., and the Nuptial Mass was celebrated by the Rev. Alexander Simpson, rector of St. Luke's church, Racine.

Immediately after the wedding Fr. and Mrs. Croft left for Indiana where they will be in residence at 819 South Washington street, Marion, Ind. Fr. Croft is rector of Gethsemane parish, Marion, and priest-in-charge of St. Paul's, Gas City, and St. Luke's, Hartford City, Ind.

**CALENDAR OF COMING EVENTS**

**JUNE**

- 12-16. Third provincial Woman's Auxiliary conference, Orkney Springs, Va.
- 16-17. Episcopal social work Conference, Buffalo.
- 18-23. Kansas summer conference, Topeka.
- 18-23. Olympia summer conference, Tacoma, Wash.
- 18-24. Western Michigan summer conference, Montague, Mich.
- 19-21. Association of Church social workers, Buffalo.
- 19-23. Eighth provincial Woman's Auxiliary conference, Orkney Springs, Va.
- 19-24. San Joaquin summer school, Camp Sierra, Calif.
- 25-30. Bethlehem summer conference for young people, Mt. Pocono, Pa.
- 25-30. Peninsula summer school, Ocean City, Md.
- 25-July 1. Cranbrook summer conference, Bloomfield Hills, Mich.
- 26 to July 5. Conference of province of New England, Concord, N. H.

26-July 7. Conferences for Church workers, Racine, Wis; Wellesley, Mass.

**JULY**

- 2-9. Summer conference for young people, Silver Bay, New York.
- 3-8. Tenth clergy seminar, Orkney Springs, Va.
- 3-14. Advanced conference of province of Washington, Sweet Briar, Va.
- 9-15. Valley Forge young people's conference, Wayne, Pa.
- 17-23. Montana summer conference for young people, Templed Hills.
- 17-August 18. Evergreen conference, Evergreen, Colo.
- 24-August 26. Sewanee summer school, Sewanee, Tenn.

**CHURCH CALENDAR**

**JUNE**

- 18. Second Sunday after Trinity.
- 24. Nativity of St. John the Baptist. (Saturday.)
- 25. Third Sunday after Trinity.
- 29. St. Peter. (Thursday.)
- 30. (Friday.)

**JULY**

- 1. (Saturday.)
- 2. Fourth Sunday after Trinity.
- 4. Independence Day. (Tuesday.)
- 9. Fifth Sunday after Trinity.
- 16. Sixth Sunday after Trinity.
- 23. Seventh Sunday after Trinity.
- 25. St. James. (Tuesday.)
- 30. Eighth Sunday after Trinity.
- 31. (Monday.)



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