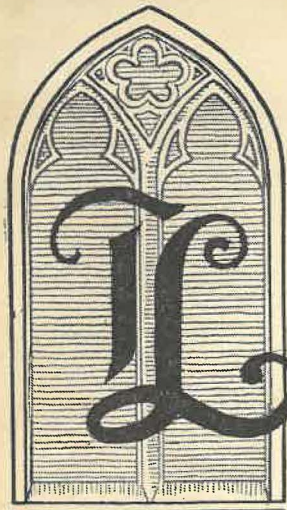
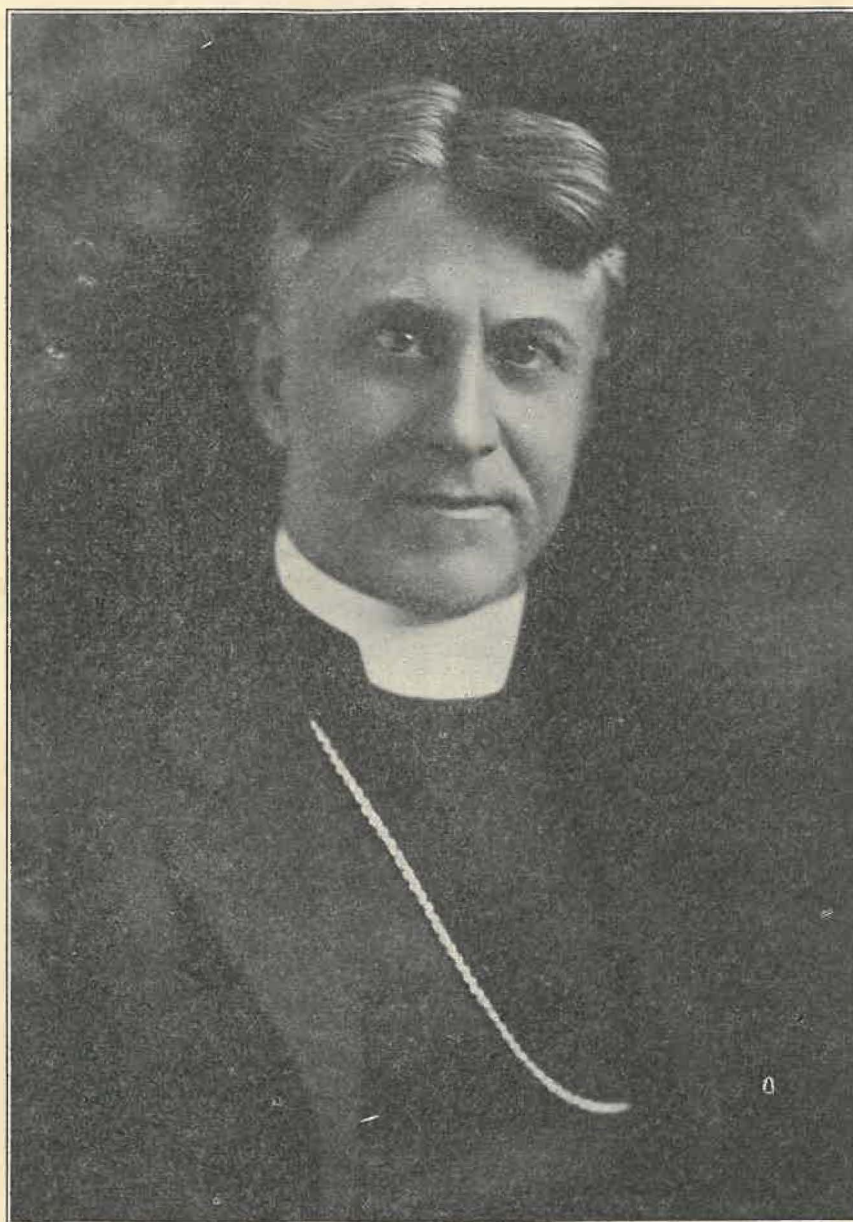
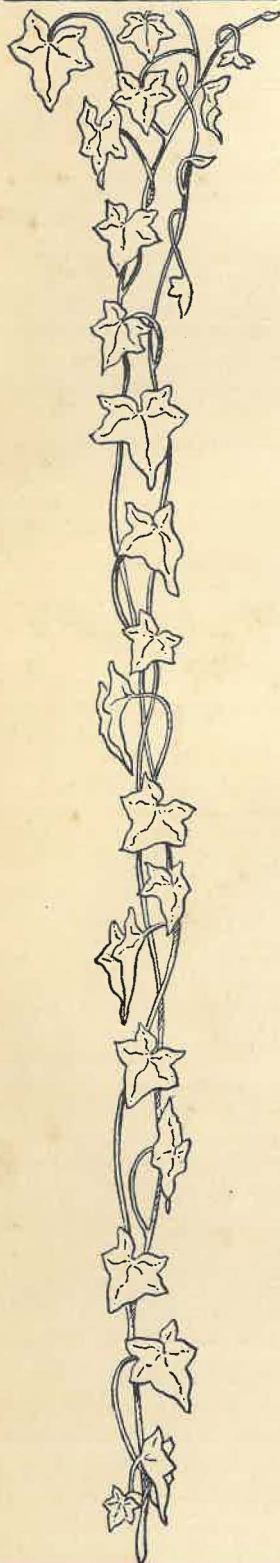


July 19, 1939



The Living Church



RT. REV. JAMES WISE, D.D.
Bishop Wise of Kansas died July 8th after a prolonged illness.
(See pages 6 and 13)

Vol. CI, No. 3

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.

MRA—Moral Rearmament

TO THE EDITOR: In an editorial in the June 28th number of THE LIVING CHURCH you ask: "What is moral rearmament?" MRA is a name, a force, an accomplishment which appeals to the imagination of the world, a world living in fear of war, strikes, hatreds, insecurity, and perhaps annihilation. MRA is a system of thought, prayer, and action which, if conscientiously adhered to, could make Christians out of us Episcopalians and Anglicans!

Moral rearmament says, spend at least an hour a day, called the quiet hour, in prayer and meditation and unselfish plans for the day.

MRA is constructive in that it would have one review one's own faults before criticizing in lack of conformity in one's neighbor. The "know thyself" rather than the "I am holier than thou" attitude.

In its methods only is MRA new. It is the philosophy of the New Testament and is broad enough to include all sects, creeds, races and nationalities around the globe.

MRA is never defeatist! It believes in positive thought, word and action. MRA believes that if people and nations can be changed, then strikes and insecurity and wars can be avoided.

Anyone interested in moral rearmament can obtain literature. E. H. WILCOX.

Durham, Conn.

It is just this smug attitude that it is the mission of Oxford Groupers to make Christians out of "us Episcopalians" that many Churchmen who are not followers of the neo-Oxford revelation wholeheartedly resent.—THE EDITOR.

Religious Education

TO THE EDITOR: Please, may I thank you for what you say of the importance of the Department of Religious Education at "281" in your editorial of June 28th?

I am reminded of a conversation of the late Dr. Murray, Presiding Bishop, with some people at my house in Annandale, shortly before his death. "After some years as Presiding Bishop," he said, "I am sure that the Episcopal Church will not get very far until we build up our National Council's work around the Department of Religious Education, instead of push it into a side-office somewhere. Especially is it true that 'missions' is, or ought to be, a subsidiary of 'education.' It was to teach all nations that the Lord sent forth His Church."

Even yet it is to be feared that this advice is not recognized as the obviously sensible thing it was, and is. Is it wise, for example, to concentrate, in the domestic mission field, on "rural work," as is now proposed, while the educational centers of the West—the great University centers—are for the most part unsheltered or, where looked after, are often manned by a changing procession of young priests whose earnestness and zeal hardly compensates for their lack in trained teaching ability and in knowledge of pedagogical procedure?

And now that Negro work is to be taken seriously, it is to be hoped that the Church's one degree-granting institution for Colored people, St. Augustine's college, Raleigh,

N. C., is going to receive enough money from the National Council to rescue it from its place as "the starved baby of Negro education,"—enough to prevent its losing its academic rating. No number of little churches in the cotton belt will compensate for the attrition lately forced upon St. Augustine's.

Again I thank you for advocating the putting of education where it belongs in the Church's program.

(Rev.) BERNARD IDINGS BELL.

Providence, R. I.

Spiritual Healing

TO THE EDITOR: It has surprised me to find among the members of my small parish those who have been tremendously disappointed in their search for physical help from the clergy of our Church. In talking with one or two of our bishops (not my own diocesan) I have been disappointed with their distrust of the efficacy of prayer in healing and especially their apparent suspicion of the practice of the ministry of healing. The charge of the Presiding Bishop when he delivers the Bible to the newly consecrated Bishop is very definite, "Heal the sick."

I had the high privilege of attending Episcopal theological school when Dr. Worcester and Dr. McComb were carrying on their great work at Emmanuel church. I have witnessed healing through the practice of prayer. I have had the privilege of working with the Rev. Robert Bell (no relation) and of having his inspiring help in my own parish.

In as much as the ministry of healing is not confined to priests possessed of special "charismatic gifts," let us revive it in the Church. Let it be regarded as a regular part of the normal duties of the ordinary parish priest. Let us realize "that it is by virtue of

our priesthood that God uses us as channels through which He can pour His healing grace on the sick and suffering."

In closing, let me commend to the prayerful attention of the clergy the magnificent and Godly work carried on by the Rev. Robert Bell in the Life Abundant center, Black Mountain, N. C., to which I have sent many souls suffering spiritually and physically. May I add that Robert Bell is eager to share with all of the clergy his experiences, methods, and the blessings that God has bestowed on his work. If he should conduct a mission for a week in your parish, its members would be wonderfully inspired and blessed.

(Rev.) GIBSON BELL.

Wynnewood, Pa.

Sisters and Sunday Schools

TO THE EDITOR: In the June 28th issue of THE LIVING CHURCH, the heading placed above my communication indicates some misunderstanding of its intent.

When I wrote of "church schools" as a field for instruction by sisters, I had in mind not *parochial* weekday schools but Sunday schools, which it seems now to be the fashion to call church schools.

The parochial weekday school is a desideratum which at the present time, apparently, it is impossible to realize, but instruction in Sunday schools by sisters would surely be a vast improvement over the usual haphazard teaching by well intentioned but incompetent lay persons too often sadly in need of instruction themselves.

Cannot some of our sisterhoods find a way, at least in part, to meet this obvious want?

HENRY GENET TAYLOR.

Camden, N. J.

Reunion With Presbyterians

TO THE EDITOR: In re proposed concordat between Episcopalians and Presbyterians, it is interesting to read what Henry Sloane Coffin in *What to Preach* says on the subject, page 144:

"Today one cannot see what distinctive contribution Presbyterianism as such makes to the Christian cause to justify the continuance of a separate Presbyterian Church along side of other Churches equally Christian."

(Rev.) CARL I. SHOEMAKER.

Philadelphia.

Bishops' Ancestry

TO THE EDITOR: The article in THE LIVING CHURCH on the Commission on Strategy and Policy, page 648 of the June 21st issue, declares that one bishop and scores of our clergy were of French ancestry. Although I am certainly not a genealogist, I count seven bishops of French ancestry, and there are probably more.

(Rev.) J. A. F. MAYNARD.

New York.

Correction

TO THE EDITOR: In the interest of accuracy: Flintshire is in Wales, not in England [L. C., July 12th, p. 9].

ERNEST S. HUMPHRYS.

La Grange, Ill.

The Living Church

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Established 1878

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EDITORIALS AND COMMENTS

The Anglican Communion

THIS month there is being held in London the last plenary meeting of the consultative body which is preparing the program for the seventh Lambeth Conference to be held next year. As everybody knows, the Lambeth Conference is an assembly to which the bishops of all the Anglican dioceses in the world are invited and which meets under the presidency of the Archbishop of Canterbury approximately every 10 years. While it has no legislative power and its resolutions are not mandatory on any of the Churches represented in it, its world-wide character and the nature of its membership make it a body of great importance, not only to the Anglican communion but to the entire Christian world.

The first Lambeth Conference was held in 1867 with 76 bishops present. Since that time the numbers have steadily grown, so that there were 252 bishops in 1920 and 308 in 1930, of whom 61 were from the United States and 134 from other dioceses outside the British Isles.

Just what is the Anglican communion? Definition is not easy. Essentially it is the Church of England and the Churches in communion with her in the British Isles—the Scottish Episcopal Church, the Church of Wales, and the Church of Ireland—plus all of the national Churches, provinces, and dioceses that have received their initial impulse from those Churches and have remained in communion with them. The Lambeth Conference of 1897 expressed its expectation “ultimately to see autonomous Churches supported and governed in whole or in part by the native races . . . bound to us by no other bonds than the one Faith and one Communion in the Church Catholic.” This dream has been largely realized, for the Anglican communion today includes in its membership not only the sister Churches of the English-speaking people in the British Empire and in the United States but native Churches in China, Japan, India, Africa, and other parts of the world.

By formal resolution, the Lambeth Conference of 1930 thus defined the Anglican communion:

“The Anglican communion is a fellowship, within the Only Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces, or regional Churches in communion with the see of Canterbury, which have the following characteristics in common:

“(a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;

“(b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship; and

“(c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference.”

A curious fact in regard to the Anglican communion is that it is not regarded as a permanent grouping in Christendom at all but as a transitional one. Discussing this point, a committee of the 1930 Lambeth Conference reported:

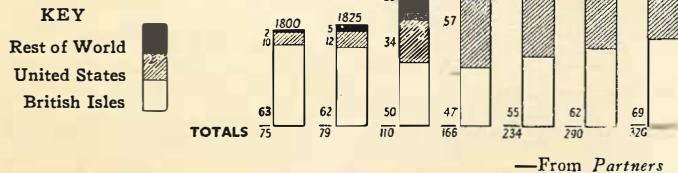
“Our ideal is nothing less than the Catholic Church in its entirety. Viewed in its widest relations, the Anglican communion is seen as in some sense an incident in the history of the Church Universal. It has arisen out of the situation caused by the divisions of Christendom. It has indeed been clearly blessed of God, as we thankfully acknowledge; but in its present character we believe that it is transitional, and we forecast the day when the racial and historical connections which at present characterize it will be transcended, and the life of our communion will be merged in a larger fellowship in the Catholic Church.”

Thus in its nature and structure the Anglican communion is more like the Eastern Orthodox Church than like the Church of Rome. It does not have a centralized government nor a world-wide discipline, as does the Roman Catholic Church, but it is a fellowship of autonomous national Churches, preserving Apostolic doctrines and order, but independent in their government. As the Patriarch of Constantinople is regarded as the foremost Eastern Orthodox bishop, though he is without actual jurisdiction in most of the national Orthodox Churches, so the Archbishop of Canterbury is regarded as the foremost Anglican bishop, though his jurisdiction and formal authority do not extend beyond the Church of England.

Yet the Anglican communion is not a mere federation of Churches. It has a unity and coherence that are readily apparent though not easily defined. At the great world conferences of Christian bodies, the Anglican delegates from such

DIOCESES IN ANGLICAN COMMUNION 1800-1939

1. United States includes foreign missionary districts.
2. The decrease in British Isles in 1850 and 1875 is due to amalgamation of Scottish and Irish dioceses.



widely separated places as England, America, Japan, China, and Australia find themselves closely related in spiritual matters, having a common Creed, a common apostolic ministry, and a common loyalty to their several versions of the Book of Common Prayer. It is said that at the first Lambeth Conference there was some question as to whether the American bishops should be admitted to intercommunion with the bishops of the Church of England; but that question was settled so long ago that most present-day Churchmen have forgotten it. Today the Anglican Churchman, by virtue of his confirmation, is welcomed at the altar of every church of the Anglican communion throughout the world.

NOR is the Anglican communion a body whose fellowship is confined to its own sister Churches. For nearly a decade the Anglican Churches have been in full communion with the Old Catholic Churches of Europe—another fellowship of closely related national Catholic Churches, looking to the Archbishop of Utrecht as their Primate. There is partial intercommunion with the Church of Rumania and the Church of Sweden, while increasingly close relationships are found between the Anglican Churches and other Churches of the Eastern Orthodox communion and of the Scandinavian Lutheran countries.

The table published herewith shows how the Anglican communion itself has grown in the past 140 years. In 1800 there were 63 dioceses in the British Isles, 10 in the United States, and but 2 in the rest of the world—a total of 75 dioceses. These have grown in the intervening period to 69 dioceses in the British Isles, 105 in the United States, and 146 in the rest of the world—a total of 320. (The word "diocese" is used in this connection to mean both dioceses and missionary districts.) Thus today there are many more dioceses in the United States than in the British Isles; and the number of Anglican dioceses in the rest of the world is greater than in either of these countries.

Perhaps the best current picture of the Anglican communion is to be found in a book entitled *Partners*, being the seventh "unified statement" of the Church of England missionary societies, just published in London by the Church Assembly. One of the most important trends indicated by this official publication is the growth of the native ministry throughout the Anglican communion. A tabulation shows that over 2,000 native priests and deacons, with nearly 20,000 native teachers, are at work in the Anglican dioceses in Asia, Africa, and Australia. Native members of religious orders, though few, are also on the increase. *Partners* estimates that

the number of baptized native Churchmen in the Anglican missionary dioceses is nearly two and a quarter million. These are people who differ in race, nationality, or language—generally all three—from the white English-speaking Christians who are popularly considered to make up the Anglican communion. Thus the Anglican fellowship is by no means peculiarly Anglo-Saxon; it is rapidly becoming literally a world fellowship of "all sorts and conditions of men."

THE book also reveals to what a large extent the self-governing Churches are also self-supporting. Eleven Canadian dioceses are wholly self-supporting, and give much help to the remaining 15. In Australia 17 out of 25 dioceses are self-supporting. Encouraging tales of self-help come, for example, from Central Tanganyika, the Niger, Lagos, Madagascar, the Upper Nile, Korea, Assam, and Chekiang. Yet even in the dioceses which receive money from Britain, the total raised by the local Churches in 1937 was almost equal to the total sent out from England. In other words, the Churches overseas were giving almost half the total amount required for their support, including the support of the foreign missionary staff. Figures for American foreign missions are not given.

Bishop Perry of Rhode Island, in a recent report to our own Commission on Ecclesiastical Relations, stressed the importance of maintaining and developing the internal unity of the Anglican communion. In seeking Christian unity, he pointed out, there is nothing more important for the Anglican communion than "the quest of unity within its own household."

The Anglican communion is more than a single Church; more even than a fellowship of Churches having a common heritage. It is nothing less than a living example of Christian unity based upon Catholic Faith and Order—a foreshadowing of the kind of Christian unity to be aimed for throughout the Christian Church.

We are proud of our heritage and fellowship in the world-wide Anglican communion. In whatever approaches we may make to other Christian communions, whether at home or abroad, it is important that we remember that our own Church is a vital constituent part of the Anglican communion and that whatever we do must be done in concert with our Anglican brethren and with the other historic Churches with which we are in communion or close fellowship.

But coupled with this legitimate pride, we must acknowl-

The Anglican Communion

THE Anglican communion has been described as a "federation without a federal center"—Australia without Canberra, the United States without Washington. Every province is for its own purposes sovereign, and might decide that it wishes to dissolve partnership with any or all of the other provinces. "The really glorious world fellowship that we have in the Anglican communion is bound together by no constitutional ties; the Lambeth Conference is not a constitutional authority, a super synod, able to give directions to provincial synods. . . ."

"Bound only by the spirit of fellowship." It sounds even more anomalous than the British commonwealth, which has at least a Statute of Westminster. The Anglican communion has no statutes at all. In other words, the conception of Partnership is absolutely fundamental. The unity of the Anglican communion is not based on legal articles of association.

—*Partners*

edge humbly that the Anglican communion is not synonymous with the Holy Catholic Church. Widespread as our own communion is it is only a part of the still wider fellowship of the Catholic Church, and it is the unity of that Church, which is the Body of Christ, with which we are primarily concerned. If, in the providence of God, the Anglican communion must lose its own life in finding that larger unity, we must be prepared to make the sacrifice; but we can do so only if we retain our own unity until the time may come to merge our peculiar treasures into the general treasure chest of the One Holy Catholic Apostolic Church.

The Amsterdam Conference

ANOTHER world conference in the tradition of Oxford, Edinburgh, and Madras is about to take place at Amsterdam. This time, however, it is not the adult leaders in the various Christian communions who are to participate in the conference, but leaders among the young people. In some ways the World Conference of Christian Youth will be even more representative than the preceding conferences because the Roman Catholic Church will be represented as well as the Protestant, Anglican, and Eastern Orthodox communions.

In this issue we publish an article by our managing editor, Peter Day, who is one of the delegates representing the Episcopal Church. In subsequent issues we hope to have complete critical reports of the conference itself sent to us by Mr. Day via the new transatlantic air mail. The conference is an important one and we are sure that our readers, whether young or old, will be greatly interested in its findings.

Religion in Germany

IT is encouraging to note how widespread has been the observance of the second anniversary of Martin Niemoeller's imprisonment. This courageous German Protestant pastor was arrested July 1, 1937, charged with misusing his pulpit because he refused to recognize Nazi dictation in ecclesiastical matters. Although subsequently released after trial, Dr. Niemoeller was again immediately taken into custody by the secret police and is still imprisoned in a concentration camp.

Answering an appeal by Dr. Henry Smith Leiper, many congregations of various communions in this country held special prayers or services of intercession for Dr. Niemoeller on the anniversary of his imprisonment. More encouraging still, it is reported that some 3,000 Confessional Church members, including 92 ministers, participated in a special service in a large church near Berlin despite the disapproval of Nazi authorities.

But the Nazi persecution of the Church continues. It is reported that despite the protests of his congregation, Nazi officials are attempting to evict Dr. Niemoeller's wife and seven children from the parsonage where they have continued to live, and that they have taken action against the pastor who has been substituting for Dr. Niemoeller during his enforced absence. At the same time several of the Protestant theological faculties in Germany have been suppressed by the Nazi government.

Meanwhile, in the former republic of Austria, Cardinal Innitzer, head of the Roman Catholic Church in that province, was pelted with rotten eggs and potatoes by a mob of Nazis and forced to discontinue a pastoral tour. Since that time the Cardinal has been virtually confined to his palace in Vienna.

What will be the outcome of it all? Will National Socialism destroy the Church in Germany, or will the Church

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Spiritual Nourishment

SEVENTH SUNDAY AFTER TRINITY

JULY 23D

THE *Epistle*, from the same chapter of Romans as that for last Sunday, teaches the same lesson: we *have* been "made free from sin and become servants to God." However grievously we (or anyone else) may have sinned, "yielding our members servants to uncleanness, and to iniquity unto iniquity," yet there is forgiveness for all sins, for "the gift of God is eternal life through Jesus Christ our Lord." Our Baptism is to each of us an outward and visible sign that we do in truth belong to Him.

So, too, is Holy Communion, of which the Feeding of the Multitude in the *Gospel* is a picture. See, first, our Lord's love for souls: "I have compassion on the multitude." Then see Him "take the seven loaves" (as we take the bread and wine at the Offertory); and then give thanks and break the bread (as the Priest does at the Consecration); then He "gave to His disciples to set before them" (as the Priest, in His Name, administers the Holy Communion).

For, as the *Collect* says, God is the author and giver of all good things; and here He "nourishes us with all goodness," and "keeps us in the same," giving us His Sacrament to preserve our bodies and souls unto everlasting life.

Obedience to Vocation

ST. JAMES THE APOSTLE

JULY 25TH

THERE are three points in the *Gospel* for today which follow on the request of the mother of Zebedee's children. Our Lord asks them: "Are ye able to drink of My cup (of suffering) and to share My baptism?" In their enthusiasm they reply, "We are able." They are ready for anything. "Ye shall indeed," replies the Lord; but the cost is going to be greater than they think: they will bear it as well as they can when it comes.

God has a "vocation," a "calling," prepared for each of His children, and this vocation always makes a demand for faithfulness. In His time He makes His calling known, and then comes the time of trial. The call can be accepted and rejected; but God has called, whether it is accepted or not. Whenever God calls us to anything, His first demand is always "My son, give Me thy heart."

St. James assured our Lord that he was willing. The *Epistle* records the fact of his response, and how he "drank of the cup" by his martyrdom. That was the end of the road on which he entered when he left his father and all he held dear in order to follow Jesus. So we pray in the *Collect* that, following his example, we may likewise obey readily and promptly, being ready to follow our vocation in faithfulness.

ultimately cause the overthrow of National Socialism? There seems to be no alternative, since the philosophies underlying the two systems are fundamentally irreconcilable. May God strengthen the faithful and save His afflicted Church in Germany, as in Russia and all other lands where it is undergoing persecution today.

New Forward Publications

SUMMERTIME is the title of one of the latest Forward Movement publications—a booklet containing 50 suggested activities for Christian families. These range from making a family Prayer Book and assembling a prayer corner to dramatizing Bible stories, taking hikes, and playing games. The booklet will be of great help to parents who are sometimes puzzled by the problem of finding full-time holiday activities for children who are accustomed to have their days more or less planned for them at school, and will also supplement the work of the church school by carrying religious education through the summer in a way that children will enjoy.

Another valuable recent publication of the Forward Movement Commission is *Come to Confirmation* (Guide No. 6), a booklet that answers many questions regarding the why, the what, and the how of that important sacrament.

Half-Hour Papers, a series of pamphlets to serve as bases for lay discussion groups of Churchmen and nonChurchmen, will also be found valuable, particularly in preparing for the fall parish program.

A Golden Harvest

A GOLDEN anniversary marking 50 years of achievement is always a notable occasion. When three such anniversaries come within a single month to a priest of the Church who has had a long and distinguished record it is especially noteworthy.

The Rev. Edward Henry Eckel, rector emeritus of St. Andrew's church, Fort Worth, Tex., was graduated from General theological seminary June 12th, ordained to the diaconate June 16th, and married to Miss Anna Todd Reynolds June 27th, all in the year 1889. Last month Dr. and Mrs. Eckel, now living in retirement in Warrensburg, Mo., happily observed the three golden anniversaries, surrounded by their friends and children, one of whom, the Rev. Edward Henry Eckel, Jr., is also a priest of the Church.

"The beauty of old men is the grey head" (Proverbs 20:29). May Almighty God grant His special blessing to Fr. and Mrs. Eckel on this happy occasion.

Bishop Wise

BISHOP WISE of Kansas is dead. In ill health for several years, his improvement recently had led his friends to hope that he might be able to continue the work of preaching and evangelism which had been his chief interest since the consecration of Bishop Fenner, his Coadjutor, to whom most of the administrative work of the diocese had been delegated.

Bishop Wise was a vigorous mission preacher of the old school and he was most at home when engaged in this activity. In his report to his diocesan convention in 1938, he said: "With the coming of our new bishop, there has come to me not only a feeling of relief from pressure and responsibility, but I have also been able to turn my mind and activity into a field of service that has appealed to me practically all of my ministry, that of preaching and teaching missions. This phase of evangelism has been sadly neglected by our Church, and the field for its constructive operation is limitless in its possibilities. Thousands of people all over this country who have separated themselves from organized Christianity, or who have never been identified with it, could be won to loyal and devoted service to Christ and His Church if they only knew what our Church has to give them in faith and practice. This

kind of mission is an open doorway to help bring this unchurched multitude into God's Kingdom. It is a joy to feel that for the short time of active service left to me I can be of some little help in this direction."

Unfortunately, his failing health did not permit Bishop Wise to carry out as vigorous a program along these lines as he wished, but in the missions that he was able to hold his old-time power and vigor were apparent. In one such mission, held during Holy Week in Parsons, Kans., the attendance during the week registered over 11,000.

Bishop Wise was an able preacher, a kindly father in God to his clergy and people, a Christian gentleman, and a loyal friend. May he rest in peace.

Sixty Years Ago—

From THE LIVING CHURCH for July 17, 1879

"NOT the least striking of all the various developments of the great religious revival in England is the formation within the last few weeks of an association known as the Church and Stage Guild, the objects of which are as follows: first, to promote religious and social sympathy between the members of the Church and the stage; second, to hold meetings for these purposes from time to time, at which papers may be read and questions discussed of common interest to the members of the Guild; and third, to meet for worship at least once a year." Membership in the Guild numbered almost 100 from the start, and included many prominent members of the dramatic profession and of the clergy.

"It is a bad time."

"Yes, we know it. It always has been a bad time. Hard times began with that affair of Eve and the serpent."

"But there is such a wonderful letting down of business integrity."

"Perhaps so. But will you please point us to a generation which was commercially honest?"

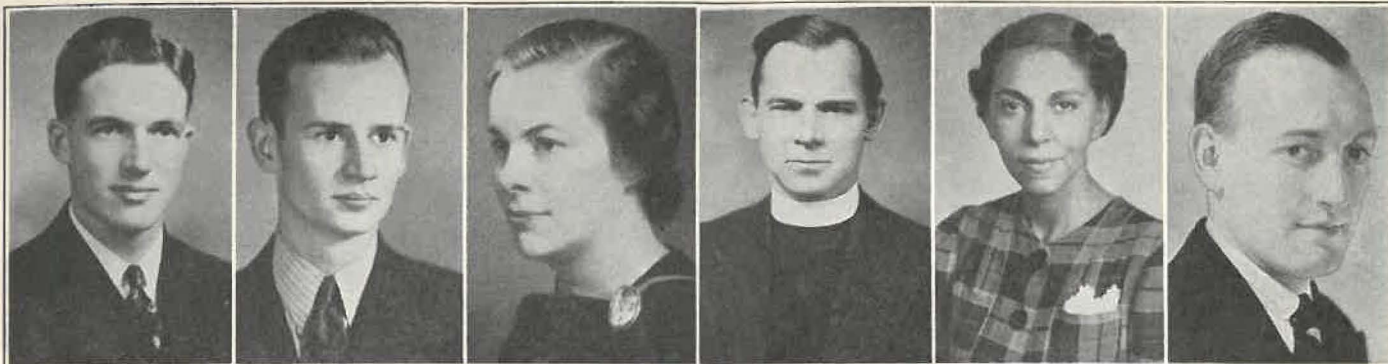
"Oh, I see, you are one of those comfortable gentlemen who never get alarmed and believe things are about right."

"Not so. There is cause enough for sounding the alarm, but not a whit more than there has been ever since Satan first slandered God and got Eve to believe him."

Tremendous Days

WE are living in tremendous days. No one can say what is now coming. We see today in large parts of this world an open return to paganism, and we see with this a deification of the State, a brutality and cruelty, a contempt for the rights of the individual, and a racial and religious intolerance and persecution which seem almost incredible. The present world situation is showing us that men cannot leave God out of account and retain their faith in the dignity of human personality and the sacredness of human liberty and human life. We are seeing now that our boasted advance of science and of modern knowledge is worse than futile without corresponding spiritual faith and development. Modern science has given us many blessings, but modern science has given us also the bombing airplane, the murderous submarine, and the hideous invention of poison gas. There is at this time more sorrow and suffering and fear in this world than there has been for centuries. We have before us the spectacle of the refugees, hundreds of thousands of them, both Christians and Jews, driven from their homes, robbed of their citizenship and of their livelihood, wandering over the world looking for some place of shelter—I trust that to the full limit that is possible we shall give them our help and our welcome to this land. And we still face the awful possibility and threat of world-wide war.

—Bishop Manning.



SOME EPISCOPAL CHURCH DELEGATES TO AMSTERDAM

Left to right, top row: William Davidson, Montana; Peter Day, Milwaukee; Margaret Jefferson, North Carolina; the Rev. Dr. Charles W. Lowry, Virginia; Mrs. Ernestine Postles, Michigan; and Frank Rowley, West Virginia. Lower left: Charles Peter Boes, California. Lower right: Mary Sharpe, Texas.



The Amsterdam Conference

I. What the Conference is For

By Peter Day

Managing Editor of THE LIVING CHURCH

WHAT do young people have that older people don't have? That, I suppose, is the key question in the minds of those who wonder why there is going to be a World Conference of Christian Youth this summer, following up the great meetings at Oxford, Edinburgh, and Madras.

As a more or less representative young person, I should answer the question like this: We haven't very much—rather less awareness of the issues, less intelligence, less experience spiritual and practical; probably even less courage and industriousness. But we do have two things that, I believe, will make the conference useful to ourselves and to the Church as a whole.

In the first place, some of us are going to become the leaders among older people during the next decade or so, and all of us are going to be older people. Thus, it is high time for us to begin getting acquainted with the issues and problems that older people have to face.

In the second place, we do have a certain rash enthusiasm which will contribute its own impetus to the threefold movement epitomized by Oxford, Edinburgh, and Madras. We are perhaps more likely than older people to obey our Lord's advice: "Be not anxious beforehand, what ye shall speak; but whatsoever shall be given unto you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit." Though chosen to represent all the great communions of Christendom, we shall not be officially committing the responsible leadership of those communions. Our sense of delegation will not be so much to the fore as our earnest intention to speak the truth as it is put into our minds. Psychologically speaking, we have not as great a stake in the existing order of things as have older people: we had nothing to do with inventing it, and not very much to do with continuing it. And it hasn't treated us very well.

The World Conference of Christian Youth, meeting at Amsterdam, Holland, July 24th to August 3d, will furnish to 1,500 of us, therefore, an opportunity to find out what Christian young people in more than 20 nations and all the great Christian communions are thinking and doing about carrying out "the task of the Christian community in the mod-

ern world." With the conference motto of "Christus Victor," we shall testify to our faith in the victory of Jesus Christ over the world's economic, social, and spiritual confusion. And, as we work and pray and meditate together, each of us hopes to arrive at some further understanding of the part he is to play in actualizing that victory.

The previous world conferences have shown that in spite of our many differences we may expect to discover that we have a great deal in common. By our very coming together we have expressed two crucial beliefs: first that there is such a thing as a Christian community; second, that in Christ we have a leader who is the sole hope of the world. Beyond these two basic facts, plus the other terse declarations of the creed we all confess, we shall venture into thorny thickets of disagreement. In doing so, we shall undoubtedly come to a better understanding of our own position as well as of the positions held by Christian young people of other Churches and lands.

THUS, when we return to our own countries, we shall be better equipped to carry out the tasks indicated in the seven discussion group themes of the conference:

- Christian Youth in a World of Nations
- Christian Youth in the Economic Order
- Christian Youth in the Nation and the State
- Christian Youth and Education
- Christian Youth and Race
- Christian Marriage and Family Life
- The Church: Its Nature and Mission

These subjects, largely based on similar themes dealt with by the Life and Work conference at Oxford, England, are all of the sharpest importance to the daily life of every man. After many years of keeping her hands off the larger affairs of secular life, the Church has fully demonstrated that "meddling" in such concerns is an important part of her task. It would be pleasant if she could devote herself to questions solely internal to her own life (if there are any such questions); but the course of history has clearly shown that her authority and redemptive power are required in every area

where her children operate. As St. Paul said, "the whole creation groaneth and travaileth in pain with us until now." And the final consummation of our Lord's redemptive work will not be attained until we can offer every action of our souls and bodies as a reasonable, holy, and living sacrifice to God.

Can we say that our international relations, our economic order, our political customs, our educational system, our attitude toward other races, our family life are such sacrifices? If not, the task of the Christian community in the modern world is still unfulfilled.

It will not be the aim of the conference to produce solutions of all the world's problems out of its hat; nor to formulate resolutions for the guidance of our elders. But we do intend, with genuine humility (spiced perhaps by a touch of youthful rashness), to seek guidance for ourselves in the spheres of life discussed. Nobody can avoid dealing with those spheres of life; and we hope to learn to deal with them on the basis of the Christian faith.

Problems of this sort, as most readers of *THE LIVING CHURCH* know, were primarily the concern of the Oxford conference. But the unity of the Church in Faith and Order (Edinburgh) and the world-wide mission of the Church (Madras) inevitably will have to be touched upon. The ecumenical movement, although it has three separate aspects appropriately made the concern of three separate conferences, is really one movement. We shall be particularly interested in the World Council of Churches, now in process of formation, which is to be the instrument of coördinating the three movements.

DELEGATES to the Amsterdam conference have been selected on a fourfold basis of representation. There will be 750 delegates chosen by the Churches of which they are members; 300 will represent the YMCA, 200 the YWCA, and 200 the World's Student Christian Federation.

The Churches in the United States will have the largest single delegation—750 persons, of whom 10 will represent the Episcopal Church.

Our own delegates are (besides myself):

Charles Peter Boes, graduate student at the University of California, interested in Church history and the ecumenical movement, a leader of the Episcopal Church student group at the university.

William Davidson, junior at the Montana state college, studying agriculture; a leader in campus activities though he is also earning all his college expenses; an active Churchman. His home is on a ranch in the drought district of Montana. He won the *American Farmer's* award last year, which is given to the 75 most promising farm boys in the United States. He has been state president of the Future Farmers of America.

Margaret Jefferson, a national field secretary of the Girls' Friendly society, with headquarters in New York City, and widely traveled in the United States. She is a graduate of the Pennsylvania College for Women. She was formerly director of girls' work at Grace church, New York City, and executive secretary for the Girl Scouts of Pelham, N. Y.

Florence Carter Lerch, now on the office staff of St. Peter's Episcopal hospital, Charlotte, N. C. She is a graduate of Queens-Chicora college, Charlotte. She has been active for several years in the diocesan and provincial Young People's Service league and is serving her second term as provincial president. She is interested in the Woman's Auxiliary and is the leader of the Young Business Women's Auxiliary of her parish.

The Rev. Dr. *Charles W. Lowry*, professor of systematic

divinity at the Virginia theological seminary, Alexandria, one of the most brilliant younger theologians of the Church [see his article, *The Gospel as Community*, in *THE LIVING CHURCH* for May 3 and 10, 1939]. A graduate of Washington and Lee University and the Episcopal Theological Seminary, with a Ph.D. from Oxford, he attended the 1937 conferences at Oxford and Edinburgh.

Mrs. Ernestine Postles of Detroit, Michigan, a young Negro woman, graduate of the University of Michigan, director of young people's activities in St. Cyprian's, Detroit, and branch president of the GFS. She is a trained social worker, a member of the American Association of Social Workers, and for four years was a case worker for the Children's Aid society.

Frank Rowley, student at the University of West Virginia, Morgantown, W. Va. He is active in the YPF and the Brotherhood of St. Andrew, and during the past year as lay reader he has provided services for Church students at the university when no clergyman was there.

Mary Sharpe, Port Arthur, Texas, graduated from college last year and now teaching public school. She is diocesan president of the Young Churchmen of Texas and has been a leader at diocesan and provincial young people conferences.

The Rev. *John Page Williams*, assistant master at Groton school, Groton, Mass. He is a graduate of the University of Virginia, the Virginia Theological seminary and Oxford university. He has been active in the conferences of secondary school leaders in New England, and has been experimenting with the best methods of teaching religion to young students.

In addition to the ten delegates, a sizable group of observers and visitors who are members of the Episcopal Church have registered for the tour. In charge of arrangements is Mrs. T. O. Wedel (well-known to young people as Miss Cynthia Clark, and recently married to Dr. T. O. Wedel), the National Council's secretary for young people's work.

Further reports about the Amsterdam conference will appear in future issues of *THE LIVING CHURCH*, continuing the series of ecumenical conference reports which have been supplied by Bishop Stevens of Los Angeles, the Rev. Francis J. Bloodgood, Clifford P. Morehouse, and Bishop Hobson of Southern Ohio. These week by week detailed reports, unique in the religious press, have been acclaimed by such ecumenical leaders as the Rev. Dr. Henry Smith Leiper and Dr. John R. Mott. While I have small hope of equaling the product of the distinguished and experienced Churchmen who have reported the other conferences, I shall have one small advantage—the recently established transatlantic airmail will bring my reports to you even more speedily, and full descriptions of the conference's deliberations will be in your hands within a week or two after they have taken place.

Liberty in the Church

IN THE EPISCOPAL Church alone less than 10% of all communicants see or read a Church periodical. In our own Church we are apparently unaware of the relationship of religious liberty to the printing press. We look upon radio broadcasting as an added expense when it should be an indispensable adjunct of all important religious services. We look upon pictures and especially motion pictures as being religiously untouchable.

The Church today should be utilizing all of the instrumentalities of public communication not only to serve the public but to understand the instrumentalities themselves because our religious liberty is welded to the freedom of all agencies of public communication. Our opportunities of increasing the usefulness of liberty in the Episcopal Church alone are as limitless as they are urgent.

—C. W. Ackerman.

An Abundant Life

By Mary Van Fossen Schwab

WE FIRST saw Addie when father was the youthful rector of a mission church in a Pennsylvania mill town.

She came to our back door to solicit the family's washing. She wore, that bleak November morning, a voluminous, much-darned man's overcoat that swept almost to the ground and hung about her slender work-bent figure in yawning folds. On her dingy gray hair perched a black felt arrangement that served for a hat. Her feet were lost in heavy shapeless boots. But in her deep-set dark-blue eyes and on her brave, tender mouth she wore a smile radiant as a happy child's. And in that first glimpse of her we recognized that here was a gallant soul.

She lived in a battered old shanty down near the railroad tracks. Her cluttered, grimy-looking yard was, overhead, a veritable maze of clothes lines. And from those lines dangled, each week, portions of wearing apparel of the town's leading citizens. The rickety little house gave shelter of a sort to Addie, her shiftless husband Sam, their frowsy and ineffectual daughter Roxy—and Roxy's progeny. Of which last there seemed to be a swarming, screaming, sneezing, and countless number.

From the first mother and father yearned to do something for Addie. But she lived to do for others. And against that fine determination one was helpless. . . . Take for instance the incident of the bed.

Addie, when she slept—snatching out time from the endless hours at the steaming tubs, nursing destitute neighbors, going out to work by the day—slept on a bunk with a straw pallet. So father and mother bought her a bed. White enamel it was, with a truly superlative mattress.

When Addie saw the gift she was overcome. She wept. "This," she choked, gently stroking the gleaming whiteness, "this is the first comfort I've ever had." Then the following week mother took broth to one of the innumerable and, at the time, ailing grandchildren. The invalid was ensconced, of course, in the new bed.

Mother was stern. She had, she pointed out, given the bed to Addie—to be used by her.

"It's like this, Mis' Van," Addie excused mildly, "my old bones is used to a hard resting place—like the hymn says, I'll not go to heaven on flowery beds of ease. Besides," and she flashed that heart-shaking smile, "there's no enjoyment in keeping all that greatness for myself." . . . "And what," mother wailed later to father, "can you do with someone like that!"

Addie's Sam was odd-job man for anyone who would employ and could endure his talents. Any remuneration he accrued was promptly

ly converted into liquor. When mother learned his habits (she was still new to her career and was inclined to firm dealing with derelicts—she got nicely over it!), mother informed him she would pay his wages to Addie. Which she did.

Addie thanked mother politely. Then she said shyly, "You mean well, dearie, but after this pay Sam's earnings to him. 'T ain't right for a man to lose his independence—when he ain't got nothing else."

Christmas, while we lived in that town, took on an extra charm. And that was because for weeks before the great day, Addie ruled over our kitchen.

SHE measured, stirred, rolled, cut, and baked cookies. (Delectable in retrospect beyond anything tasted now!) And the plum puddings! Why, Addie made and mixed those plum puddings from the recipe her mother brought from England. "The very same recipe, my dears, that the Queen used!" And always while Addie compounded those delicacies, my small brother and I stood by, awed and wide-eyed. Picturing the fascinating sight of the Queen of England leaning down from a golden, jewel-bedecked throne to hand Addie's mother the grubby little sheet of paper from which Addie now read her ingredients. . . . And Addie stirred the puddings with a long-handled wooden spoon because that was the kind of spoon the Queen used in Buckingham palace. And we saw that picture too. The Queen, in ermine and purple, on her head her golden crown, blazing with the Kohinoor diamond—we saw her standing in her shining kitchen, vigorously stirring her Christmas puddings!

The house in which we lived was opposite a large mosque-like edifice which we children (more aware of race than creed) called the Lithuanian church. And to this church came weddings and funerals in a continuous and bewildering succession. The first time mother ever left us to Addie's care she returned home to find her precious offspring at the living room window—small noses flattened against the window pane—round eyes staring across the way. Against the front of the church a casket was tilted upright, the lid removed, and an alert photographer was snapping pictures of the corpse.

"Addie!" mother protested sharply (after all her children were not to be sacrificed to the missionary zeal of their parents), "you mustn't let the children watch anything like this," and to our mingled relief and bitter regret, mother snapped down the shade!

"There's nothing fearful about death, Mis' Van," Addie said with a certain quiet dignity, "and I've told the children that the soul of



ADDIE

that dead man is kneeling right now before the throne of God."

That first winter there was a strike in the mill. It brought violence. And father, who deplored the breaking down of law and order, felt too, so keenly, the dire poverty and miserable existence of the workers, that he preached an impassioned sermon on their sufferings. Immediately after the service a formidable old lady (the church's one wealthy member) came to Father:

"Young man," she boomed, "I didn't like your remarks this morning. You sounded like a Socialist!"

Father, young and fiery, flamed back: "If it would alter and improve conditions in this town, madam, you might put me down as a Nihilist!"

That remark was followed by violent repercussions; and Addie heard them. To mother, she said, a gay twinkle in her incredible blue eyes, "The Reverend hadn't ought to talk back to old Mis' Wainwright. If he makes her mad, he'll have trouble on his hands. Anyways, poor thing," and her voice throbbled pity, "the only pleasure she has in life is devilin' folks. And she's got nothin' in the whole world but just money!"

It was during this same strike that Addie's frail 18-year-old grandson was employed as scab labor. The second night, coming home from work, he was caught and beaten by some of the strikers. . . . He lived until morning. His mother sat huddled in a corner, wildly sobbing. But Addie, mouth tight, hands steady, sat by the boy; soothing him and praying. Father knelt there by them. . . . Toward dawn when the young life spark was dimming fast, Addie looked at father:

"Life's hard," she said thickly, "for the poor. You're always hungry—or cold—or tired. But Bob here is going to miss all that . . . right now his feet are turning to those golden paths that are so easy to walk . . . and he'll have God's smile to keep him warm forever. . . ." Of his assailants she said:

"They were fighting for the right as they saw it. . . . You can't pass judgment on nobody, Reverend. Not ever!"

THERE was something about Addie that my brother and I found very strange. She was casual about bishops! Actually. The bishops we knew numbered exactly two and were frequent visitors at the house. One was bishop of the diocese (and that, although we never knew why, made him especially alarming), and the other an old schoolmate of father's. They were both kindly, everyday sort of men. But to us the episcopal dignity was completely overwhelming. So Addie undertook to explain bishops to us. . . . "It's this way, darlings," she would say, fiercely scrubbing the kitchen floor or as fiercely sweeping a rug, "bishops are just as common as you and me! It's only the fancy clothes they wear, and their ring and cross that makes them look different." And she would sigh, "Poor dears, it never seems like they're having much fun."

After we moved away from that town we made bi-yearly trips back to see her. Then at the time of my wedding she came to see us. Father and mother arranged for it. And she came wearing a new dress, coat, hat, and shoes. "And I feel," she said with a half-ashamed, half-proud little grin, "as dressed up as a Christmas tree with all the lights turned on."

She brought me a present. A quilt. Purple calico it was with green and yellow dots. A most frightening combination of colors—meticulously stitched. And we put it with the other gifts—in the place of honor. A friend of mother's groaned: "Nell, you *can't* have that ghastly looking atrocity among your child's gifts!" Relentless in her loyalties, mother said coldly, "There's no other gift here so precious." As I was going

downstairs that night in my bridal finery, Addie caught me for an instant's word, alone.

"Sweet child," she said softly, her old roughened hands hard and strong on my soft untested ones, "you be a good girl and brave and there'll never any harm come to you."

FATHER was with Addie when she came to die. She did not suffer, he told us, just grew gradually weaker. Then almost at the end her eyes were troubled. "I've got nothing to show my Saviour," she murmured, "that I've tried to do His will. . . ."

There were so many things, father told us, crowding his lips to say: The years of toil—always for others . . . the heartbreak . . . the never-ceasing hardships. . . . Inarticulate, he took one of her hands in his.

The calloused palm, already faintly chill, lay inert in his. . . . Then, suddenly, he knew what he would say. He leaned down to her. "Your hands, Addie," he said gently, "they are your badge of service."

On her pale lips flickered the old brave wonderful smile. . . . "Thank you, dear," she breathed, and peace shone in her lovely eyes, "p'r'aps that'll do—I'll just show my hands to Jesus. . . ."

LOVING HANDS

IN HAPPY memories of childhood days
I feel loving hands, clasping mine,
The hands that led me safely through the maze
Of boyish worriments
And small entanglements.
Their lovingness, O Lord, was Thine.

This I did not know: had I known it, when
Self-reliant in youthful pride,
Spurning all restraint, I lost my way, then,
In times of discontent
And dark discouragement,
I might have sought and found my Guide.

This I did not: But Thou, Lord, didst not fail
To find me: 'twas no accident
That brought me kneeling at Thy altar rail,
(My right course was, I thought,
What the great preacher taught)
Where Thou didst find me, penitent.

Then, as always after that sacrament,
I felt those hands so very near,
Almost within my reach, as if they meant
To help me climb upward,
On the path heavenward,
Out of the murk, into the clear.

With all these mercies, Lord, and gifts from Thee,
A perfect home, so many friends,
How passing strange it seems that there should be
So many thoughts, words, deeds,
For all of which I needs
Must make all possible amends!

More time I ask not for expiation,
Longer years than are now my own:
My prayer, dear Lord, is for Thy pardon—
That, when I breathe my last,
Those hands may hold mine fast
And lead me thus toward Thy Throne.

—Alfred Worcester.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Nature of Tudor Puritanism

TUDOR PURITANISM: A CHAPTER IN THE HISTORY OF IDEALISM. By M. M. Knappen. University of Chicago press. Pp. xii-555. \$4.00.

DR. KNAPPEN has made a valuable addition to the study of early Puritanism, a field which is receiving today a long overdue restudy. By limiting himself to the period before 1603 he has not only selected an area for which the sources could be thoroughly mastered, but has usefully separated the formative period from later developments. The story is begun with Tyndale, but really hits its stride with the apparent triumph of the extreme reforming party under Edward VI. "To all outward appearances in the spring of 1553 the Puritan party needed only time" (p. 102).

During the Marian exile, the divisions among the reformers appeared, revealing the existence of what may be called Anglican and Genevan parties. Under Elizabeth, the Puritans must constantly have felt that they were on the verge of gaining control of the establishment; it is interesting to see the struggles of that period described from what is to most Anglican students the "other side." Before 1603 the Separatists were few in numbers. When James came to the throne and promptly proceeded to disappoint Puritan hopes, the continuous fighting history of the party and its movement towards secession began.

The second part of the book is devoted to a survey of Puritan theology, ethics, and religious practice. It calls deserved attention to the continuity with medieval standards which is to be found in many of the attitudes we commonly think of as distinctively Puritanical. There are several useful appendices, of which a reconstruction of Hooper's 1550 treatise against vestments and a survey of the historiography of Puritanism from 1574 to the present may be mentioned.

Since Dr. Knappen not only presents a well-written and well-arranged narrative, but also passes certain judgments, the reviewer considers himself entitled to discuss the latter, having reported the former. As against those who dismiss Puritanism too readily as the religion of the rising middle classes, Dr. Knappen properly points out that its moralist, ascetic spirit reflected clerical rather than mercantile ideals. In the Tudor period, at least, the leadership of the movement was clerical and academic. "When laymen definitely secured the upper hand, Puritanism soon ceased to be Puritanism," as, we may remember, Tawney points out in his *Religion and the Rise of Capitalism*.

One should note, however, in this connection that the university-trained clergy of the 16th century were mainly sons of yeomen and burghers; the aristocracy had no need and the lower classes no opportunity to prepare for a learned profession.

Dr. Knappen is less happy in his view that Puritanism was distinguished from other contemporary movements by its greater idealism, a view which appears mainly in the preface and in a peculiar paragraph (p. 366) at the end of an excellent chapter on Puritan biblicism. (The material in the chapter, by the way, would provide excellent illustrations for modern discussions of the problem of authority and the relation of scripture and tradition).

And an Anglican may perhaps suggest that Dr. Knappen's sympathetic understanding of the Puritan viewpoint leads him to miss the main point of their opponents. Early Puritanism, as he says, was international, and so had a broader outlook than merely English Anglicanism. But, to take an example, the "face of an English Church" which the Anglicans demanded at Frankfurt in 1555 was not merely a matter of "the peculiar forms of the royal Church" (p. 128). As against the Puritan demand for conformity with the "best reformed Churches," Anglicans stood for continuity with the Church of their fathers, and so (at least implicitly) for union in faith and worship with the Catholic Church of every age and place.

It remains to be said that the excellence of Professor Knappen's survey of early Puritan history and thought is matched by the fine job of bookmaking which the Chicago University press

has done for his work (although the proofreading might have been better).
EDWARD R. HARDY, JR.

A Fine Book by a New Author

MODERN HUMANISM AND CHRISTIAN THEISM. By Elias Andrews. Zondervan Publishing company, Grand Rapids, Mich. Pp. 232. \$1.50.

THIS book, published at a remarkably low price for a volume of its value, is by a new author, the lecturer in philosophy of religion at Pine Hill divinity hall in Halifax. We shall hope to hear more from him, because he is quite evidently a discriminating reader, a clear writer, and a sensible thinker with something to say. The present study of contemporary humanistic movements, including Dewey, Huxley, Lippmann, Ames, Dietrich and many others, covers the whole field remarkably well, makes the proper distinctions in types of humanism, indicates where that philosophy fails, and also what valuable things it says, and avails by showing that Christianity preserves the truths and avoids the errors of the humanistic scheme.

We hope that the clergy will read this book, and make it available for their flock, if and when they are troubled by this forlorn type of alleged "religion." No book, since Dr. Walter Marshall Horton's *Theism and the Modern Mood*, has done the job so well; and this book is more up-to-date than Horton's, which was published about 10 years ago.

Adversely, one might wonder if Professor Leuba is accurately described as a behaviorist (p. 101); and one must quarrel with the attempted restatement of the Incarnation (p. 215), where the change of a few words, in which the Incarnation appears to be of God's moral attributes rather than of His essential Being, would restore the balance. W. NORMAN PITTENGER.

Canon Green's New Book

THE DEVOTIONAL USE OF THE BIBLE. By Peter Green. S.P.C.K. Educational Books. Macmillan. Pp. ix-86. 60 cts.

MEN and women among Canon Green's contemporaries who were "brought up on the Bible," as the saying goes, will endorse every word that he has written on the study of Holy Scripture. One hopes it may appeal to a younger generation, for the advice is sound and his points are well taken. After preliminary chapters on *why* to read the Bible and *what* the Bible is, the author proceeds to show *how* it may be read, from an historical and devotional standpoint, and also under the further sub-heads of morals, psychology, and doctrine.

In conclusion he adds a chapter on the literary qualities of the authorized translation. To follow the canon's methods a considerable amount of time would be required, as he is willing to admit; but he likewise concedes that for busy persons 10 unhurried minutes a day might suffice to yield fruitful results.

M. M.

For Young People

WRITE YOUR OWN TEN COMMANDMENTS. By Bernard Eugene Meland. Willett, Clark. Pp. 147. \$1.50.

DESPITE its somewhat startling title, this little book has real merit. And despite its ultra-Wiemanian theology (if the phrase be permitted), it will be suggestive and useful for those working with young people who are troubled about ethical questions. The last of Dr. Meland's 10 commandments is "Commit yourself to the Supreme Reality which sustains all life, and give your complete loyalty to its mighty movement in human life." The rest of them urge that, in order to realize fullness of life, each man must learn sensitivity, the spirit of inquiry, participation, the spirit of play as well as the zeal for work, honesty of purpose and observation, mutual give-and-take, healthy sexual life, and loyalty to those with whom he lives. Much of this is common sense, but it is uncommonly sound common sense.

We cannot help wishing that the theological implications and

the philosophical background were a little more forceful, and had the additional power of the definitely and decisively Christian motivation. But we repeat that this small book, written by one who is quite evidently in close touch with college students, will be suggestive (even if not entirely satisfying) to any who wish material for work among modern youth.

W. NORMAN PITTENGER.

John Haynes Holmes: His Book

RETHINKING RELIGION. By John Haynes Holmes. Macmillan. Pp. x-250. \$2.25.

DR. HOLMES is the pastor of the New York Community church. He is free lance in his thinking and owes allegiance to no particular tradition, although he appears to have a Unitarian and American liberal background. Religion for him is "a human product, originating in and determined by man's reaction, individually and racially, upon the universe." Starting at this point, he would define religious living as loyalty to the highest man knows, and would claim that, when thought and lived to its limit, it includes profound philosophical and metaphysical truths about God, the soul, and immortality.

The resultant theology is a cosmic theism, with a God who is limited but struggling, and who will emerge victorious over evil, if given half a chance. There is, on the other hand, a semi-panteistic note now and again in Dr. Holmes' attitude. His view of immortality is of "the soul's sincere desire" type. We cannot agree with the theology that Dr. Holmes defends; indeed, his rejection of many fundamental beliefs of historic Christianity sometimes makes his book very trying reading. He seems so very sure that he is right.

Yet it does us good to read the book, for Dr. Holmes is perfectly honest, utterly sincere, and devoted to "the good." That he fails to see the true meaning of the supernatural, revelation, the Incarnation and the Atonement, and the Church as the Body of Christ (and the list could be expanded indefinitely), is perhaps more a comment on our stupidity and our unsympathetic and ultra-dogmatic presentation of these truths than it is on his willingness and eagerness, or his thoughtful inquiry.

W. NORMAN PITTENGER.

A Delightful Novel

THE YOUNGER VENUS. By Naomi Royde Smith. Macmillan. \$2.50.

THE Adderleys, about to spend a year in Geneva, rented their house in Devon to "A. X. Frome," whom they had never seen; so Susan placed her photograph where "A. X." could not miss it. As they landed in Boulogne, an elderly man dropped from beneath a swirling black cloak a unique silver-covered book. Susan picked it up; it was by Anthony X. Frome and told the story of Simonetta Vespucci, whom Botticelli portrayed in picture after picture, above all in his Venus Rising from the Sea. Susan examined Botticelli's paintings—and found her own image.

Needless to say, Frome in Devon made the same identification from the photograph; and was all the more impressed because he himself was the living likeness of Giuliano di Medici, Simonetta's lover. Thus Miss Smith weaves Florence of the Medicis into a delightful modern tale, which moves between Devon and Switzerland; among her characters she includes Isaac, the marmalade cat with the broad green stare, and among her descriptions the one of a sunrise on the English Channel will forever take the curse off the crossing.

M. P. E.

The Route of the Exodus

THE ROUTE OF THE EXODUS. By A. Lucas. New York: Longmans, Green. Pp. 99. \$1.35.

THE author is apparently ignorant of the fact that the Biblical narrative of the Exodus, upon which, together with the list of stations in Numbers 33, he bases his study, is a conflation of three documents differing markedly from each other as to the route followed. The possibility, suggested on the jacket, that "his contribution to this hitherto baffling problem may well prove to be its final solution" is accordingly remote.

CUTHBERT A. SIMPSON.

A Work of Extraordinary Erudition

THE LAST WORD IN PROPHECY: A Study of the Revelation of St. John the Divine. By C. E. Douglas. Faith press. \$7.50.

THE READER will be aghast at the erudition displayed in this volume, which deals chiefly with the history of the symbolism in Revelation. The student who works patiently through it will amass an extraordinary knowledge of all manner of curious lore and will learn many remarkable facts about ancient religions. He will, however, not find his understanding of Revelation correspondingly furthered.

B. S. E.

A Short Old Testament Textbook

THE HISTORY OF ISRAEL: ITS FACTS AND FACTORS. By H. Wheeler Robinson. Scribners. Pp. 262. \$2.25.

THE purpose of this short textbook is to provide an introduction to the larger histories. It is a useful little work, though it suffers in places from an unduly conservative treatment of the sources; the work of the deuteronomistic redactors, for instance, was far wider in its extent than the author recognizes. The final chapter, discussing Israel's contribution to the philosophy of history, is particularly good.

CUTHBERT A. SIMPSON.

On the Book of Revelation

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B. S. E.

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JUDY somehow didn't look like a minister's wife but here she was in Hillview, a small Midwestern town, burning to be a helpmeet to John in his first charge. Since hers had been an easy city life while he had worked every step of his way from a Pennsylvania mining community, there were adjustments to make; to each other, as well as to their new life—all under the watchful eyes of the whole town. Then, just as they had built up a life and work together, John died. Judy at first returned to her old life; only to become conscious of a hidden growth in character that led her back to the challenge of John's work in Hillview.

A simple, sincere story; better in description than it is in plot.

M. P. E.

The Healing Touch

WE AMERICANS are a peculiar people. We go to the theater and shed tears over the imaginary sufferings of the sick, afflicted, or oppressed . . . we go to the movies and twist our fingers in agony over the poverty and pain of the characters in the fake Hollywood slums. . . . We pay our money for this opportunity to get sentimental. And at the same time, all around us are the real opportunities to combat real suffering and pain in a real world . . . a chance for real Christian sentiment, instead of sentimentality.

Our Lord gave us of the Church the opportunity to carry on, in this world, His healing touch. The poor, the sick, the afflicted are still holding out hands to Him for relief. As we love Him, we will want to do this for Him, for "inasmuch as ye have done it unto the least of these, ye have done it unto Me."

It is not only our opportunity, but our obligation, with a rather important pronouncement from our Lord on this matter. Read St. Matthew 25: 42-45.

—*Flushing, L. I., "St. John's Messenger."*

NEWS OF THE CHURCH

Sets Consecration Date as July 27th

Presiding Bishop Takes Order for Dean Daniels' Elevation; Names Bishop Fox Consecrator

NEW YORK—The Very Rev. Dr. Henry H. Daniels, dean of St. Peter's pro-cathedral, Helena, Mont., will be consecrated Bishop Coadjutor of the diocese of Montana on July 27th, it was announced July 10th, by the Most Rev. Dr. Henry St. George Tucker, Presiding Bishop, who has taken formal order for the consecration.

The consecration will take place at 10:30 A.M. at the pro-cathedral in Helena, with the Bishop of Montana, the Rt. Rev. H. H. Fox, as consecrator. Bishop Fox has tendered his resignation to the Presiding Bishop, on account of age, and after acceptance by the House of Bishops which will meet in St. Louis, next November, Bishop-elect Daniels will automatically succeed to the jurisdiction.

Co-consecrators will be the Rt. Rev. Stephen E. Keeler, Bishop Coadjutor of Minnesota, and the Rt. Rev. S. Arthur Huston, Bishop of Olympia. The consecration sermon will be preached by Bishop Keeler.

Presenting the candidate for consecration will be Bishop Atwill of North Dakota and Bishop Ziegler of Wyoming, and attending presbyters will be the Rev. George Hirst, Lewistown, Mont., and the Rev. Thomas W. Bennett, Missoula.

At the consecration service, the Gospel will be read by Bishop Keeler, the Epistle by Bishop Huston, and the Litany by Bishop Moulton of Utah.

Prayer for Young People Is Written by Diocesan

NEW YORK—Bishop Manning of New York has written the following prayer for Our Young People in the Church Today, for the use of the clergy and others in the diocese of New York:

"O Lord Jesus Christ, who dost promise to all who serve Thee faithfully in Thy Church that by the power of the Holy Spirit they shall be witnesses unto Thee, send down Thy grace and blessing at this time upon all Thy people and especially upon the young people of the Church. Enlighten their minds with the light of the Everlasting Gospel, strengthen their wills, and stir them with desire for justice and brotherhood in all the world.

"Give them such clear knowledge of Thy Truth, and such faith in Thee, that they may do their part with steadfastness, with courage, and with joyfulness, for Thy sake who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. Amen."

Successor to Dr. Nelson to Take Over in October

CINCINNATI—The Rev. Frank H. Nelson, rector of Christ church here, announced on July 9th that his successor would be the Rev. Nelson M. Burroughs, now rector of St. John's church, Troy, N. Y. Dr. Nelson's resignation was submitted to his congregation last April after 40 years' ministry in this parish. The new rector of Christ church will take over his duties in October, Dr. Nelson said.

Rev. Mr. Burroughs has been rector of the Troy church since 1930. He is a native of Bridgeport, Conn., a graduate of Wesleyan university, Middletown, Conn., and the Berkeley divinity school.

Dr. Nelson leaves at the end of this month for a vacation in New England. He will return in the fall for the induction of his successor.

Future of Roman Church in Spain Is Considered

LONDON (RNS)—Roman Catholic archbishops and bishops of Spain met recently in Toledo to deliberate on the future action of the Church in that country. Among the subjects discussed were, according to a report in the *Catholic Herald*, the reconstruction of the churches and seminaries in Spain; the question of a concordat with the Vatican; and the setting up of a Catholic Action organization on the Italian model.

DIRECTED BY LAYMEN

Since the beginning of the civil war, Catholic Action has been directed by a central council of laymen having as their spiritual director the Bishop of Tortosa.

In the future the immediate direction will be entrusted to Cardinal Goma, Primate of Spain, who will be aided by another bishop and a layman.

There will also be a central council on which will sit the national presidents of the men's, women's, and youths' sections of Catholic Action.

English Religious Film Groups

Unite Under Archbishop's Lead

LONDON (RNS)—The English Christian cinema council and the Religious Film society have been amalgamated under the presidency of the Archbishop of Canterbury, and the new title is to be the Christian Cinema and Religious Film society.

The first president is the Archbishop, and there is a committee of management consisting of laymen and ministers (half Anglican members and half Free Church members), with a consultative council under the chairmanship of the Bishop of Lichfield.

Bishop Wise Dies After Long Illness

Stricken in Wichita Hospital in 23d Year of Episcopate; Burial Service in Topeka

TOPEKA, KANS.—Bishop Wise of Kansas, who became Bishop of the diocese in 1916, died July 8th in Wesley hospital, Wichita, of stomach ulcers, after a long illness from which he recently had appeared to have partly recovered. He entered the hospital July 2d. The funeral service was held in Grace cathedral here on July 11th.

Bishop Wise's illness, which began some years ago, kept him from attending the 79th annual convention of the diocese of Kansas in 1938. He left the hospital on May 14th of that year and was then reported to be improving in health. It was felt that he might soon be able to take over a part of the duties of the diocese, then and still being handled by Bishop Fenner, Coadjutor, who had been consecrated September 29, 1937.

[Bishop Fenner left Topeka on July 2d for Vineyard Haven, Mass., where he intended to spend his vacation. He was to arrive there July 7th. He returned immediately for the funeral.]

He soon returned to the hospital, however, not leaving it until the middle of July. After spending the summer at his cottage on St. Joseph's island, St. Mary's river, Ontario, he again returned to the hospital. A month later he was reported much improved, and by January 1st he was able to celebrate at the early service in Grace cathedral here. He felt so well that he then planned other activities. Particularly, he wanted to get back to his chosen field, preaching missions.

NATIVE OF SCOTLAND

The Rt. Rev. James Wise was a native of Dundee, Scotland, having been born there July 26, 1875. With his parents he came to the United States in 1888, and went to work in the offices of the Burlington railroad, Omaha, Nebr. He was raised in the Presbyterian Church, but through the influence of a choirmaster, who worked in the railroad offices, he became interested in singing in All Saints' church choir in Omaha.

He was presented for confirmation to Bishop Worthington by the then Rev. Irving Peake Johnson, who was the rector of St. Andrew's church in Omaha. Shortly after he entered the University of Nebraska, at Lincoln, and while there became closely affiliated with the associate mission, composed of a number of clergymen, among whom were the Rev. Messrs. Francis White, Charles Herbert Young, Herbert Moore, Irving Peake Johnson, Paul Matthews, and the late Percy Silver. Out



WASHINGTON CATHEDRAL ORGANIST

Paul Callaway, newly appointed organist and choirmaster at Washington cathedral, will take up his duties as successor to Robert George Barrow at the cathedral on September 1st. Mr. Barrow is leaving the national cathedral to become head of the department of music at Williams college in Massachusetts.

(LaClaire Photo.)

of this clerical fraternity came three bishops: Paul Matthews, Irving Peake Johnson, and James Wise.

While at the university, James Wise met Miss Anna Betts, who later became Mrs. Wise.

SERVED IN NEW YORK

While a student at the General theological seminary in New York, he served at the Church of the Transfiguration and in one of the Church's orphanage homes. He was graduated from the General in 1901, and returned to Omaha to be ordained to the diaconate by Bishop Worthington.

He was given charge of three missions: two in South Omaha, St. Edward's and St. Clement's, and Holy Cross at Papillion.

In 1902, he was advanced to the priesthood by Bishop Williams, at which time he became rector of St. Martin's in South Omaha. In 1909, he was called to be the rector of the Church of the Holy Communion at St. Louis, where he remained seven years. During his rectorship at the church of the Holy Communion, he was elected Bishop Coadjutor of Texas, but declined.

In 1916, he was elected Bishop Coadjutor of Kansas, and was consecrated for that office in St. Louis on St. Simon and St. Jude's day, October 28, 1916.

The only official act as Coadjutor of Kansas which the Bishop performed was consenting to the transfer of Bishop Griswold from Salina to become Bishop Suffragan of Chicago.

When Bishop Frank R. Millspaugh of Kansas died on November 22, 1916, Bishop Wise became the diocesan. He moved to Topeka, where he and Mrs. Wise have lived for 23 years in the Bishop's house on Bethany grounds.

The Rt. Rev. Goodrich R. Fenner succeeds as Bishop of Kansas.

321 Attend Meetings at Wellesley College

Bishops Beal, Heron, and Perry Address Conference; Religious Drama Presented by Dr. Osgood

By ELIZABETH MCCrackEN

WELLESLEY, MASS.—The Conference for Church Work, or the Wellesley conference, as it is familiarly called, held June 26th to July 7th at Wellesley college, was marked by a large attendance and great enthusiasm. There were 321 members, of whom 138 were new. The members represented 37 dioceses and missionary districts, among them all the six dioceses in the state of New York, all the New England dioceses, Florida, Iowa, Minnesota, Mississippi, Cuba, Kyoto, the Panama Canal Zone, the Philippine Islands, and Shanghai. The group of young people was particularly notable this year.

In addition to Bishop Keeler, Coadjutor of Minnesota and director of the conference, Bishop Beal of the Panama Canal Zone, Bishop Budlong of Connecticut, Suffragan Bishop Heron of Massachusetts, Bishop Lawrence of Western Massachusetts, and Bishop Perry of Rhode Island were present for short periods. Bishop Beal, Bishop Heron, and Bishop Perry, who is the leading member of the conference foundation, addressed the conference.

The program, already outlined in THE LIVING CHURCH [April 5th, p. 388], had several important changes. The Rev. Dr. Burton Scott Easton was not able to attend, and his course on The Epistle to the Romans was given by the Rev. Dr. Norman Burdett Nash. During the second week the Rev. James Myers, industrial secretary of the Federal Council of Churches, took the course on Problems— and More Problems, the Rev. William B. Spofford giving it only for the first week. Dr. Myers also made the Fourth of July address, his subject being A New Frontier for Americanism.

DR. HSU TALKS ON CHINA

The Rev. Dr. Hwei Chi Edward Hsu gave a fine course on China. Courses on important phases of Religious Education were given by the Rev. Vernon McMaster, Miss Evelyn Spikard, and Miss Emily Hope McCoy. Besides Dr. Easton's course, Dr. Nash gave his own course on Christ and the World Community. The chaplain, the Rev. William Scott Chalmers, OHC, spoke every evening at the sunset service, and the Rev. Stephen F. Bayne, chairman of the young people's committee, conducted a discussion course for the young people on Youth Looks at Religion in a Troubled World. Other leaders of the young people were Miss Eleanor Snyder, Miss Rebecca Peaslee, and the Rev. Kenneth Sowers.

Many guests came to the afternoon and evening meetings, which were open to the public. At the opening meeting, Miss Mil-



REV. CHARLES W. MacLEAN

The Rev. Charles W. MacLean, rector of Grace church, Riverhead, L. I., N. Y., was elected recently as president of the Suffolk county council of social agencies. Fr. MacLean is chairman of the county citizen's welfare advisory board and chaplain of the Suffolk county hospital, as well as chairman of the field department of the diocese of Long Island. (Dormand Photo.)

dred H. McAfee, president of Wellesley; Bishop Heron; and the deans of the four schools of the conference were the speakers, the Rev. Dr. Phillips E. Osgood speaking for Dr. Easton, dean of the school for Church workers, as well as for the school of religious drama, of which Dr. Osgood is dean.

Other memorable meetings were the evening session on Church unity, at which the speakers were the Rev. Whitney Hale, the Rev. Dr. G. Campbell Wadsworth, and the Rev. Dr. Leicester C. Lewis; the session on Youth, when Mrs. Malcolm Peabody and the Rev. Dr. C. Leslie Glenn spoke; and the meeting at which the Rev. Thomas Huntington Chappell lectured on Church History in Biography.

The chapel was filled to capacity for the performance of *The Trojan Women*, presented by the school of religious drama under the direction of Dr. Osgood and Harrison Crofford. Sir Gilbert Murray's translation was used. This play was declared by Dr. Osgood to be not only the greatest of the plays of Euripides but the "greatest peace play of all time and a religious drama patterned after the mystic implications of Calvary." It was beautifully acted and made a profound impression.

SCHOOL FOR CHURCH MUSIC

The school for Church music had one of the best of its many years. Frederick Johnson gave one course, Evererett Titcomb two, and Miss Grace Leeds Darnell one. The number of the students was large. Three organ recitals were given by George Faxon and two carillon recitals.

On the last evening, Bishop Keeler announced that in 1940 the conference would meet as usual at Wellesley college, at the customary time; but that it would, for that one year, meet at a different place, namely, in the four quadrangle halls.

Sewanee to Feature Schools of Interest

Summer Training to Be Provided by Courses in Social Relations and Christian Young People

SEWANEE, TENN.—The Sewanee summer training school, which will be held here August 3d to 17th, will feature three schools of interest—the school of Christian social relations, the school of Christian education, and the school of Christian young people. The training school is under the joint direction of the province of Sewanee and the University of the South.

First is the school of Christian social relations, under the direction of the Rev. William Gheri of Grace church, Memphis. Mr. Gehri will be assisted by Mrs. Calvin Conner, executive secretary of the family welfare association, Memphis, and Miss Elizabeth Nairn, social worker for Vanderbilt university hospital, Nashville. This school of interest will seek to present the Church's task and tools and give a program that will more effectively relate the Church to a constructive social work.

SCHOOL OF EDUCATION

The second school of interest will be that of Christian education with Miss Annie Morton Stout as dean. This school will present various courses in church school work, and other phases of religious education, and will have on its faculty the Rev. Vernon McMaster of the national Department of Religious Education; Miss Maude Cutler, provincial educational field worker; Miss Elizabeth Yundt of the diocese of Lexington; and Miss Emily Wilson, field secretary of the Girls' Friendly Society.

A new method of procedure for Sewanee this year is the school of Christian young people. This division is to take the place of the former young people's conference. It will be held as part of the adult conference, but under the leadership of the Rev. Hamilton West, student chaplain of the University of Florida, and the Rev. R. Stuart, young people's representative on the National Council. Special courses on young people's organization and their relation to the Church will be given.

DR. WOOD TO PRESENT COURSE

Other courses will be given by Dr. John W. Wood, on the Madras conference; the Very Rev. Bayard Jones on the Development of Christian Worship; Christianity and Conduct, by the Rev. L. E. Nelson; Church Music, by Mr. Russell Broughton; and Science and Religion, by Dr. Edward McCrady. A special course, The Unfolding of God's Will, by Professors Burton Scott Easton, Fleming James, and R. K. Yerkes will also be provided. Two courses for the Woman's Auxiliary will be given by Miss Edna Beardsley, assistant secretary of the National Auxiliary, and Mrs. Charles M. Seymour of the province of Sewanee.

N. Tex. Youth Conference Carries on at Buffalo Gap As Heavy Rains Pour Down

BUFFALO GAP, TEX.—Despite rain, high water, and flood the 11th Episcopal youth conference of North Texas put over its program here June 12th to 23d, without too much inconvenience from the elements.

Severe damage was caused in nearby towns—Colorado City, Snyder, and Baird—by the heavy rains, and a fall of four inches was recorded on June 18th, the day the young people's convention opened. With the boys' cabin flooded so that it was necessary for six of them go to a hotel in Buffalo Gap for the night, many plans were upset.

The next morning was spent in drying out bed clothing and personal effects. There was greater consternation the same evening, when what the boys felt was a cloudburst occurred. For a while conferees were everywhere, scurrying around, shifting beds. Leaks, however, sought them out successfully.

Miss Charlotte Tompkins of Church Missions House attended the conference, giving of her experience to make it a success, wet or dry.

Consecration in Greenwood, S. C.

GREENWOOD, S. C.—Bishop Gravatt of Upper South Carolina officiated at the service of consecration at the Church of the Resurrection here June 21st. The service was under the direction of the Rev. Raymond E. Fuessle, rector; and the Rev. Albert R. Stuart delivered an address in which he noted the high point in the history of the parish. Since March of this year the rector and a debt payment committee have raised \$7,100 to pay off the debt on the church.

Program Asked on Jewish Relations

GFS Passes Resolution Seeking Plan for Branches; Urging an Increase in Refugee Fund

PROVIDENCE, R. I.—The committee on Christian social relations of the Girls' Friendly Society was asked by resolution to prepare a program on Jewish-Christian relations for the use of branches of the society. The resolution was passed at the meeting of the national council of the GFS, held here June 23d to 30th.

Complete text of the resolution, which also dealt with provision for sheltering refugees, follows:

"Whereas the problem of the refugee must be of concern to all Christian people; and whereas the Girls' Friendly Society stands for aggressive Christian social action, be it resolved that the committee on Christian social relations be asked to prepare a program on Jewish-Christian relationships for the use of the branches and that an effort be made to raise more than the \$1,000 pledged to the student refugee fund for the support of refugee students in this country. [This program will be available in October.]

"That, in dioceses where the GFS maintains holiday houses, the society be asked to consider the possibility of giving shelter to refugees in these houses.

"Whereas the problem of democracy and freedom is of concern to all people, be it resolved that this council go on record as standing for the protection of the rights of minorities through the recognition of the equality of all groups in the Church and in the Girls' Friendly Society.

"That GFS branches be urged to study and participate in all efforts to bring about peace in the world."



KANSAS YOUNG PEOPLE'S CONFERENCE

Ninety-six persons, including eight members of the faculty, registered at the five-day diocesan summer conference for young people, counsellors, and church school teachers, held in Benton Hall, Washburn college, Topeka, Kans., from June 18th to 23d. Most of them are pictured above. Dean of the conference was the Rev. William Paul Barnds, rector of the Church of the Epiphany, Independence, Kans.

(Corliss Hathaway Photo.)

Archbishop Coming to States in 1940

**Australian Metropolitan Will Visit
Many Cities; To Be Guest of
Dean Welles of Albany**

ALBANY, N. Y.—The itinerary of the Archbishop of Brisbane, Australia, who will visit this country in 1940 at the invitation of the Very Rev. Edward R. Welles, dean of All Saints' cathedral here, includes appearances in Los Angeles, San Francisco, Portland, Ore., Spokane, Wash., Minneapolis, Minn., Evanston, Ill., Detroit, Boston, Washington, and New York.

The Archbishop will arrive in Los Angeles on January 22d, where he will be the guest of Bishop Stevens. The Archbishop will spend part of the week of January 22d to 27th as the guest of the Church divinity school, Berkeley.

Leaving Los Angeles, the Archbishop will go to San Francisco, where he will appear at the cathedral on January 28th.

The rest of the Archbishop's American itinerary follows:

- January 29—12:30-9:30 P.M., Portland, Ore., as guest of the Bishop of Oregon.
- January 30—Spokane, Wash., noon, English speaking union luncheon; evening, arrangements in charge of the Bishop of Spokane.
- February 2—Minneapolis, Minn., quiet day for clergy and laymen's dinner.
- February 3—Evanston, Ill., Seabury-Western theological seminary, Hale sermon.
- February 4—11:00 A.M. Chicago (Evanston), St. Luke's pro-cathedral.
- February 5—Noon, Springfield, Ill., mid-day luncheon club.
- February 6—Indianapolis, Ind., as guest of the Bishop of Indianapolis.
- February 7—Detroit, the cathedral.
- February 9—Springfield, Mass., as the guest of the Bishop of Western Massachusetts.
- February 11—11:00 A.M., Cambridge, University church, Harvard university; 7:30 P.M. Boston, the cathedral.
- February 12—8:45 A.M. Cambridge, Harvard university, Morning Prayers; 12:00 noon, Boston, Trinity church, Lenten preaching; evening, Cambridge, Lowell house, Harvard university, High Table dinner.
- February 13—8:45 A.M., Cambridge, Harvard university, Morning Prayers; 12:00 noon, Boston, Trinity church: Lenten preaching; evening, Cambridge, Episcopal theological school, lecture.
- February 14—8:45 A.M., Cambridge, Harvard university, Morning Prayers; 12:00 noon, Boston, Trinity church, Lenten preaching.
- February 15 through February 17—Washington, College of Preachers, conference.
- February 18—11:00 A.M., Washington, the cathedral; afternoon, Baltimore, the cathedral.
- February 19 through February 23—Troy, N. Y., St. Paul's church, noonday services.
- February 25—New York, 11:00 A.M., St. Bartholomew's church; 4:00 P.M., the cathedral; 8:00 P.M., Grace church.
- February 26 through March 1—New York, Trinity church, noonday services.
- March 3—Albany, the cathedral.



THE CHRIST CHILD

This statue, given to St. Luke's cathedral, Orlando, Fla., by Mrs. Malcolm Fraser in memory of her parents, Mr. and Mrs. Spencer Aldrich, is a replica of a bronze of the Christ Child sculptured by Mrs. Fraser and now standing in the children's chapel in the National cathedral, Washington. Bishop Wing of South Florida dedicated the Orlando statue recently.

50th Year Is Marked by Sister Working in Haiti

PORT AU PRINCE, HAITI—Fifty years ago, on the festival of the Visitation of the Blessed Virgin Mary, Sister Cora Margaret took her final vows in the Sisterhood of St. Margaret. Today she is still actively at work, a member of the staff of the missionary district of Haiti. On her anniversary, the day of the festival this year the festival of 50 years ago was vividly recalled.

"Bishop Burton," a letter from Bishop Carson of Haiti states, "had to be away from the city on the festival itself, and so he said a special Mass for Sister Cora Margaret on July 1st at the high altar. On July 2d she was remembered before God by myself. The entire Church in Haiti thanks God for her beautiful ministry."

BISHOP BURTON MAKES FIRST VISIT

Bishop Burton, Suffragan of Haiti, made his first episcopal visitation within the district to the Church of St. Sauveur, Aux Cayes, and the associated missions at Ravine à l'Anse, Torbeck, and Durcis, all under the Rev. Arthur R. Beaufile and the Rev. Catulle Benedict.

On July 2d the Bishop made his first visitations in the north of Haiti, to Holy Innocents church, Port de Paix, and the Mission of the Holy Child Jesus, on the Island of La Tortue, both under Archdeacon Najac and the Rev. René Gilles.

Civilian Clothes Decreed for Vienna Monks, Priests

PARIS (RNS)—Cardinal Innitzer of Vienna has ordered all clergymen and members of monastic orders in his diocese to wear civilian dress in public, it has been learned here. Monks have been asked to cease wearing the particular robes of their respective orders.

Religious Freedom Is Studied by ACLU

**Civil Liberties Union Reports on
Restraints, Past and Current;
Publishes 48-Page Pamphlet**

NEW YORK—Restrictions upon religious freedom in the United States are slowly but steadily being removed, according to a report published here by the American Civil Liberties Union on a recently completed survey of current and past restraints.

The 48-page pamphlet containing the report, entitled *Religious Liberty in the United States Today*, has a foreword endorsing efforts to obtain religious tolerance, which is signed by 34 prominent religious leaders, educators, and editors of various denominations in 12 states.

The announced object of the survey was "to counteract the intolerances which restrict our religious liberty outside the field of law and to win support for remedies in law or by court decision in achieving religious freedom." Special attention was directed to "phases of religious liberty commonly neglected by defenders of democratic rights."

Pointing out that the fundamental issue around which the struggle for religious liberty is always fought is the "right to obey the dictates of God against the dictates of the state," the signers of the pamphlet declare that this issue "is still in part with us." With limitations upon religious liberty appearing in the constitutions of many states, the report continues, freedom of religion has not yet been read into the 14th amendment, guaranteeing citizens against repressive state action.

SUBJECTS COVERED

The report covers such subjects as religion in the schools, the position of conscientious objectors in "the next war," and manifestations of anti-Semitism, anti-Catholicism, and other forms of intolerance toward specific religious groups.

Among the signers are: the Rt. Rev. G. Ashton Oldham, Bishop of Albany; the Rev. Dr. Guy Emery Shipler, editor of the *Churchman*; the Rev. William B. Spofford, secretary of the Church League for Industrial Democracy; the Rt. Rev. Benjamin M. Washburn, Bishop of New Jersey.

Heads Clericus for 19th Time

KENT, WASH.—For the 19th year in succession, the Rev. Thomas A. Hilton, retired clergyman and former archdeacon of the diocese of Olympia, was elected president of the diocesan clericus. The choice was made at the annual meeting held at St. James' church, Kent, on June 26th. The Rev. Lewis J. Bailey, rector of Trinity church, Seattle, was elected vice-president, and the Rev. James H. Terry, rector of St. James', was reelected secretary-treasurer.

Rumanian Patriarch Elected in Bucharest

Archbishop of Moldavia Chosen;
Received 406 of 458 Votes; Is
Known as Liberal Churchman

BUCHAREST (RNS)—Acting Patriarch Nicodim, Archbishop of Moldavia, was elected Patriarch of Rumania here recently to succeed the late Miron Cristea as head of the Rumanian Orthodox Church.

The new Patriarch is considered a liberal minded Churchman who has consistently remained out of politics. Protestant and Jewish leaders have expressed satisfaction with the results of the election.

The election took place in the House of Parliament with Orthodox members and high prelates of the Orthodox Church voting. The new Patriarch received 406 out of a total of 458 votes cast.

Msgr. Nicodim was born in a Moldavian village 74 years ago. His education was completed at Jassy and later at Kiev where he studied theology. For several years he was a monk in a Moldavian monastery, then vicar at Jassy where, in 1910, he became an archbishop.

In 1907 Msgr. Nicodim represented the Rumanian Church at the holy synod of the Russian Church, held in Moscow. In 1935 he became Archbishop of Moldavia, having previously held an archbishopric in Bessarabia.

Recently the new Patriarch completed the first Rumanian translation of the Russian Bible.

In his acceptance speech Msgr. Nicodim recalled that he had been offered the office of Patriarch 27 years ago but had declined in favor of an older man.

Call for World Assembly Is Sent Out by Members of Oxford Group

NEW YORK—The Oxford group on July 8th issued a call for a world assembly of moral rearmament workers, to be held in Hollywood bowl, Hollywood, Calif., on July 19th. The group is now in the midst of a drive planned to persuade 100,000,000 persons to listen to moral rearmament by next Thanksgiving day.

Among a group of leading West coast citizens who are sponsoring the world assembly were listed former president Herbert Hoover, and Mrs. Hoover.

Blesses Chalice and Paten

CHICAGO—A beautiful silver chalice with jeweled knobs in the stem and a jeweled cross in the base, together with paten, was blessed by Bishop Stewart of Chicago at St. Luke's pro-cathedral, Evanston, on July 2d. The vessels were the gifts of the people of St. Luke's to Bishop Stewart when he became bishop.



MONTANA CORRESPONDENCE
STUDENTS

Shown above are some of the Montana children visited by Miss Howell, UTO worker in the diocese. When Miss Howell visited the children, she found a number suffering from whooping cough. Whoopers and non-whoopers were gathered in separate groups, so that more children would not contract the disease.

Montana Children Brought Together to Meet Teacher Despite Epidemic of Cough

HELENA, MONT.—Whooping cough did not defeat the work of Miss Howell, United Thank Offering worker and correspondence teacher, when she made a trip recently into rural Montana. Because the disease was prevalent in the particular section of the country, the children who assembled to meet her were gathered in two houses, the whoopers segregated from the non-whoopers.

VISITS FAMILIES IN SUMMER

Miss Howell visits as many families in the rural field as is possible during the summer months, the visits supplementing the work which is carried on during the winter months by correspondence. In June, despite heavy rains, Miss Howell traveled 1,300 miles, visiting 45 families in three sections of the diocese.

ADDS NEW PUPILS

The families were widely separated. Through the visits, Miss Howell was able to meet personally with 85 children whom she had been in touch with by mail for two years. She had been furnishing them with lessons of the correspondence church school. Fifteen new pupils were added to the rolls during the visits in June.

Apostolic Delegate Talks With Eastern Patriarch

PARIS (RNS)—A long conversation between the Apostolic Delegate at Istanbul and the Ecumenical Patriarch was held recently at Phanar, where the Delegate, Archbishop Roncalli, was received by the Orthodox Church leader.

Prior to their talk, a large official delegation of Orthodox clergy for the first time in history attended Roman Catholic high mass celebrated by Archbishop Roncalli.

Philadelphia Sisters to Move August 1st

Their Being in New House of St.
Margaret Will Mark New Era in
Activity and Usefulness

PHILADELPHIA—Removal by the Sisters of St. Margaret, who recently marked the completion of 50 years in the diocese of Pennsylvania, to new headquarters in St. Margaret's house, on the grounds of St. Luke's church, Germantown, will begin August 1st. The move marks the beginning of a new era in the sisters' activity and in the usefulness of St. Margaret's house. Until August the sisters will continue to occupy their house at 2028 Delancey street. Meanwhile, plans are being laid for their more extensive work which will begin about September 1st.

The sisters have worked in St. Mark's and St. Clement's parishes and at the former House of St. Michael and All Angels for colored crippled children. For several years they maintained a mission house on Pine street. They moved to the Delancey street house two years ago. At present, in addition to working in St. Mark's church and St. Mary's chapel, the sisters maintain personal work through a large group of associations.

St. Margaret's house will be the center of the order's general personal work in the diocese; the residence of the sisters ministering in St. Mark's and St. Mary's chapel; the center for similar parish work in churches under the jurisdiction of the Rev. Wallace E. Conkling, rector of St. Luke's; and the center for frequent retreats and quiet days.

It is in retreat and quiet day work that Fr. Conkling hopes to see St. Margaret's house, under the new plan, reach its highest sphere of usefulness. He hopes that not only associates of the order, but also nurses, teachers, social workers, other professional women, and any other groups of girls and women from any parish in the diocese will avail themselves of the opportunities thus provided for spiritual refreshment. This work will be definitely non-parochial.

VOLUNTEER PRIESTS NEEDED

Priests of the diocese, Fr. Conkling pointed out, are urged to volunteer regularly as conductors for the retreats and to arrange with the sister in charge for retreats and quiet days for the girls and women of their parishes. This phase of the work will begin October 1st, with a schedule of open dates available before that date.

St. Margaret's house is a memorial foundation, built in the churchyard of St. Luke's, oldest Episcopal church in Germantown, by the late Mrs. Harry Wilcocks McCall in memory of her husband, who at one time was rector's warden of the parish.

"Mother" Marks 50th Year of Work Among Men Who Go Down to Sea in Ships

NEW YORK—Mrs. Janet Roper, known to thousands of seafarers as Mother Roper received the congratulations of seamen and staff members of the Seamen's Church Institute of New York on July 12th, upon the completion of 50 years of work among merchant seamen.

Interviewed in her office overlooking Coenties slip and the East river, Mrs. Roper, when asked to recall the most interesting "missing seaman" she had ever succeeded in finding, said that of the 5,605 located through her efforts since the missing seamen's bureau was established in 1920 she could not select just one, but many unusual cases.

She told of several:

"I had a letter recently from Surrey, England, from a family solicitor asking me to try and find the son. The boy's father had been a colonel in the British army and his mother had recently died, leaving the estate to be divided among two sisters and the brother, who had not been home in 18 years. I posted the man's name on our bulletin board and a few days ago he came to my office.

"I was just going out the door," he explained, "when I took a casual look at your bulletin and was surprised to see my name there. I've been working in a shipyard and got to thinking of some of my shipmates who might be needing a bit of change. So on my day off I came down here to South street."

"Since there was money involved I wanted to be sure it was the right man, so I asked him: 'Does the name Surrey mean anything to you?' He replied: 'Surrey, England. It's where I was born.' Then I inquired: 'Does the name Dobbs mean anything to you?' 'Oh, yes,' he answered readily. 'He was our family solicitor.'

"When I explained to him about the inheritance, he said: 'I'd be a cad to take any of that money away from my sisters. They ought to have it. They've been at home all the time.' I finally persuaded him to write home, and several weeks later he came to see me, overjoyed to report that he had received a long, friendly letter from his sisters, who beseeched him to come home and visit them, which he hopes to do later this summer."

10 Years in Salem, Ore.

SALEM, ORE.—The Rev. George Swift, rector of St. Paul's church, Salem, marked his 10th anniversary with St. Paul's church on June 18th. Bishop Matthews, retired, preached at the anniversary service, and Bishop Dagwell of Oregon participated in the service, which was followed by a parish picnic.

Paten Given as Memorial

SAVANNAH, GA.—A silver paten has been given to St. John's church here in memory of Dr. Louis A. Falligant and his wife, Rosa O. Falligant, by their children. The paten was consecrated on July 2d by the rector of St. John's, the Rev. Ernest Risley.

Nazis Order Closing of 3 Theological Schools

BERLIN—In a move said by Churchmen to be a Nazi attempt to push the Church to the wall in Germany, three of Germany's 16 Protestant theological schools were on July 7th ordered closed by October 1st. The order was issued by Bernhard Rust, minister of education.

No official explanation was given for the order. Coincident with it there appeared in the Nazi magazine, *Nordland*, an article which stated the study of theology was "without value and unnecessary."

The three theological schools are located at Heidelberg university and the universities of Leipzig and Rostock.

In Vienna it was announced that all branches of the Roman Catholic St. Vincent de Paul in Austria had been taken over by the State. Records, funds, and obligations have been transferred to the ministry of social welfare in Berlin.

Church School Has 1,500 Pupils and 200 Teachers

DECATUR, ILL.—The largest coöperative vacation church school in the country recently completed its three-week program, June 5th to 23d, with 1,500 children enrolled and 200 volunteer teachers. Teachers and pupils were divided into 12 units, in various public schools over the city.

Mrs. W. W. Daup, wife of the rector of St. John's church here, directed the school, and E. J. Muffley was dean.

Denominations represented included Methodists, Baptists, Episcopalians, African Methodists, Lutherans, Roman Catholics, Mormons, Seventh Day Adventists, Christian Scientists, members of the Greek Orthodox Church, and of the Salvation Army, and there was also a long list of young people who had had no religious training from any denomination.

A feature of the vacation church school was a parade on June 12th, with 12 floats, each illustrating lessons of the different units. The parade, a mile long, included decorated automobiles, children marching on foot carrying banners, and a police safety car from which was announced through loudspeakers the purpose of the school.

In Charge of Church as Layman and Deacon; Now a Priest There

NEW YORK—The Rev. Arnold Krone, who has been in charge of St. Philip's church, Wrangell, Alaska, first as a layman and then as deacon, was ordained to the priesthood on St. Barnabas' day, June 11th, and will continue his present work in Wrangell.

Ordination was by the Bishop of Alaska, the Rt. Rev. Peter Trimble Rowe, and took place in St. Philip's church. The candidate was presented by the Rev. Mervin L. Wanner, priest in charge of Epiphany church, Valdez.

St. John's University Is Averaging 800 Readers a Day in Its Joint Library

SHANGHAI, CHINA—During a period including two academic semesters and one summer session, the two joint library reading rooms of the library of St. John's university here have admitted 159,810 readers. The library averages about 800 readers each day, with the exception of Sundays, holidays, and other days of the school year when the work of the associated institutions was not in full session.

The total number of books circulated during the period from February, 1938, to January, 1939, was 59,525.

The university library, it was announced some time ago, has been functioning as the joint library of the six East China Christian colleges, through the vicissitudes of war. These colleges, Ginting college, University of Nanking, Hangchow Christian college, Soochow university, the University of Shanghai, and St. John's university are all using the 150,000-volume St. John's library, and the war has by no means made such a service unnecessary.

"The work of directing a 150,000 volume library," writes V. L. Wong, librarian, "with a clientele of over 2,500 readers, for the joint use of all Christian colleges and universities that are temporarily operating in Shanghai under war conditions, obstacles, and hardships, has been a real pleasure.

"It is most gratifying to note that the administration of St. John's university has found it possible to offer a most useful and signal service to her sister institutions at this time of pressing need, when other libraries have suffered much more from the destructiveness of war."

Camp Wing-Mann Dedicated by Bishop Wing of South Florida

AVON PARK, FLA.—Bishop Wing of South Florida dedicated Camp Wing-Mann, the new diocesan camp here, on June 24th, the many campers from the young people's service league, with their instructors and counsellors, taking part in this service. Recently completed, this diocesan camp has had capacity enrolment for both Camp Perry, held June 5th to 17th for boys from 9 to 14 years of age, and for Camp Wing-Mann, which takes care of boys and girls of the service league. Camp St. Mary, for girls of 9 to 14 years, is being held July 10th to 22d.

25 Years in New York

ROCHESTER, N. Y.—The parish of the Church of the Ascension, Rochester, held a reception in the crypt of the church on June 4th to commemorate the 25th anniversary of the rectorship of the Rev. Dr. W. C. Compton. Dr. Compton, coming to Rochester, found the parish struggling on mission status with a few hundred communicants worshipping in a combined and half-finished church and parish house. Today the parish has over 800 communicants and a large church.

**Port Huron, Mich., Church
Observes 100th Year With
Pageant and Many Services**

PORT HURON, MICH.—In a series of events which began on June 1st and continued throughout the month, the centennial of Grace church, Port Huron, was celebrated in a thorough-going manner. The highlight of the observance was an elaborate pageant held on June 14th in the auditorium of the high school.

The centennial observance began on the first day of June with the first of a series of "coffees" held weekly at the homes of communicants, sponsored by a group of the leading women.

Bishop Page preached at the official anniversary service on the morning of June 11th, and on June 18th the Masonic organizations and orders of Eastern Star of Port Huron attended the morning service in a body, commemorative of the laying of the cornerstone of Grace church 50 years ago, in which the Masons assisted. On June 25th the last official service of the celebration was held.

The centennial pageant, One Hundred Years, was carefully worked out to present the history of Grace church and incidentally of the city of Port Huron, from 1838 to the present day. Each rector of the parish and his wife, including the present rector, the Rev. A. E. DuPlan, and Mrs. DuPlan, were impersonated by members of the parish who recited the events pertaining to the rectorship of each.

**New Jersey Boards of Missions
and Social Service Coöperate**

TRENTON, N. J.—Through the coöperation of the Rev. Canon Robert D. Smith, executive of the diocesan board of social service, the New Jersey board of missions is receiving valuable assistance in the developments of several fields. It has been the conviction of Canon Smith that the work of both departments is interlocking and in reality but two aspects of the great task of the Church; hence as he travels to the scattered institutions of the state, he devotes some time to survey of various fields from the mission point of view.

When the department of missions was faced with the problem of whether or not to build a new mission in a Colored field where there were already a number of denominational buildings, Canon Smith was called in and surveyed the social needs of the field, making a valuable report to the board of missions.

Bishop Stewart on Vacation

CHICAGO—Bishop and Mrs. Stewart left Chicago on July 6th to spend the next two months at Phelps, Wis., where they have rented a vacation lodge for the season. The late Bishop C. P. Anderson had his summer home there, and Mrs. Anderson still occupies it each summer. The house taken by Bishop Stewart is next door to the summer lodge of Suffragan Bishop-elect Edwin J. Randall.

**Divinity School Receives
Nearly 400 Unit Pledges**

BERKELEY, CALIF.—Nearly 400 units have been pledged to date in the campaign of the Church Divinity School of the Pacific here to obtain 800 unit subscriptions for the support of the school, the dean, the Rev. Henry H. Shires reported on July 1st. Each unit represents a pledge of \$10 a year for five years.

Objects of the present campaign are to increase the school's income by \$8,000 a year and start a fund for the erection of a dormitory and library. The school is the only seminary of the Church west of the Mississippi. It occupies buildings at 2451 Ridge road, Berkeley.

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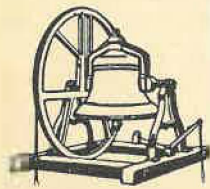
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Building Shows Progress in Diocese of N. Texas

AMARILLO, TEX.—Progress in North Texas is evidenced by the amount of building being done here. Last spring a brick church was begun in Midland, and it is going up rapidly. The rectory in Lubbock has been sold for \$7,500, and another has been purchased on a larger lot. The latter is located near the Texas technological college and across from Seaman Hall, student center.

In Odessa and in Borger lots were deeded recently to the churches. The Rev. Robert J. Snell of Pampa is planning a chapel in the Borger-Phillips mission. At Abilene the rectory has been remodeled for office and church school purposes. The rector, the Rev. W. P. Gerhart, is now living at a hotel.

The Rev. Oliver C. Cox, sometime rector of St. John's church, Decatur, Ala., was recently instituted by Bishop Seaman of North Texas as rector of St. Mary's parish, Big Spring, and minister in charge of Trinity mission, Midland. The Rev. Harrison H. Black, deacon, has arrived in the diocese from South Florida. He is stationed in Colorado City, where he ministers. He travels regularly to Albany, Coleman, Stamford, and Sweetwater.

Marks 20th Year of Rectorate at Christ Church, Lynbrook, L. I.

LYNBROOK, L. I., N. Y.—The Rev. John V. Cooper, rector of Christ church here, marked the 20th anniversary of his rectorship at Christ church during the first week in July. He personally drew the plans and supervised the construction of the church of which he is rector.

In the early days of Mr. Cooper's rectorate, the church had 65 members and received aid of \$800 a year from the diocese. Today it is a full-fledged parish with 700 communicants. Mr. Cooper studied for the ministry while selling cash registers. He was ordained in 1905.

Harrisburg YPF Holds Conference

MOUNT JOY, PA.—With an attendance of approximately 150 young people and clergy and an inspiring program built upon the theme, The King's Business, presented by five conference leaders and led by Fr. Joseph of the Order of St. Francis, the annual conference of the young people's fellowship of the diocese of Harrisburg, held at St. Luke's church here, June 22d to 24th, was felt to have provided a strong spiritual impetus to both leaders and young people.

Bishop Penick Dedicates Chapel

KNOLLHURST, N. C.—The new chapel of St. Martin's in-the-woods was dedicated here June 18th by Bishop Penick of North Carolina. The building is a log structure. Most of the materials and labor which went into the chapel were given by the people of the community. The Rev. Harvey A. Cox is rector.

High School Students Make Posters Used to Increase Interest in Shortage Fund

ENGLEWOOD, N. J.—Great interest in the missionary shortage fund was created here by the display of a set of Alaskan posters produced by the art department of the local Dwight Morrow high school.

St. Paul's church here undertook to help the mission at Tanana, Alaska; and realizing the value of visual education, the Rev. J. Jack Sharkey, curate of St. Paul's, approached the head of the high school art department with the suggestion that the pupils enter posters in a contest. Small prizes were offered.

Nine colored posters were turned over to the Church. The pictures grew out of snapshots borrowed from the Church Missions House and included dog teams, views of the mission at Tanana, Bishop Bentley, snow-capped hills, and totem poles.

For two weeks the posters hung in the church vestibule. The rector, the Rev. James A. Mitchell, in speaking of the campaign asked the congregation to serve as judges in the contest, using ballots provided. One hundred and eight persons studied the posters and made their choice.

The posters have now been given to the Department of Foreign Missions for window display at 281 Fourth avenue and for loan to churches interested in presenting the cause of missions in Alaska.

Speaks at St. Mark's School

SOUTHBOROUGH, MASS.—Stuart C. Rand, Boston lawyer and prominent layman in the diocese, was principal speaker at the 74th prize day and graduation exercises of St. Mark's school, Southborough. The exercises were closed by Bishop Sherrill of Massachusetts, chairman of St. Mark's board of trustees. Mr. Rand, the 1939 chairman of the greater Boston community fund campaign, is treasurer of the city mission here.

Bishop Ingley in Los Angeles

LOS ANGELES—The Rt. Rev. Fred S. Ingley, Bishop of Colorado, will be in charge of St. John's church here for the summer. Other out of town clergy supplying locally include the Very Rev. Edwin S. Lane of Phoenix, Ariz., who will be at St. Luke's Long Beach; and the Very Rev. Franklin L. Gibson of Salt Lake City, Utah, who will preach at St. Cross church, Hermosa Beach.

Pittsburgh Total Reaches \$5,200

PITTSBURGH—Contributions to the missionary shortage fund are still coming in, Bishop Mann of Pittsburgh having recently received a gift of \$500 for the fund. This brings the total of the diocese to \$5,200.

Bishop Gardner Lays Cornerstone

MILLVILLE, N. J.—Bishop Gardner of New Jersey on June 17th laid the cornerstone of Christ church here. Rector of Christ church is the Rev. Elliston J. Perot.

NECROLOGY

† May they rest †
in peace.

CHARLES F. COLLINS, PRIEST

HOT SPRINGS, ARK.—The Rev. Dr. Charles F. Collins, 60, rector emeritus of St. Luke's church here, died July 3d after a long illness. He had been bedridden since June 2d, when he suffered a stroke, and unconscious since July 2d, when he was stricken with pneumonia.

Dr. Collins served as rector of St. Luke's from 1918 until 1938. He was born February 18, 1879, in Bennington county, Hertfordshire, England. He came to the United States at the age of 19, settling in Boston, where he served as lay reader. In 1907 he married Miss Agnes Elizabeth George. Shortly afterward he became interested in the ministry, through the efforts of the Rev. David Matthews.

Dr. Collins studied first at Episcopal theological school and later at Arkansas theological school, Forrest City. He was ordained deacon by Bishop Brown in 1911, and to the priesthood in 1913. His first call was to Warren and his next Jonesboro.

For many years Dr. Collins was active in civic and fraternal groups, as well as in religious affairs. He was chancellor of a Knights of Pythias lodge, an honorary chaplain of a Spanish War Veterans post, and a member of four Masonic bodies.

In addition to his widow, Dr. Collins is survived by a son, David; two brothers, John R. and Aleck; and two sisters, Miss Daisy Collins and Mrs. Fred Bell. Burial was from St. Luke's church, with Bishop Mitchell of Arkansas officiating, assisted by the Rev. Robert L. Baird.

MRS. ANNA F. MILLER

CALUMET, MICH.—Mrs. Anna Frances (Fitch) Miller died at Christ church rectory here on June 30th. She was 68 years old.

Born in Mattoon, Ill., in 1871, she was married to William Henry Miller, son of the Rev. W. H. Miller of England, in 1897. She is survived by three daughters, Mrs. Edward Pease, Mrs. Arthur Landon, and Mrs. James G. Jones.

The burial service was conducted by the Rev. James G. Jones, her son-in-law, assisted by the Rev. Clarence C. Reimer, in Christ church here. Interment was at Lake Geneva, Wis., conducted by the Rev. Edwin Batchelder.

MRS. WILLIAM G. RICE

ALBANY, N. Y.—Mrs. William Gorham Rice, daughter of the late John V. L. Pruyn and wife of Grover Cleveland's secretary, died in her apartment here on July 3d. She was buried from St. Peter's church, the Rev. Charles C. Harriman, rector, officiating.

Mrs. Rice was descended from the

Increased Promises Are Fulfilled by Maryland

BALTIMORE—At the time the National Council faced its threatened shortage, the diocese of Maryland was planning a campaign to raise \$200,000 for the liquidation of diocesan indebtedness, occasioned by the erection of new churches in the days of the nationwide campaign. Bishop Helfenstein of Maryland promised, as a minimum to the National Council, the sum of \$5,000.

The diocesan campaign was subsequently postponed, and at the time of the meeting of the National Council last April, Bishop Helfenstein increased Maryland's promise to \$9,000. To date, cash contributions to the amount of \$11,600, have been sent to Dr. Lewis B. Franklin, treasurer.

Dutch family of her father's name which settled in America in 1660. She was deeply interested in maintaining Dutch traditions. For services to this end she received the recognition of Queen Wilhemina, who presented her with the order of Orange-Nassau.

She was a graduate of St. Agnes' school and active in its society of graduates and as a member of the school's board of governors, as well as in many civic and literary organizations and clubs. Among her benefactions was a public library given the city of Albany in memory of her father and the sponsoring, with an initial gift, of the city hall carillon.

Mrs. Rice is survived by her husband, Col. William Gorham Rice, and by their only son, William Gorham Rice, Jr., professor of law at the University of Wisconsin.

MRS. LAENA H. ROSE

VENTNOR CITY, N. J.—Laena Hamlin Rose, widow of Robert H. Rose, sometime warden of Christ church, Binghamton, N. Y., died June 18th at the age of 83 years. She was the last of her immediate family. Her private charities, though quietly arranged, were numerous.

A Requiem Mass for Mrs. Rose was celebrated by the rector of her parish, the Rev. Theodore J. Dewees, on June 23d. He was assisted in the Burial Office by the Rev. Charles E. McCoy, Mrs. Rose's cousin and rector of the Church of the Epiphany here.

Memorial Window at Wellesley

WELLESLEY, MASS.—A window in memory of Eleanor Acheson MacCulloch Gamble, a noted scholar and Churchwoman, was presented to Wellesley college by the members of Miss Gamble's class and dedicated at the central ceremony of the 50th reunion of that class on June 17th. Speakers included two of Miss Gamble's former colleagues, Miss Lucy Wilson, dean of students and professor of physics; and Dr. Thomas Hayes Proctor, professor of philosophy.

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World Alliance Group Will Hold Goodwill Congress in Milwaukee Next November

MILWAUKEE—The 24th annual meeting of the World Alliance for International Friendship Through the Churches will hold an international goodwill congress here November 10th to 13th, it has just been announced. The Church Peace Union and the Milwaukee peace committee have coöperated in sponsoring it.

The congress is being held because of the grave state of affairs the world over and the feeling that these call for renewed efforts in behalf of peace. Bishop Oldham of Albany is president of the World Alliance, and Dr. William P. Merrill is president of the Church Peace Union.

Bishop Ivins of Milwaukee is chairman of the local executive committee. Committee chairmen for the Milwaukee meeting include these Anglicans: Herbert N. Laffin, finance; the Rev. William O. Johnson, pastors' conference; Clifford P. Morehouse, editor of *THE LIVING CHURCH*, publicity; and Peter Day, managing editor of *THE LIVING CHURCH*, youth.

Swedes Ought to Be Thankful to Episcopal Church—Fr. Tullberg

PHILADELPHIA—"We Swedes ought to be thankful to the Episcopal Church in the United States, which for over a century has maintained six of the Old Swedish churches our first Swedish immigrants built in the East 300 years ago, and which is still keeping the church doors open for worship," the Rev. William Tullberg of Chicago told a group of Swedish tourists who arrived in New York recently from Gothenburg, Sweden.

The Swedes, none of whom could speak English, were addressed in Swedish here by Fr. Tullberg. Immediately on their arrival in New York they had left for Philadelphia to visit Gloria Dei (Old Swedes') church, where Fr. Tullberg greeted them.

Bishop Wing Consecrates Church

AUBURNDALE, FLA.—St. Alban's church, Auburndale, was consecrated by Bishop Wing of South Florida on June 25th, a large congregation attending the service. The Rev. G. W. R. Cadman is priest in charge of this mission.

Prayer Book Cross Service Held in Golden Gate Park Where Francis Drake Prayed

SAN FRANCISCO—The 35th Prayer Book Cross service was held in Golden Gate park here June 25th, the Rev. John C. Leffler officiating. The Prayer Book Cross was consecrated January 1, 1894, by the Rt. Rev. Dr. William Ford Nichols, then Bishop of California.

The Cross stands as a memorial to the service held on the shore of Drake's bay about St. John the Baptist's day, June 24th, 1597, by the Rev. Francis Fletcher, priest of the Church of England. Fr. Fletcher was chaplain to Sir Francis Drake and chronicler of the service in *The World Encompassed*.

Correction in Gift Total

The amount recently given by a parishioner to St. Andrew's church, Port Angeles, Wash., to be applied to the benefit of the poor of the community, was \$12,000, not \$1,200 as was stated in the July 5th issue of *THE LIVING CHURCH*.



C L A S S I F I E D



ANNOUNCEMENTS

Memorial

PROBST, REV. JACOB, D.D., late beloved rector of Trinity church, Brooklyn, N. Y. Died July 22, 1928.

"Eternal rest grant unto him, O Lord, and may light perpetual shine upon him!"

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CLERICAL CHANGES

ORDINATIONS

PRIESTS

ALASKA—The Rev. ARNOLD KRONE was ordained priest on June 11th in St. Philip's church, Wrangell, by Bishop Rowe of Alaska, who also preached the sermon. He was presented by the Rev. Mervin L. Wanner and is in charge of St. Philip's, Wrangell.

GEORGIA—The Rev. LEE ARCHER BELFORD was ordained to the priesthood by Bishop Barnwell of Georgia, June 25th, in St. Paul's church, Augusta. He was presented by the Rev. John E. Hines, and is vicar of St. Andrew's church, Douglas, and St. Matthew's church, Fitzgerald, Ga. Address, Douglas, Ga. The Rev. John A. Wright preached the sermon.

KANSAS—The Rev. EARL ORIN MINTURN was advanced to the priesthood by Bishop Wise of Kansas on June 25th in St. Paul's church, Kansas City, Kans. He was presented by the Rev. Carl W. Nau, rector, who also preached the sermon, and is to be priest in charge of Grace church, Wetmore; St. John's, Hiawatha; and St. Thomas', Holton. Address, Wetmore, Kans.

The Rev. HERSHEL G. MILLER was ordained priest at Fort Scott, Kans., on June 25th, by Bishop Fenner, Coadjutor of Kansas. Presented by the Rev. Henry T. Bakewell, he is to be priest in charge of St. Andrew's, Fort Scott, and St. John's, Gerard. Address, Fort Scott, Kans. The Rev. Fred W. Litchman preached the sermon.

MAINE—The Rev. DANIEL HAROLD EDWARDS Fox was ordained priest by Bishop Brewster of Maine, June 29th, in the chapel of Bowdoin college, Brunswick, Me. The candidate was presented by the Rev. George L. Cadigan and is to be in charge of Emmanuel mission, Washland, and All Saints' mission, Masardis, Me. Address, Ashland, Me. The Rev. Ernest O. Kenyon preached the sermon.

MARYLAND—The Rev. JOHN VANDER HORST was ordained to the priesthood by Bishop Helfenstein of Maryland, June 26th, in St. John's church, Howard county, Md. The Rev. Theodore Parker Ferris presented the candidate, who is in charge of St. John's, Howard county, with address at Ellicott City, Md. The Very Rev. Dr. Noble C. Powell preached the sermon.

MASSACHUSETTS—The Rev. BARRETT L. TYLER was ordained to the priesthood by Bishop Sherrill of Massachusetts, June 15th, in St. John's memorial chapel, Cambridge, Mass. He is curate at Trinity church, Hartford, Conn. The Rev. Dr. William H. P. Hatch preached the sermon.

NEW JERSEY—The Rev. EDWARD H. VAN-HOUTEN, transferred to New Jersey from Newark, was ordained to the priesthood in the Church of Our Merciful Saviour, Penn's Grove, June 18th, by Bishop Gardner of New Jersey, who also preached the sermon. The candidate, presented by the Rev. Charles Stuart Straw, is to be in charge of St. John's church, Maple Shade, N. J.

NORTH CAROLINA—Bishop Penick of North Carolina recently ordained the following to the priesthood:

The Rev. ROBERT MARTIN MAN in the Church of the Messiah, Rockingham, N. C., on May 29th.

The Rev. GRAY TEMPLE in Calvary church, Tarboro, N. C., on June 1st.

The Rev. LOUIS ALDORTH HASKELL in St. Saviour's church, Raleigh, N. C., on June 21st.

SACRAMENTO—The Rev. GEORGE R. MILLARD was ordained by Bishop Sherrill of Massachusetts, acting for Bishop Porter of Sacramento, in St. John's memorial chapel, Cambridge, Mass. He is serving as assistant at St. James' church, New York City. The Rev. Dr. William H. P. Hatch preached the sermon.

SOUTH CAROLINA—The Rev. WATIES REES HAYNESWORTH was advanced to the priesthood by Bishop Thomas of South Carolina on June 15th at St. Mark's church, Pinewood, S. C. The candidate, who will continue in charge of part of the associate mission field of the diocese, was presented by the Rev. Lincoln A. Taylor. The sermon was preached by the Rev. Thomas Tisdale.

SPOKANE—The Rev. Dr. FREDERICK A. SCHILLING was ordained priest by Bishop Cross of Spokane in the Church of Our Saviour, Pasco,

Wash., on May 19th. Presented by the Rev. J. C. Settle and the Rev. E. W. Pigion, Dr. Schilling will continue in charge of the Church of Our Saviour, Pasco, and St. Paul's church, Kennewick, Wash. The Rev. Calvin H. L. Barkow preached the sermon.

VIRGINIA—The Rev. ARTHUR HUME COX was ordained to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in Grace church, Brems Bluff, Va., on June 15th. Presented by the Rev. H. B. Peters, he is to be rector of Rivanna parish, Fluvanna county, Va., with address at Columbia, Va. The Rev. A. T. Mollegen preached the sermon.

DEACONS

ATLANTA—WALTON WILLETT DAVIS was ordained deacon on July 2d in St. John's church, Savannah, Ga., by Bishop Barnwell of Georgia, acting for Bishop Mikell of Atlanta. The candidate was presented by the Rev. Ernest Risley and is to be in charge of Christ memorial mission, El Reno, Okla. The Rev. Randolph Claibourne preached the sermon.

CENTRAL NEW YORK—WILLIAM JAMES CHASE was ordained to the diaconate on June 14th in St. John's memorial chapel, Cambridge, Mass., by Bishop Sherrill of Massachusetts, acting for Bishop Coley of Central New York. Mr. Chase is to be

curate of St. John's church, Ithaca, N. Y. The Rev. Dr. William H. P. Hatch preached the sermon.

JAMES HAMILTON MACCONNELL was ordained deacon by Bishop Coley of Central New York, July 2d, in St. Paul's church, Owego, N. Y. Presented by the Rev. Beecher M. Rutledge, he is to be assistant at the Owego associate mission with address c/o the Rev. B. M. Rutledge, 100 Main street, Owego, N. Y. Bishop Coley preached the sermon.

DELAWARE—ROBERT MILLER COX GRISWOLD was ordained deacon by Bishop McKinstry of Delaware in the Bishop's Chapel on June 24th. He was presented by the Rev. Charles L. Penniman who also preached the sermon. The Rev. Mr. Griswold will serve in Southwestern Virginia, and in the autumn will become assistant at Calvary church, Pittsburgh, Pa.

GEORGIA—JOHN RICHARD BENTLEY was ordained to the diaconate by Bishop Barnwell of Georgia in St. Paul's church, Augusta, June 25th. He was presented by the Rev. John E. Hines, and will be in charge of St. Paul's church during July while the rector is at Camp Reese. The sermon was delivered by the Rev. John A. Wright.

LEXINGTON—BENJAMIN W. TINSLEY was ordained deacon by Bishop Abbott of Lexington in

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Weekday Mass: 7 A.M.

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

Evensong: 5:30 daily.

the Church of the Good Shepherd, Lexington, June 24th. He was presented by the Ven. Gerald H. Catlin, and will continue in charge of Big Sandy Valley Mission, with address at Pikeville, Ky. The Rev. Dr. John W. Mulder preached the sermon.

MASSACHUSETTS—On June 14th in St. John's memorial chapel, Cambridge, Mass., Bishop Sherrill of Massachusetts ordained the following to the diaconate:

DANIEL K. DAVIS, to be minister in charge of missions in Holdenville and Henryetta, Okla.;

ROBERT MCCONNELL HATCH, to be on the staff of Trinity church, Boston;

GEORGE A. HEALD, to be fellow and tutor, General Theological seminary;

GEORGE E. KEITH, to be assistant working in Massachusetts penal institutions and to be in charge of St. Andrew's mission, Orient Heights, Mass.;

RICHARD E. LYMAN, JR., to be on the staff of the Cathedral of St. John the Divine, New York City;

LAURENCE A. NYBERG, to work under Archdeacon Phinney on Cape Ann, Mass.;

HENRY B. ROBBINS, to be curate at Christ church, Cambridge, Mass.

The Rev. Dr. William H. P. Hatch, father of one of the candidates, preached the sermon.

PAUL WESSINGER was ordained deacon on June 14th by Bishop Dagwell of Oregon, acting for Bishop Sherrill of Massachusetts, in St. Stephen's cathedral, Portland, Ore. Presented by the Rev. R. A'Court Simmonds, Mr. Wessinger is to be a novice of the Society of St. John the Evangelist, Cambridge, Mass. The Very Rev. H. M. Ramsey preached the sermon.

APPOINTMENTS ACCEPTED

BAXTER, REV. SAMUEL N., JR., deacon, is assistant at the chapel of the Cross, Chapel, Ill., N. C.

BRUCE, REV. R. DUDLEY, deacon, is general missionary in the diocese of Colorado. Address, Florence, Colo.

CRENSHAW, REV. CLAIRE T., formerly at Dothan, Ala.; is in charge of St. Mary's Church, Jasper, Ala.

D'AUBERT, REV. SKARDON, formerly at St. Paul's Church, Springhill, Ala.; is in charge of St. John's Church, Thibodaux, La.

DUNCAN, REV. JAMES L., is curate at All Saints' Church, Atlanta, Ga. Address, 108 E. 17th St.

PARSLEY, REV. HENRY NUTT, formerly at Amherst, Mass.; is assistant at St. Philip's Church, Durham, with charge of St. Joseph's, West Durham, and St. Andrew's, East, Durham, N. C.

WHITE, REV. ROBB, formerly at Thomasville, Ga.; has gone to St. Paul's Church, Springhill, Ala.

NEW ADDRESSES

BAKEWELL-GREEN, REV. ROBERT, formerly 130 Chester Pike, Norwood, Pa.; 609 Collingdale Ave., Collingdale, Pa.

MOTT, REV. ROYDEN J., formerly Sauk Center, Minn.; 2215 Eldred Ave., Lakewood, Ohio.

CHURCH CALENDAR

JULY

- 23. Seventh Sunday after Trinity.
- 25. St. James. (Tuesday.)
- 30. Eighth Sunday after Trinity.
- 31. (Monday.)

CALENDAR OF COMING EVENTS

JULY

- 24-August 2. World Conference of Christian Youth, Amsterdam, Holland.
- 24-August 26. Sewanee summer school, Sewanee, Tenn.



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