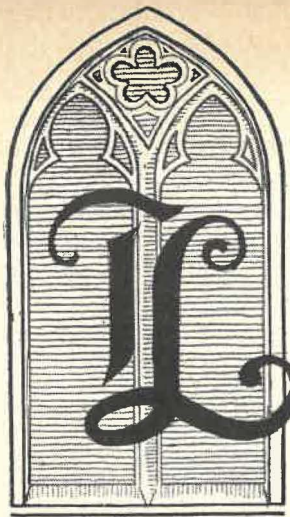
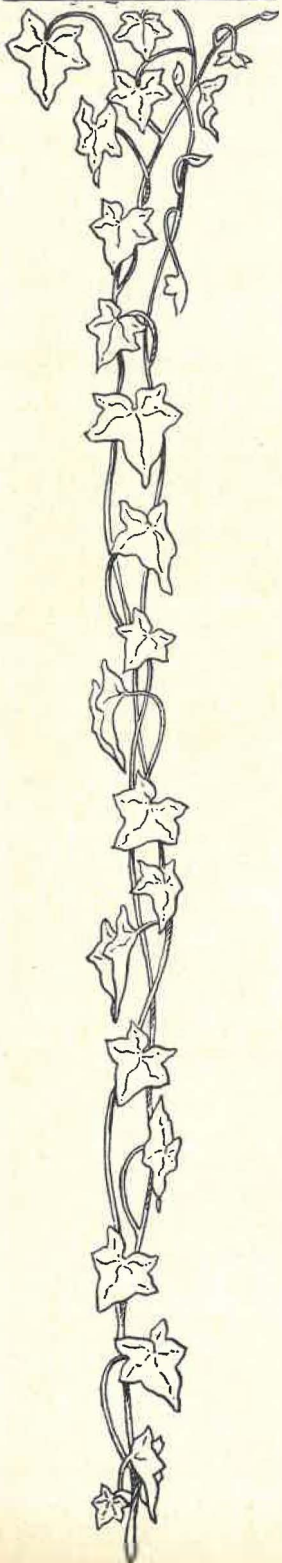


March 6, 1940



The Living Church



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The shrine of the Blessed Virgin Mary in St. Andrew's Church, Baltimore.

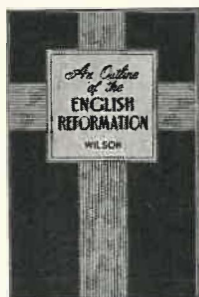
Vol. CII, No. 9

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Good Friday

THE CROSS, OUR HOPE

By the Rev. J. Wilson Sutton, D.D.

In Dr. Sutton's treatment of the Seven Last Words, he requests his readers to view the Cross upon which Our Lord died as our Hope, and to view each of the words from this angle. The first word, according to Dr. Sutton, suggests Our Hope of Pardon; the second, Our Hope of Heaven; the third, Our Hope of Understanding; the fourth, Our Hope of Victory; the fifth, Our Hope of Resurrection; the sixth, Our Hope of Achievement; the seventh, Our Hope of Peace. Price, \$1.25.

THE CRUCIFIX

By the Rev. Wilford O. Cross

This is a beautifully written book on the subject of the crucifix. The crucifix has meant a great deal to millions of people throughout the Christian era, and the author's treatment is designed to show Churchmen that this universal object of Christian devotion has a great deal to teach us through its familiar symbolism.

There is much that we can learn through a reading of this book. It is not long—just seven chapters totalling 113 pages. An excellent book for any time of the year, but also a book that lends itself especially to the spirit of the present Lenten season. Price, \$1.25.

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30 cents each, 3 for 65 cents

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Good Friday

Is it
nothing to you,



all ye
that pass by?

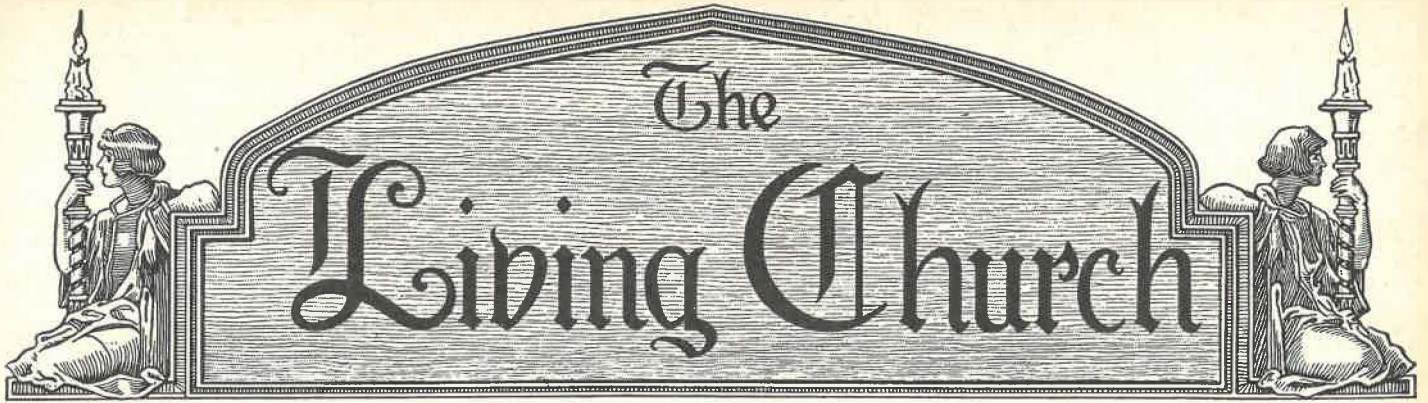
WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say; and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

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VOL. CII

NEW YORK AND MILWAUKEE, MARCH 6, 1940

No. 9

EDITORIALS AND COMMENTS

The Idea of a Christian Society

WE TAKE our title from a slim volume by T. S. Eliot just published in this country: *The Idea of a Christian Society*, by T. S. Eliot, Harcourt Brace, \$1.50. Here is a book that might well be described as thought-provoking, if that expression had not been worn so thin.

Thoughtful men everywhere are beginning to look beyond the immediate problems of a world at war and to consider what principles ought to govern the social structure that must ultimately emerge in the inevitable post-war settlement. That the outcome of the present strife shall be only another troubled armistice period like that from 1918 to 1939, based upon a one-sided treaty dictated by the victorious nations and signed under duress by the representatives of a conquered people, is an outcome that right-minded men must regard as intolerable. If there is to be a real peace and not simply an armistice, some kind of new international society must be born and a new social order must emerge from the present chaos. The specific concern of the Christian, as we have indicated before, is that the new order shall be a Christian one.

What do we mean by a Christian society? The answer cannot be given in a few words, nor is there at the present time any answer that would be agreed upon by a majority of Christian leaders. Two weeks ago [L. C., February 21st] we analyzed the attempt of the Roman Catholic hierarchy in America to answer this question, and observed that the bishops had made a sound diagnosis. But we must go beyond the stage of diagnosis and consider what kind of society might properly be described as a Christian one and therefore serve as a goal toward which Christian statesmen and Christian people may strive.

One of the truly Christian statesmen of our day is our fellow-Churchman, Francis B. Sayre, former Assistant Secretary of State, now U. S. High Commissioner of the Commonwealth of the Philippines. His address to the members of the House of Bishops in 1938 was a forceful presentation of the need for Christian leadership in the building of a new world.

A year later, without any publicity, Mr. Sayre called together a group of men prominent in national and community life to consider quietly some of the implications of the basic principles of Christianity in the reconstruction of society in America and the world. To that distinguished group Mr. Sayre outlined certain definitely Christian objectives and stated that "the practical means of achieving them must be found through the coöperative effort of countless Christian thinkers, experts, trained workers, labor leaders, students, technicians, statesmen, and executives, working together within the fellowship of the Church." Of a Christian society he said:

"A social or economic system to be Christian must base its ultimate values, not on the accumulation of material wealth for selfish purposes, but on the giving of a fuller and richer life to a brotherhood of individual personalities. To believe in God is to enlist in the joint enterprise of helping to establish His will in the affairs of men. 'Our Father, Thy Kingdom come; Thy will be done on earth.'"

THE gathering of such a conference and the increasing recognition of the fact that a peaceful and enduring society must be built on the foundation of Christian principles is an encouraging sign of the times. That this rethinking of social problems in terms of Christian principles is not confined to our own country but is a growing tendency even in some of the countries at war there is growing evidence. Of the situation in Great Britain, the Bishop of Winchester has recently written:

"There is increasing demand that now, while there is time, the State should begin to plan for the future reconstruction of our industrial and economic life: and that when the war is over the same kind of vigor used in its prosecution should be directed against poverty, bad housing, and unemployment. If, however, the Church stands apart from the attempts to create a new order, there is danger that there might emerge a pagan State; at its worst a modified form of the totalitarian State against which we are fighting, at its best a humanist

democratic State, but both exclusively this-worldly in spirit and outlook. The new order will only be Christian if the Church proves it has a mission to the community as well as to the individual. Progress toward this ideal of a Christian society will be only possible if there are a sufficient number of convinced Christians who take their part in the practical work of social reconstruction, and who by their personal witness and influence permeate the new order with the faith and love which come from loyalty to Christ the King." (*The Church and Social Problems in Peace and War*, by Dr. C. F. Garbett, Bishop of Winchester, Press and Publications Board of the Church Assembly, London. 6d.)

These things are the more significant in England and in America because, as Mr. Eliot reminds us in the book to which we referred at the beginning of this editorial, English-speaking Christians "display a capacity for diluting their religion probably in excess of that of any other race" (p. 23). This unfortunate tendency is largely responsible for the sectarian character of American Christianity; and a Christian religion divided into some 200-odd competing sects can hardly be expected to have a unified and constructive impact on the life of the nation.

Therefore Christian unity is one of the most important factors in the building of a Christian society. We in this country do not want anything in the nature of an established Church but certainly if Christianity is to be a potent factor in the national life, there must be some measure of Christian unity.

No one believes that overnight Catholics and Protestants, fundamentalists and modernists, liberals and conservatives, will be able to come together in the unity of a single Christian Church, though under the leadership of the Holy Spirit even this seeming impossibility is possible. It does seem, however, that Christian statesmanship in America ought to be capable, through prayer, tact, and energy, of merging the hundreds of denominations into perhaps four or five Christian communions in this country. Doubtless the Roman Catholic Church would form one such communion; Episcopalian, Eastern Orthodox, Old Catholics, and certain other groups with which we have increasingly close relationship, might form a second such communion; Lutherans and other conservative Protestant bodies a third; Methodists and other liberal Protestant groups a fourth. What an improvement in the picture of American Christianity such a realignment of forces would make!

A SECOND element in a Christian society is that the basic principles underlying such a society must be Christian ones and not materialistic or humanistic principles. A Christian society is not one in which everyone has an equal opportunity to become rich but one in which each person has an equal opportunity to render service to God and to his fellow men. In such a society poverty will inevitably be eliminated, but it is equally inevitable that its opposite, great wealth, shall also be eliminated. Our present industrial society is fundamentally materialistic and, as Mr. Eliot reminds us, its tendency is "to create bodies of men and women—of all classes—detached from tradition, alienated from religion, and susceptible to mass suggestion: in other words, a mob. And a mob will be no less a mob if it is well fed, well clothed, well housed, and well disciplined." A materialistic civilization leads sooner or later to a totalitarian regimentation—whether of the Right as in Nazi Germany or of the Left as in Communist Russia.

Another fundamental basis of a Christian society must be that of Christian education. We quote again from Mr. Eliot's book (p. 37):

"In a Christian society education must be religious, not

in the sense that it will be administered by ecclesiastics, still less in the sense that it will exercise pressure, or attempt to instruct everyone in theology, but in the sense that its aims will be directed by a Christian philosophy of life. It will no longer be merely a term comprehending a variety of unrelated subjects undertaken for special purposes or 'for none at all.'"

Our American educational system is one of the most amazing phenomena of contemporary life. Religion is rigidly excluded from our public schools and even from many of our colleges and universities. In many states even the reading of the Bible on its merits as literature is forbidden, and to bring the name of God into a classroom discussion would provoke a shocked hush. Under such circumstances the remarkable thing is not that so many Americans have fallen away from Christianity but that Christianity maintains as powerful a hold on the American people as it does.

A fourth essential element in a Christian society must certainly be a theory of labor relations that is consonant with the Christian ethic. The right of labor to organize and the recognition of collective bargaining are steps in the right direction, but a truly Christian labor policy would be based upon coöperation rather than upon competition. In other words, the keynote of the relations between capital and labor, and within labor itself, would be a common effort for the common good, rather than the endeavor of each group to secure advantages for its own members. Present-day labor legislation appears to be based on the assumption that capital and labor are necessarily enemies, and that therefore it is the function of government to lay down a code of rules for the conduct of unending warfare between them. If this is a necessary element of our present social order, then it indicates clearly that that order must be changed before Christianity can be an effective force in the field of labor relations.

A fifth vital element in a Christian society, it seems to us, is that of Christian international relations. A purely national Christianity is something less than Catholic and may degenerate into the blood and soil type of religion propagated by the followers of Herr Rosenberg in Nazi Germany. Our traditional American policies—the Monroe doctrine, the Open Door in China, the Good Neighbor policy—should be tested by the yardstick of Christianity. If some kind of federal unity is to emerge from the present war, it must be a unity shot through with Christian principles if it is to endure. The fatal weakness of the League of Nations, as of every international alliance that has characterized the ever shifting balance of power in Europe, is that it was based not upon a genuine desire for peace on earth among men of good will but upon the determination to maintain the status quo and the supremacy of the great powers. Any such alliance in future must inevitably fail as it has in the past.

A Christian world society, whether it be embodied in a league, a federation, or a super-state, must contain within itself provisions for peaceful change and adaptation and for the adequate protection of minorities if it is to endure and continue to be Christian.

Is the ideal of a Christian society merely a matter for pious speculation and a dream impossible of achievement? Is it, to use the word that nowadays implies complete damnation, impractical?

On the contrary, a Christian society would be the most practical solution of the ills of the world. What is practical about a society that goes through constant cycles of feverish armament, disastrous war, and disintegrating post-war exhaustion—only to start the cycle anew every 20 or 25 years? If such a system be "practical," give us the impracticality of the Sermon on the Mount!

Ecumenical Services

ONE of the recommendations of the World Council of Churches and of our own Commission on Approaches to Unity is the holding from time to time of "Services of Ecumenical Worship." These differ from the ordinary union services in that they are not simply a united service of two congregations but are a definite attempt to advance the cause of Christian unity by familiarizing Christians of different denominations with each other's worship.

The North American provisional committee for the World Council of Churches has recently published a primer for those planning services of ecumenical worship. The primer contains valuable information and practical suggestions as well as four examples of actual ecumenical services, illustrating different types and occasions of such worship. One of these was originally held at St. Paul's cathedral, Buffalo, a second in Christ church, Rochester, N. Y., a third in Wesley church, Worcester, Mass., and the fourth in the chapel at Adelynrood, South Byfield, Mass. They are not services of intercommunion nor do they compromise any principle of any participating Church. On the contrary, they are truly ecumenical in their spirit and we are glad to commend them highly.

Copies of the booklet may be obtained from the American office of the World Council of Churches, 297 Fourth avenue, New York City.

The Federal Council Looks Both Ways

WE HAVE been following with interest and no little amusement the debate between the *Christian Century* and the Federal Council of Churches in regard to the attitude of the latter organization to the appointment of Mr. Myron C. Taylor as President Roosevelt's special representative to the Vatican. The debate arose out of the fact that the Federal Council has apparently done its best to be all things to all men by approving Mr. Taylor's appointment on a temporary basis, while frowning upon it as a permanent measure—an attitude that would have formed a delightful subject for whimsical treatment by the late Messrs. Gilbert and Sullivan.

When Mr. Taylor's appointment was announced, the executive committee of the Federal Council of Churches of Christ in America adopted a resolution that was widely viewed by both the secular and the religious press as expressing approval of Mr. Taylor's appointment. The Federal Council, which apparently thought it had adopted a sufficiently evasive resolution to suit everybody, was dismayed at this press interpretation and took its indignation out on the *Christian Century*. This it did in a telegram stating that the *Christian Century's* report (which was similar to that of the press generally) was "untrue both in fact and in interpretation" and adding: "The statement of the Federal Council's executive committee nowhere approves or commends the President's action. On the contrary the statement opposes diplomatic relations with the Vatican while keeping an open but guarded mind as to the possibility that Mr. Taylor's mission may contribute to peace." Just what the Federal Council means by "an open but guarded mind" is not explained, but the text of the resolution adopted by the executive committee was sent not only to the *Christian Century* but to the Church press generally. To make the record clear we publish it herewith:

"The executive committee of the Federal Council of the Churches of Christ in America, at its first meeting since President Roosevelt's announcement of the appointment to the Vatican of a personal envoy, 'with the rank of ambassador,' issues the following declaration of attitude and policy:

"If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function, which is a basic American policy and which both history and conscience approve, and as an ultimate injury to all faiths.

"We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial, and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization.

"We pledge ourselves again to work with all faiths and with all men of good will for a just and enduring peace."

Now our readers can see for themselves exactly what the Federal Council said and may judge for themselves whether this constitutes approval, disapproval, or an attempt to "sit on the fence with an ear to the ground and an eye to the future." We have our own ideas, but refrain from expressing them lest, like the *Christian Century*, we incur the wrath of the officers of the Federal Council.

We might add, however, that if the Federal Council really feels that we should not maintain diplomatic relations with governments that violate "the principle of separation of governmental function and religious function," the State Department ought to be called upon forthwith to sever diplomatic relations with Great Britain, Sweden, Norway, Spain, Japan, and most of the South American countries. Does the Federal Council recommend such drastic action?

Mr. Welles' Mission

AMERICA and the world are watching with great interest the progress of our Under-Secretary of State, Sumner Welles, through the capitols of Europe. Mr. Welles' mission is necessarily a delicate and confidential one, since it may well involve an effort to bring together the warring nations in the hope of achieving a peace settlement before the spring intensification of warfare which is so generally expected and feared.

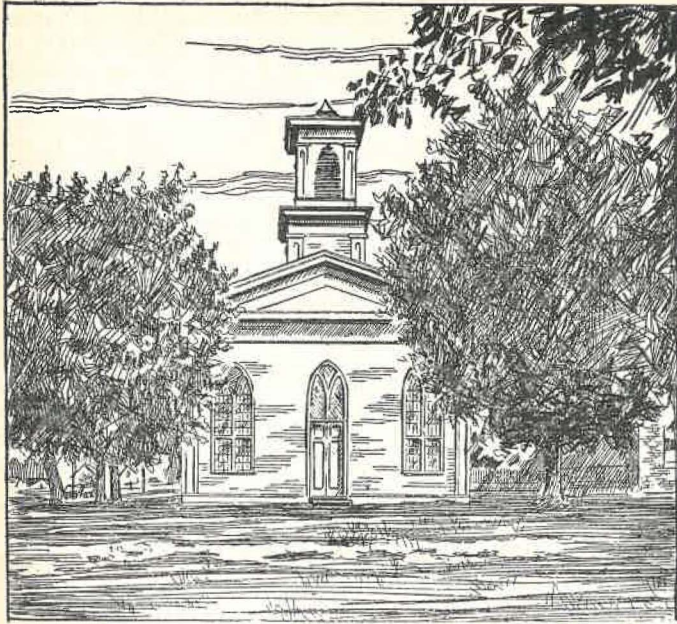
It is noteworthy that in Rome, where there had been little expression of official interest before Mr. Welles' visit, the conversations between Mr. Welles and Count Ciano have apparently made a profound impression upon the Italian government, and the speed with which Mr. Welles continued on to Berlin suggests that his mission may well involve a great deal more than the mere fact-finding that was originally attributed to it.

We are not among those critics who dismiss the Welles mission as a bit of political maneuvering intended more for home consumption than for its influence on European affairs. We do not, of course, know what kind of peace plan Mr. Welles may be presenting to the European diplomats nor, indeed, whether he is commissioned to present any specific plan. We do feel that his mission is one of the few signs of hope for a negotiated peace in the near future, and therefore we feel that the mission deserves the hopeful interest and prayers of all who long for peace.

The Right Audience

A CLERGYMAN, in announcing his subject for the following week as "Liars and Lying," asked the members of his Bible class to read in preparation the 17th chapter of St. Mark. The next Sunday, he asked all those who had done so to hold up their hands. Nearly half did so.

"You," he said, "are the ones I want to talk to, for there is no 17th chapter of St. Mark."—*Episcopal Church Evangelist*.



BELL OUTLIVES GUARANTEE

The bell in the belfry of St. Mary's Church, Delphi, Ind., is about 100 years old. It weighs 786 lbs. and was bought from A. Meneely, Troy, N. Y. for \$224.36. The bill of sale stated that the bell was "warranted to stand one year."

A Long-Ago Roosevelt

By Sarah S. Pratt

THESE fine old Dutch names with their wealth of consonants are always so pleasantly rugged. I have known Schermerhorns, Renssalaers, Schuylers, Knickerbackers, and a Roosevelt.

In Christ church, Indianapolis, now a century old, on the quaint walnut pew in front of my own, is the name Knickerbacker on a silver plate. Here this good bishop whom I knew so well made his church-home and here sat his widow until her death.

This long-ago Roosevelt placed me under great obligation to him, for he built the church in which I was baptized over 80 years ago. This is how it came about; I think it is worth a place in Church history.

One of the Roosevelt women in the last century married a Johnson. They were Church people, and their son entered our ministry. In his search for fresh fields and pastures new, he was attracted to Indiana, which had some time ago entered the Union. It was a wooded country, still having some scattered Indians.

Young Samuel Roosevelt Johnson came to Lafayette, a village on the Wabash, where he built St. John's, a good brick building still in use. The Wabash and Erie Canal had been completed and entered Delphi, a small town some 18 miles north. Said the Rev. Samuel Johnson, "That town must have a church. When the packet comes in full of people, they should find the church the first thing."

So up to Delphi he went, full of zeal and probably some of the Roosevelt wealth; and he bought a quarter of a square near the packet landing on the canal. The railway had not come. The lot was a beautiful bit of land with fine trees. Here he built a small, dignified church of brown frame with arched windows filled with frosted glass. It had walnut pews; in one of these our family sat for years. It had a spire in which hung a Meneely bell, presented by Trinity church, New York. The chancel rail was of cherry, and as the altar proper had not been introduced into our churches, there was a

Sursum Corda

By the Rev. Bernard Iddings Bell, D.D.

Passiontide

NOW comes the Passiontide, in which my eyes again behold the heart of God, feel once more God's sympathy. His Passion is compassion. He not only suffers; He suffers with man—with me.

Without the self-revelation of God, incarnate in Jesus, I might understand quite well the majesty of God, His power, His law-abidingness; but except for Calvary, I could not dare to suppose that God *cares* about me, about my difficulties and discouragements and woes. "Being found in fashion as a man, He humbled Himself even to the death of the Cross." He suffers with me. I must endure loneliness and misunderstanding. He endures with me. I must taste of grief and pain. He tastes them with me. I must realize at last the futility of all earthly ambition. He shares that, too. He dies, as I must die. So truly does He care for me that He enters into the world's agony—my agony—and breaks its downward drag and transmutes it into victory.

Even with a sinner He is compassionate. He who Himself is guiltless, bears the burden of my iniquity with understanding. He called Judas, come to betray Him, by the name of "friend." He understood. It was His look of love that sent denying Peter forth to weep bitterly. He understood. He prayed for the executioners—"they know not what they do." He always understands. He looks at *me*, poor failing being that I am; and in His face is no condemnation, no anger. He always understands. O Jesus, it would be a thing made easier to bear if you were to curse me. I deserve cursing. How often I have betrayed you, denied you, sometimes forgotten you! I could endure your rejection. It is your understanding affection that breaks my heart, O loving God, "my harness piece by piece you have hewn from me and smitten me to my knee; I am defenceless utterly." O coals of fire poured upon my head, who was your enemy. O refiner's flame, I know that you can burn me clean.

"Brethren, if God so loved us, we ought also to love one another." Not merely my friends am I impelled to love. I have been far from being His true friends; yet He loves me to the death of the Cross. Not merely saints am I impelled to love. When I lay in deadly sin, He cared. Though I still am a stumbling pursuer of His goodness, continually falling. He loves me. How can I who am forgiven, do less than to forgive? How can I, along with whom He suffers, for whom His Passion is compassion, do other than give myself in sympathy—a sympathy like His, a sympathy that says little but bears all, endures all?

Now comes the Passiontide, in which my eyes again behold the heart of God.

communion table of dark wood. There was also a gallery for the choir. The church was named St. Mary's and was truly ecclesiastical. It was consecrated in 1845.

At a small silver font, about 1865, I was baptized Sarah Green Smith, by the Rev. Walter Franklin. In that sacred fane was born the love of Church which has blessed my long life. I have my baptismal dress, every stitch sewed and embroidered by a loving mother.

(Continued on page 10)

The Body of the Lord*

An Easter Pageant

By the Rev. Carroll McCloskey Bates

Scene I.

READER (*at lectern*):

And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: he was of Arimathaea, a city of the Jews: who also himself waited for the Kingdom of God. This man went unto Pilate, and begged the body of Jesus.

And he took it down, and wrapped it in a linen winding sheet, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the Commandment.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. (Luke 23: 50-24: 1)

Note: Two young men acting as doorkeepers open the front doors of the church and four young women enter and walk leisurely, two by two, up the center aisle. (All those taking part should wear either appropriate costumes or choir vestments.)

FIRST YOUNG LADY (*pointing to the cross on the altar as soon as they enter the door*):

"Look, yonder is the cross on which they crucified Him!"

SECOND YOUNG LADY:

"Yes, but they took His dead body down from the cross and laid it in a new tomb wherein never man before was laid."

THIRD YOUNG LADY:

"The tomb is in the garden of Joseph of Arimathaea."

FOURTH YOUNG LADY:

"Let us go to the tomb and embalm His dead body with these spices which we have brought."

FIRST YOUNG LADY:

"I cannot believe that He is dead. He was so full of life; I thought that He would never die!"

SECOND YOUNG LADY:

"Yes, it all seems like a horrible dream!"

THIRD YOUNG LADY:

"Would to God it were!"

FOURTH YOUNG LADY:

"Who shall roll us away the stone from the door of the sepulchre?"

FIRST YOUNG LADY:

"Look, the stone is already rolled away and the tomb is empty!"

SECOND YOUNG LADY:

"Where is the Lord's body?"

Note: By this time the four young women have reached the altar rail or the foot of the steps leading into the sanctuary. Here they are met by two young men standing on either side of the entrance to the sanctuary.

FIRST YOUNG MAN:

"Why seek ye the living among the dead? His dead body is not here. He is risen!"

SECOND YOUNG MAN:

"Remember how He spake unto you when He was yet in Galilee, saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

FIRST YOUNG MAN:

"Go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you."

SECOND YOUNG LADY:

"He has risen!"

THIRD YOUNG LADY:

"We must tell the disciples!"

Note: The young women and the young men who took part in this scene withdraw to the choir stalls.

Scene II.

READER:

And, behold, two of (His disciples) went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. (Luke 24: 13-14)

Note: The two doorkeepers again open the front doors of the church, and two young men enter and walk leisurely up the center aisle as they talk together.

FIRST YOUNG MAN:

"Who were the first to visit the tomb?"

SECOND YOUNG MAN:

"Some women who went to embalm His dead body."

FIRST YOUNG MAN:

"And they said that the tomb was empty?"

SECOND YOUNG MAN:

"Yes, and Peter and John went to prove their words and found that it was so."

FIRST YOUNG MAN:

"But who could have taken His body?"

SECOND YOUNG MAN:

"And what could they have done with it?"

FIRST YOUNG MAN:

"What does it matter? He is dead—and we thought He was the Saviour of the World!"

SECOND YOUNG MAN:

"He saved others; Himself He could not save."

Note: The two young men have been walking very slowly and should now be halfway up the center aisle. While they walk the rest of the distance to the foot of the chancel steps, the reader continues as follows:

READER:

And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near and went with them. But their eyes were holden that they should not know Him. And He said unto them—(Luke 24: 15-17)

A VOICE (*priest or layman concealed in choir*):

"What manner of communications are these that ye have one to another as ye walk, and are sad?"

Note: As they ascend the chancel steps the two young

*If there is sufficient demand for reprints of this pageant, which we are glad to present to our readers because of its simple, yet thoroughly devotional character, we shall be happy to make them available at a reasonable price.

men act as if they were talking to a third person, and as they reach the top of the chancel steps they leave a space between them for this invisible Person:

FIRST YOUNG MAN (*while mounting the steps*):

"Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

A VOICE:

"What things?"

SECOND YOUNG MAN:

"Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him."

FIRST YOUNG MAN:

"But we trusted that it had been He which should have redeemed Israel; and beside all this, today is the third day since these things were done."

SECOND YOUNG MAN:

"Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying that they had also seen a vision of angels, which said that He was alive."

FIRST YOUNG MAN:

"And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but *Him* they saw not."

A VOICE:

"O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory?"

READER:

And beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself.

And they drew nigh unto the village whither they went; and He made as though He would have gone further. But they constrained Him, saying—(Luke 24: 27-29a)

SECOND YOUNG MAN:

"Abide with us; for it is toward evening, and the day is far spent."

Note: The two young men walk to the foot of the altar steps leaving a space between them for the invisible Person.

FIRST YOUNG MAN: (*addressing invisible Stranger and gesturing toward altar*);

"This is our family table."

SECOND YOUNG MAN: (*receiving silver ciborium or altar bread box from server or getting it himself from credence table*):

"And here is some bread for food."

A VOICE:

"I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My Flesh, which I will give for the life of the world."

FIRST YOUNG MAN:

"Lord, evermore give us this Bread!"

READER:

And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another—(Luke 24: 30-32a)

FIRST YOUNG MAN:

"He's gone!"

SECOND YOUNG MAN:

"It was the Lord!"

FIRST YOUNG MAN:

"Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

SECOND YOUNG MAN:

"He's alive!"

FIRST YOUNG MAN:

"He is not dead!"

SECOND YOUNG MAN:

"And he was known to us in the Breaking of the Bread!"

FIRST YOUNG MAN:

"Let us go and tell His disciples that His body is not dead but living!"

Note: They withdraw into the sacristy and hurry back to the front door of the church.

Scene III.

READER:

And the same day at evening, being the first day of the week, the disciples were gathered together in the upper room where Jesus had partaken of His last supper with them.

Philip was the first to speak—

PHILIP (*standing with the other Apostles in the two front rows of choir stalls facing each other*):

"You say the tomb was empty, Peter—that His dead body was no longer there?"

PETER:

"I swear it!"

PHILIP:

"Perhaps somebody has stolen and hidden His dead body."

JOHN:

"But Peter and I saw the winding sheet lying on the floor of the empty tomb just as it had been wound around the body."

Note: At this point the two young men who took part in Scene II enter the front door of the church and hurry breathlessly up the center aisle.

PETER:

"It had never been unwound and yet the body was no longer in it!"

PHILIP:

"How could a dead body pass through a winding sheet?"

Note: By this time the two young men should be halfway up the center aisle.

FIRST YOUNG MAN:

"His body is not dead, but living!"

SECOND YOUNG MAN:

"He was known to us in the Breaking of the Bread!"

Note: The two young men enter the opposite front pews of the choir stalls from the ends toward the nave.

PETER:

"That must be what the Lord meant at the Last Supper when He blessed bread and wine and said, 'This is My Body' and 'This is My Blood'—'Do this in remembrance of Me.'"

JOHN:

"He meant this is My Living Body—My Living Presence with you till the end of time! If His Living Body could pass through a winding sheet, He could enter this upper room even though the doors are shut."

READER:

And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them:

A VOICE:

"Peace be unto you!"

READER:

But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them:

A VOICE:

"Why are ye troubled? and why do thoughts arise in your hearts? These are the words which I spake unto you, while I was yet with you: 'This is My Body, and this is My Blood. Do this in remembrance of Me.'"

READER:

And when He had thus said, He disappeared from their

sight. (*Pause*) Peter was the first to break the silence:

PETER:

"Let us do as He commanded, and see if it is true."

Note: The Apostles go and kneel at the altar rail.

JOHN:

"Lord, make Thyself known to us in the Breaking of the Bread."

A VOICE:

"This is My Body, and this is My Blood. Lo, I am with you always, even unto the end of the world."

Canada and the War

By Alan Russell

Canadian Correspondent of THE LIVING CHURCH

FOR most Canadians the war is still remote and almost unreal. We follow its general course in the newspapers, but we don't argue about its details quite as much as we did. The first division of our troops is in England and more are to follow, but there is little recruiting going on, and when due computation is made it is not surprising that thousands of us have no friends in the fighting services. The huge and endlessly publicized Empire Air Scheme is creaking to a slow start and will doubtless be functioning properly before the end of the war; we are promised a great measure of industrial prosperity, but are carefully warned and to some extent guarded against its dangers, and there are stringent and complex measures against profiteering; the cost of living is by no means oppressive, though it may become so eventually; the penalties against speech and action deemed "prejudicial to recruiting" have so far as we know fallen only on professed members and adherents of the Communist party and occasional gentlemen somewhat the worse for alcoholic wear; we are beginning to recognize propaganda for what it is, even though we must to some extent admit the necessity for it. And perhaps, in a vague fashion, we may now and then feel that we are being done out of a lot of excitement that is going on somewhere, and we may or may not be thankful that we are.

But we are *not* pacifists.

Many of us used to believe we were, just as some of us used to believe, or half-believe, in a Russia that was to be the prototype of true democracy. But all that is over now. With the exception of a manifesto issued, for obvious reasons, under Communist auspices, and summarily dealt with by the authorities, there has been only one articulate attempt at a "no-war-and-peace-at-any-price" declaration. It emanated from a group of United Church of Canada clergymen in a haze of woolly thinking and incoherent theology, and was promptly repudiated by the authorities of that communion. The fact of repudiation is significant. Christian and non-Christian, Catholic, Protestant, Jew, and agnostic, we hold a very fair idea of what the Nazi means to the world, and whether it is our civil freedom, our goods, or our religious faith that we wish to preserve, we are remarkably unanimous in our support of what we consider the only remedy.

With it all we make a very genuine distinction between government and people in Germany, with, for the present at least, little illwill to the latter. It is equally true that mounting Canadian casualty lists, when they begin, may have a tragic effect on that attitude. For the moment we are occupied in

admiring the Finns, speculating about the real strength of Russia and the economic stamina of Germany, and wondering what the spring will bring forth.

The Church (and again one is compelled to add "for the present at least") is behaving very well, thereby disappointing the prophets. The Roman communion exhibits a clearly defined approval of the resort to arms, based on the carefully enunciated principles of a just war, without jingoism, and French Canada makes a very good showing in the troops already overseas; if, reading the Roman attitude in the light of history, we suspect that Comrade Stalin has something to do with it, we must at least be grateful for it. And Anglicanism, while comprehensive as ever, is notably free from the mental condition that produced epithets like "Hun." Its pronouncements, whether from pulpit or episcopal desk, are still inclined to a Cranmerian magnificence of dignified ambiguity, but that is in some measure the child of habit, and the Anglican mind is generally one of resolve and charity; the not unknown tendency to identify the Church of England with the British Empire militant here in earth is far from being apparent now, except in a few inevitable cases. It is, perhaps, not unfair to say that the most pronounced instances of the malady (and they are not very many) occur with due changes in the wording, among the Protestant denominations. But that is not to deny in the non-episcopal communions the same pervading atmosphere of resolve coupled with charity which one observes in the Church itself.

Especially notable is the document on the Christian attitude toward the war prepared by the Canadian committee for the World Council of Churches. Its emphasis on the Church's remaining true to her ethos has elicited widespread approbation.

How long we can keep it up is another question. Our resolve will be easier to maintain than our charity, which will depend on our loyalty to the faith of the One Church. The pessimist can undoubtedly point to a falling-off in the observance of spiritual obligations; many individuals and groups within the Church are seizing on the war as a welcome excuse for plunging into secular activity to the exclusion of all else; one could almost hear, last September, a sigh of gratitude from the faithful for the chance to do something that would "show results." A good many of us have taken the opportunity to do nothing at all. Lent provides us with a very timely test.

I wonder why it is that we are not all kinder than we are?
How much the world needs it.

—Henry Drummond.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Newest Berdyaev

SPIRIT AND REALITY. By Nicolas Berdyaev. New York: Scribners. Pp. 204. \$3.00.

THE distinguished emigré Russian philosopher has published still another book; they pour from the press at such a rate that it is quite impossible to read them all. But it does not matter, since they all say about the same thing; and a very important thing it is, although its constant reiteration is getting a little tiring!

In the present book, the way in which the familiar Berdyaev semi-gnostic philosophy is approached is by way of Spirit in God and spirit in man. The Holy Spirit links God and His world, so to say, by dwelling in man as the principle of creativity, dynamism, freedom, and life. The discussion is largely historical and philosophical, with (as usual) many revealing comments on many thinkers and many movements in Western and Russian thought. The conclusion of the matter is that a new spirituality is needed for our age, and this turns out to be a spirituality based on the rights of man as a free man, an individual who finds his fulfilment in society: here the Church plays its part, and here the true nature of social organization is shown to be the fulfilling of the spiritual side of man, which is the divinely human thing in him.

On page 150, there is an error in reference to Rudolf Otto. Some of the other persons quoted or criticized are not well known over here, as Bachofen and Klages, but it is interesting to have them mentioned, and their influence in Germany has been great.

What we need now is a sketch of the philosophy of Berdyaev, by someone who can do it in clear, intelligible English. Dr. Horton has given us a brief study in his *Contemporary Continental Theology*, but we need a slightly longer and more comprehensive study. He is very important; but for Anglo-Saxons, extremely difficult and involved.

W. NORMAN PITTENGER.

Christians in Germany Today

RELIGION IN THE REICH. By Michael Power. Longmans. Pp. 240.

THE terrorism against the Church in German-held Poland recently reported by Cardinal Blond gives added importance to Michael Power's *Religion in the Reich*. This book examines the facts of the attack made by National Socialism on the Christian Churches with great care. Yet the reader knows where the author stands. His avoidance of the overwrought language of the persecuted has accomplished what many books and sermons have failed to do. He lays bare the technique used by the Nazi party in the slanders about perversion among the clergy and in slogans showing the disloyalty of Christians to Germany. He shows that the National Socialist party is convinced that a new German Faith, putting Blood and Soil before Christian dogma yet calling itself Christian, is compatible with fundamental Protestant and Catholic belief.

He analyses both the Roman Catholic and Protestant reactions to the Party, asking many questions that should open up new fields of investigation. Why, for example, did the Church protests die away after the Concordat of 1933? And it does seem peculiar that an undated document signed by the "Rev. Dr. O. Stewart Michael, late pastor of the American Churches in Dresden and München" should be produced at the Party headquarters at Munich for sentiments that are presumably endorsed as giving a fair view of the National Socialist attitude. The situation in Austria is described by itself. "The fact has got to be realized that Catholic teaching in Austria is finished." Although inducements have been put forward for Roman Catholics to leave the Church, of the 170 students for the priesthood not one has left.

Both Protestant and Catholic welcomed National Socialism to power. The Encyclical of Passion Sunday 1937, "*Mit Brennender Sorge*," has set the tone of the more recent attitude toward Nazi culture. However, Power points out, Hitler and the party can still maintain, despite the evidence of internal propaganda, that there has been no persecution of religion in the Reich.

There is no question that National Socialism has won the youth of Germany away from the control of the Christian Churches. The next attack upon organized religion may be finan-

cial, for the Church is still rich and the Reich needs money. The struggle between Church and State may be starting upon a decisive stage. But until the day of the cessation of the documented descriptions of torture and persecution, "every Christian should pray for the true, the spiritual, resurrection of the Reich."

ROBERT L. CLAYTON.

A Good Book by the Dean of St. Paul's

CHRIST. By W. R. Matthews. Macmillan. \$2.00.

THE Dean of St. Paul's was asked to write this volume for a series that presupposes objectivity of treatment, "without criticism or advocacy"; he has therefore endeavored to maintain a detached tone throughout. But, as a result, the book is really more impressive in its quiet statements than most works that set out to be devotional. For instance, on the relation of the ethic to the apocalyptic Dean Matthews paraphrases Professor Whitehead's analysis; the apocalyptic enabled Christ to disregard consequences, to avoid confusing the issue by weighing the immediate results of an act. To the theory that in Christ's teaching the ethic was completely conditioned by the apocalyptic Dean Matthews rightly demurs, but Professor Whitehead has none the less come near the heart of the matter. In the Beatitudes Christ described the only life that can be called good without qualification. Here and now such a life is possible only in faint shadow and approximation, but the Beatitudes awake in us a longing for such a life. The only society that can satisfy us is one in which the Sermon on the Mount would be the norm of human living; this tension between the ideal and the actual has been—and will be continually—the source of both Christian discontent and Christian vitality.

This example shows Dean Matthews' method. He makes no pretense to be expert in Gospel criticism; here and there, indeed, the book would have been improved by an expert's advice. But his sound sense has carried him over the worst pitfalls.

B.S.E.

The Humanity of Christ

THE HUMAN CHRIST. By F. J. Mueller. Bruce. Pp. x-190. \$2.00.

SINCE the publication a few years ago of Karl Adam's great call for a return among Roman Catholics to the humanity of Christ—lost in much popular devotion, or hidden under strange forms—there have been many books which have stressed "the divine model" of "God who is our Brother." Here is another, written from a quite orthodox Roman position (note the stress on the Immaculate Conception, for example) and yet seeking to present our Lord as the only True Man. Critical questions are, of course, disregarded; the Fourth Gospel ranks with the Synoptics; the whole material is taken at its face value—but certainly the vigor, the beauty and (to use Fr. Mueller's own word) the "charm" of the humanity, is brought out. Of its kind, this book is one of the very good.

W. NORMAN PITTENGER.

A Long-Ago Roosevelt

(Continued from page 6)

In the yard our Sunday school picnics were held. Later a rectory was added. Among those trees I learned to play croquet under the instruction of handsome Tom Taylor, son of our rector, the Rev. Thomas J. Taylor. In the church I learned the catechism under the Rev. Samuel Edson, and there I was confirmed by Bishop Talbot in 1867.

The first rector, I think, was the Rev. B. B. Killykelly. Other rectors were Elias Birdsall, Rue High, Alonzo Hudson, and J. E. Jackson. Later the original building was replaced by a more expensive modern one with stained glass windows.

Despite exigencies, this church has never become a mission. The descendants of the original families still ring the original bell and worship in the old walnut pews.

NEWS OF THE CHURCH

Objectors to War Invited to Register

National Council Adopts Resolution Providing Name File for Church's Non-Combatants

Although the highlights of the National Council meeting have been reported [L. C. February 21st and L. M., March], the following story presents some of the actual debate at the meeting held from February 13th to 15th in New York.

BY ELIZABETH McCracken

NEW YORK—Registration of conscientious objectors to war was provided for by the National Council after a lively discussion of pacifism.

The resolution read as follows:

"Whereas, the General Convention of 1934 passed a resolution that a register be kept at the offices of the National Council of such members of the Protestant Episcopal Church as are conscientiously unable to serve in the combatant forces of the United States, and

"Whereas, many communicants of our Church have requested that such a register be established:

"Be It Resolved: That the executive secretary of the Department of Christian Social Relations of the National Council be appointed registrar, and have in his custody such a register, provided that only such names shall be included in the above register as can supply evidence of being baptized members of the Protestant Episcopal Church: and

"Further Resolved: That the executive secretary of the Department of Christian Social Relations be authorized to send notice of the fact that in accordance with the instructions of the General Convention of 1934 such a register has been provided."

The second vice-president, the Rev. Dr. Charles W. Sheerin, introduced the subject in his report, saying:

"Almost every Church in America, including the Roman Catholic Church, has a place where such of its members as are conscientious objectors may register. The Episcopal Church ought to have a place for its members to register."

DISCUSS LIST LOAN

At a later session, a communication from the Episcopal Pacifist Fellowship was read, asking that it be allowed the use of the mailing list of the Church Missions House for the purpose of notifying the Church that provision had been made for registration of non-combatants. Demurs were at once heard.

Joseph E. Boyle, executive secretary of the Department of Promotion, stated that this would open the way for such loans to other organizations.

The Presiding Bishop remarked that the policy has been to refuse the mailing list

(Continued on page 14)

Ice on Steps of Rectory Causes Bishop's Injury

BOISE, IDAHO—Bishop Bartlett of Idaho has been confined to St. Luke's hospital here, as the result of injuries sustained when he slipped on the ice-covered steps of the rectory in Pocatello last week.

No bones were broken, but he has a back injury which will keep him from any activity for some time. Mrs. Bartlett was already a patient at St. Luke's, when the Bishop entered the hospital.

Church Given Credit for Child Labor Legislation

WASHINGTON—Sweatshop and child labor legislation were initiated and adopted in New York through the offices of the Church Association for the Advancement of the Interests of Labor, according to Dr. Spencer Miller, industrial consultant to the National Council in a recent address at Washington Cathedral. He stated:

"The first bill for the abolition of child labor in the State of New York was formulated and finally adopted by the legislature through the offices of a religious organization. Sweatshops in the garment industry in New York were initially investigated and in part eliminated, by the same organization, the Church Association for the Advancement of the Interests of Labor. Thus has the Church led the way in needed reform—and so it is equipped to lead the way to a just and lasting peace, based on human brotherhood."

Under the direction of the Rev. F. Bland Tucker, diocesan chairman of the Social Relations Department, a conference was held recently in Washington, with Dr. Almon R. Pepper of the National Council as the chief speaker. This was the second annual conference on social welfare, sponsored by the Washington Churches.

Recovering From Pneumonia

RENO, NEV.—Bishop Jenkins of Nevada is recovering from bronchial pneumonia, having been confined to a San Francisco hospital for several weeks. Bishop Jenkins was taken ill while in the Bay Region. He hopes to be able to return to Nevada and resume work by the middle of March.

High School Students Are Studying Colorado Booklet

LONGMONT, COLO.—A high school religious education class is studying the Lenten booklet, *A Glorious Adventure with Our Children*, set forth by Bishop Ingley of Colorado. The class is held at the school and is fully credited.

The booklet is also used during the family dinner table discussions scheduled for the diocese on Wednesday evenings during Lent.

European Churches Not Preaching War

American Clergyman Detects Spirit of Christian Fellowship Even in Nations at War

NEW YORK (RNS)—European Churches have not become the "agents of national policy as they did at the outbreak of the World War," the Rev. Roswell P. Barnes, associate general secretary of the Federal Council of the Churches of Christ in America, told the Religious News Service in an exclusive interview following his return from an eight-week European trip.

On the contrary, Mr. Barnes pointed out, the Churches of Europe, both in belligerent and neutral countries, are maintaining a "spirit of Christian fellowship" in spite of the war.

Mr. Barnes represented the American Churches at a meeting of the Provisional Committee of the World Council of Churches held in Holland early in January.

In describing the meeting of the Provisional Committee in Holland, Mr. Barnes stressed the fact that all the European officers of the committee, and others to a total of 17, representing nine nations, were in attendance. No German delegates attended the meeting, Mr. Barnes said, but their absence was less significant than it might appear, since the German difficulties ante-dated the war.

German leaders of both the government-recognized Church and the Confessional group are continuing active relations with Christians of other nations, he reported in describing his personal conversations with German Churchmen.

Asked if Europeans were fearful of a spring "blitzkrieg," Mr. Barnes said that a feeling of "impending doom" was apparent everywhere. Most Europeans, he said, are convinced that should war in earnest come, "social chaos" would follow, necessitating, at its conclusion, a new and different Europe.

Seminary Adds Dormitory

NEW HAVEN, CONN.—A new dormitory adjoining the seminary grounds was recently purchased from Yale university, according to the Very Rev. William Palmer Ladd, dean of Berkeley divinity school.

The trustees propose to name the building Brewster Hall as a tribute to Retired Bishop Brewster of Connecticut, Berkeley's oldest alumnus.

Commemorative tablets and memorial rooms will be available as a means of honoring graduates and friends of the seminary. The trustees have already voted to honor John Binney, Samuel Hart, Samuel S. Drury, Louis S. Washburn, and Robert Fulton Cutting.

Jeweled Fireplace at Chicago Church

Stones for Hearth Contributed by
Couples Married at Little Church
at End of Road

CHICAGO—A fireplace studded with rare and semi-precious stones was recently dedicated at St. Stephen's, the Little Church at the End of the Road.

Most of the stones for the Hearth of the World were collected during the honeymoons of the couples married at the church. Dedication ceremonies were conducted by Bishop Randall, Suffragan of Chicago, who visited the church for the first time since he became Bishop, to conduct confirmation services.

The stones, set between rough blocks of gray Lannon stone, of which the fireplace is constructed, include bright bits of onyx, agate, obsidian, red and yellow jasper, and rose quartz. There are also stalactites from Mammoth and Sand caves, fossils, limestone crystals, and many other varieties of stone, as well as red pipe-stone, sacred among the Indians. Above the fireplace is a marble cross from Teheran, Persia, sent by a British consul whose sister is a member of the parish.

Brotherhood President, Family Held up on Street

WASHINGTON—Nearing their home on Wyoming avenue on the evening of February 25th, James L. Houghteling, his wife, and his daughter were held up and robbed. Mr. Houghteling, Commissioner of Immigration, is national president of the Brotherhood of St. Andrew.

Turning a gun on Mr. Houghteling, the thief demanded his money and escaped with a watch and \$3.00 in cash.

2,000 Join Pacifist Group

NEW YORK (RNS)—Nearly 2,000 new members have joined the Fellowship of Reconciliation, an organization of religious pacifists during the past year, it was announced here by the society's national council. The increase is the largest in the history of the organization which claims a total membership of 10,000.

\$111,000 Bequeathed to School

LITTLETON, N. H.—St. Mary's-in-the-Mountains, the girls' school of the diocese of New Hampshire, recently received \$109,000 from the estate of Miss Mary Smart of Camden, Maine. The school was also recently bequeathed \$2,000 by the will of Mrs. Henry H. Haynes of Derry.

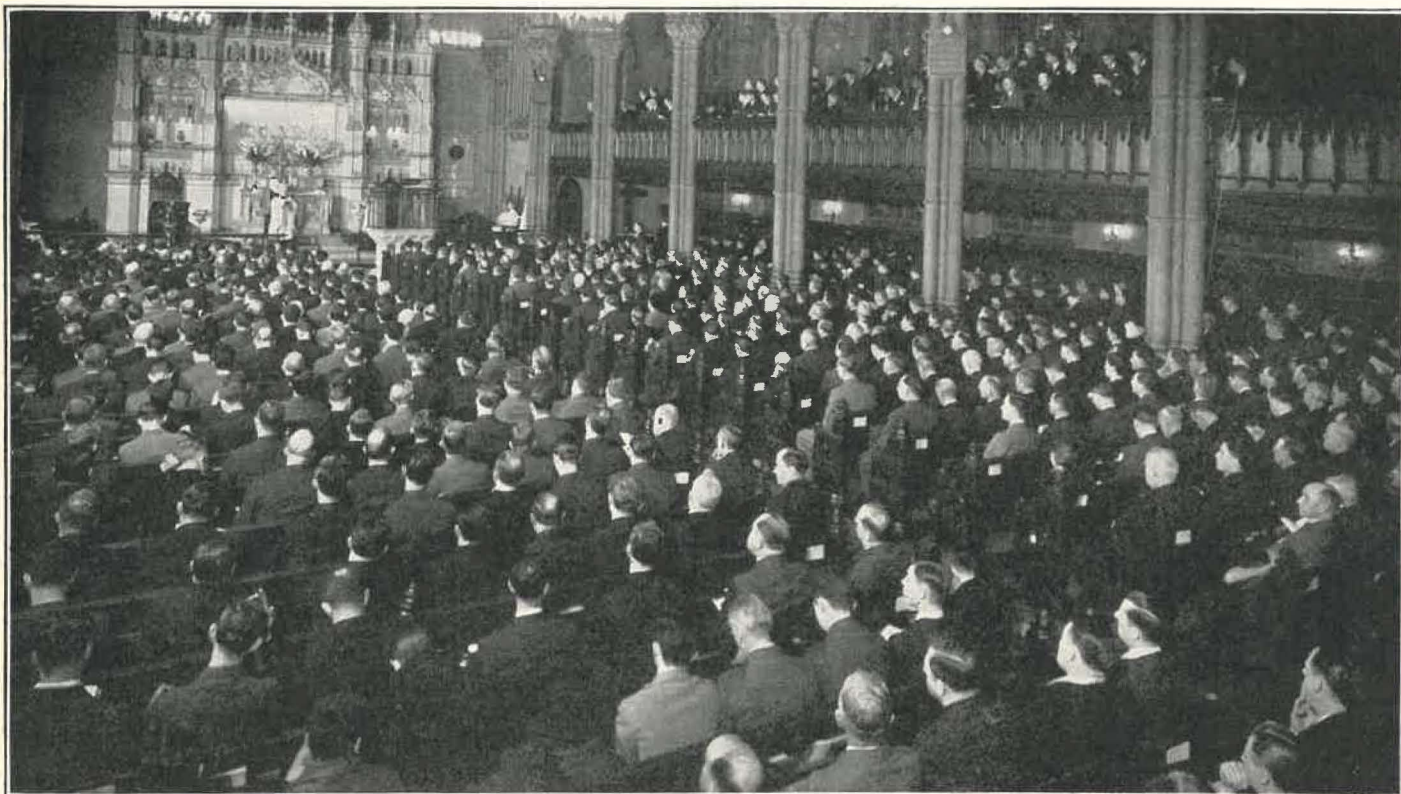
Lay Readers Fulfil Diocesan Standards

20 Laymen Commissioned by Bishop
Sherrill to Officiate in Diocese
of Massachusetts

BOSTON—Qualifying under the new plan to raise standards for lay readers licensed to officiate in the diocese, 20 lay readers were commissioned on February 13th by Bishop Sherrill of Massachusetts in the chapel of the diocesan house.

The Commission on Lay Readers was formed under the diocesan Department of Religious Education in January, 1939. Headed by the Rev. Albert C. Morris of Christ church, Andover, the members included the Rev. Henry McF. B. Ogilby of Brookline, the Rev. Charles C. Wilson of Cohasset, and the Rev. Albert J. Chafe of Lynn.

The group determined the requirements and arranged courses of study on the Bible, the Prayer Book, and the rendition of the services, using the diocesan schools as training centers. Candidates were required to make application on a regular form and in the end to satisfy the instructors and the commission before assuming any duty. The clergy have cooperated heartily in the plan.



1000 ATTEND CORPORATE COMMUNION AT CHURCH OF HOLY TRINITY IN BROOKLYN

More than 1000 men and boys attended the Church of the Holy Trinity in Brooklyn to take part in the corporate communion sponsored annually on Washington's Birthday by the Brotherhood of St. Andrew, in the Diocese of Long Island. Bishop Stires of Long Island was the celebrant.

Communions in the diocese totaled approximately 2,500, with groups assembled at St. Ann's church, Grace church, and Holy Trinity in Brooklyn; St. Peter's, Bay Shore; St. John's, Southampton; and St. John's, Huntington.

On the same day, assemblies and communions were held in all parts of the country. In Albany, N. Y., Bishop Oldham of Albany was the celebrant at a corporate communion at the Cathedral of All Saints. In Detroit, the Brotherhood of St. Andrew assembly was held at the Church of the Messiah, with William P. Lovett, executive secretary of the Detroit Citizen's League, as guest speaker.

In the Diocese of New York, 20 parishes, White and Negro, participated in a festival service for Acolytes. The service was held at the Church of the Crucifixion, one of the important Negro churches of the diocese, with the Rev. Egerton E. Hall, rector, as celebrant.

Sponsored by the Church Service League Men's Division in the Diocese of Massachusetts, 14 services of corporate communions were held for 3,000 laymen. The centers of meeting included the Cathedral Church of St. Paul, Boston; All Saints', Belmont; St. James', North Cambridge; St. Paul's, Malden; Church of the Holy Spirit, Mattapan; St. John's, Newtonville; Calvary church, Danvers; St. Anne's, Lowell; St. Stephen's, Lynn; St. John's, Gloucester; Christ church, Quincy; St. Paul's, Brockton; St. Mark's, Fall River; and Grace church, New Bedford.

Council Backs Work Done for Refugees

Contribution of National Council to Pay Salary of Miss E. Denison When Gift Fund Expires

NEW YORK—Because Miss Edith M. Denison, a trained resource secretary, has done such notable service in connection with the work for refugees, the National Council voted at its February meeting to pay her salary for the remainder of the year and refer continuance of the appropriation to the committee on the 1941 budget.

In connection with the work for refugees undertaken by the Department of Christian Social Relations and as a result of a private gift, the National Council was recently assured the full-time services of Miss Denison from December 1, 1939, to March 31, 1940.

The figures for the three months from December to February show the nature and variety of the activities taken in hand by Miss Denison. A total of \$2,168.24 was received from 27 parishes, 53 individuals, and two branches of the Woman's Auxiliary. This did not include Miss Denison's salary, but was designated for use in aiding refugees.

In the same three months' period, \$1,166.65, or over half of the money contributed, was given to the American Committee for Christian Refugees for direct financial assistance to refugees known to the National Council. Also, \$100 was sent to the American Friends Service Committee for assistance to Polish refugees, and \$125 to Bishop McConnell for Spanish refugees, these two gifts having been designated for such refugees.

Affidavits have been secured for seven families, comprising 16 individuals. The following items have been obtained for refugee families referred to the Department of Christian Social Relations by the American Committee: blankets and layettes, two free hospital beds, and one free burial plot.

The department has helped several diocesan committees to organize with the intention of providing resettlement opportunities, personal visits, classes in English, entertainments, and teas.

Dr. R. Patton Resigns as Director of Negro Work

NEW YORK—Dr. Robert W. Patton, director of the American Church Institute for Negroes, announced at the recent meeting of the National Council that he will retire at the end of the present year.

Dr. Patton has been in his present work since its inception in 1920 and is also credited with being the originator and organizer of the nation-wide campaign which brought new life and increased support to the Church 20 years ago.



MEMORIAL REREDOS

Made of hand carved pear wood and oak, the reredos of St. Paul's church in Concord, N. H., was dedicated recently as a memorial to Burns P. Hodgman.

Alabama Diocese Reports Favorably at Convention

TUSCALOOSA, ALA.—Church institutions in the diocese of Alabama were reported in healthy condition at the convention of the diocese January 24th and 25th.

Only two churches in the diocese are without clergy, and progress has been made at the House of Happiness, near Scottsboro, and Skyline Farm, under the direction of the Church Army. Plans have been made for the erection of a church building at Skyline Farm.

The National Council expectation was reported as paid in full. The diocesan budget was also balanced.

Deputies elected to General Convention were: Clerical, J. M. Stoney, Richard S. Watson, Ralph J. Kendall, and John L. Jenkins; lay, Crawford Johnson jr., T. E. Kilby, Algernon Blair, and M. M. Baldwin.

The new executive committee includes: Clerical, R. J. Watson, John C. Turner, E. R. Neff, and John L. Jenkins, Capers Satterlee, Herbert F. Schroeter; lay, Herbert Tutwiler, Crawford Johnson jr., Henry Whitfield, Algernon Blair, J. B. Converse, and Paul T. Tate.

Other officers were reelected.

Memorial Crucifix

SAVANNAH, GA.—A Belgian hand carved crucifix for the reredos of the altar in the chapel in St. Paul's church, has been given by Miss Elise Glatigny as a memorial to her mother, Mrs. Ella Glatigny.

The crucifix was blessed and a Requiem for Mrs. Glatigny celebrated on February 8th, by the rector, the Rev. David N. Peeples.

Bishop Gray Leads Retreat

WASHINGTON—Bishop Gray of North-east Indiana conducted a 10 day retreat at St. Agnes' church beginning on February 20th. Bishop Gray is president of the Midwest Provincial Synod. Special sessions for men and older boys, for girls and for women characterized the services during this period.

Prizes Offered to Magazine Readers

Radios and Books to be Awarded to Parish Representatives as Part of Circulation Drive

MILWAUKEE—Prizes will be offered for the greatest number of subscriptions sent in by parish representatives between March 6th and April 30th, according to the business manager of **THE LIVING CHURCH** and **LAYMAN'S MAGAZINE**.

The grand prize is a \$24.95 General Electric 5-tube radio, exceptionally suitable for a parish house or spare room. Second prize is a \$14.95 Arlington 5-tube radio; and the third is the choice of \$10 worth of books listed in the Morehouse-Gorham Co. catalog. Prizes are awarded in addition to the usual liberal commission payments made to parish representatives.

Any Episcopalian in good standing may become a parish representative for the two Morehouse-Gorham publications, provided there is not already a representative in his parish and provided he submits the endorsement of his rector.

Over 350 parish representatives are already cooperating with **THE LIVING CHURCH** and **THE LAYMAN'S MAGAZINE** in putting the publications into Church homes. Another 350 will probably be enlisted through the interest the new contest is creating.

Many of the representatives are members of altar guilds, women's leagues, young people's groups, or other Church organizations. They are taking advantage of the parish representative's opportunities to build up the treasury of their organization. Other representatives work to secure additional income for themselves.

Churchmen interested in helping the Church by increasing the effectiveness of the Church press may secure full details of the contest and the work of parish representatives by writing to Leon McCauley, Business Manager, **THE LAYMAN'S MAGAZINE**, 744 North Fourth street, Milwaukee, Wisconsin.

Bishop Stewart Reports Overpayment on Pledge

CHICAGO—Overpayment by more than \$5,300 of the 1939 pledge to the National Council was reported by Bishop Stewart at the February meeting of the diocesan council.

A total of \$44,251.63 was paid on the \$44,000 pledged, while there was supplementary giving to the amount of \$5,059.65, Bishop Stewart announced. This later sum is not included in the 101% rating which the diocese received for overpaying its 1939 expectation.

At the 103d annual convention of the diocese held in January, \$46,000 was pledged to the National Council for 1940. This is an increase of \$2,000 over the amount pledged in 1939.

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Objectors to War Invited to Register

Continued from page 11

to all groups. With this, Miss Eva D. Corey of Massachusetts agreed, saying:

"It is a fundamental rule. In the diocese of Massachusetts, we *never* let our mailing list out of our own hands. We often refuse fine groups. We make *no* exceptions to this rule."

Bishop Lawrence of Western Massachusetts then pointed out that the National Council need not turn over its list, but could, nevertheless, send the notice of the Episcopal Pacifist Fellowship.

The Rev. Alden Drew Kelley, secretary for college work suggested that instead of the general list, a specialized list could be made including the names of those persons in the Church who are in close touch with the undergraduates in colleges, those who would be directly concerned.

Bishop Stewart of Chicago touched on another aspect of the matter, when he asked:

"Would the Episcopal Pacifist Fellowship provide simply a notice of provision for registration of conscientious objectors, or would its notice *encourage* pacifism?"

Bishop Lawrence read the resolution endorsed by the Episcopal Pacifist Fellowship, which cited the action of General Convention in 1934 and provided for registration at the Church Missions House. Bishop Stewart still was doubtful as to the entire absence of propaganda:

"The notice should be simply a notice of registration resources. Even in Bishop Lawrence's statement, there are pacifist implications. I am utterly opposed as a Christian to complete pacifism. A plain, simple notice I could approve, and only that. The slightest implication or suggestion that this National Council encourages pacifism in time of war, I disapprove."

The Presiding Bishop clarified the issue further by saying:

"We can simply give notice *why* we have established a place for registration and where. The government recognizes no objection to service in time of war except a religious objection."

Mr. Boyle made a suggestion here saying:

"The National Council should handle the announcement, not leave it to any outside organization."

REGISTRATION DISCUSSED IN 1934

Bishop Stewart ended the debate by saying:

"The notice then, as I understand it, would include reference to the action of General Convention, which as far back as 1934 provided for the very thing we are arguing here; namely, the registration of conscientious objectors who are members of this Church."

It was then voted to limit the resolution to the provisions of the 1934 action. A short discussion as to who should handle the registration and how Church members were to be qualified preceded the adoption of the resolution.

Another important resolution was adopted at the meeting, stating that in the interests of the whole Missionary Program, the National Council was requesting speak-

ers filling engagements made by the Council's Speakers Bureau to refrain from appeals for contributions unless specifically agreed upon with the Bureau and the parish or diocese in advance; and that where such contributions voluntarily were received after missionary addresses, such contributions should be reported to the rector and to the treasurer of the National Council.

In view of the budget principles, the National Council also requested missionary bishops and bishops of aided dioceses, and all other missionaries representing the Church's work, not to make appeals for contributions either through public addresses, or by general appeals by mail, except with approval of the Presiding Bishop, second vice-president and the secretary of the department involved, or the National Council.

IMPROVE PROMOTION SERVICE

Joseph E. Boyle made his report as executive secretary of the Department of Promotion, telling of a new development work with the secular press in release service. He stated:

"We plan to have mats from which to print illustrations, and a clip-sheet service. Small-town dailies, as well as the papers of other larger places would use this material if they could get it. We have in the past provided it for the religious press and for diocesan and parish papers, which cater chiefly to the clergy. Now we plan to do it for the benefit of the laity."

Mr. Boyle also told of an interesting new development in the radio field:

"We have established a connection with a large radio station in California, through which we shall send out broadcasts to the Orient, thus keeping direct contact between the field and the home base. Dr. G. Warfield Hobbs has two new films. One is on India, with which Bishop Hobson helped. The other is a film about work in Jerusalem, sent us from London."

In regard to *Forth*, Mr. Boyle stated that from January 1st to February 10th, there were 2,689 new subscriptions and 10 cancellations. The Lenten number ran to 125,000 copies, one of the largest issues in the history of the magazine. The regular circulation of *Forth* now stands at approximately 48,000 copies monthly. The previous high average was 38,000 in 1928. In the first year, under the new promotion plans, the circulation increased 70%.

Bishop Hobson took the floor again at this point, to say:

"As I know promotion, I know that what this department has done is very highly successful. Of course, some people don't like it.

"I have never in my whole life seen such poor equipment as we have here for promotion. Dr. Hobbs secures moving pictures, but the only available projector is a small one borrowed from a missionary's wife. The only phonograph is a little machine kindly lent by a young lady member of the staff. We have used that until we have got it out of order. This policy is shortsighted. I intend to make every effort to get a projector and a phonograph for the use of Dr. Hobbs."

The Presiding Bishop said:

"I endorse everything that Bishop Hobson and Mr. Boyle have recommended. However, we may not know all that people think about the new name of the *Spirit of Missions*; 10 cancellations may not express it, because

many readers may not have said or done anything, yet may not like it. One lady liked it so well that she sent us \$1,000."

DISCUSS ALLOCATION OF FUNDS

At a later session, the Rev. Charles W. Sheerin, executive secretary of the Department of Promotion, offered a resolution that the department be permitted to allocate the money in its budget when unforeseen circumstances made it advisable. There was instant objection to this. Mr. Boyle favored the motion, saying:

"You let us do this in 1939. We are not asking for a bulk appropriation, but merely to shift items already in our promotion budget."

Bishop Hobson arose to say:

"General Convention in 1937 voted reorganization of the National Council. The only reorganization made thus far has been the combination of the Field and Publicity Departments. It is fool-hardy to ask the department to give an itemized budget and keep to it. It needs liberty to shift around and do its best."

Bishop Lawrence said:

"This liberty is not allowed any other department. We meet every quarter and can consider and vote any suggested adjustments."

Bishop Hobson said decidedly:

"This is the *only* new department in the National Council. We need leeway; any new department needs leeway."

Bishop Stewart of Chicago entered the debate here, to say, turning to Mr. Boyle as he spoke:

"Haven't you the 1939 items, Joe? You had full power to use your budget as you liked. Can't you adapt your 1939 budget items to 1940?"

Mr. Boyle replied:

"What we ask is the same privilege we had in 1939. We want to shift as seems best, not do just as we did last year."

Bishop Stewart then observed:

CONSULT BROKEN-DOWN BUDGET

"This discussion seems to be much ado about nothing. Can't we see the broken-down budget of 1939 with the items?"

The Presiding Bishop pointed out that the presentation of the 1939 budget was made informally.

Bishop Hobson said that he thought the broken-down budget of 1939 had been submitted, and Mrs. Henry Hill Pierce of New York said that it had. It was found that copies had not been distributed to all the members of the Council. When this oversight had been repaired, Dr. John W. Wood, executive secretary of the department of Foreign Missions, reopened the debate by asking:

"Why not add to the resolution that the Department of Promotion be allowed to re-adjust the items in its budget the words, 'in consultation with the treasurer'?"

Dr. Sheerin sprang to his feet to say:

"It is none of the treasurer's business. He knows nothing about it. We are simply asking, anyway, to have another year's experiment of what we did last year. It doesn't mean that Mr. Boyle will take someone's salary and use it for something else."

Bishop Stewart intervened:

"I don't understand Dr. Sheerin's remark that the treasurer has nothing to do with it,

and knows nothing about it. He must know *all* about it, and he surely has a great deal to do with it, for that is part of his function. Such a plan should have the proviso that the treasurer pass on every shifted item before it is shifted."

Dr. Sheerin then said in explanation:

"I don't think Dr. Franklin can concern himself with mats and clipsheets."

"CONSULT TREASURER"

Bishop Stewart, however, maintained his stand, saying:

"No one is more interested in promotion, in all its aspects, than the treasurer. As treasurer, of course he should be consulted on all financial matters, or matters involving finance."

A resolution permitting the desired privilege to shift items was adopted, with an amendment to the effect that all such changes must be approved by the president, second vice-president, and treasurer.

RETIREMENT RULES

New rules concerning the retirement age of missionaries in the domestic field were adopted. For women workers a uniform retiring age of 63 was fixed, with an extension of employment in the field from year to year on the responsibility of the bishop of the diocese or district in which they are employed, and with the approval of the Council. Such employment in the field beyond the 63 year limit was limited to a maximum of five years, and retirement at 68 was made compulsory.

For men, whether clergy or lay workers, the retiring age was fixed at 68 years, except that with the approval of the Council in specific cases, and on the recommendation of the bishop, employment in the field may be arranged on a year to year basis for a period not to exceed five years.

THREE APPOINTMENTS

Three women workers in the domestic mission field were appointed. Miss Virginia B. Gesner, of Brookline, Mass., will teach at the Mission of the Good Shepherd, Fort Defiance, Ariz., succeeding Miss Jane K. Pitkin, who resigned recently. Miss Gesner has nearly 20 years experience as a teacher in public schools and as a director of religious education in parishes in Connecticut and Massachusetts.

Miss Ethel H. Malone was appointed to undertake teaching, religious education, and social work at St. Barnabas' mission, Jenkinsville, S. C. She is a graduate of the Tuttle memorial training school at Raleigh, N. C., with experience as a teacher, and as a social worker in a large industrial organization, and in an institution for delinquent girls. Miss Malone will be a United Thank Offering worker.

Miss Olive Meacham, for six years a missionary in Liberia, was appointed United Thank Offering worker in religious education for the District of San Joaquin. Her work will be largely in the rural field and among the isolated. In Liberia Miss Meacham was first at the House of Bethany, Cape Mount; later she was the principal of Julia C. Emery Hall, Bromley. For the past year she has been at the Mission of the Good Shepherd, Fort Defiance, Ariz.

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Stresses Church's Obligation to Youth

**Bishop Jenkins Tells Convocation of
Nevada to Further Work Among
Young People**

ELKO, NEV.—Stressing the Church's obligation to youth throughout his annual address, Bishop Jenkins of Nevada opened the convocation of the missionary district at St. Paul's church here. Bishop Jenkins appealed to the convocation to support and further work with young people.

Speaking of St. Stephen's house at the University of Nevada, the Bishop reminded the clergy of their duty to cultivate the spiritual life of their young people so that when they arrive on the campus their interest in the Church and its activities will already have been made sure. He stated:

"The firmer the young people are anchored to the Church and its altar in their home congregations, the surer will they be of their footing when they become enmeshed in the varied interests of campus life. The student is not as much in need of social activities as he is of a shrine to which he may be drawn to worship, and where in the quiet and silence of the altar come to know God."

Referring to the parish Sunday school, the Bishop said that while the Sunday school has justified itself, its best days are in the past. He added:

"The child is a member of a family and should not be divorced from the family circle, even in public worship. We need to restore the family pew. The child will absorb more of the spirit of reverence and devotion from an hour of worship with his parents than from the best Sunday school ever devised."

As last year, the Bishop urged support of the effort to pass a bill in the state legislature to protect unborn children from syphilis. The convocation again passed a resolution in favor of such proposed legislation and promised support throughout the state.

Another resolution of importance was passed in favor of the Church Pension Fund's action opposing the inclusion of lay employees in the Social Security legislation now pending, and urging the Pension Fund to provide a retirement fund for lay employees of the Church as it does for the clergy.

CHURCH PRESS WEEK

Final action was taken on the new set of canons of the district. Church Press Week received commendation and good publicity, and reports were given of the number of new subscriptions to Church magazines received during the campaign.

Elections resulted in changes in the executive council as provided under the new canons. Elected were the Rev. J. F. Hogben, H. B. Thomas and B. L. DeMare; and Messrs. Jack H. Cooper, R. N. Gibson and C. H. Smith. They will act with the ex-officio members and two members to be appointed by the Bishop.

Deputies to the General Convention will be Jack H. Cooper and the Rev. B. L. DeMare. Alternates will be the Rev. J. F. Hogben and the Hon. Geo. S. Brown.

Churchman is Chosen as Washington's No. 1 Citizen

WASHINGTON—Coleman Jennings, an active member of St. John's church, Lafayette Square, was recently voted Citizen No. 1 of the nation's capital.

The Cosmopolitan Club presented its Distinguished Service Medal to Mr. Jennings in the presence of several hundred citizens. The chairman said in part:

"The man we honor today has given freely of his thought, time, ability, and finances to bring relief to the underprivileged and to help them to help themselves."

Mr. Jennings, head of the Community Chest, is especially interested in youth and has organized youth clubs in this country and in England.

Storms and Cold Upset Council of Mississippi

MERIDIAN, MISS.—Cold, stormy weather prevented half the members from attending the council of the diocese of Mississippi held here on January 31st and February 1st. A quorum was present for only part of one session.

The council had been scheduled to meet the previous week at St. John's church in Aberdeen and was postponed with the hope that weather conditions would improve.

THE LAYMAN'S MAGAZINE was discussed by the diocesan correspondent and committee members were reelected.

Deputies to General Convention were elected as follows: Clerical, Duncan M. Gray, Walter B. Capers, Holly W. Wells, and Val H. Sessions; lay, Messrs. Shields, Simpson, Gardner, and Hawkins; clerical alternates, Hamilton, E. Lucien Malone, Cecil B. Jones, Edward R. Jones; lay alternates, Messrs. Quackenbos, Lockyer, Strange, and Lyle.

Interment of Founder of Order Takes Place

ARLINGTON HEIGHTS, MASS.—In the middle of January on the second anniversary of his death, the interment of the Rev. Frederick Cecil Powell, SSJE, took place in the Chapel of the Holy Spirit of the Convent of St. Anne here.

Fr. Powell was close to the hearts of many since he was the Father founder of the Order of St. Anne and fostered its development.

A High Mass of Requiem was sung by the Father Superior of the Society of St. John the Evangelist, assisted by the Rev. William Eckman, SSJE, warden of the convent. The Sisters of the order and the friends of Fr. Powell filled the chapel.

Bishop Parsons to Open Synod

SALT LAKE CITY, UTAH—Bishop Parsons of California will be the Synod preacher at the opening service of the Synod of the Province of the Pacific on April 30th in this city.

Bishop Sanford of San Joaquin will be the chief speaker at the Synod banquet when the province's silver anniversary will be observed. The Synod ends on May 3d.

Bishop of Honolulu Notes Lay Interest

**Total Baptisms, School Attendance,
Confirmations Show Increases;
New Buildings Reported**

HONOLULU, HAWAII—The part taken by laymen in the work of the Church was the most striking feature of the convocation held here at the end of January, according to Bishop Littell of Honolulu.

The Bishop reported an increase over the previous year of 12% in baptisms and 21% in confirmations. The number of children under instruction in diocesan, Church, and public schools showed a considerable increase, the total being 4,725. There are two candidates for Holy Orders, both Japanese from the islands, now studying in a mainland seminary.

New buildings, chiefly memorials, were reported on three of the islands; in Kauai, two new chapels; at Wailuku, Maui, a parish house fully equipped; and at the north of the island of Hawaii at Kohala, a parish hall, toward which the Girls' Friendly Society on the mainland contributed over \$2,000.

Bishop Littell laid the cornerstone and dedicated the large new headquarters of the Salvation Army in Honolulu recently. A local newspaper, in reporting the event, considerably widened the jurisdiction of the Bishop of Honolulu by conferring on him the title of Bishop of the Salvation Army.

The *Hawaiian Church Chronicle* reported a strange experience during a confirmation service at St. Paul's mission, Makapala, on the Big Island; it was repeated the next night at St. Augustine's, Kohala. Just as the confirmations were taking place, the church buildings were shaken perceptibly, in one instance accompanied by distant rumbling. Many of those present were reminded of the phenomena which occurred on the first Pentecost.

The chaplains of the Army and Navy on the island of Oahu, and at present at Pearl Harbor with the auxiliary fleet, were entertained recently by the Honolulu clericus. The program included a devotional service conducted by the Bishop.

The occasion was important because it was the first time that any religious body in Hawaii has recognized corporately the Army and Navy chaplains as a body.

10th Anniversary Celebrated

SWARTHMORE, PA.—Trinity church celebrated the 10th anniversary of the rectorship of the Rev. J. Jarden Guenther on February 4th. Under Mr. Guenther, the congregation has increased from 35 to 250 families.

Clericus Formed

ELKINS, W. VA.—A clericus has been formed by the six clergy of the Monongahela Convocation. The Rev. John G. Shirley, rector of Grace church, Elkins, was elected president.

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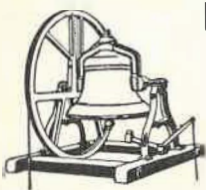
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COMING EVENTS

APRIL

- 2-3. Convention of Sacramento, Sacramento, Calif.
- 3. Convention of Georgia, Thomasville.
- 3-4. Convocation of Salina, Hutchinson, Kans.
- 7. Convention of Kansas, Topeka.
- 7-8. Convention of Oregon, Portland.
- 10. Convention of Massachusetts, Boston; convocation of New Mexico, El Paso, Tex.
- 14-15. Convocation of Spokane, Walla Walla, Wash.; Convocation of Colorado, Denver.
- 16. Convention of South Florida, Fort Pierce.
- 16-18. Convocation of Western Nebraska, Hastings; of Eastern Oregon, Klamath Falls.
- 17. Convocation of Southern Brazil, Porto Alegre; convention of Indianapolis, Evansville, Ind.

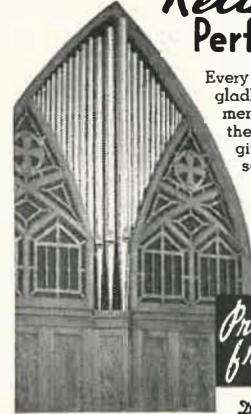
CHURCH CALENDAR

MARCH

- 1. (Friday.)
- 3. Fourth Sunday in Lent.
- 10. Fifth (Passion) Sunday in Lent.
- 17. Sixth (Palm) Sunday in Lent.
- 21. Maundy Thursday.
- 22. Good Friday.
- 23. Easter Even.
- 24. Easter Day.
- 25. Easter Monday.
- 26. Easter Tuesday.
- 31. First Sunday after Easter.

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THOMAS E. GREEN, PRIEST

WASHINGTON—The Rev. Dr. Thomas E. Green, retired priest of the diocese of Iowa, died here on January 23d. He was 83 years old.

Dr. Green, who for many years was the national director of the speakers' bureau of the American Red Cross, was born in Pennsylvania.

He was graduated from McKendree college in 1875 with the degree of Bachelor of Arts, receiving his Master's degree in 1878. Griswold college awarded him the degree of Doctor of Sacred Theology in 1889.

Dr. Green also held degrees of Master of Arts from the University of Pittsburgh, Doctor of Letters from St. John's college, Annapolis, Md., and Doctor of Laws from Coe college, Iowa.

Dr. Green was ordained deacon and priest in 1887. He married Miss Laura Johnson of Mt. Carmel, Ill. in 1880. They had two daughters.

From 1887 to 1888 he was the rector of St. Andrew's church in Chicago; and from 1888 to 1903, at Grace church in Cedar Rapids, Ia. He was a deputy to General Convention from 1889 to 1898. In 1898 he was elected Bishop of Iowa, but declined the honor.

He was grand prelate, Knights Templar; several times chaplain general in the Sons of the Revolution and president of the SAR; vice-president of the District of Columbia Society of the War of 1812; member of the Society of Colonial wars and of the Loyal Legion; and a 32d degree Mason.

Dr. Green was the director of the speakers' bureau of the United States Treasury for Liberty Loans and of the European Relief Council; a member of the speakers' bureau for Chinese Farm Relief; and chevalier in the Legion of Honor.

His awards included also the French Medal of Honor in 1921; the Polish Medal of Merit, 1922; the Chinese Medal of Honor, 1922; the Medal of the French Red Cross, 1920; and Chevalier Polonia Restituta, 1930.

Funeral services were held on January 27th in Epiphany church with the Rev. Dr. Ze Barney Thorne Phillips officiating.

CHARLES H. HATHEWAY, PRIEST

HUDSON, N. Y.—The Rev. Charles Harrison Hatheway, a retired priest of the diocese of Albany, died at his residence here, February 11th, following a period of infirmity. He was 80 years old.

Mr. Hatheway was born in St. John, New Brunswick, where he received his early education, and was later a student at the Collegiate School of Fredericton. He was graduated from the University of New Brunswick in 1881 and received deacon's and priest's orders in Canada under Bishop Medley in 1881 and 1882.

Mr. Hatheway served in the ministry

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of the Canadian Church from 1883 to 1890. From 1890 until 1895 he was an honorary canon of All Saints' cathedral in Albany, N. Y., and in 1894 became rector of St. John the Evangelist, Stockport, N. Y. Leaving Stockport in 1899, Mr. Hatheway was not engaged in parochial work until 1924, when he took the rectorship of St. Paul's, Salem, retiring in 1931.

Bishop Oldham of Albany officiated at the burial service from Christ church, Hudson, with the rector, the Rev. C. R. Quinn, celebrating the Holy Communion. Mr. Hatheway is survived by two sons, a daughter, and his wife, the former Mary Hover.

EDWARD P. LITTLE, PRIEST

ELIZABETH, N. J.—The Rev. Edward Porter Little, retired priest in the diocese of New Jersey, died on February 16th at the age of 86 years.

Mr. Little was born in Brooklyn, N. Y. He received his Bachelor of Arts degree at Knox college in 1875, and his Master's in 1878. He attended the General theological seminary and received the degree of Bachelor of Sacred Theology in 1880.

In 1878 he became a deacon; and in 1879, a priest. In 1882 he was married to Miss Henrietta Nevin Grimshaw of Pittsfield, Ill.

He was associated with St. Stephen's church in Pittsfield in 1879; St. Paul's church, Lancaster, N. H., 1880; St. Paul's church, Nantucket, Mass., 1887; and Trinity church, Hannibal, Mo., 1893.

In 1909 he became the curate of Christ church, Elizabeth, N. J.; in 1903, rural dean of Hannibal; and from 1916 to 1920, he was at St. John's church, Sewaren, N. J. He was a deputy to General Convention in 1901.

Funeral services were held on February 19th at St. John's church.

JAMES MacLAUGHLIN, PRIEST

LONG BEACH, CALIF.—The Rev. James MacLaughlin, retired priest in the diocese of Wyoming, died on February 9th, after a long and active career.

Mr. MacLaughlin was born in Lowell, Mass. He was graduated from Brown university in 1890; took his B.D. at Yale in 1893, and attended Berkeley divinity school in 1894.

In 1894, he became a deacon; and in 1895, a priest. The same year, he married Mary Cushing Alden. They had a son and four daughters.

Mr. MacLaughlin was the assistant at Trinity church, Williamsport, Pa., in 1894; at St. Paul's church, Philipsburg, Pa., from 1895 to 1897; at Brookville, Pa., 1897 to 1900; and Victor, Colo., 1900 to 1902.

He was the rector at St. Stephen's church in Longmont, Colo., from 1902 to 1906; St. Paul's church, Littleton, Colo., 1906 to 1918; St. Bartholomew's church, Ely, Nev., 1919 to 1923; St. John's church, Green River, Wyo., 1923 to 1926; St. Paul's church, Evanston, Wyo., 1926 to 1933.

From 1906 to 1918, Mr. MacLaughlin was the registrar of the diocese of Colorado. He was secretary of the council from 1912 to 1918, and a deputy to General Convention in 1911 and 1912.

RICHARD R. PHELPS, PRIEST

LONDON, OHIO—Funeral services for the Rev. Richard Roscoe Phelps, 58, rector of Trinity church since 1933, were held on February 12th, with Bishop Hobson of Southern Ohio officiating.

Mr. Phelps died in a Columbus hospital on February 11th after a brief illness. He had entered the hospital for treatment of a heart ailment two weeks previously.

Born at Poplar Mount, Va., Mr. Phelps was the son of the Rev. William Girard and Mary (Randolph) Phelps. His boyhood was spent in Virginia, and he was graduated from Washington and Lee university with the degree of bachelor of arts in 1902. A year later he entered the Virginia theological seminary, where he received the degree of bachelor of divinity in 1906. He was ordained deacon in 1906, and priest in 1907, by Bishop Cheshire of North Carolina.

Mr. Phelps was married in 1906 to Miss Margaret Anderson Petar. They had four children.

Charges held by Mr. Phelps included St. Paul's church, Monroe, N. C., 1906-08; St. Peter's church at St. Mary's, and St. James' church, Oak Grove, Va., 1908-13; Christ church, Smithville, Va., 1913-16; St. Paul's church, Berkeley-Norfolk, Va., 1916-23; and Trinity church, South Boston, Va., 1923-24. In 1924 he came to the diocese of Southern Ohio as rector of St. Mary's church, Hillsboro, where he served until 1930. He was priest-in-charge of St. James' mission, Cincinnati, during the next three years. He became rector of Trinity church in 1933.

ERNEST ALBERT RICH, PRIEST

HOLMESBURG, PA.—The Rev. Ernest Albert Rich, retired priest of the diocese of Pennsylvania, died recently at his home here. Death came as the result of a long illness and complications caused by an automobile accident.

Mr. Rich was active until a few hours before his death. The morning after his accident, he sent out subscriptions which he had obtained the night before in New York City. He had a keen interest in THE LIVING CHURCH and other religious publications.

Having received the degree of Bachelor of Arts at Trinity college in 1899, Mr. Rich was graduated from the Episcopal theology school in 1905. He became a deacon in 1905 and a priest in 1908.

Mr. Rich became the chaplain at St.

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James' school of missions, Washington county, Maryland, in 1905; and thereafter was the curate of the Church of the Transfiguration and Calvary mission, Blue Ridge Summit, Pa.; and missionary at Tazewell parish, Graham, Va.

He is survived by his wife.

MRS. JOSEPH FLETCHER

WASHINGTON—Mrs. Joseph Fletcher, wife of the late Canon Joseph Fletcher of Washington cathedral, died February 5th at the age of 79. Services were held at the cathedral on February 8th and in St. Paul's church, Rock Creek. Bishop Freeman of Washington and the Rev. Dr. F. J. Bohanan officiated.

Mrs. Fletcher, who before her marriage was Miss Henrietta Moffett, daughter of Pauline and Hunter Poinsette Moffett, was born in Tullahoma, Tenn.

She was married to the Rev. Joseph Fletcher in 1882 and assisted him in his ministry at Sparrows Point, Md., the Hannah More academy, Reisterstown, Md., Brookland and Rock Creek parishes,

Washington. Mr. Fletcher then became librarian and canon of Washington cathedral.

Mrs. Fletcher was a member of the board of the Episcopal Eye, Ear & Throat hospital, St. Monica's League, and the Rectory Club, as well as president of the Hannah More Club of the District of Columbia.

She is survived by one sister, Mrs. Annie Hummel.

MRS. AURELIA N. HETZEL

TRENTON, N. J.—Mrs. Aurelia N. Hetzel, hostess and housekeeper of the Diocesan House on Hamilton avenue, and fostermother of several generations of young clergy in the days of the old associate mission, died on January 9th, in her 91st year.

The funeral was held at Christ church, where Mrs. Hetzel had been a communicant for 50 years. Services were conducted by retired Bishop Matthews of New Jersey, assisted by Bishop Gardner of the

diocese, the Ven. R. B. Shepherd, and the rector of Christ church.

Two weeks after becoming associated with the parish, Mrs. Hetzel became head of the primary department, in which capacity she served about 20 years. She was also choir mother during the same period. Mrs. Hetzel was a choir member and directress of the altar guild until four years ago, and was known as the official mother and counsellor of every one in the parish.

Soon after Bishop Scarborough opened the associate mission house, she was appointed matron and remained in that capacity for 38 years until the offices were moved to new quarters and she retired on pension.

Her many friends in the Woman's Auxiliary, altar guild, and other departmental boards will remember her kindly attentions.

She is survived by two sisters, Mrs. Anna Bourne of Trenton, with whom she lived at the time of her death, and Mrs. Jane Fawssett of Philadelphia.

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SAN FRANCISCO—Women's suffrage at conventions of the diocese of California was approved as a subject of study when the House of Churchwomen met from January 30 to 31st at the time of the diocesan convention.

A resolution from the diocesan convention was brought to the House of Churchwomen, approving the appointment of a

committee of three from the men's convention, and three from the women's to report to the next convention on the power of women to vote at the diocesan convention.

Dedicate Chapel

TRENTON, N. J.—All Saints' chapel of Trinity cathedral was recently set apart as a memorial to the late Bishop Urban, who was rector of Trinity for 35 years when it was a parish church.

College Students Extend Church Activities at Bethany College

BETHANY, W. VA.—Episcopal students at Bethany college, meeting in one of the faculty homes on February 5th, formed the Doddridge Episcopal Club, with William Rutter of Sharon, Pa., as president. Work among the Episcopal students, begun in 1938 at their own request, has consisted so far of a monthly celebration of Holy Communion.



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Died

LITTLE—In Elizabeth, N. J. on February 16th, the Rev. Edward Porter Little, age 86 years, died. Funeral services were at St. John's Church on February 19th at 2 P.M. Interment was in Greenwood cemetery, Brooklyn, N. Y.

Memorial

PURVES, THE REV. STUART BALLAN TYNE, D.D., entered into Life March 9, 1930. "Christ's faithful soldier and servant."

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RETREATS

QUIET DAY FOR MEN AND WOMEN: Thursday, March 14th, St. Clement's Church, Philadelphia. Mass at 9:30, addresses at 10:30, 12, and 2. Conductor, the Rev. ALFRED M. SMITH. Reservations for lunch should be made with the Sister in Charge, 110 North Woodstock street.

RETREAT—St. Martin's House, Bernardsville, N. J., from the afternoon of March 6th to the afternoon of March 7th. Conductor: the Rev. John W. Suter Jr. Applications may be made to the Rev. T. A. CONOVER, acting warden.

ONE-DAY RETREAT for women will be held at the Convent of St. John Baptist, Ralston, Morris County, N. J., on Saturday, March 9th. Conductor, the Rev. Fr. Chalmers, O.H.C. Apply to the Rev. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris County, N. J.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ADAMS, REV. RAYMOND M. D., formerly rector of St. Paul's Church, Waterbury, Conn.; is in charge of the Church of the Holy Comforter, Crescent City, Fla.

ANDERSON, REV. ANDREW E. F., formerly rector of St. Mark's Church, Moscow, Idaho; to be rector of Emmanuel Church, New Castle, Del., effective April 1st.

BARTLAM, REV. E. PERCY, formerly in charge of St. Cyprian's Mission, Lufkin, Texas; is rector of St. Stephen's Church, Houston, Texas. Address, 1805 W. Alabama St.

BERNARDIN, REV. DR. JOSEPH B., formerly rector of the Church of the Ascension, Munich, Germany (Eur.); is iocum tenens of St. John's Parish, Knoxville, Tenn. Address, P. O. Box 153, Knoxville, Tenn.

CHAMBERLAIN, REV. OREN VAN T., formerly rector of St. Luke's Church, Welch, W. Va.; to be rector of St. Paul's Church, Weston, W. Va., effective April 1st. Address, 349 Main Ave.

EASTMAN, REV. ERIC, formerly rector of St. Thomas' Church, Detroit, Mich.; is in charge of St. Andrew's Church, Hartsdale and of St. Martha's Chapel, North White Plains, N. Y. Address, The Caroline Country Club, Hartsdale, N. Y.

KELLOGG, REV. PAUL A., formerly rector of the Church of the Cross, Ticonderoga, N. Y.; to be rector of Christ Church, Dover, and in charge of St. Paul's Mission, Camden, Del., effective April 1st. Address, Dover, Del.

LEA, REV. WILLIAM S., formerly rector of St. Paul's Church, Kingsport, Tenn.; to be rector of the Church of the Advent, Spartanburg, S. C. (U.S.C.), effective April 1st.

MABLEY, REV. THOMAS formerly rector of St. Matthew's Church, Newton, Kans.; to be rector of St. Stephen's Church, Terre Haute, Ind., effective April 1st.

MCANERN, REV. ROBERT E., formerly rector of St. John's Church, San Antonio, Texas (W. T.); is rector of St. Mark's Church, Anaconda, Mont. Address, 609 Main St.

SHARKEY, REV. J. JACK, formerly curate at St. Paul's Church, Englewood, N. J. (N'k); is in charge of St. Luke's Church, South Glastonbury, and of St. James' Church, Glastonbury, Conn. Address, 53 High St., South Glastonbury, Conn.

TRAPNELL, REV. DR. RICHARD W., formerly at All Saints' Church, Bayside, L. I., N. Y.; to be rector of St. Luke's Church, Seaford, Del., after Easter.

WEBER, REV. WILLIAM F., JR., in charge of Calvary Church, Montgomery, and of Redeemer, Ansted; is now also in charge of Good Shepherd, Hansford, W. Va. Address, 308 4th Ave., Montgomery, W. Va.

WILEY, REV. JOHN S., of St. Martha's Church, New York City; is rector of St. Peter's Church, Butler, Pa. (P.).

NEW ADDRESSES

SHARPLEY, REV. GILES H., formerly 1044 20th St., Rock Island, Ill.; 401 Perkins Blvd., Burlington, Wis.

RESIGNATIONS

MOCKRIDGE, REV. DR. JOHN C. H., as rector of St. James' Church, Philadelphia, Pa., for 25 years; to retire. Effective October 1st.

DEPOSITIONS

FERRIER, REGINALD WILLOUGHBY, Presbyter, by the Bishop of Albany, February 20, 1940. Deposed for causes which do not affect his moral character.

GASSON, HENRY DYMOKE, Presbyter, by the Bishop of New Hampshire, February 1, 1940. Deposed for reasons which do not affect his moral character.

ORDINATIONS

PRIEST

PITTSBURGH—The Rev. MICHAEL D'ESSIPRI was advanced to the priesthood by Bishop Mann of Pittsburgh in the Church of the Ascension, Pittsburgh, February 4th. The ordinand was presented by the Rev. Dr. H. Boyd Edwards who also preach-

ed the sermon. The Rev. Mr. D'Essipri is in charge of All Saints' Mission, Aliquippa, Pa.

DEACONS

IOWA—JOHN HERBERT SANSON was ordained deacon in St. Paul's Church, Des Moines, February 18th, by Bishop Longley of Iowa. The candidate was presented by the Rev. Ernest V. Kennan who also preached the sermon.

Max Eugene Roberts was ordained to the diaconate by Bishop Longley in St. James' Church,

Oskaloosa, February 19th. He was presented by the Rev. David Pierce-Jones, and the Rev. Ernest V. Kennan preached the sermon.

MARRIAGE

MEARS, REV. JOHN D., of the staff of the mission at Sagada, Mountain Province, P. I., and Miss Grace Kathleen O'Connor were married in Manila on February 10th. The ceremony was performed at the Cathedral of St. Mary and St. John by Bishop Mosher of the Philippines.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

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

Sunday Mass, 7:30, 9:30, and 11 A.M.
Evensong and Benediction, 7:30 P.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Stephen's Church

Coconut Grove, Miami

THE REV. BENJAMIN W. SOPER, B.A., Rector

Sunday Masses: 8 A.M. and 11 A.M.
Daily Masses: 8 A.M.
Benediction, Last Sunday of Month, 8 P.M.

MASSACHUSETTS

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

REV. WHITNEY HALE, D.D., Rector

Sunday: Low Masses, 7:30, 8:30, 9:30; Matins 10:30; Sung Mass 11:00 A.M.; Evensong with address at 6:00 P.M.
Weekday Mass, 7:45; Evensong 6:00 P.M.
Second Mass, Thurs. & Saints' days, 9:30.
Confessions, Friday, 5-6; Saturday 5-6.

NEW YORK

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

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 noon
Wednesdays: 11 A.M., Holy Communion, Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

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

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

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.

Weekday Services

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

The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

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

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and West 53d street

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

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service; 5:15 P.M., Evensong and Address (except Saturdays).
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotions, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

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

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

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

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

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

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

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

Weekday Mass: 7 A.M.

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

Evensong: 5:30 daily.

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