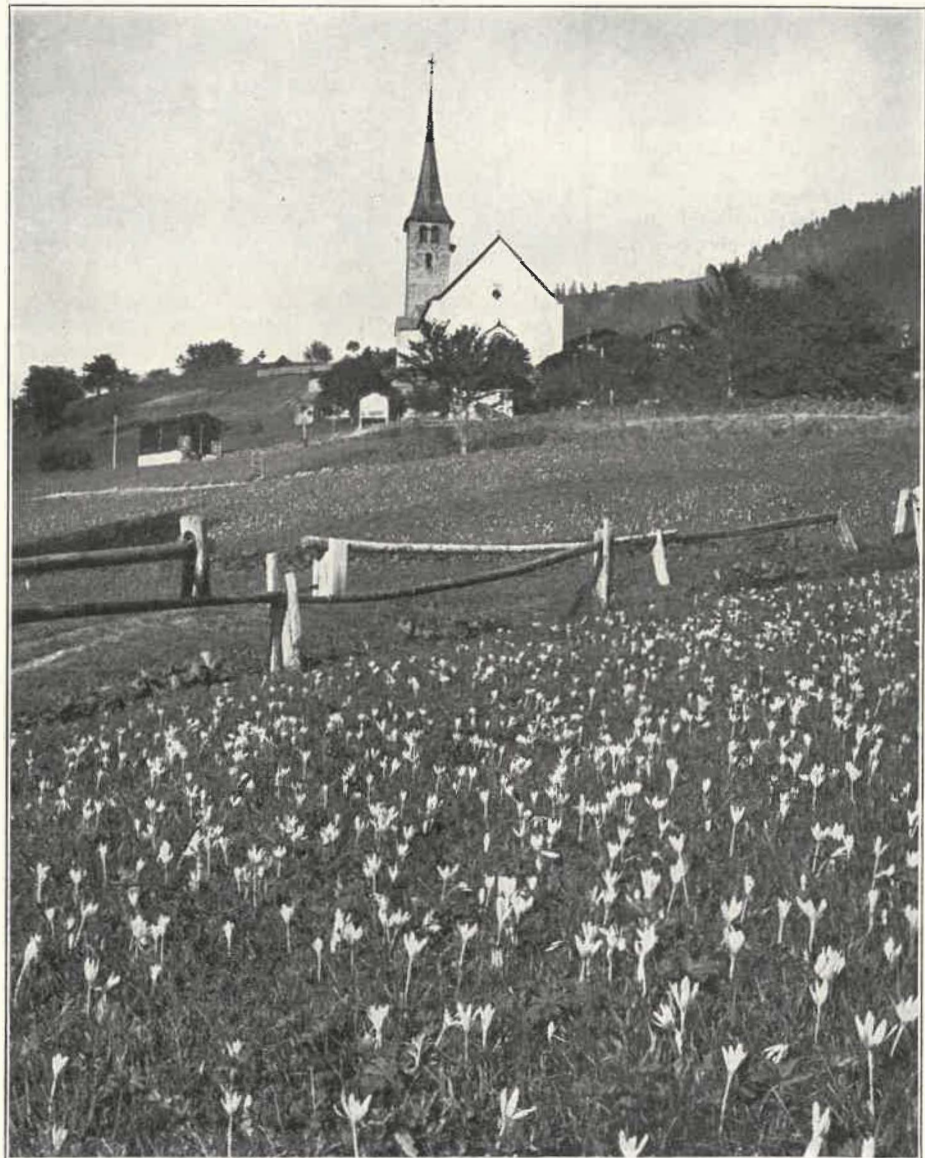
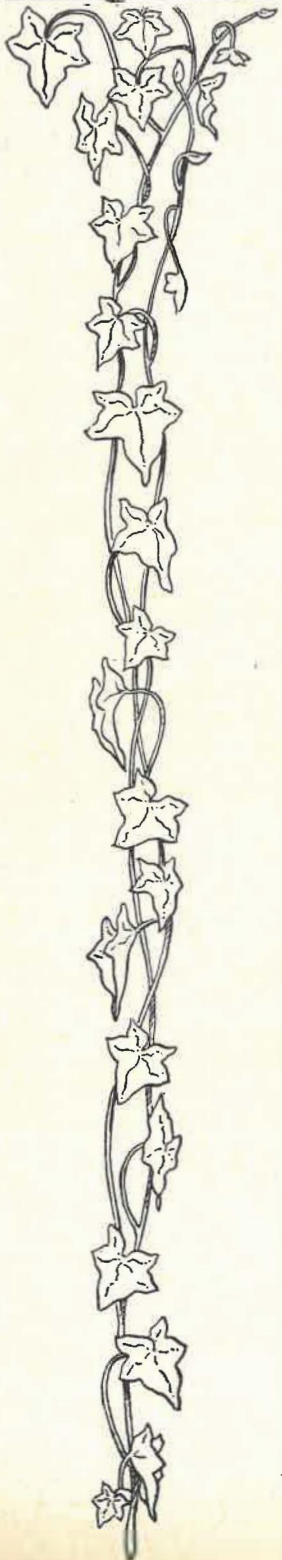


April 3, 1940



# The Living Church



OLD-WORLD SPRING

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Vol. CII, No. 12

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## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

### Racial Missionary Jurisdiction

TO THE EDITOR: In regard to the resolution adopted at the synod of the province of Sewanee in Tampa, Fla., last fall, please allow me to say a word lest silence appear to give consent.

This was the resolution, to petition General Convention to set up a racial missionary jurisdiction in the Southeast. The impression seems to have gained ground that the resolution was unanimously adopted. I am sure that this is a mistake. At least two of the delegates from this diocese voted against the resolution and one spoke against it. I am told there was little consideration beyond the presentation of the matter by the chairman of the committee. I was not present.

I beg leave now simply to say that as one of the bishops involved, I am opposed to this plan. It was rejected by the Church some 30 years ago. I believe it to be fundamentally in violation of the unity and order of the Church, impractical, and not satisfactory to the Negroes themselves. The Conference of Colored Workers in the province of Sewanee has repeatedly refused to endorse the plan. Not a single one of the Colored clergymen of this diocese is in favor of it. However, my purpose now is merely to show that the plan is far from being unanimously endorsed in this part of the Church.

(Rt. Rev.) ALBERT S. THOMAS,  
Bishop of South Carolina.

Charleston, S. C.

### The Church and the Negro

TO THE EDITOR: The Church is specially interested in Church extension among the Negroes of the province of Sewanee, for in this province the great masses of the Negro race reside. All but two of the American Church Institute schools are located

therein, and the bulk of missionary appropriations, for clerical aid, is expended here. What, then, are the results of this endeavor, as to communicants?

Within this province there are 138 Negro congregations: 104 of these congregations each report communicants not exceeding 100 in number, ranging from two communicants to 99. The congregations reporting 100 or more communicants, are as follows:

<i>North Carolina</i>	
When Estab.	
1894.	St. Matthias', Louisburg .....102
1868.	St. Ambrose's, Raleigh .....176
1868.	St. Augustine's, Raleigh .....141
1868.	St. Cyprian's, New Berne .....208
1872.	St. Joseph's, Fayetteville .....145
1872.	St. Mark's, Wilmington .....191
1872.	St. Matthias', Asheville .....136
<i>South Carolina</i>	
1848.	Calvary, Charleston .....321
1866.	St. Mark's, Charleston .....258
	Redeemer, Pineville .....189
	Holy Cross, Waverly Mills .....130
1874.	St. Luke's, Columbia .....131
<i>Georgia</i>	
1889.	St. Athanasius', Brunswick .....181
1897.	St. Bartholomew's, Burroughs .....132
1861.	St. Stephen's, Savannah .....200
1872.	St. Augustine's, Savannah .....205
1892.	St. Paul, Atlanta .....277
<i>Florida</i>	
1885.	St. Philip's, Jacksonville .....105
	St. Peter's, Key West .....254
	Christ, Coconut Grove .....390
	St. Agnes', Miami .....1,448
	St. James', Tampa .....282
	St. Patrick's, W. Palm Beach .....278
<i>Alabama</i>	
1883.	Good Shepherd, Mobile .....178
<i>Mississippi</i>	
	Redeemer, Greenville .....106
	St. Mark's, Jackson .....156
<i>Louisiana</i>	
1877.	St. Luke's, New Orleans .....200
<i>Kentucky</i>	
1870.	Merciful Saviour, Louisville .....225
1880.	St. Andrew's, Lexington .....121

Comment is wholly unnecessary. The record bears witness to the necessity of a change in our present machinery.

(Rev.) GEORGE F. BRAGG JR.

Baltimore.

We refer in our leading editorial to this letter, published after the death of its writer. THE EDITOR.

### Request

TO THE EDITOR: The family of the late Rev. Giles B. Cooke are collecting papers and letters with a view to publishing a sketch of his life. They will be glad to get in touch with anyone who may have any of these. Any such papers may be sent to me at 5804 Grove avenue, Richmond, Va.

(Rev.) GILES B. PALMER.

Richmond, Va.

### Correction

The biographical account of the life of the late Rt. Rev. Dr. Charles E. Woodcock [L. C. March 20, 1940] was written by Philip S. Tuley of Louisville, Ky., rather than Philip S. Juley, as previously reported.

## The Living Church

744 N. Fourth St., Milwaukee, Wis.  
Established 1878

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

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No. 12

## EDITORIALS AND COMMENTS

### The Church and the Negro

WHEN the work of the Episcopal Church among the Negroes in this country is mentioned, one invariably thinks of the American Church Institute for Negroes. This splendid agency, affiliated with the National Council, is doing a fine educational work among the Colored population of the South. It is certainly deserving of the honor, respect, and support of the entire Church.

But the primary job of the Church, whether among Negroes or elsewhere, is not educational but evangelistic. When we turn our eyes from the Negro schools under the auspices of the Church and look at our Negro parishes the picture is not so bright. In fact the Episcopal Church may truthfully be said to have failed conspicuously in its work among Negroes.

The ministry of the Episcopal Church among American Negroes dates back to the very beginning of the country. In 1787 the Free African Society was organized with Absalom Jones and Richard Allen as overseers. It erected a church building in Baltimore and entered into fellowship with the Episcopal Church, the first service being held July 17, 1794. Even before that date religious education of Negro slaves was a common practice on the plantations of the more conscientious Southern Churchmen.

Certainly the Episcopal Church has had long and ample opportunity to present her message to American Negroes, but either that message has not been adequately presented, or it has not appealed to our Colored brethren, for only a very tiny percentage of the Negro population today is affiliated with the Episcopal Church. The following figures based upon official census reports tell the story:

Population of U. S. (1930) .....	122,775,046
Negro population .....	11,891,143
Percent of Negro population .....	9.7
Membership of Episcopal Church (1926) .....	1,859,086
Negro members, Episcopal Church .....	51,502
Percent of Negro membership .....	2.7
Percent of total population of U. S. who are members of Episcopal Church .....	1.5
Percent of Negro population who are members of Episcopal Church .....	0.42

In other words, less than one-half of one percent of the Negroes in this country are members of the Episcopal Church.

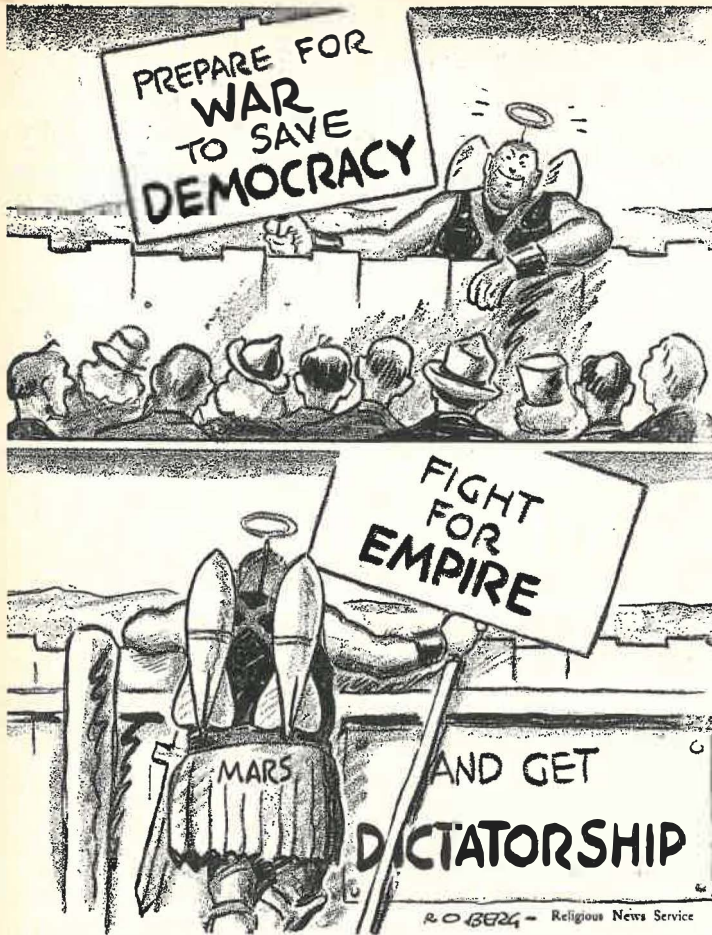
Moreover, while the Negro population forms 9.7% of the population of the United States, the Negro membership in the Episcopal Church forms only 2.7% of the total.

A letter in this issue from the late Rev. Dr. George F. Bragg Jr., shows the dates of foundation and distribution of our Negro congregations in the province of Sewanee, which include the states of the South and the Southeast in which most of the Negro population is concentrated.

Obviously these statistics indicate that the work of the Episcopal Church among Negroes, particularly in the South, is very weak. Fortunately the Church is at last beginning to awaken to the fact that a more adequate policy and more vigorous promotion of its Negro work is necessary if the parishes and missions now existing are to be maintained, and especially if the work of the Church is to go forward among our Colored brethren.

UNFORTUNATELY there is no agreement as to the best way to promote this important part of the Church's work. For many years there has been agitation, both among the Negroes themselves and among White Churchmen interested in the problem, for a Negro episcopate. Some years ago the Church experimented with one form of the Negro episcopate by consecrating two Negro suffragan bishops for work among their own people. The experiment was not very successful, despite the indefatigable efforts of the surviving suffragan, Bishop Demby, who retired with honor a year ago after a long and vigorous active ministry.

Last fall at the meeting of the synod of the province of Sewanee the provincial Commission on Negro Work, headed by Bishop Barnwell of Georgia, recommended the establishment of a Negro missionary jurisdiction to "consist of the Negro work in such dioceses as shall, by the consent of their bishops and conventions, assign their Negro work to it, provided that at least four dioceses do so consent." The synod endorsed the report and adopted a resolution calling upon General Convention to establish such a missionary district, and further requesting the election of a Negro bishop for it. It was announced that all of the bishops in the province of Sewanee were in favor of the Negro missionary district except Bishop Penick



FORE AND AFT

of North Carolina; though Bishop Thomas of South Carolina also takes exception to it in a letter in this issue.

Very shortly afterward a diametrically opposite stand was taken by the national Commission on Negro Work appointed by the last General Convention, under the chairmanship of Bishop Stewart of Chicago. This commission in a resolution deplored racial segregation in the Church, and the chairman denounced the proposal of the province of Sewanee as "ill advised, impractical, undemocratic, and in conflict with the inter-racial nature and policy of the Church."

It thus appears that the issue will be brought squarely before General Convention next autumn with a memorial from the province of Sewanee urging the setting up of a Negro missionary district and the election of a Negro missionary bishop, on the one hand; and with the report of the Convention's own Commission on Negro Work taking an equally emphatic stand against such action, on the other hand.

We hope that the issue will be thoroughly discussed throughout the Church during the half year that remains before General Convention, so that whatever action is taken by the Convention will be based on the considerate judgment of the Church and not upon a hasty, ill-informed last-minute decision. The matter is far too important for snap judgment.

And we should be glad if both the Sewanee provincial commission and the national commission would make their positions a little clearer to the Church. Certain questions must be answered before General Convention can make a well-informed decision in the matter.

For instance, we should like to ask the Sewanee provincial commission what provision they would make for the financing of the Negro missionary district that they advocate. Would the support of the missionary district have to be an addition

to the national budget of the Church? Would the dioceses that took advantage of the opportunity to cede their Negro work to the racial missionary districts be relieved of any special responsibility for the promotion or support of that work?

The General Convention Commission on Negro Work ought also to make its stand perfectly clear. If this Commission does not recommend the establishment of a Negro missionary jurisdiction, does it have some other plan for strengthening the work of the Church among Negroes? If so, what is that plan? Can it not release the plan now so that the Church will have six months to consider both plans on their merits before General Convention?

We ask these questions of the two commissions in all seriousness and we commend the entire subject to the thoughtful and prayerful consideration of the whole Church.

### Lectures on the Concordat

WE COMMEND to our readers in the New York area the series of four lectures being held during April on the subject of Church unity, under auspices of the Church Club of New York. The lectures will deal particularly with the proposed concordat between the Episcopal Church and the Presbyterian Church in the U.S.A.

Apparently great care has been taken by the sponsors of this series to make the presentation both scholarly and impartial. Dr. Brunner of Columbia University opens the series on Tuesday evening, April 2d, with a background discussion of the problems involved. On the following Tuesday evening Dr. Hardy of the General Theological Seminary discusses the Anglican Approach to Christian Reunion, Past and Present. The other two sessions, on Wednesday April 17th and Tuesday the 23d, are devoted to discussion of the merits and demerits of the proposed concordat, with Dr. Simpson of General Theological Seminary presenting the case for the concordat on both evenings, and Dr. Dunphy of the Philadelphia Divinity School and Bishop Wilson of Eau Claire presenting the case against it.

The proposed concordat with the Presbyterians is the most specific and concrete proposal for a measure of unity with another Christian body that is before the Church at the present time. It is very important that Churchmen, both clergy and lay people, should be adequately informed as to the nature of the proposals and the factors involved. We hope therefore that these lectures will be widely attended.

### Two New Bishops

TWO new bishops are to be consecrated soon—the Rev. John Long Jackson, to be Bishop of Louisiana, and the Rev. Athalicio T. Pithan, to be Suffragan Bishop of Southern Brazil. To both of these new bishops we wish a long and fruitful episcopate.

The consecration of Dr. Pithan, which will take place in Porto Alegre, Brazil, will have several unusual features. It will, we believe, be the first episcopal consecration in the Portuguese language and it will add one more country to the growing number in which the Episcopal Church has a native bishop.

Moreover, the consecration of Dr. Pithan illustrates the care that is taken by our Church to preserve the apostolic episcopate beyond any shadow of doubt. Though a consecration by a single bishop would be valid, it has never been practised in the Episcopal Church, and is in fact forbidden by the Constitution of the Church, which requires that at least three bishops take part in every consecration. It has been difficult

to follow this rule in planning for the consecration of Dr. Pithan because of the remoteness of Southern Brazil from other dioceses and missionary districts of this Church and the fact that most American bishops would have had to leave their dioceses before Easter in order to attend the consecration. However, provision has been made whereby the Bishop of Southern Brazil will be assisted by his two nearest neighbors in the episcopate of this Church, the Bishops of Mexico and Cuba, who will act both as co-consecrators and as presenters. Thus the ancient rule that no bishop shall be consecrated except by three members of the episcopate will be followed.

The insistence of the Episcopal Church on this rule is in contrast to the practice of the Roman Catholic Church, in which consecration to the episcopate by a single bishop is not infrequent. The first Roman Catholic bishop in the United States, John Carroll, was consecrated in England by a single bishop and he acted alone in consecrating his successor, Bishop Neale. Even today this practice is sometimes followed. In December, 1939, Msgr. Jules Halbert was consecrated to the episcopate to serve as vicar-apostolic of the New Hebrides by a single consecrator, Msgr. Brasson, Bishop of New Caledonia, with two priests acting as assistants in place of the two assisting bishops required by the Roman Catholic liturgy.

The care of the Church in providing for consecration by three or more bishops makes the apostolic succession in the Church not a chain of bishops, in which one defective link might break the entire succession, but a veritable web, reaching back into antiquity and constantly strengthened and reinforced.

### The First 1940 Diocesan Journal

**O**KLAHOMA scores again! The newest diocese in the Church is the first one to publish its 1940 convention journal—or, at any rate, its journal is the first to be received at this office. Congratulations to Oklahoma, and especially to the diocesan secretary, the Rev. Keppel W. Hill, who is, we presume, responsible for publication of a journal that is attractive as well as prompt.

### ANSWERS TO CORRESPONDENTS

**PUZZLED READER**—The transfer of the Feast of the Annunciation to April 1st this year is in accordance with the Tables of Precedence in the Prayer Book, page xxxv. Certain holy days have precedence of any other Sunday or holy day and these include Easter Day and the seven following days. In accordance with the Prayer Book rule, the Feast of the Annunciation, which would normally fall on March 25th, is accordingly transferred to the first day after the Octave of Easter, which is Monday, April 1st.

**S.W.L.**—The statement that Westminster abbey is not an abbey and that its correct name is that of a saint is true. It is the Collegiate Church of St. Peter. The name "Westminster" is taken from its location and "abbey" is a harkover from medieval times, when it was an abbey.

### Unreal Faith

**A**S WE survey the world condition today, we see that the unreality of the professed faith of the Church in decades past has brought the world into its present tragic state. Russia has denied God because the Church in Russia first denied Him by substituting a form of religion for an actual living faith in Him. And so today the reaction against the Church is due to the unreality of the professed faith of its members.

The individual must square his life by Christ before he can make the world believe that there is a regenerating power in his faith. When Christ becomes a subordinate influence in one's life, then one's faith is dead. His profession of faith may give him a sense of respectability and credit him with good standing in the Church, but it is worthless as a divine force for carrying forward the Kingdom of God.

—Bishop Capers.

## Sursum Corda

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

### Second Sunday After Easter

**I**N THE Epistle for today, St. Peter tells me that the way I can be pleasing to God is to accept ill-treatment at the hands of incompetent and wicked people and go on loving them just the same. That is the way the Lord Jesus behaved; and by it He wins men to God in spite of themselves: and that is the way He expects me to behave also. The Christian enterprise consists in loving stupid people into wisdom, cruel people into kindness, bad people into goodness. It is not primarily the Christian task to teach people how to behave; and certainly it is no part of our duty to scold them for their failures. Only love will save the world, love of the undeserving and the ill-behaved.

The law of Christ is the law of *noblesse oblige*, that the strong should bear the burden of the weak; the wise, the burden of the ignorant; the godly, the burden of the ungodly; bear that burden, a necessary part of which consists of ingratitude, misrepresentation and abuse, without complaint and as a matter of course. Is modern life built on that principle: economic and business life, political and international life, social life, even the life of the Church? Is my own life lived with a central realization of that to be a Christian involves a recognition of the truth of it?

At first glance, it does not, perhaps, seem fair that things should be arranged so that if the weak and guilty are to be won to God and saved from woe, the strong and the innocent must suffer. Certainly it does not seem fair as long as I think of myself as "top dog." But what if I am on the bottom, not on the top at all? If I be weak—and I am—how can I hope to survive unless someone helps who is stronger than I? If I be ignorant—and I am—how can I come to wisdom unless a wiser than I takes pains to break down the wall of my stupidity? If I be wicked—and I am—will anything make me good except some person or persons who will go on loving me, bad though I be? And though I be ungrateful to those who care enough to help me—and I am—how shall I ever grow in human competence if they stop loving and enduring me? If my friends had given me only what I have deserved, I should be outcast. If God had given me only what I have merited, I should be on the way to hell. But He has loved me all these years, though I lay often deep in sin; and so it is that what small goodness I possess has come to me. And for His sake, thank God, there have been many human beings who patiently and creatively have borne with me and hoped to save me from myself. Shall I not, then, with them and with Him, love uncomplainingly the ones who treat me ill? When I realize how little I have except what has been given me when I was definitely and sometimes violently undeserving to "endure grief suffering wrongfully" seems not unfair at all.

In the hands and feet of the risen Lord are prints of nails, on His side is the scar of a spear-thrust, on His brow are the lacerations from a crown of thorns. Whence are these wounds, Lord? "These are they wherewith I was afflicted in the house of my friends." Every man, if he be a Christian, sharer in the enterprise of Jesus, bears the wound-prints too. In Francis of Assisi before he died we are told, they became visible—the stigmata for human eyes to see. But in every Christian who matters, they are visible to God's eyes. *Lord Jesus, do you see the wound prints when you look at me?*

# "The Clergy Shouldn't Hear Such Things"

By the Rev. Irwin St. John Tucker

**M**Y newspaper friends sometimes say after a tough yarn: "Excuse me, Friar, for telling this story in your presence. The clergy shouldn't hear such things."

Imagine apologizing to a physician for describing a disease! Imagine the frame of mind which would argue that a lawyer should know nothing about crime; that an architect should, of course, be ignorant of reasons why buildings collapse; that a dentist be innocence itself regarding the horrors of a toothache!

And yet not long ago, in conversation with the highly successful rector of a fashionable suburban parish, I happened to mention a case of one of the more common forms of perversion, an ordinary matter of report in police circles, in newspaper circles, or, for that matter, in high schools.

But the rector asked, "What do you mean? I never heard the word."

An auto mechanic who never heard of engine trouble! An airplane pilot who never heard of wrecks!

Our system of theological education is a weird thing. It seems to presuppose that a man naturally slides from kindergarten into primary, junior, and high school grades; into preparatory school, into college, into professional theological school—and never once battles for his living, or comes to grips with savage reality. Then such men are turned loose to guide distressed souls!

**P**ART of the cause of my long career as a misfit in the Episcopal ministry is that I never went to college. My education was other than formal—yet, in the fields it covered, quite complete. My textbooks were published by no mortal printer; they were the human script of the wreckage of police courts; serenely smiling faces of suicides who had left notes revealing long, cancerous agony of soul; agonized women and girls carried out of flaming workshops, skin and flesh hanging from scorched limbs and faces—because fire protection was too expensive; boys accused of murder, ashen-faced and trembling, friendless behind iron bars in stinking cells; brazen-faced madames of redlight districts facing their righteous accusers with contemptuous sarcasm: "Why do you ask me? You were there!"

My academic tasks were interviewing college presidents and deposed heads of Central American republics; covering street riots, boiler explosions, ecclesiastical trials; chatting with senators, congressmen, governors, and criminals, all in the same day; continually risking my life to get news which meant nothing in particular when I got it.

For years I was Carnival editor in New Orleans, attending all the festivals, parades, and balls that made the old town a wonder and delight. In 1909 I wrote *The City of Dreams* which was more or less the official Carnival poem. And that fall I entered the General Theological Seminary in New York.

It was a strange jump. The carnival seemed much less unreal than this cold world. We started with the laws of

*Friar Tuck is the familiar name of the Rev. Irwin St. John Tucker, priest in charge of St. Stephen's Church in Chicago. A journalist since his youth, Fr. Tucker is also employed on the copy-desk of a metropolitan newspaper. ¶In this article, he urges the clergy to admit and face the realities of the world in order effectively to combat evil.*

Hammurabi, the Nicomachean ethics of Aristotle, gave a puzzled glance at Thomas Aquinas—and then ethics petered out.

Never, in the four years I spent there to earn my solitary degree of Bachelor of Divinity—never did we get within striking distance of any living issue. We

spent months, even years, studying subjects of no discoverable relevance. Dogmatics, which should mean the science of the living God, was a strange jumble of barren proof-texts from Deuteronomy and Second Thessalonians.

It all seemed so much less real and enticing than the jolly unrealities of Comus, Momus, Proteus, and Rex; so much less interesting than the coronation of the queen of the elves of Oberon, or the selection of the court of the Twelfth Night Revellers.

Why should religion be such a stern chasing of phantoms? Why should students of the love of the living God move in a world of dead shadows—unpleasant shadows—ghosts of intellectual hostilities, of old word-battles, of credal disputes on some point that long ago ceased to have meaning, while the real world of gaudy, glorious, shameful New York riots and starves and roars and weeps just outside the seminary's ivy-clad walls?

**T**HEY say it's all different now. But the wonder clings to me all these years why and how religion could have been made so drearily unattractive as it was in the old General Theological Seminary, just before the World War loosed its hot blast of searing hell on the world we had forgotten.

Jesus made religion attractive. He loved to tell stories, often funny stories. He liked to go sailing, and to cheer up the sick; he liked to play with children, to look at flowers and birds, to admire the sunrise and sunset; to go feasting, and to join wedding parties.

"The Son of Man cometh eating and drinking. . ."

In my four years at the Church's official seminary, nobody seemed to have laid hold of the idea that religion is a thrilling, exhilarating, exciting, glorious, and intensely real experience.

After thirty years an echo comes from the seminary of that pained bewilderment of those first months. It is in the matriculation address of Bishop Budlong of Connecticut, dated September, 1939, and it reads:

"Repeatedly I hear parents state, 'my boy or girl at college has abandoned religion as an outworn delusion unworthy of consideration by reasoning and reasonable people.' . . . As Dean Matthews writes: 'the chief reason for the decline and decay of religion in our time is that large numbers of people do not find Christianity as presented by the Church a credible or even an intelligible doctrine. . . . The teaching of Christianity is often expressed in terms which no longer have a meaning for multitudes of our modern population. . . .'"

At long last, it appears, a mighty stirring has begun among alumni of the General Theological Seminary, to bring the school into full touch with the desperate necessities of these times. God speed the work!



# An Anglo-Catholic Considers Church Unity

By the Rev. Wilford O. Cross

**A**MONG several vital movements within Christianity in our time, no movement reveals so clearly the dynamic work of God the Holy Ghost as the effort to gather together the broken fragments of the Body of Christ.

There can be no doubt of the inner, spiritual strength of this movement toward unity. Those who return to us from such conferences as Oxford, Edinburgh, and Madras seem to be henceforth driven and inspired with a dynamic vision. Often enough in their efforts to convey to us something of the glory and radiance that has been central in their experience, they are like men in bonds, struggling against the limitations of our blindness. Often enough we turn from them in disappointment and say to ourselves that we have learned nothing concrete and objective and definite, but that they had a sense and a feeling of unity that transcribed ordinary experience.

But we remember Pentecost and realize that as the Church was gathered together, that which came upon it was not concrete and definite, but was as the wind and the fire, that the boundaries of language were broken; and inspired men, unable to say what they felt, broke into the babble of glosso-lalia. And remembering Pentecost, we need not be amazed that the movement toward unity takes the form of a deep and vital spiritual experience rather than the more precise form of theological utterance or statement of ecclesiastical polity.

One encouraging emergent from the spiritual experience of unity is the new emphasis that is placed upon the idea of the Christian community. The Church as the Body of our Lord, as the extension of the Incarnation, as the means by which the Logos still lives within history, and continues His work of teaching, healing, and blessing is an idea which is familiar to Anglicans, but which is now coming to the Protestant societies with all the ecstatic energy of a vision. That the Blessed Community is our Lord at work, that the Church is holy, and that it is the hands, feet, and voice of the Risen Lord is ancient Catholic doctrine come back again in the incoherent phrases of a new vocabulary. For 400 years Protestants have recited the creed and said, "I believe in 'the Holy Catholic Church,'" without apparently ever realizing

that faith in the corporate Church is an article of actual belief, and that the Church is something more than a mere human society of propaganda. Now, in the guise of new phrases and with a new impetus, the ancient conception of the corporate fellowship in Christ comes again into their thinking.

With it, of course, comes a growing notion of the urgency of rebuilding Christendom. Men have come to see that civilization must be built within the framework of Christian principles. The culture of our times has been vital and flourishing, but its purely humanistic direction has been the cause of its own confounding. Our civilization has been based upon fundamental assumptions that were essentially pagan. The framework of our way of living has been other than Christian, and the Christianity within that framework has been but an insignificant movement. Christianity has not been the Truth and the Way, but a sort of by-path, down which those who wished to escape from reality could take an occasional pious amble. Now we are realizing the harsh fact that our way of life is false and lethal, and that God's way alone is true and creative. Out of the Christian community as nucleus and germ must grow the Christian social and international order which can bring the abundant life of the kingdom of God.

It is truly a miracle that out of a Protestantism devoted to the idea that the Church is a human society of believers gathered together for edification should begin to emerge a vital and energizing faith in the Holy Catholic Church. It is surprising that within a religious atmosphere where standards of middle class respectability are often more real than the principles of Jesus, and where religion is a Sabbath affair to be rigidly divorced from office and shop, a conception of the international commonwealth of Christianity should again emerge.

These two related conceptions, first, faith in the Church as a means of corporate redemption; and second, belief in the Church as the nucleus and germ of a divine conspiracy to bring in a God-centered world order—these are the most promising and fruitful ideas which have been germinated and strengthened by the movement towards unity.

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## A PRAYER FOR PEACE

**N**OT for the peace of selfish ease we pray —  
 The peace that shirks our human need of pain,  
 The peace that only craves for peace today  
 That after times endure the heavier strain.  
 Such coward supplications, Lord, forgive:  
 Grant us Thy peace!

Grant us the understanding heart to love  
 The weal of all men, far away or near;  
 The strength to lift the cause of right above  
 The moment's profit; faith above all fear;  
 Beyond all gain the right of men to live:  
 Grant us Thy peace!

So shall there spring, as fruit from flower, the peace  
 That passeth human knowledge, deep and broad;  
 Faith's goal, hope's prize, love's crown, and joy's increase.  
 To every heart and every land, O Lord,  
 Such peace, beyond our poor deservings give:  
 Grant us Thy peace!

HERBERT H. GOWEN.

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**E**NCOURAGED by these first fruits of the rebirth of genuine Christian faith, an Anglo-Catholic should feel that he is not only at liberty to enter with ardor into the movement, but that to withdraw from it would be to oppose and hinder the work of the Holy Ghost.

Then comes a series of rude shocks. For these any good Catholic ought to be carefully prepared, for we have been reared to recognize and allow for human frailty. We know that the weakness of Catholicism lies in Catholics themselves. We should be aware that every good cause and institution and idea is weakened and vitiated and sometimes destroyed by its proponents. But it is a blow to discover that those who are most ardent in the quest for Church unity often do not really want Church unity at all.

The reunion of the broken fragments of the Church can reasonably mean but one thing. It must mean that the breach made in the Church in the 11th century between the Eastern and Western Church must be healed, and it must mean that the schisms created by the separation of most Christians in the Southern part of Europe from most Christians in the Northern part must be mended. The Church is one in Christ. All

baptized people are, by virtue of their rite of initiation into the Body, members of the Church. And the Church is universal, and is for all people, in all countries, in all ages. Certainly, there can be no sense in talking about any other Church than that world-wide Body our Lord gave us, and for which the Apostles labored and the martyrs died.

And yet, as one talks to many who confess the new faith in Church unity, one discovers that there is little genuine interest in the real reunion of Christendom. One has only to mention the subject of rapprochement with the Church of Rome, and it becomes obvious that the reunion of the whole Church is not intended at all. The possibility of union with the largest Christian body, the Roman Obedience, seems never to have been seriously entertained or thoughtfully considered. There is, on the part of many, particularly those of Protestant background, an unconscious assumption that the Roman Church is not a branch of Christendom, but a separate and distinct and even heathen faith like Mohammedanism. And, indeed, there is often far more rapport between the synagogue and the meeting house than there is between the meeting house and the basilica. That we are of one family through the Blood of our Lord with our brothers of the Latin obedience comes as a strange and shocking idea to many Christians.

**T**HEN, of course, there immediately comes the rationalization of prejudice. There are insurmountable difficulties, we hear—the Papacy, for instance. And then the Roman Church has refused invitations to coöperate in the unity movement, and now must come of its own accord. But behind all these arguments and rationalizations and honest realizations of tremendous difficulties, one does not sense any genuine faith in the work of God the Holy Ghost. One does not find any trust in the fact that changes in the spirit and polity and in the history of Rome itself under God's guidance may make eventually possible a real, genuine unity of the broken Body of Christ.

The truth of the matter at last begins to be revealed. What is wanted, what is being striven for, what is in the mind of many who labor for Church unity, is not the reunion of Christendom, but a mere federation of Protestant societies in a group powerful enough to give Protestantism some sort of survival value in the critical hour that is upon us. The aim, the ideal, the vision, is of a pan-Protestantism of a distinctly North American stamp. The Protestant minority is to be unified into a strong, actionist group, international in scope, federal in character. In that imaginative picture of a new Protestant Church, the Eastern Church is a colorful eccentricity; and Anglicanism, a stubborn difficulty. For it becomes more and more obvious that the pan-Protestant idea may prevail in Church unity councils and that the reunion of all Christendom is an idea which may already have broken upon the rock of bigotry.

In the face of this situation what attitude should an Anglo-Catholic adopt toward the movement? In the first place, it must be remembered that however phrased and narrow it is in its initial growth, the ideal of the Catholic Church as Christ's Body is germinating in Protestant thinking, and that this embryonic conception must be nursed and nourished until it grows in universality and charity. The ecumenical idea has been planted, and the fact that it is now very partial and narrow should not deter us. After all, a baby is only a very partially and constricted form of man.

Then, we must become apologists for our Roman brethren. For most Catholics within the Anglican fold this is not a pleasant task. We are, as a group, perhaps more bitterly

prejudiced against Romanism than most Protestants, for we have a tendency to see in Rome the failure, and, indeed, the perversion of the very Catholicism to which we give our loyalty. Nevertheless, along the broadest lines, an explanation of Catholicism as the central and permanent tradition of Christianity, and an insistence that our Roman brethren, are, under our Lord, our brethren, will do much to break down those profound prejudices which keep the ecumenical idea from being genuinely ecumenical.

Needless to say, our relationships with other branches of the Catholic Church must be sedulously cultivated. Many of our laity have never heard of our accord with the Old Catholics or our relations with the Eastern Churches. In some dioceses representatives of other Catholic groups are always present at religious gatherings, while in other dioceses silence is observed, and a lack of recognition of the historic Churches is obvious. This lack of recognition is sometimes in strange reverse proportion to the passion for Church unity.

**O**F COURSE most important is the task we have devoted ourselves to for so long and with such encouraging harvest. We must eternally proclaim, everlastingly teach, and persistently exemplify Catholic truth. Throughout history the truth of the Catholic faith has always prevailed, and it will prevail now and, indeed, is prevailing.

There are two possible attitudes of the Catholic toward the Church unity movement. One is to withdraw and to oppose. That means to take, alas, a sectarian stand against non-sectarianism. Such a course drives one to bitterness and isolation. The other course is to take the risks involved, to enter into the movement and attempt to enlarge its narrowness, to undermine its bigotry, to ward off its tendency to be treacherously indifferent to truth, and in the end, by the power of the Holy Spirit, to aid its emergence from denominationalism in order that a true and real ecumenicity may grow from this stunted root.

Lastly, we must at all cost preserve the essential Catholicity of Anglicanism. Any weakening of important fundamentals that would make us less acceptable to the historic Churches of East and West cannot be tolerated. For the sake of eventual unity in the Catholic Church all superficial unity that would threaten that fundamental unity must be resisted. Nor should we encourage well meaning efforts toward unity that are dishonest. There ought to be no sly conveying of Episcopal order. Church unity is not a lawyer's game of finding loopholes in polity.

The task then of Anglo-Catholicism is to labor insistently for the union of all Christians in one communion, and so to labor that that eventual communion will be the Catholic Church. We cannot betray the truth for a superficial and shallow unity. Nor can we betray the union of Christendom for an equally superficial sectarianism. Our vocation is so to work within the restricted ecumenicity of today that we may purge from it its narrow and sterile Protestantism, that we may inject into it something of the breadth and universality of Catholic thought, that we may free it of uncharitable bigotry, and so awake in men a deep and genuine passion for the Church of Christ. The unity movement is now in the embryonic stages of being a pan-denominationalism without common faith or common order. Catholicism alone can provide that common faith and order. We must enter the vortex with the courage of those who know that truth must in the end prevail and that the Church of God will always, as in the past, shape herself in the persistent and characteristic pattern of her inevitable Catholicity.



# Our Neighbor's Religion

By Suzette G. Stuart

**D**IRECTED and presented by the Columbia Broadcasting System, the great Church of the Air is following carefully considered policies designed to carry the message of religion uncensored and unprejudiced into the homes of America from coast to coast and even across the seas.

According to Miss Ruth J. Allen, broadcast director of the Church of the Air programs for the past six years, the radio program offers an almost unprecedented opportunity for listeners in hamlets and large cities to hear a wide choice of preachers representing the Protestant, Catholic, and Jewish faiths.

Twice every Sunday, at 10 A.M. and at 1 P.M., these programs go on the air, following the pattern of a simple service of worship. The two Sunday services are not duplicates or re-broadcasts; each presents a different preacher. Back of this dual offering lies the fact that to compass the many preachers to be heard during a year this much air time is essential, Miss Allen explained.

Only by a deliberate act of the imagination can one realize the vast international coverage in correspondence, scheduling, timing, and representative selection of speakers compassed by this charming young woman, so quietly efficient is the atmosphere of her office. She seems to maintain an absolutely impartial point of view on the many-faceted subject of religion. She is enthusiastic about the vast spiritual service being wrought by the Church of the Air, as well as its policies, which have proved their value and common sense from the beginning.

That beginning was nearly a decade ago. On the Sunday before Labor Day, Columbia will begin a year-long observance of the 10th anniversary of the Church of the Air. Details of programming and literature will be announced later.

One unique feature of the Church of the Air, Miss Allen pointed out, is that the same listening audience profits by the rotation of faiths and denominations. Their letters to Columbia show the educational value of this method: "I had no idea the Mormons thought like that," or "Yesterday was the first time I ever heard a Jewish rabbi speak."

The handling of these letters from listeners is in itself carefully thought out. They are forwarded to the headquarters of the particular religious group concerned, the headquarters with which Columbia arranged for the preacher.

If requests for copies of a sermon come, the preacher's religious headquarters assume the responsibility for having copies made and mailed.

Not always are the preachers the seasoned and more prominent leaders of their denominations. A congregation may write enthusiastically about their young new minister, and if the central body of his denomination or faith offers no reason against his going on the air, he may be scheduled by the Church of the Air, in order that the radio "congregation" may receive, in the course of a year, spiritual messages from the younger leaders as well as from those well along in experience.

Selected at random from this winter's schedule are the following: Bishop Freeman of Washington, former news writer and one of America's ablest and best-informed thinkers; Dr. John Haymes Holmes, liberal leader of the Community Church (Unitarian), New York; Dr. Samuel Macaulay Lindsay, pastor of Boston's Brookline Baptist Church; the Rev. Harry C. Graham, director of the Holy Name Societies and member of the faculty of Aquinas college; Dr. Monroe G. Everett,

director of the Westminster Foundation (Presbyterian), Philadelphia, and director of student work at the University of Pennsylvania; the Rev. Frederick M. Smith, eminent teacher and editor, and president of the Reorganized Church of Jesus Christ of the Latter Day Saints, Independence, Mo.; Rabbi Louis Feinberg, Avondale Synagogue, Cincinnati; and the Rev. W. B. Selah, St. John's Methodist Church, Memphis, Tenn., a graduate of Yale Divinity School.

Broadcasts come also from priests and scholars at the Vatican, from Paris and other European centers. These preaching dates are now planned one year ahead.

**W**HEN possible a local preacher brings his own choir to his local Columbia studio for the coast to coast broadcast. When the programs originate in New York, Columbia sometimes is asked to supply the music and singers from its own music staff.

That listeners pick up the Church of the Air by short wave length is realized when appreciative letters arrive from England, Scotland, and even from countries on the continent.

Supervising Columbia's Church of the Air is Sterling Fisher, CBS educational director, who sees to it that the detailed policies governing these broadcasts are observed. Under no circumstances is time sold for religious programs, nor is there any charge for such a type of program. Nor does Columbia schedule any one individual for a series of religious programs, believing a "more progressive and beneficial service" will thus be rendered by enabling the nation as a whole to hear the greatest number and largest variety of distinguished religious leaders. This very practice tends, CBS feels, to develop new leaders.

It is interesting to note a different angle of approach to some of these problems by the National Broadcasting Company, which does on occasion sell time to a commercial sponsor for a program of a religious nature, and which daily presents series of religious talks by popular preachers under the auspices of the Federal Council of Churches, the National Council of Catholic Men, the United Jewish Laymen's Committee, and similar groups.

The CBS network has foregone thousands of dollars by refusing to accept commercial rates offered by denominations and even by individual churches who would find it profitable to buy network time to appeal for contributions for their work.

## The Vestry

**O**NE ORGANIZATION which is necessary for the well being of the congregation is the vestry. This is provided for by the canons of the Church. It has functions and responsibilities. Oftentimes this is the only organization among the men and is the only means of expression other than church attendance.

The mistake is often made of enlarging the vestry simply to give more men the opportunity of expression. Many times it becomes unwieldy and cumbersome.

Sometimes men are elected to the vestry as a means of acquainting them with the Church's affairs. There should be other means of acquainting them with the Church's affairs, so that when one is considered for the vestry, he will already have shown himself not only interested but informed; then his election becomes not only an honor but a responsibility which he recognized as being more than a narrow view of caring for the church property and seeing that its bills are paid.

—Bishop Phillips.

# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## Dr. Dibelius' Book on the Gospel Message

THE MESSAGE OF JESUS CHRIST. By Martin Dibelius. Translated by Frederic C. Grant. Scribners. \$2.00.

THE writer of this book is attempting to bring to his readers an account of what the first Christians told when they went about talking of Jesus. It is a popular presentation of the results arrived at by a great exponent of the newer method of Gospel study, form criticism.

No one would question nowadays that our Gospels are not, in the strict sense of the term, original works. The Evangelists have, rather, collected, sorted out and woven together, each to suit his own specific purpose, the traditions of what "Jesus began to do and to teach" as these circulated among the Christians of their times. Undoubtedly the motives which were at work to preserve the reminiscences of the eye-witnesses and hearers-at-first-hand determined not only what was preserved but governed also the form and in turn affected the historical value of what has come down to us.

To restore, with some degree of accuracy, the original of each of these many bits of the tradition is the primary aim of the new critical method. Dr. Dibelius believes that preaching was the governing motive of the Christian tradition and he has isolated from the Gospels as they lie before us five kinds of materials which the first preachers must have used. More than half of his book is taken up by selections grouped together to illustrate these five categories; and each of the selections has been rid of what appears to be later mutations and accretions. First come the "Old Stories," where some act or saying of Jesus forms the climax or is the point of an incident involving a religious or moral problem. Next come the "Sayings," short, pithy instructions which our Lord gave on various topics of moment and importance. Then follow the "Parables," the "Great Miracle Tales," and finally the "Legends," pious stories which recount the doings, the power, the glory of the Church's Lord. The material in each of these groups has been so arranged that the most striking and compelling things are in the most strategic positions; nor has Dr. Dibelius been content with this. He has also made a new translation from the Greek, trying, and most successfully trying, to do what the original did, namely, to tell of these great and precious things in the idiom of the plain man in his every day life. The second part of the book is devoted to "Explanations" which are short essays on each of the five categories under which the traditions have been grouped—how they were formed, what they tried to do, how they are to be estimated historically, and what they contribute to the picture of Jesus and His Gospel. The presuppositions and the methods of Dr. Dibelius have been much discussed and variously appraised. It would, however, be fair to say that, as far as this particular book is concerned, not many would seriously criticize or really object to the results arrived at.

The present volume is, of course, a translation from the German, a translation done by Dr. Frederic C. Grant of Union theological seminary. The translation has admirably caught the spirit and interest-arresting simplicity of the new German version of the Gospel tradition. It is indeed surprising how seldom the foreign idiom turns up to trouble the English reader. The task must have been a difficult and exacting one. A short foreword from the translator introduces the author and describes his book and its purpose. American readers may well be grateful to Dr. Grant for this one more in his series of translations of the newer books that students of the Gospels in Europe have been so eagerly perusing and have found so helpful.

DONALD FRASER FORRESTER.

## Karl Barth on the Present Crisis

THE CHURCH AND THE POLITICAL PROBLEM OF OUR DAY. By Karl Barth. Scribners. \$1.00.

KARL BARTH states that the political problem of our day is the problem of German National Socialism which directs itself to the whole contemporary world and to the contemporary Church. Because National Socialism has a double character as a political experiment and as a religious institution of salvation the possibility of dealing with the situation as only a political question

is shut out. Consequently in no event can the Church adopt a neutral attitude toward the political problem. According to the Scriptures, the office of the State is that of the servant of God who does not carry the sword to no purpose, but for rewarding the good and punishing the evil, for the rescue of the poor and the oppressed, and to make room externally for the free proclamation of the Gospel. And National Socialism in its deeds has fundamentally and absolutely denied and disowned this office.

"But how," asks Barth, "is it possible that our Christian ears do not tingle in view of what this plight and malignancy [anti-Semitism] mean?" He who is a radical enemy of the Jews, were he in every other regard an angel of light, shows himself, as such, to be a radical enemy of Jesus Christ. Anti-Semitism is sin against the Holy Ghost. Barth suggests one prayer to be used with regard to National Socialism: "Cast down the bulwarks of the false prophet Mohammed."

The Church must pray for her own restoration and preservation and also that the same should come to the just State, and her witnessing to Jesus Christ implies as summons to repentance, the summons to coöperation in that which serves this double restoration and preservation. There is no one in the Church who cannot take his share in this work, whether his part consists in intensifying and consolidating parish life, or in the advancement of the eldership, missions, public worship, and especially preaching, or in showing the Church's inner and outer unity and order, or in reëstablishing here theology and confession.

Barth goes on to advise that there are wars to which the Church will have to be neutral; there are others she will have to oppose. But on frontiers where the question at stake is on one side, the State which still remains the just State: and on the other, the radical dissolution of the just State: on these frontiers it must be said that the cause of the Christian Church is being defended indirectly in and along with that of the State in question. The frontier between Czechoslovakia and the Third German Reich, in September 1938, was just such a frontier. The members of the Church, in their capacity as members of the just State, have then a military respect also to render to Caesar the things which are Caesar's.

The Church and National Socialism stand over against each other and between them there is an unbridgeable gulf. Is this choice a political one? What is a choice of faith if it never becomes a political choice? And what is a choice of faith today if in this thing (between National Socialism and the Church) it never becomes this political choice? When, in the Apocalypse, the Roman Empire was finally and conclusively perceived and designated as the Beast out of the abyss—that was *also* a political choice!

Barth has surprised us. It is not all just "in the hands of God." The realm of secondary causes has come into part of its own. Man may help God in the process of creation. The Catholic Church has never robbed man of this opportunity. That experience should lead one who seems to have presented a somewhat different picture of man on to this magnificent conception does suggest how really life is reflected in dogma and dogmas in living.

ROBERT L. CLAYTON.

## New England Primer in a Mystery Story

THE OWNLEY INN. By J. C. Lincoln and Freeman Lincoln. Coward McCann. \$2.50.

DID you ever see a New England Primer of 1749? You will not be impressed. It is very badly printed and very small; slips quite easily into a coat pocket. But if you ever happen to find one, you will have no more financial worries for the rest of your life. Unfortunately, though, there are professional book thieves who will try to steal it from you and may succeed. In that case, however, pray that they will make their escape to Sepatank Island where the Ownley Inn is kept by Ham Ownley. There, in the midst of what they despise as "natives," they will think they are safe. In that, though, they will make a serious error; Joe Lincoln's Cape Codders may sound stupid, but the thieves will soon learn differently. And you will get your book back. And the nice boy will marry the nice girl as always when Joe Lincoln tells the tale.

E.

# NEWS OF THE CHURCH

## Senator Proposes Security Extension

Bill to Include in Social Security Act Certain Employees of Religious, Charitable Organizations

WASHINGTON (RNS)—Senator David I. Walsh of Massachusetts recently introduced into the Senate a bill designed to extend the federal old age and survivors insurance benefits of the Social Security Act to certain employees of religious and charitable organizations. If enacted into law, it will add over 1,000,000 persons to those already embraced within the provisions of the existing law.

In 1935 and 1936 representatives of Churches, hospitals, and colleges asked for and received exemption of their employees from the Social Security Act. Since that time many of these same organizations have been considering ways and means of having their employees included within the Social Security Act without interfering with the general provisions of the law which exempt religious, educational, and charitable institutions from taxation.

The proposed bill, it was pointed out at Senator Walsh's office, is the result of these deliberations. In effect, it provides for the inclusion under old age and survivors' insurance provisions of the Social Security Act and the corresponding taxing or contribution section of the Internal Revenue Code, of all employees of religious, educational, and charitable institutions, except ministers of religion and members of religious orders.

The change in the act is almost certain to be effected, it is believed here, in view of the fact that legislation to include these groups was recommended by the Social Security Board in its report to the President dated September 30, 1938, and by the Advisory Council of the Social Security Board in its report of December 10, 1938.

The religious, charitable, and educational institutions that have agreed to this proposal, approved of the legislation and requested favorable action are the following: the National Council of the Episcopal Church; National Catholic Welfare Conference; Council of Jewish Federations and Welfare Funds; American Hospitals Association; American Association of Social Workers; Community Chests and Councils, Inc.; and the National Recreation Association.

### Window is Memorial to Bishop

WILMINGTON, DEL.—A memorial window, the gift of Mrs. H. Belin duPont in memory of the late Rt. Rev. Philip Cook, D.D., Bishop of Delaware, was dedicated in the Cathedral Church of St. John here on Easter day.

### 3 Faiths Represented by NBC Religious Consultants

NEW YORK—Rabbi Abraham Burstein, editor of the *Jewish Outlook*, and the Rev. John LaFarge, SJ, editor of *America*, have been named to serve with Dr. James Moffatt of Union Theological Seminary, as advisors for the new NBC program, *Light of the World*.

The advisory board, representative of the three major faiths of the country, has been retained by General Mills, Inc., sponsor of the program, to insure authenticity in the Biblical radio adaptations.

### Missions Handicraft Center Earns \$4,600 for Missions by Making Salable Articles

BOSTON—The Missions Handicraft Center, with headquarters in the rooms of the Cathedral Church of St. Paul, sent to mission stations at home and in the foreign field the sum of \$4,600 received during one year ending March 1st through the sale of mission-made articles.

This activity is under the chairmanship of Miss Margaret E. Cobb, assisted by a board of directors representing five or six parishes in Greater Boston. A corps of volunteer saleswomen give personal service.

The idea has manifold aims and achievements: to provide an outlet for the sale of handicrafts which are an adjunct of many mission stations; to keep the standard of mission-made goods at high level, salable in every way; and to arouse an interest in missions in the purchasers.

The project thus "blesseth him that gives and him that takes," and as an aid to "him that takes," folders of the mission are wrapped with the goods made there and much mission information is thus spread into the homes. A small percentage is deducted for overhead, but practically every dollar goes back to the makers of the articles.

Sales by motor car are a feature of the summer season; parish fairs are allowed a percentage from sales at their tables; exhibitions of wares are shown when visiting missionaries fill their engagements. Consecration and efficiency join hands; missions prosper financially; and workers' self-confidence is strengthened.

### Canal Zone Meets Objective of \$1500, Bishop Tells Convocation

ANCON, C. Z.—The Rt. Rev. Harry Beal, D.D., Bishop of the missionary district of the Panama Canal Zone, told the convocation which met in February that the district had met its objective of \$1500 toward the general program, each congregation contributing its full quota thereto.

For 1940 the convocation voted unanimously to accept the amount of \$1600 as its objective.

## Peace Meeting Led by Presiding Bishop

Convocation Under Auspices of Foreign Missions Conference Hears President, Queen Wilhelmina

NEW YORK—With the Presiding Bishop as chairman, a gathering of over a thousand assembled March 16th at the Waldorf-Astoria Hotel, New York, for a convocation on behalf of Foreign Missions and World Peace, sponsored by the Foreign Missions Conference of North America. Messages were received by radio from Queen Wilhelmina of the Netherlands, and President Roosevelt.

Dr. Charles R. Watson, president of the American University in Cairo, Dr. Charles T. Leber, of the Foreign Missions Council, and Dr. George Arthur Buttrick, president of the Federal Council of Churches of Christ in America, spoke. Dr. Emory Ross, general secretary of the American Mission to Lepers acted as toastmaster and introduced the speakers, and a message was read from Dr. John R. Mott, chairman of the International Missionary Council.

Similar convocations were held in many other cities of the United States and Canada, and from one at Calgary the radio brought the voice of Miss Marian Anderson, while from the convocation held in the chapel of Tuskegee Institute in Alabama, came the voices of the Tuskegee choir by radio. At the New York convocation, Charles Killman of the Metropolitan Opera Company sang, as well as the Westminster Choir of Princeton.

### PRIMATE STRESSES LOVE

Declaring that "the moral equivalent of war is missionary service," Bishop Tucker urged "the application of the love of Christ to all human relationships. He said:

"The very mention of foreign missions may seem preposterous at a time when so many of those who profess allegiance to the Prince of Peace are themselves engaged in war. If we turn to Christ for guidance, we shall find that His answer to His questioning will be, 'Blessed are the peacemakers, for they shall be called the children of God.'"

Bishop Tucker said there was never a time when the need was greater for spreading the gospel of love. In closing the program he said:

"We have heard a remarkable series of addresses. In closing, the line of a hymn

### Appointed to Education Board

NASHVILLE, TENN.—The Rev. Dr. Prentice A. Pugh, rector of the Church of the Advent and president of the standing committee of the diocese of Tennessee, has been made a member of the city board of education, by appointment of the mayor with concurrence of the city council.



SEVEN ORDAINED IN TOHOKU

Ordination of seven deacons to the priesthood was a unique Christmas present to the missionary district of Tohoku, Japan. The seven are shown above with Bishop Binsted.

comes to my mind, 'The Son of God goes forth to war.' At this time our chief aspiration is to eliminate war. St. Paul has told us to overcome evil with good. We are all called to a warfare from which there is no discharge; it is a war of salvation, not of destruction, a war of love, not of hate. The next line of the hymn asks 'Who follows in His train?' We are all called to enlist and give our utmost to this war for peace."

#### PRESIDENT DESCRIBES "REAL PEACE"

President Roosevelt set forth his basic terms for "a real peace," saying that the peace must free small nations of economic domination or fear of invasion by powerful neighbors, do away with huge armies, permit free international exchange of ideas, and allow the worship of God.

The Queen of the Netherlands appealed for a revival of the Christian way of life as the only way to save the world from ruin.

"I should like to say that I feel a great interest and a warm sympathy for the cause of Christian missions," she said. "In the first place, because missionary activity always originated from a deep and spontaneous experience with the reality of Christ. Moreover, because its leading impulse has always been to live in obedience to the Spirit of Christ, which means identifying one's self with the needs of spirit, society, and body of our fellowmen all over the world."

The Belgian Ambassador, Count Robert van der Straten-Ponthoz, spoke in behalf of "our invoking a new crusade to preserve the principles of Christianity, which are the foundation of understanding and peace between nations."

The invocation was delivered by Bishop Francis J. McConnell of New York, president of the Board of Foreign Missions of the Methodist Church, and the benediction by Dr. Buttrick.

#### DIPLOMATS PRESENT

In addition to the many dignitaries of various Christian communions, there were in attendance the Consul of Bulgaria, Mr. A. J. Dycheff; His Britannic Majesty's Consul, Mr. Leonard H. Leach; the Consul General of China, Mr. Tsune-Chi Yu; the Consul General of the Netherlands, Mr. A. J. Schuurman; the Consul General of Japan, Mr. Kaname Wakasugi;

the Consul of Belgium, Mr. J. T. Johnston Mali; the Marquess of Lothian, Ambassador of Great Britain; Count Charles de Fontnouvelle, Consul General of France, and others.

The program was carried by both National Broadcasting Company and Columbia Broadcasting System networks on national networks, as well as by low-wave to all parts of the world.

#### Church Society for College Work Aids in Establishment of Mission

NEW WINDSOR, MD.—With the presentation of a Communion set for use at celebrations of the Holy Communion at Blue Ridge college here the Church Society for College Work has aided in the establishment of a mission at the college itself.

Prior to 1939 there was no Episcopal work at Blue Ridge college, though 15% of the students were Episcopalian. The nearest parish church was eight miles away, and transportation facilities were poor.

Last September Miss Mary Meares Galt, dean of women at the college and a member of the Church, and the Rev. C. Edward Berger, who had recently taken charge of the Church of the Ascension Westminster, arranged for Prayer Book services in the college chapel. Episcopal students were gathered together and arrangements announced for periodic services of Holy Communion and Evening Prayer.

It soon became evident that a Blue Ridge College Mission would be an improvement upon the original plan, and the Church Society for College Work was asked to help. It responded with the gift of a silver Communion set, donated by a Philadelphia Churchwoman.

#### Hospital Receives Memorial Gift

GREENWICH, CONN.—Mrs. Albert C. Hicken of this city has given \$2,000 in memory of Edgar Duryea Pouch to St. John's Hospital, Jackson, Wyo. One half of the money is to be the beginning of a Memorial Endowment Fund, and one half is to be used as a revolving fund, to be drawn upon in seasons of low income.

## Louisiana Advances Consecration Plans

Committees Organize as Ceremony is Scheduled for May 1st; Choice Not Yet Approved by Bishops

NEW ORLEANS, LA.—The consecration of the Rev. John Long Jackson as Bishop of Louisiana has been scheduled tentatively for May 1st at Christ Church Cathedral here.

The Rev. Dr. W. S. Slack, president of the standing committee, is general chairman of the committee on arrangements; with the Ven. Dr. James M. Owens, Archdeacon of North Louisiana, chairman of the diocesan committee; the Rev. Sidney L. Vail, secretary of the diocese, chairman of the local committee; and Dr. Warren Kearny, secretary of the standing committee, vice chairman.

Mr. Jackson was elected by the diocesan council on January 23d, to succeed the Rt. Rev. James Craik Morris, D.D., who resigned a year ago. A majority of the standing committees of the dioceses in the United States have approved the election, and the next step in the formalities preceding consecration is the approval of a majority of the bishops.

The Very Rev. William H. Nes, dean of Christ Church Cathedral, is master of ceremonies, with the Rev. Donald H. Wattle, rector of Grace Church here, assistant master of ceremonies.

Other members of the diocesan committee on arrangements are:

The Rev. J. Hodge Alves, the Rev. R. R. Diggs, the Rev. Edward F. Hayward, the Rev. Dr. Caleb B. K. Weed, the Rev. Charles L. Monroe, the Ven. Philip P. Werlein, the Ven. George F. Wharton, and Messrs. A. G. Blacklock, George W. Law, W. B. Machado, C. V. Porter, and Henry W. Palfrey.

Other members of the local committee are: The Rev. Dr. R. S. Coupland, the Ven. Girault M. Jones, the Rev. Ira Day Lang, the Rev. D. H. Wattle, the Very Rev. Dr. William H. Nes, Mrs. S. W. Tate, and Messrs. J. A. Wilson, F. H. Fry, W. W. Pope, and Otis J. Chamberlain.

#### Order for Consecration of Brazilian Bishop Taken

NEW YORK—The Presiding Bishop has taken order for the consecration of the Rev. Dr. Athalicio Theodoro Pitman, as Suffragan Bishop of the missionary district of Southern Brazil, on April 21st at Trinity Cathedral, Porto Alegre, Brazil.

The consecrator will be the Rt. Rev. Dr. William M. M. Thomas, Bishop of Southern Brazil, with the Rt. Rev. Dr. Efrain Salinas y Velasco, Missionary Bishop of Mexico, and the Rt. Rev. Alexander Hugo Blankingship, Bishop of Cuba, as co-consecrators.

The Bishop-elect will be presented by the co-consecrators, and the sermon will be preached by Bishop Salinas y Velasco.

Bishop Thomas will designate the attending presbyters, Gospeler and Epistoler, the reader of the Litany, and the deputy registrar.

## Wyoming to Meet Appropriation Cut

### Archdeacon, Priests Take on New Duties to Prevent Withdrawal of Ministry From any Field

LARAMIE, WYO.—The missionary district of Wyoming is determined that the cut in its appropriation of \$3,743 shall be met without withdrawal of ministry from any part of the field, according to announcement from the Bishop's office.

The Ven. Robert P. Frazier, in addition to other duties as Archdeacon, will assume charge as vicar of Christ Church, Cody; St. John's Church, Powell; St. Thomas' Church, Lovell; and St. Andrew's Church, Meeteetse; with residence at Cody.

As a result of negotiations and a conference held at Nashotah House, the Missionary Society of Nashotah House Seminary is planning partial support of a Nashotah graduate priest to be selected by the faculty and the Bishop of Wyoming. The field of the mission will be the northern portion of the Big Horn Basin. June 1st will mark the initiation of this unusual missionary project.

#### 90 MILE FIELD

The Rev. Henry A. Link, rector of the Church of the Holy Cross, Jersey City, N. J., has been appointed as vicar of the Little Snake River Mission with residence at Dixon. This field includes two churches, St. Paul's, Dixon; and St. Luke's, Baggs; Sunday schools at Savery and Slater; and regular services at "Pep Hall," Three Forks. The missionary in the field covers an area of 90 miles along the Colorado border, famous because it was long a residence and the final resting place of the body of Jim Baker, famous trapper, scout, guide, and Indian fighter in Wyoming's early days.

The Rev. F. C. Hurd, superintendent of the Cathedral Home here, has been appointed vicar of St. Mary's-in-the-Plains, Rock River, and St. Olaf's-in-the-Forest, Fox Park.

The Rev. Z. T. Vincent, rector of St. Luke's Church, Fort Collins, Colo., has accepted appointment as vicar of Trinity Church, Lander; St. James' Church, Riverton; St. Luke's Church, Shoshoni; and St. Andrew's Church, Atlantic City; with residence at Lander. April 1st will mark the beginning of his service.

#### Dedicate Memorial Window

CHESTER, PA.—A memorial window, given to St. Paul's church by Bishop Taitt of Pennsylvania, and the Very Rev. Stanley V. Wilcox, rector of St. Paul's and dean of the convocation of Chester, were dedicated recently by Bishop Taitt when he made his annual visitation to administer the rite of confirmation.

Bishop Taitt was rector of St. Paul's for 36 years before his elevation to the episcopate. The window is in memory of Elizabeth Conway Taitt and Ellen Squire Wilcox, the mothers of the donors.

### Bill Asks Mississippi to Provide Prison Chaplains

JACKSON, MISS (RNS)—A bill requiring that at least two chaplains be hired by the state to preach regularly at Mississippi prison farms and at the state prison was introduced in the Mississippi legislature in session here and was referred to the judiciary committee.

The bill, which ostensibly has the support of ministers and church workers throughout the state, was introduced by an Episcopal priest, the Rev. Charles G. Hamilton of Aberdeen, Miss., who is a member of the House of Representatives.

### Episcopal, Presbyterian Young People Coöperate

CINCINNATI—Interest in the question of union between the Episcopal and Presbyterian Churches is not limited to older persons but has grown to include alert groups of youth, according to indications from Southern Ohio, where young people of the two communions recently issued jointly a mimeographed news sheet.

The joint issue combined for the month *The Young Churchman* and *Presbyterian Youth*. Its articles varied from a plea for missions to a report of a basketball tournament, and its columns were divided between the two youth organizations. There were pleas for the cause of world solidarity, discussions of the refugee problem, and notes of social events.

Co-editor for the Episcopal youth was Miss Ardath Stumpe, regular editor of *The Young Churchman* and delegate to the Amsterdam Youth Conference last year.

The paper expressed an interest in the subject of unity and called its chief aim "to develop friendship and understanding between the young people of the two groups as an unofficial yet important step toward the eventual union of the Episcopal and Presbyterian Churches."

### Diocese of Michigan Dedicates New Williams Home for Girls

DETROIT—The new Williams House, diocesan home for girls, was formally dedicated on February 21st by Bishop Creighton of Michigan.

Mrs. William R. Kales introduced the preliminary speakers, Miss Clara W. Wolbert, chief of staff; Mrs. Perry C. Hill; and Retired Bishop Page of Michigan.

The new home was purchased from the Bishop of the diocese, who was acting as trustee. It was remodeled and enlarged, and will meet the needs of the institution much more adequately than the old residence, occupied for 17 years.

#### Convention Dates Changed

CHARLESTON, S. C.—The dates for the convention of the diocese of South Carolina have been changed by the Bishop and executive council from April 23d and 24th to April 16th and 17th. The place of meeting will be St. Michael's Church here.

## Church Club of N. Y. to Consider Unity

### Discussion of Proposed Concordat to be Included in Series of Four Conferences in April

NEW YORK—The Church Club of New York will present a series of four conferences during April on the subject of Church unity with particular reference to the proposed concordat between the Episcopal and Presbyterian Churches. Attendance at the conferences will not be limited to members of the club. All who are interested may attend.

On April 2d, the Rev. Dr. Edmund deS. Brunner of Columbia university will discuss the problems involved, sectional, economic, and social; on April 9th, the Rev. Dr. Edward R. Hardy jr. of the General Theological Seminary will discuss ends and means: the Anglican approach to the Christian reunion, past and present.

On April 17th, the Rev. Dr. Cuthbert A. Simpson of the General Theological Seminary and the Rev. Dr. William H. Dunphy of the Philadelphia Divinity School will discuss the proposed Episcopal-Presbyterian Concordat, its advantages and dangers; and on April 23d, the same lecture will be continued by Bishop Wilson of Eau Claire and Dr. Simpson.

All of the lectures will be held at 8:00 P.M. at the Church Club rooms, Suite 224, the Ambassador, Park avenue and 51st street.

#### OPEN-MINDED APPROACH

The series aims "to furnish sufficient information on the general subject of Church unity or reunion and on the proposed concordat to enable participants to arrive at a reasoned conclusion as to the desirability or undesirability of its ratification by the Episcopal Church."

Other recent plans of the club included activities designed to appeal more directly to members outside of the city. As an inaugural step in the broader entertainment policy of the club, the Rev. Francis J. H. Coffin, dean of the convocation of Westchester, and the Rev. George F. Bratt, the Rev. J. Harry Price, James S. Miner, and Thomas J. Powers jr., council members, were guests of the Church Club of New York on March 30th at a luncheon.

#### Widow Contributes to Missions

SYRACUSE, N. Y.—Unemployed because the WPA sewing project on which she had been engaged was discontinued, and with a family dependent upon her for support, a widowed member of St. Philip's (Colored) church here decided that neither poverty nor family need relieved her from responsibility for a share in the Church's mission.

With the help of her two daughters, both communicants of St. Philip's, she earned \$8.00 by embroidering and selling pillow cases. This amount was sent to the diocesan office with instructions that it be applied to the missions quota of St. Philip's church.

## Easter Weather is Coldest on Record

Churches Well Attended in New York But Cold Prevents Usual Fashion Parade on Fifth Avenue

**N**EW YORK—Easter Day here was one of the coldest days of the year and the coldest Easter in the history of the weather bureau. This prevented the usual fashion parade on Fifth avenue after the eleven o'clock services, but it did not keep people from church.

There were very large congregations in all the churches and chapels of the city, all the services being well attended.

Bishop Manning preached in the Cathedral of St. John the Divine at the eleven o'clock service, to a congregation that filled the great nave to capacity. The subject of the sermon was the Glory of the Easter Message. Bishop Manning said in part:

"There was never a time when the Easter message was more needed than it is now. We see this world plunged into the horrors and the cruelties and the suffering of war. We see unoffending and peace-loving peoples invaded and robbed of their freedom by brutal force and aggression. We see Godless and ruthless ideologies enslaving great nations and abolishing the very principles of free and civilized life.

"And here in our own land there are influences at work which would destroy those foundations of religion and moral life upon which alone our nation can endure. We have a present reminder of this in the action of some of those who are responsible for the education of our youth; action which in the grossly misused name of liberty and academic freedom disregards and ignores God and the moral law, and gives official support and countenance to teachings which publicly advocate immortality and proclaim that 'outside human desires there is no moral standard.'

### GOOD STRONGER THAN EVIL

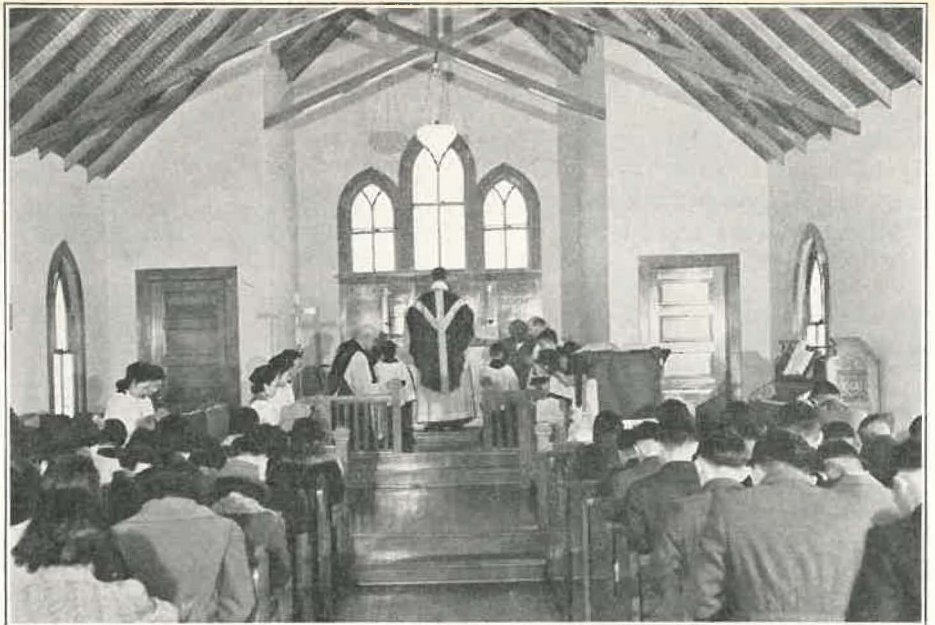
"But Easter tells us that, whether we regard Him or not, God reigns. Men and nations can destroy themselves but they cannot dethrone God nor abrogate His law. Easter tells us that good is stronger than evil. Right is mightier than wrong. Truth is stronger

### Bishop Bartlett Preaches at Holy Week Services

BOISE, IDAHO—Bishop Bartlett of Idaho, recovered from his recent injuries, was the preacher at the Holy Week noonday services in St. Michael's Cathedral, which culminated in the three hour service on Good Friday.

One of the outstanding services this Lent in the Cathedral was the Lenten concert given by the combined *cappella* choirs of the University of Idaho and the Boise junior college, 90 voices in all. Included were numbers by Bach and Mendelssohn and Gounod's *Gallia*.

A feature of the three hour service was the large attendance of young people. At least half of the congregation that more than taxed the seating capacity of the cathedral were children and people of teen age.



HOLY COMMUNION AT JAPANESE-AMERICAN CONFERENCE  
(Severson Photo.)

than falsehood. It was only three short days from Calvary to Easter. Jesus who rose from the dead now reigns at God's right hand. His Kingdom will come here on earth. His is the greatness and the power and the glory and the victory and the majesty, and all who are faithful are to share His victory with Him.

"Let me give you, this Easter Day, three facts as to the glory and the victory of Christ which we are to share with Him if we are faithful. First, complete victory is promised to every true and faithful Christian. The victory of the Christian is to share the life of Christ, to share the spirit of Christ and the mind of Christ, and so to become like Him.

"Second, we are to share the victory of Christ by helping to build His Kingdom in this world. Third, Jesus who arose that morning from the dead now reigns in glory in Heaven and we are to share that glory there with Him.

"Dear friends, may the Easter message help all of us to be more faithful to Christ now in this life, and to be more ready when our time comes, as it soon will, to go and be with Him where He is."

Mayor Fiorello H. LaGuardia and his wife and son were in the congregation which heard the Bishop's sermon.

The services throughout Holy Week were attended by many more persons than in any year since the Great War, according to rectors and other observers. The churches were thronged on Good Friday. On Easter Even unusual numbers attended the churches in which the lighting of the Paschal Candle was part of the ceremony.

The greatest increase in attendance, however, was at the Choral Eucharist on Maundy Thursday, followed by the Procession to the Altar of Repose with the Blessed Sacrament. In the churches where this is an annual service, many more than the customary number of worshippers attended this year.

### Number of Confirmands Increases

KENOSHA, WIS.—The largest class in the history of St. Matthew's Church and perhaps of the diocese as well was confirmed March 10th by Bishop Ivins of Milwaukee. There were 80 confirmands.

## Japanese-Americans Hold North Platte Conference

NORTH PLATTE, NEBR.—Japanese-American Christian young people held the annual Conference of the North Platte (Nebraska) Valley recently with the largest registration on record, according to the Rev. Hiram Kano, who was largely responsible for arrangements.

Mr. Kano reported 115 people registered, with representatives from Nebraska, Colorado, and Wyoming. Many drove as far as 200 and 300 miles to attend this fourth conference. Ages of delegates ranged from 14 to 30, with most of them between 16 and 20.

The conference theme was Youth for Christ, with addresses by the Rev. W. I. Lockwood of Torrington, Wyo., and the Rev. J. S. Neal of Gering, Nebr. Deaconess LeHew, the Rev. William P. Anna, Miss Annie Kramph, the Very Rev. F. A. McNeil, and Mr. Kano also shared in the proceedings.

## Holy Communion Provided for Students at Cornell University

ITHACA, N. Y.—A celebration of the Holy Communion on Wednesday morning at 7 A.M. in Barnes Hall, the center of the Cornell United Religious Work on Cornell university campus, is now being provided for students who are communicants of the Episcopal Church.

The first service was held on February 14th with the Rev. R. E. Charles, rector of St. John's Church, as celebrant, assisted by the Rev. William J. Chase. Plans have been made to continue this ministration throughout the college year.

A silver chalice and paten, used by the Rev. Charles Babcock from 1874 to 1892, when a separate parish known as St. Paul's held its service in Sage Chapel on the campus, has been given to the rector of St. John's by the Rev. Frederick T. Henstridge of Grace Church, Elmira, N. Y. This historic communion set is now being used once again on Cornell Campus.

## CRYO Plans General Convention Program

Events to Include Mass Meetings, Study of Convention Questions, Corporate Communion

NEW YORK—Plans for the program of youth at General Convention at Kansas City next October are taking form rapidly, it was disclosed at the recent meeting of the Council of Representatives of Youth Organizations (called CRYO for short) in New York.

Events scheduled include a Youth Mass Meeting, with the Presiding Bishop, Bishop Clinton S. Quin of Texas, the Rev. Frederick H. Arterton, and others participating; a study of the General Convention itself, with explanation by the Rev. Z. B. T. Phillips, President of the House of Deputies, discussions of questions before the Convention; visits to the two Houses; and a roller skating party.

Plans also include a banquet with an address by the Rev. Charles W. Sheerin; a corporate communion and breakfast; and a special morning service on Sunday with the Very Rev. Paul Roberts, Denver, and the Rev. Alden Drew Kelley taking part. Other arrangements are in the tentative stage.

The 14 organizations of CRYO will be represented at Convention in a joint exhibit, this in charge of Miss Sarah Morrison, of the Girls' Friendly Society, Miss Edna Eastwood of the Daughters of the King, Mr. R. T. Vigeurs of the Knights of St. John, and Mr. Arterton, secretary for youth in the National Council.

The Young People's weekend will begin with registration October 11th, and end on October 13th at noon.

### Appointed Committee Chairman

NEW YORK—The Rev. Alden Drew Kelley, in charge of the National Council's college work, has been appointed chairman of the Continuation Committee of the University Christian Mission, by the executive committee of that body. Fr. Kelley's task will be to supervise the carrying out of the mission's 1940 and 1941 plans.

The University Christian Mission, during the last two years, has visited 46 colleges and universities, each visitation being for a week. Over 120 speakers have participated.

### "Triumphal Entry" Marked in Memphis

MEMPHIS, TENN.—The 30th anniversary of Emmanuel Church here, which was built under the leadership of Bishop Demby, then priest in charge, was observed on Palm Sunday, March 17th. The Rev. M. Barlett Cochran, present priest in charge, spoke of his hope that the anniversary would mark a "triumphal entry" of the mission into a new decade, as the festival on which it was celebrated marked the triumphal entry of our Lord into Jerusalem.

### Sponsor Devotions for Men

BALTIMORE—Sponsored by the American Church Union, an evening of devotions for men was held on March 12th at Grace and St. Peter's Church here.

Men from 12 parishes came at 7:15 P.M. and remained until 9:30 P.M., during which time there were two meditations and ample opportunity for personal devotions. The Rev. Reginald Mallett, rector, conducted the meditations.

### Welfare Director Appointed

CHICAGO—Appointment of Julian P. Hargrove as director of Chase House, Episcopal welfare center, was announced recently by the Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop of Chicago.

### Deaf Mute Becomes Deacon to Bring Religion to Others Who Cannot Speak or Hear

MILWAUKEE—To bring religious experience to those who cannot speak or hear, a deaf mute recently became a deacon. Arthur G. Leisman was ordained on March 3d by Bishop Ivins of Milwaukee.

The ceremony took place at St. James' Church here, with Miss Grace Dahl of Chicago interpreting the service to the large gathering of deaf people present.

Mr. Leisman has been in charge of the "silent mission" at St. James'. He will now assume some of the duties of the Rev. George F. Flick, in the deaf work of Wisconsin, Illinois, and Minnesota.

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"Weekly reports were printed of the number of subscriptions received, and an honor roll was posted on the bulletin board of the names of subscribers—headed by the 100% renewals of the vestry.

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For particulars, write The Presiding Bishop,  
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## Conference to be Directed by Bishop

Bishop Fenner of Kansas Invited by  
Presiding Bishop to Head Rural  
Conference at Madison

MADISON, WIS.—Bishop Fenner of Kansas, at one time head of the National Council's division of rural work, upon invitation of the Presiding Bishop will be director and chaplain of the National Episcopal Conference on Rural Church Work this year.

The conference will be held here concurrently with the Town-Country Leadership Training School of the University of Wisconsin, June 24th to July 5th. Bishop Fenner will also be the preacher at the Rural Fellowship service in St. Andrew's Church here on June 30th. The conference corporate communion and breakfast will be held at Grace Church on the same date.

Clifford P. Morehouse, Milwaukee, editor of THE LIVING CHURCH will be the guest speaker at the annual dinner of the Rural Fellowship on July 2d, which will be observed as Fellowship Day.

This is the 19th conference of this kind organized and conducted under the auspices of the National Council's Department of Christian Social Relations. The Rev. Almon R. Pepper, executive secretary of that department, has announced that he is able to offer a limited amount of scholarship aid to delegates appointed by their bishops. Information about scholarships and conference arrangements may be had upon application to him at 281 Fourth avenue, New York.

Members of the Episcopal conference will attend the sessions of the interdenominational group in the College of Agriculture at the University of Wisconsin.

## Church League for Industrial Democracy to Hear Educators

NEW YORK—Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation, and the Rev. Joseph F. Fletcher, director of the Graduate School for Applied Religion, will be the speakers at a regional conference of the Church League for Industrial Democracy to be held on April 6th at Grace Chapel.

Miss van Kleeck will speak on Working for Democracy at Home; and Dr. Fletcher, on Talking Peace and Making War.

The newly elected national committee of the CLID will meet at 10 A.M. Following a devotional service led by the Rev. William B. Sperry, vicar of Grace Chapel, there will be a luncheon at which Bishop Gilbert, Suffragan of New York, will preside.

The speakers at the luncheon will be Mrs. Reinhold Niebuhr, the Rev. J. Howard Melish, the Rev. Norman B. Nash, Mrs. Mary Simkhovitch, and others of the new committee. Miss Alison Currie will speak on The Task of Youth Today at one of the afternoon sessions presided over by the Rev. John Gass of New York.

## Walls of Church Removed by Crowded Congregation

NEW YORK—It may be unusual for a congregation to be so large and enthusiastic that it removes three sides of the church in order to have an opportunity to participate in the service; but that is exactly what happened when the Rt. Rev. Dr. Spence Burton, Suffragan Bishop of Haiti, paid his first visit to a new mission station in Haiti recently.

Bishop Burton recounted the experience to the National Council. He said the congregation was too large to get inside the little church and that members of it took down three sides of the structure in order to participate in the service. The Bishop confirmed 75 candidates.

## Diocese of Ohio Raises \$5000 for Indian Church

CLEVELAND, OHIO—A fund of \$5,000 has been raised in the diocese of Ohio to rebuild the mission church at Martin, S. D., as a memorial to Miss Katharine Livingston Mather, Bishop Tucker of Ohio announced recently. This church, where the Sioux Indian clergyman, the Rev. Vine V. Deloria, is in charge, was completely destroyed by a tornado last July.

The Rev. Mr. Deloria was invited to visit Ohio in January with permission from the Bishop and diocesan council to interest his friends in the necessary rebuilding of this central church in the Corn Creek Mission field which serves 1700 native members. Bishop Roberts of South Dakota also visited Ohio and gave his hearty support to this voluntary help from the diocese of Ohio.

A minimum of \$3000 was needed for a simple chapel, but the people of Ohio have added another \$2000 to enable Mr. Deloria to add architectural beauty.

The fund was raised by free-will contributions from individuals in parishes, members of the Woman's Auxiliary, Boy Scouts, Young Churchmen of Ohio, Church School children, Girls' Friendly and Altar Societies, and the St. Barnabas' Guild for Nurses.

Miss Katharine Mather, a sister of Mr. William G. Mather, member of the National Council, was for many years active in the missionary work of the diocese of Ohio and was much beloved by its people. The chapel at Martin will be known as St. Catherine's chapel, and a plaque in both the English and Dakota languages will honor Miss Mather's service.

## Russian Vespers on Palm Sunday

NEW YORK—Under the auspices of the Anglican-Orthodox Fellowship, Vespers of the Orthodox Russian Church were held in St. Peter's Church on the afternoon of Palm Sunday. A large congregation of Anglicans and Russians attended. The date being within the week of the second anniversary of the death of the Rev. Dr. Frank S. B. Gavin, prayers for the repose of his soul and thanksgivings for his life were said.



## Archdeacon Chosen to Aid Work of Institute

NEW YORK—The Ven. James Stuart Neill, Archdeacon of Hartford and rector of St. Mary's church, Manchester, Conn., has accepted appointment as diocesan representative for the American Church Institute for Negroes in Connecticut, according to announcement from the Institute headquarters here.

The Archdeacon's appointment is the third made by the Institute, the Rev. Russell S. Hubbard of Providence having been appointed in January for Rhode Island; and the Rev. A. M. Dunstan of Dover, N. H., for New Hampshire in 1939.

## Psychologist Tells Young People Why They are Not More Crazy

INDIANAPOLIS, IND.—Why You Are Crazy and Why You Are Not More Crazy were topics included recently in a stimulating address by the Rev. J. W. Yoder, priest and psychologist, before 80 young people of the cathedral, three parishes, and three organized missions.

This was the fourth in a series of Lenten addresses sponsored by the Cathedral YPF.

After the vicar's address, the Young Churchmen of Indianapolis organized officially with the adoption of a constitution and by-laws and the election of the following officers: Carlton Hadley, Emmet Waits, Betty Willingham, and Charles Strickland.

Plans were discussed for participation in a weekend meeting of all young people of the diocese; and also for attendance at the young people's meetings during General Convention.

## Gifts Swell Building Fund

LOGAN, W. VA.—Two substantial gifts toward the Building Fund for a new church were recently announced by the rector of Holy Trinity church, the Rev. N. H. Cochrane.

A sum of \$5,000 has been offered by an anonymous donor, if the parish will raise an equal amount in five years. The second gift of \$2,500 was presented by Mrs. B. L. Holland to provide for the altar and sanctuary furnishings.

## Southern Ohio Persists in Refugee Relief Work

CINCINNATI—Churches in the diocese of Southern Ohio are among the religious bodies persisting in refugee relief work and devising means to raise funds.

The parish guild of the Church of the Ascension, Middletown, sponsored a lecture recently by a Polish refugee. By the sale of 600 tickets, \$200 was cleared, and that amount was sent to New York headquarters for German refugee work.

St. Philip's Church, Circleville, Ohio, made a special offering of \$20 to the diocesan refugee fund, and Christ Church, Springfield, dedicated a special Christmas offering of \$160.49 for the same purpose.

## Refugee Secretary Presents Reports

### Bequest Helps to Solve Steamship Problem; Transportation Causes Great Concern

NEW YORK—Constantly broadening activities, new evidence of interest, and continued need for coöperation on behalf of European refugees were reported by Miss Edith M. Denison, resource secretary of the Episcopal refugee committee, to the newly-organized advisory committee at its recent meeting here.

A gift of \$500 from the estate of the late Rt. Rev. Dr. Robert L. Paddock has been made to the Episcopal committee by the trustees of the estate, the Rt. Rev. Dr. Paul Jones; the Rt. Rev. Dr. Charles K. Gilbert, Suffragan Bishop of New York; and the Rev. William B. Spofford. It is to be spent for steamship transportation of refugees, as much as possible on behalf of individuals in whom Bishop Paddock had been interested, and others who have been of personal concern to Bishop Jones.

Miss Denison said that continuing needs are sponsors for affidavits, money for steamship passage and for transportation out of New York to the place of resettlement, assistance regarding employment, hospitality, and help for definite relief cases.

The Rev. Almon R. Pepper, executive secretary of the National Council's Department of Christian Social Relations stated:

"There is an urgent necessity of getting refugees out of New York as quickly as possible, as it is unlikely that they can become self-supporting so long as they remain here."

### PROGRESS SUMMARIZED

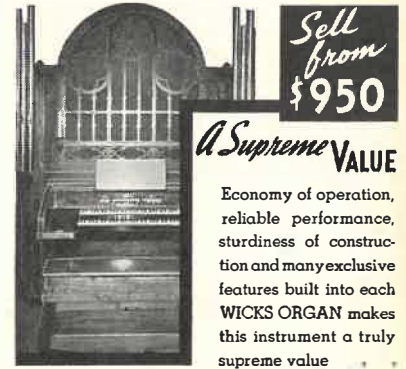
Reported progress included statement of plans for a regional conference and rally in Newark to bring refugees' problems to the attention of the community; invitations for Easter dinner which have been sent to refugees; a scholarship offered by the University of Michigan, with other educational institutions considering scholarships for refugee students; growing work at Ellis Island by Miss Alice G. Palmer, who has been successful in facilitating the landing of refugees or their transmission to other countries; securing a bicycle for a woman refugee who is a photographer and used the wheel to deliver her work; constant coöperation with the other national refugee agencies; and increased activity in parishes and dioceses which are working on the refugee problem.

### Dedicate Chancel

OAKWOOD, OHIO—The new chancel of St. Paul's Church, where the Rev. Herman R. Page is rector, was dedicated on March 10th by Bishop Hobson of Southern Ohio.

The new unit is an enlargement of the old, temporary church building and was built at a cost of about \$50,000. It is planned that the older building now serving as the nave will be entirely replaced later.

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## Ask for Japanese Church Literature

Chinese Bishops, Priests Request Forward Movement Literature, Japanese Prayer Books

**T**OKYO—One of the significant signs of Christian coöperation in the Far Eastern scene is the increasing number of Chinese bishops, priests, and missionaries requesting Japanese prayer books, hymnals, and Forward movement publications for distribution among soldiers in their neighborhoods.

To meet these requests, the Japanese Brotherhood of St. Andrew has so far sent several hundred copies of Japanese Church literature and prayer books to China. The latest request for Japanese Prayer Books and Forward movement literature came from the Rt. Rev. P. Lindel Tsen, Bishop of Honan, who requested 100 copies of each issue.

Shortage of paper is giving the Brotherhood of St. Andrew in Japan much anxiety in the publication of *Zenshin*, the Japanese edition of *Forward—day by day* booklets. The ordinary issue of 5,000 copies had to be cut in half due to lack of paper for the current Lenten number.

On the other hand, in the face of the continuing East Asia conflict and mounting

difficulties, four years of regular publication of *Zenshin* have been completed, together with approximately 125,000 pieces of Japanese Forward movement literature. The current issue for Lent begins the fifth year of this booklet.

Nine congregations and missions of Japanese are supplied with *Zenshin* in the United States and Hawaii by the Brotherhood in Japan; five congregations in Brazil; three missions in Canada; two in England; 20 in Korea and Manchukuo; and seven stations in China proper.

Mrs. Thomas G. Wright of Cincinnati, a member of the department of promotion of the diocese of Southern Ohio, will coöperate with Paul Rusch, executive vice president of the Japan Brotherhood, during May and June in making a short movie entitled *The Forward Movement in Japan*. Mrs. Wright is expected to arrive in Tokyo about May 19th to visit her son-in-law, Captain Frank D. Merrill of the American embassy.

The film may be featured at General Convention in October. An attempt will be made to show the production of the Japanese edition of *Forward—day by day*, its distribution, and its use.

#### HEADQUARTERS MOVED

The headquarters of the national Brotherhood of St. Andrew in Japan have been moved from the campus of St. Paul's university to the former uptown offices of St. Luke's International Medical Center.

The offices are well located in the very heart of the diocese of Tokyo on a main artery half way between Holy Trinity Church and St. Andrew's Pro-Cathedral. They are admirably filling the need for central headquarters for the movement. This move also permits the better functioning of the Rikkyo University Assembly of the Brotherhood, one of the largest and best organized university assemblies to be found in the Brotherhood in any land.

Dr. Shigeharu Kimura, former head of St. Paul's University, and more recently exchange Professor at the University of Hawaii, was elected an executive vice president of the Brotherhood at its annual meeting.

Significant also is the addition to the council of the Brotherhood of Professor Eiichi Kiyooka of Keio University, grandson of the famous founder of that university; Professor Paul Noguchi of Waseda University; and Takasumi Mitsui, leader of the MRA movement in Japan and second to the head of the famed Mitsui family.

Demonstrating the growing interest in the Brotherhood program in Japan are recent results dating back to a luncheon in Tokyo last October. With the aid of Dr. Kimura, Mr. Paul Rusch had invited six important men of affairs to hear something of the work of the Brotherhood. So much interest was aroused that this small group undertook to raise a fund to pay off the increased costs of the diocesan cabins and to build the athletic fields for the large Christian camp. To date a total of Yen 10,100.00 of this amount has been contributed by 23 Japanese men and women and three foundations. Practically none of them are Christian, and their willingness to assist is happy recognition of the work of the Brotherhood movement in Japan.



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**Successful Year Reported  
by Co-Sponsors of Meeting  
House, Recreational Center**

CINCINNATI—Co-sponsorship of St. Edmund's conference and recreational center by a board of Presbyterians and Episcopalians has been a successful undertaking, according to reports on the first year's activities.

The center has provided training in Christian character for underprivileged children, as well as summer recreation and outdoor life for groups from the city's crowded slums. It has also been a meeting-place for youth groups, church organizations, picnics, and interdenominational sessions.

Originally, St. Edmund's was a home for orphan and underprivileged boys, sponsored by the diocese of Southern Ohio. It was vacated in 1935 when the children were placed in private foster homes, and thereafter used by the diocese for conferences and retreats. Bishop Hobson of Southern Ohio suggested more efficient use of the facilities through cooperation with Presbyterian organizations.

**New Suffragan Bishop in Japan  
Will Assist His Father-in-Law**

NEW YORK—The Rev. S. Yanagihara, in charge of St. John's Church, Osaka, Japan, has been elected Suffragan Bishop of the diocese of Osaka of the Nippon Sei Kokwai, to assist his father-in-law, the Rt. Rev. John Y. Naide, the Presiding Bishop announced recently.

The bishop-elect is the son of one of Japan's leading industrialists, and both father and son are personally well known to Bishop Tucker, who visited them on his last trip to Japan two years ago.

The elder Yanagihara, during a severe illness of his youthful son, vowed that, if he recovered, he should be educated for the Christian ministry. Following his recovery, he studied at the Imperial university and received his theological training at Cambridge Seminary in Massachusetts. Bishop Tucker stated that he is a brilliant and scholarly person, known widely in Japan for his literary work.

**Dedicate Pipe Organ**

TOMS RIVER, N. J.—Dedicating a new Moller pipe organ, Christ church recently completed an extensive plan of improvement of parish facilities.

The long-range program, on which the Rev. J. Mervin Pettit, rector, and his vestry worked for years, included improvements in the church, renovation of the Haines Memorial House as a rectory, and changes in the old rectory to fit it for parish house and church school use.

**Appointed to St. Barnabas' House**

NEW YORK—The board of managers of the New York City Mission Society recently announced the appointment of Miss Mary Levering Bolster as executive director of St. Barnabas' House, temporary shelter for women and children at 304 Mulberry street here.

**Religious Community  
Enters Second Year**

**Five Women to Enter Novitiate  
in Community of Way of Cross;  
Will Keep Secular Contacts**

BUFFALO, N. Y.—Having completed their one year postulancy, five Episcopal women will be able this month to enter their novitiate in the recently organized Community of the Way of the Cross, continuing at the same time their occupations in the world and their participation in social movements.

This is in accord with the purpose of the group stated seven months after its formation as the Companions of the Way of the Cross on March 17, 1939:

"... so to live in God as through His Incarnate Son's Way of the Cross to create a community of persons who desire to live realistically on the social frontier of the world as it is and at the same time to live in the reality of the world as it ought to be."

Members are bound by the three monastic vows of poverty, chastity, and obedience.

At first the group had decided not to live in community, but to interpret the pledges taken in light of their immediate experience and to live by a simple rule. In December, however, the group voted to change the name from Companions of the Way of the Cross to the Community of the Way of the Cross, since it foresaw the necessity of community living.

The residence at 1005 Abbott Road was lent to the Community by James Morgan, a member of the St. David's Welsh Society of Buffalo and of the Welsh Choir. The residence was called St. David's House and will be the home of the novices.

**CHAPEL DEDICATED**

On the evening of March 28th, Bishop Davis of Western New York dedicated a small chapel at St. David's House in honor of Saint Catherine of Siena.

During the past 10 months, the members of the Community visited four of the religious communities for women of the Episcopal Church and received much help and encouragement. From no community has more inspiration come than from the Order of the Holy Cross (men's community).

Requirements for admission include membership in the Anglican communion, command of English sufficient for the use of the Companions' Rule and Prayers, a complete physical examination, and references from the candidate's pastor. Candidates must be between the ages of 30 and 55. Membership is open to individuals of any occupation, race, and nationality.

Applicants must not be contemplating marriage nor be responsible for the care of an invalid or children under 18 years of age. They must confer with the Superior and make known their financial circumstances.

The Community has for its chaplain the Rev. Felix L. Cirlot, rector of St. Andrew's Church here; and for its warden, the Rev. S. Whitney Hale, formerly dean of St. Paul's Cathedral, and now rector of the Church of the Advent, Boston.

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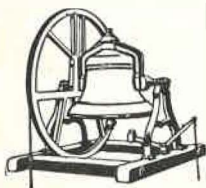
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## NECROLOGY

✠ May they rest in peace. ✠

### R. J. CAMPBELL, PRIEST

CEDAR RAPIDS, IA.—The Rev. Richard Johnston Campbell, 65, rector emeritus of the Church of Our Lady of Grace, died on March 11th at his home.

On March 10th he suffered a cerebral hemorrhage, the sixth such stroke in recent months. Even before his retirement on December 1, 1938, Fr. Campbell was in poor health.

Long after the doctor ordered Fr. Campbell to be sparing of his energies, he insisted on saying the 7 A.M. Mass while he was the rector. Often he left his sick bed to preach funeral sermons.

For years he kept an account at a local hotel and cafe where a note from him would provide the bearer with food and shelter.

Besides being rector of Grace Church for 24 years, Fr. Campbell served as president of the standing committee of the diocese of Iowa for many years. He was also trustee of funds and donations, and a member of the examining board.

Fr. Campbell loved to travel and escorted parties abroad on three occasions.

Educated at Mt. Allison university in New Brunswick, Canada, he became a deacon in 1905, and a priest in 1906. His charges, before coming to Cedar Rapids, included being vicar of Holy Cross Church, Cumberland, Md.; chaplain at Ellis Island, N. Y.; and archdeacon of Marinette in the diocese of Fond du Lac. He was also at St. John's Church in Frostburg, Md.

Funeral services were held on March 14th in Grace Church. Bishop Longley of Iowa presided at the services, which were in charge of the Very Rev. Dr. Rowland F. Philbrook of Davenport. Assisting were the Rev. J. D. Griffith, the Rev. Dr. Charles H. Young, and the Rev. Thomas Horton.

He is survived by 10 brothers and sisters, and a daughter, Miss Mary Campbell.

### EDWARD T. CARROLL, PRIEST

AMSTERDAM, N. Y.—The Rev. Edward Tourtellot Carroll, D.D., rector emeritus of St. Ann's Church, died here on the morning of March 11th. Dr. Carroll's entire ministry was at St. Ann's, which he served for 41 years, retiring from the rectorship in 1935.

One of the most beloved and revered priests of the diocese of Albany, he was a man of scholarly attainments and had travelled widely. He served for many years on the standing committee of the diocese, and his long and faithful ministry in an industrial community distinguished him as a pastor of the people.

Dr. Carroll was born in Johnstown, N. Y., in 1867. He was graduated in 1889 from Union college, from which he received the degree of Doctor of Divinity in 1909. He studied at Cambridge Theological Seminary and was ordained to the diaconate by Bishop Doane in 1893, and to the priest-

hood one year later by Bishop Lawrence. He was married in 1898 to Miss Belle Huntley, who died in 1924.

The burial service was from St. Ann's Church, March 13th, with the rector, the Rev. William D. Orr, officiating, assisted by the Rev. Roscoe C. Hatch, Johnstown, and the Ven. Guy H. Purdy.

### HARRY LEE RICE, PRIEST

ROSLYN, N. Y.—The Rev. Harry Lee Rice, rector of Trinity Church here since 1921, died on March 3d of a heart disorder after an illness of several weeks.

Born in Canton, N. Y., in 1888, Mr. Rice was educated at St. Stephen's college and the General Theological Seminary, where he received the degree of Bachelor of Sacred Theology.

He was ordained deacon in 1914 by Bishop Lines of Newark, and priest in 1915 by Bishop Burgess of Long Island. He was assistant priest at St. Ann's Church, Bridgehampton, for the first year of his ministry; then rector of Holy Trinity Church, Greenport, for three years; and vicar of Christ Chapel, Brooklyn, for three years.

From Brooklyn he came to Roslyn, where he had a successful rectorship for 19 years and played an important part in the life of the community.

The funeral was held in Trinity Church on March 6th. Bishop Larned, Suffragan of Long Island, read the burial office and the Rev. Harry J. Stretch celebrated a requiem Eucharist, assisted by the Rev. William B. Sharp. A platoon of uniformed police were present, since Mr. Rice had been chaplain of the department.

He is survived by his wife and a son.

### W. G. STUDWELL, PRIEST

LAKEWOOD, OHIO—The Rev. William G. Studwell, rector for the past 10 years of the Church of the Ascension here, died suddenly on March 15th from a coronary thrombosis.

Mr. Studwell was born in Brooklyn, N. Y., in 1885 and received his early edu-



REV. W. G. STUDWELL  
Late rector, Church of the Ascension, Lakewood, Ohio.

cation in that city. He became a candidate for the ministry in the diocese of Minnesota and attended Seabury Divinity School in Faribault, where he received the degree of Bachelor of Divinity in 1911. In the same year he was ordained deacon, and, in 1912, priest by Bishop Edsall.

He was assistant in St. Mark's Church, Minneapolis; and rector of St. Mark's Church, Chicago; St. Thomas' Church, Neenah-Menasha, Wis.; and St. Thomas' Church, Battle Creek, Mich.

During his rectorship in Lakewood a commodious parish house, including all parish and office facilities has been built. As the result of his efforts, the congrega-

tion has become one of the largest in the diocese and has one of the largest Church schools.

Mr. Studwell was devoted to diocesan as well as parochial interests. In Western Michigan he was a member of the standing committee, an examining chaplain, and a deputy to the General Convention of 1925 and 1928. In Ohio he was a member of the diocesan council for two terms, chairman of the diocesan Department of Religious Education, and for four years the director of the Gambier Summer Conference.

In 1923 Mr. Studwell married Dorothea F. Bliss of New Jersey, who survives him.

On March 18th Bishop Tucker of Ohio,

assisted by Archdeacon Gerard F. Patterson, the Rev. Andrew S. Gill, and the Rev. Alexander E. Hawke, conducted a service of the Holy Communion in the Church of the Ascension. In the afternoon the Burial Service was said by the Bishop assisted by diocesan clergy and the Rev. A. A. McCallum of Washington.

**MRS. FREDERICK B. BARTLETT**

BOISE, IDAHO—Mrs. Frederick B. Bartlett, wife of Bishop Bartlett of Idaho, died on Easter Day in St. Luke's Hospital here.

The funeral service was held in St. Michael's Cathedral on March 26th, and



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interment took place two days later in Grant's Pass, Ore., where she made her home before she was married.

Mrs. Bartlett, the former Miss Jessie Langelle Hale, is survived by her husband, whom she married October 11, 1911, after he had been called from Grant's Pass, Ore., to be vicar of Christ Chapel, Brooklyn, N. Y. She is also survived by her mother, a daughter, Betty, and a brother.

#### FREDERIC W. PAINE

DULUTH, MINN.—Frederic W. Paine, 83 years old, a leader in civic and philanthropic life since 1880, the year he came to Duluth, died here recently.

In 1928 he became the fourth member of Duluth's Hall of Fame, Duluthians honoring him for his work in the Community Fund and for his general interest in public welfare and charitable work.

His work for more than a half century found him serving the community on the park board; the board of education; the city's first Community Fund; the Duluth Symphony association; St. Paul's Episcopal

Church, of which he was senior warden and treasurer; St. Luke's hospital, the first unemployment commission formed in the city in the early days of the depression; and innumerable welfare and charitable societies.

Shunning the publicizing of his many activities, he preferred to remain as an anonymous patron of many civic functions.

He was born in Niles, Mich., in 1856, attending schools in that community. As a young man, he entered the law firm of Taggard, Simonds & Fletcher at Grand Rapids, Mich.

In 1882, he started the Duluth National bank. Later he and the late Henry Lardner formed the banking house of Paine & Lardner. Mr. Paine was also associated with the Equitable Life Insurance Co. for several years.

He is survived by his widow; his son, F. Rodney Paine, and a daughter, Mrs. Thatcher W. Worthen, of Hartford, Conn.

Funeral services were held in St. Paul's Church, with the Rev. Lloyd Gillmett officiating.

#### HENRY HILL PIERCE

NEW YORK—Henry Hill Pierce of New York and West Baldwin, Maine, retired New York City lawyer, died in New York Hospital March 18th, after a week's illness. He was 64 years old.

Mr. Pierce had been for many years a vestryman of St. George's Church.

Surviving are his wife, a member of the National Council of the Church, three sons, three brothers, and three sisters.

A graduate of Bowdoin college in the class of 1896, Mr. Pierce remained active in alumni work. He gave the college \$150,000 in 1929 for endowment of the chair in English known as the Pierce Professorship and supplemented that gift with an additional \$31,500 later.

Mr. Pierce retired in 1929 after serving for 20 years as a member of the law firm of Sullivan & Cromwell, New York. He was a director in numerous banking and industrial organizations.

Funeral services were held at St. George's Church, Stuyvesant Square here, on March 20th, with another service at

## 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.

### 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

### NEW YORK—Continued

#### 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.

#### 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.

#### Church of the Resurrection, New York

74th Street, East of Park Avenue

THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, 9:30, and 11 A.M. Evensong, Sermon and Benediction, 8 P.M.  
Weekday Masses: 7:30 A.M. (Fri., 10; Wed., 12 Noon).  
Confessions: Saturday 4 to 5. 7 to 8 P.M.

### NEW YORK—Continued

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

Fifth avenue and West 53d street

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

Sunday Services: 8 and 11 A.M. and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion;  
12:10 P.M., Noonday Service (except 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.

the Pierce home in West Baldwin on March 21st. Burial was in Maine.

**PHILIP STOCKTON**

BOSTON—Philip Stockton, who died on February 11th, was one of New England's foremost bankers and industrialists.

He was an active member of Trinity Church here, and chairman of the finance committee, the executive committee of the diocesan investment trust, recently established in the diocese of Massachusetts.

Mr. Stockton, consulted more often than any man of his type in New England, on a wide range of commercial, industrial, and banking problems, placed his keen acumen and business powers at the service of his Church without reservation.

**MRS. ELWOOD WORCESTER**

BOSTON—Mrs. Elwood Worcester, wife of the Rev. Dr. Elwood Worcester, died here recently after a long illness. Dr. Worcester, founder of the Emmanuel Movement, was for many years the rector of Emmanuel Church here.

Mrs. Worcester was the daughter of the late Rt. Rev. Nelson S. Rulison, Bishop of Central Pennsylvania, 1895-1897.

**ACKNOWLEDGMENTS**

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

**CHINA EMERGENCY FUND**

Holy Comforter Church, Angleton, Texas. \$ 3.00  
G.F.S. Candidates, Calvary Church, Syracuse, N. Y. . . . . 2.00  
\$ 5.00

**FINNISH RELIEF FUND**

St. James' Church, Ventnor City, N. J. . . . \$25.60  
Stockton, Calif. . . . . 25.00  
D. McA. P. . . . . 5.00  
In Memory of Rev. W. P. Law . . . . . 5.00  
Friend of Democracy . . . . . 2.00  
In Memory of H. F. V. . . . . 2.00  
Rev. Gardiner C. Tucker, D.D. . . . . 2.00  
Friend of Finland . . . . . 1.00  
\$67.60

**INTERNATIONAL CHILD SERVICE FUND**

In Memory of H. F. V. . . . . \$ 2.00

**REFUGEE FUND**

Woman's Auxiliary, Diocese of Louisiana. \$ 5.00

**COMING EVENTS**

**APRIL**

- 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.; Convention of Colorado, Denver.
- 16. Convention of South Florida, Fort Pierce.
- 16-17. Convention of South Carolina, Charleston.
- 16-18. Convocation of Western Nebraska, Hastings; of Eastern Oregon, Klamath Falls.
- 17. Convocation of Southern Brazil, Porto Alegre; convention of Indianapolis, Evansville, Ind.
- 23-25. National Council Meeting, New York.
- 25-26. Convention of Western North Carolina, Valle Crucis.
- 30-May 3. Synod of Province of Pacific in Salt Lake City, Utah.

**CHURCH CALENDAR**

**APRIL**

- 7. Second Sunday after Easter.
- 14. Third Sunday after Easter.
- 21. Fourth Sunday after Easter.
- 25. S. Mark. (Thursday.)
- 28. Fifth (Rogation) Sunday after Easter.
- 29. Rogation Day.
- 30. Rogation Day. (Tuesday.)

**C L A S S I F I E D**

**ANNOUNCEMENTS**

**Died**

MARSTON—At Lexington, Ky., on March 14, 1940, John Marston, aged 83, died. A devoted member of Christ Church parish and son of the late John Marston of Philadelphia, originator of the Church School Lenten Mite Box offering.

**ALTAR BREAD AND INCENSE**

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

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

**BOARDING**

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

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

CALIFORNIA—For rest and quiet. Mountain, ocean, and valley view. Comfortable rooms in small ranch home. Excellent food. Inquiry welcomed. TUPPER'S, Box 326, Oceanside, Calif.

SHRINE MONT—See adv. in display section.

**BOOKS**

CATALOG of used religious books sent free upon request. Books also purchased. Send list for appraisal. BAKER'S BOOK STORE, 1019 Wealthy, Grand Rapids, Mich.

**CHURCH FURNISHINGS**

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens. Booklet of designs submitted on request. REDINGTON CO., Department 805, Scranton, Pa.

**CHURCH FURNISHINGS**

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON CO., Department X, Scranton, Pa.

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

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

**RATES**

**for classified advertising**

- a. Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Quiet Days, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted and Retreats:  
6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions.
- b. Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion.
- c. Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion.
- d. Retreats, first insertion of no more than 35 words free; additional insertions at rates given in paragraph a above.
- e. Church Services, 25 cts. a count line (10 lines to the inch).
- f. Minimum price for any insertion is \$1.00.
- g. Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 10 days before publication date of issue it is designed for.

**LINENS AND VESTMENTS**

IRISH LINEN. Special qualities for Church use. Priced so that you may now replace worn linens with the best. Samples free. MARY FAWCETT CO., Box 146, Plainfield, N. J.

**LENDING LIBRARY**

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

**POSITIONS OFFERED**

CHURCHWOMEN, YOUNG PEOPLE, make money in your spare time selling subscriptions to THE LIVING CHURCH to your Church friends. This is a splendid way to earn more spending money. You may earn as much as \$5.00 an evening, for we pay a liberal commission and bonus. Write at once for details to BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED**

RECTOR, able preacher; wife, competent organist, offer services for vacation month in pleasant location. Use of rectory and part of expenses. References gladly. Box E-1443, THE LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER-ORGANIST—large experience fine church and cathedral choirs. Expert with boys. Highest recommendations. Box H-1442, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN seeks combined position as organist, choirmaster, and rector's secretary. College and conservatory graduate with practical experience. Excellent references. Box L-1441, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, Churchman, desires change. Successful record, highest references. Boys' or mixed choirs. Recitalist. Box M-1439, THE LIVING CHURCH, Milwaukee, Wis.

## SERVICE and DEVOTIONAL BOOKS FOR THE CLERGY

### OFFICES FOR SPECIAL OCCASIONS

Many times a clergyman is called upon to officiate at a service or meeting that is not provided for in The Book of Common Prayer. This book compiled by two presbyters of the Church is offered for those of the clergy who frequently are called upon to officiate at special services.

It was first published in 1904 and revised in 1929 when the fourth edition was published. Space does not permit us to list all of the special services provided for but here are a few: Compline; Commemoration; Meeting of the Vestry; Parish Guild; Services for Good Friday; Harvest Festival; Laying of a Cornerstone; Dedication of Parish House, Rectory, or Dwelling; Benediction of Altar, Font, etc.; Form for admission of Lay Readers, Choristers, Girls' Friendly Society, etc.; Children's Services for Christmas, Easter, etc.

Cloth, \$1.50; Black Morocco, gold edges, round corners, blind cross, gold lettering, \$3.00.

### THE WAY OF LIGHT

Compiled by Howard Chandler Robbins

A fourth edition of a popular manual of praise, prayer, and meditation for clergymen.

Included in this 257 page manual are petitions and intercessions, thanksgivings, themes for meditations, meditations, religious poems, Psalms and Canticles for thirty-one days, thirty-one selections of Epistles and Gospels, and hymns for general use.

Cloth bound, price, \$1.50; Leather, \$5.00

### A BOOK OF OFFICES AND PRAYERS

#### For Priest and People

This is the fourteenth edition (second revised) of a very popular book for the clergy. Contains the Baptismal Office, Solemnization of Holy Matrimony, Visitation of the Sick, Communion of the Sick, Burial of the Dead, and Burial of Children, from THE PRAYER BOOK and in addition collects for the Christian Year with other collects from the Prayer Book.

There are selections of prayers for many purposes and occasions, including Confirmation, Holy Communion, for Bible Classes, for teachers and children of the Church School, Church workers, guilds; there are intercessions for missions, for the sick, and for those in affliction. Readings from the Bible and a selection of hymns are also provided.

Bound in Cloth, price, \$1.50; Black French Morocco, \$3.00

### THE PRIEST AND HIS INTERIOR LIFE

By the Rev. Gregory Mabry

"We are continually being reminded, and rightly so, that the quality of a priest's own spiritual life is of primary importance and that only as he attains to some measure of discipline and a methodical prayer-life, can he hope to exert a sound Christian influence on those who come to him for counsel. For an outline of the priestly life, we cannot recommend anything better than THE PRIEST AND HIS INTERIOR LIFE, by Father Mabry, of St. Paul's, Brooklyn."—COWLEY.

177 pages, formerly \$1.50, now, 75 cts.

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**MOREHOUSE - GORHAM CO.**  
14 East 41st St., New York City

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

BROWN, Rev. ROBERT R., formerly rector of St. Alban's Church, Harlingen, Texas (W.T.); is assistant rector at Trinity Church, Main and Holman Streets, Houston, Texas.

FRAZIER, Rev. ROBERT P., in addition to duties as archdeacon of Wyoming; is vicar of churches in Cody, Lovell, Meeteese, and Powell, with address at Christ Church Rectory, Cody, Wyo.

HARMON, Rev. SCHELL, formerly in charge of St. Ambrose Mission, Chicago Heights, Ill. (C.); is rector of St. Matthew's Church, Newton, Kansas.

HURD, Rev. FREDERICK C. P., in addition to duties as superintendent of Cathedral Home for Children, Laramie; to be vicar of St. Mary's of the Plains, Rock River, and of St. Olaf's, Fox Park, Wyo., effective April 24th. Address, Cathedral Home for Children, Laramie, Wyo.

KITTINGER, Rev. J. RAYMOND, formerly in charge of the Hawthorne field, district of Nevada; is in charge of St. Mark's Plainview, and of All Saints', Canyon, Texas. (N.T.). Address, 306 W. 7th St., Plainview, Texas.

VINCENT, Rev. ZACHARY T., formerly rector of St. Luke's Church, Fort Collins, and rural dean of northern deanery, Colorado; is vicar of churches in Lander, Riverton, Shoshoni, and Atlantic City, with address at Trinity Rectory, Lander, Wyo.

### NEW ADDRESSES

OTIS, Rev. CHARLES P., S.S.J.E., formerly 162 Hickory St., San Francisco, Calif.; 33 Bowdoin St., Boston, Mass.

YOUNG, Rev. THOMAS H., formerly 1770 S. W. 24th Terrace; 407 S. W. 22d Road, Miami, Fla.

### ORDINATIONS

#### PRIESTS

ARKANSAS—The Rev. GARDNER D. UNDERHILL was advanced to the priesthood by Bishop Mitchell of Arkansas in Trinity Cathedral, Little Rock, March 12th. He was presented by the Rev. Dr. W. P. Witsell, and is rector of Good Shepherd Church, Forrest City, and in charge of Grace Church, Wynne. Address, Forest City, Ark. The Rev. Cotesworth P. Lewis preached the sermon.

SOUTHERN OHIO—The Rev. ROBERT MOON MORRIS was advanced to the priesthood by Bishop Hobson of Southern Ohio in Christ Church, Cincinnati, February 2d. He was presented by the Rev. Nelson M. Burroughs, and is assistant at Christ Church, with address at 318 E. 4th St., Cincinnati, Ohio. The Rev. Thomas V. Barrett preached the sermon.

#### DEACONS

ATLANTA—ROBERT LITTLEFIELD CRANDALL was ordained deacon by Bishop Mikkell of Atlanta in St. Andrew's Church, Fort Valley, Ga., March 14th. The candidate was presented by the Rev. Matthew Warren, and the Rev. Walter Clem preached the sermon.

CALIFORNIA—EDWARD WEBSTER KILBURN and MERRILL A. NORTON were ordained to the diaconate by Bishop Parsons of California in the Chapel of Grace, Grace Cathedral, San Francisco, February 28th.

The Rev. Mr. Kilburn was presented by the Rev. Francis P. Foote, and is in charge of St. Paul's Mission, Blackfoot, Idaho.

The Rev. Mr. Norton was presented by the Rev. John P. Craine, and is assistant at St. David's Church, Portland, Oreg.

The Rev. John C. Leffler preached the sermon.

CENTRAL NEW YORK—DAVID REA COCHRAN was ordained deacon by Bishop Hobson of Southern Ohio, acting for Bishop Coley of Central New York, in Christ Church, Glendale, Ohio, February 24th. The candidate is a student in the Graduate School of Applied Religion with address at 634 Oak St., Cincinnati, Ohio. The Rev. Henry H. Hadley preached the sermon.

SPOKANE—EDWARD C. TURNER was ordained to the diaconate by Bishop McElwain of Minnesota, acting for Bishop Cross of Spokane, in St. Mark's Church, Evanston, Ill., March 16th. The candidate was presented by the Rev. Dr. Harold L. Bowen, and the Rev. Dr. Paul H. Kramer preached the sermon.