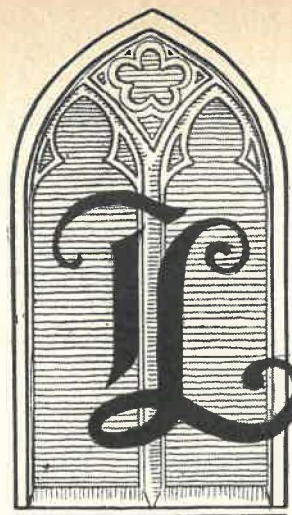
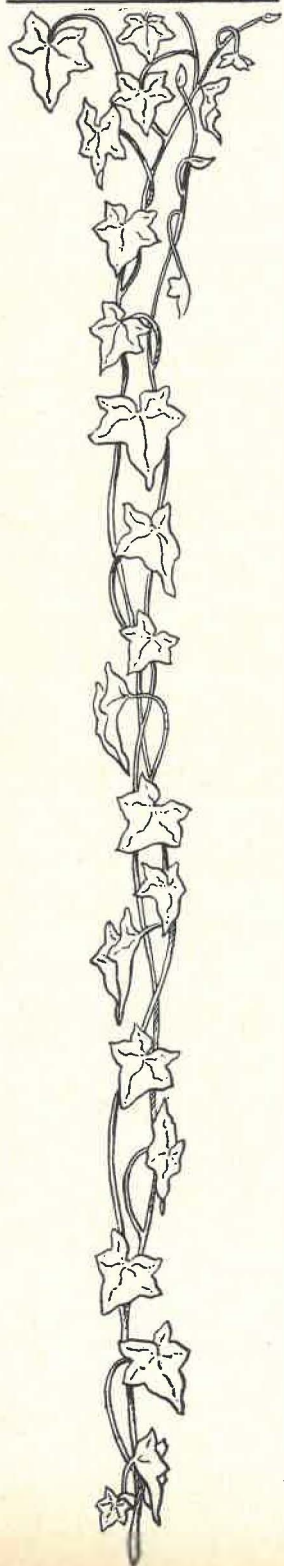


May 1, 1940



The Living Church



HAITIAN PEASANTS ON THEIR WAY TO CHURCH

(See page 6)

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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 and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Marriage and Divorce

TO THE EDITOR: The following reaction of one of our deaconesses on reading the study of the Woman's Auxiliary on the question of Marriage and Divorce is consonant I am sure with that of thousands of others: "I wonder what is the matter with the Woman's Auxiliary. The committee certainly doesn't represent all the women of the Church when speaking for more leniency on divorce and remarriage. I wonder whether they have ever had to teach children from broken homes. A boy said to me recently, 'Deaconess, I can't sing *Home, Sweet Home* because I have five homes I am sent to from time to time.'" ✠

THOMAS JENKINS,
Bishop of Nevada.

Reno, Nev.

TO THE EDITOR: The suppressed storm of indignation over the recently issued Recommendations on Marriage by the committee of the Woman's Auxiliary is, in my opinion, completely out of order. Rather, it would seem, we have in this report another instance of the loyalty and devotion of the women of our Church, exemplified in their willingness to accept so arduous a commission laid upon them by the General Convention, through its Commission on Marriage and Divorce. Furthermore, the distinguished names of the women who make up the committee should command the respect of thoughtful persons.

If indignation must be felt, it should be directed not against the report or its authors, but rather against the hysterical action of the Convention, which permitted itself to forget its high calling as a Synod of the Church of God. . . .

Whether we like it or not, there is a difference between the Teaching Church and the Learning Church. To the clergy, unworthy though we be, is given the authority to teach. Upon the laity, capable and learned though they be, is laid the responsibility to be taught. For the clergy, in or out of Synod, to ask the laity or any portion of the laity, to state their preferences as to any matter on faith or morals, is an abdication of the divinely given commission to teach.

Is it too much to ask that our highest legislative body, after praying to the God who by His Holy Spirit did preside in the Council of the blessed Apostles, should remember its dignified status? Let it speak nothing, in the realm of either doctrine or morals, which is not clearly the teaching of the Historic Catholic Church, but when it speaks, let it say "Thus saith the Lord." Men and women may disagree, but men and women will once more respect the living voice of God through His Church. (Rev.) H. BAXTER LIEBLER.

Old Greenwich, Conn.

TO THE EDITOR: Again many of us must hide our faces in shame as we read the report of the committee of the Woman's Auxiliary on the Church's marriage Law. How much longer must we be embarrassed by one group or another within our communion continually recommending and urging that we embrace some further heresy?

Even though these dear women may not realize it, they are recommending that the Church's stamp of approval be placed upon adultery. If any one may think this a blunt way to put it, let him read our Lord's own

words on the subject as recorded in the 11th and 12th verses of the 10th chapter of the Gospel according to St. Mark.

And why should the House of Bishops extend an invitation to the Woman's Auxiliary "to present their views to the Commission on Marriage and Divorce"? Certainly this was a silly and sentimental thing to do, to put it mildly. When did the Church become more interested in the opinions of a group of women than in the teachings of our Lord?

(Rev.) HAROLD GRIFFITH HOLT.

Belvidere, Ill.

Conference on Concordat

TO THE EDITOR: Your report of my remarks on the concordat, on page 17 of your issue of April 17th, is seriously misleading. The use of fine print at least suggests that material in this type is verbal quotation, which is far from being the case. All reference to what I said about the act of God in ordination has been omitted. My insistence that the purpose of both the Episcopal and Presbyterian Churches is to ordain men as ministers of the whole Church of Christ has been ignored. Consequently the report conveys the impression that I represented the ministry of each Church as merely denominational, with no claim either to divine authority or to catholicity. As a matter of fact, in attempting to make clear what is meant by the statement in the concordat that "in a divided Church no ministry possesses such universal validity as is essential for organic unity," I was careful to quote as my authority the words of Dr. Manning in *The Call to Unity* (Macmillan, 1920), with special reference to pp. 101 and 104.

In view of the gravity of the issues involved in the Concordat scrupulous care should be taken that reports of public dis-

cussions of the proposals are accurate. It can scarcely be said that such care has been taken in this case. Not even the organization sponsoring the forum is correctly given. It was the New York diocesan Woman's Auxiliary, not the Greater New York Federation of Churches. (Rev.) C. A. SIMPSON.

New York.

TO THE EDITOR: I did plan the recent forum in New York on the proposed concordat [L. C., April 17th], but as vice-president at large and chairman of the Forward Movement committee of the diocesan Woman's Auxiliary, for the women of the Auxiliary and their guests. It was not sponsored by the Greater New York Federation of Churches, which did, however, kindly give publicity to the program.

SARAH MCCREA CHAPMAN,
(Mrs. Alfred M. Chapman.)

New York.

OUR CORRESPONDENT'S notes of Dr. Simpson's address were checked by her with the notes of another, independent member of the audience. The two reports agree. The reference to *The Call to Unity*, by Bishop Manning, was omitted, partly for lack of space, partly because the book is 20 years old and out of print and Dr. Simpson quoted from it without referring even by title to Bishop's Manning's current expression of opinion on unity, *A Plea for Peace and Unity in the Episcopal Church* [L. C. October 4th, 1939. Reprinted in pamphlet form, to be obtained from the Bishop's Office].

As for the auspices under which the forum was held, the only notice of the meeting received by our correspondent was sent by the Greater New York Federation of Churches, on their letter-head, signed (in type at the bottom) by the Council of Nine. Time, place and speakers were given, but the Woman's Auxiliary was not mentioned. —THE EDITOR.

Bertrand Russell

TO THE EDITOR: So much has been written about the Bertrand Russell case that I hesitate to add to it, but there is one phase of it which seems to me vital and at the same time to have been largely neglected by those who have stressed liberty of thought and speech and academic freedom. Let us leave all personalities out of the discussion.

In my capacity as a government constructing engineer it was my duty to pass upon the suitability of all materials going into an important structure. The contractor brought to the work a large block of stone which had cost him much for quarrying and transportation. I had reason to suspect that this stone had a defect which might lead to its failure if incorporated in the work. I rejected it at once. The contractor contended that it had no visible defect and that I could not prove that it would fail. This was quite true, for only after failure had actually occurred could one be certain.

My duty was to insure the perfection of the structure, and I could accept no stone that

(Continued on page 21)

The Living Church

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

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EDITORIALS AND COMMENTS

Trust Funds in the Church

CANON 51 of the general canons of the Episcopal Church, entitled *Of Business Methods in Church Affairs*, specifies that: "It shall be the duty of the custodians of all trust and permanent funds for Church purposes to deposit the same in trust with some Trust Company or Bank organized under the laws of the United States, or of a State, or with a corporation of the Diocese, such as an incorporated Board of Trustees, and a full and detailed statement of each fund shall be annually reported to the Diocesan Convention, or the District Convocation." The canon further provides that: "All accounts, having to do with the receipt and expenditure, or investments of money of all church organizations shall be audited at the close of each year by a certified public accountant; Provided, however, that if the amount of income for the year, as shown by the account shall be less than \$3,000, or if a certified public accountant is not available, the audit may be made by an accountant bookkeeper in no way connected with the subject matter of the account."

The wisdom of these requirements is apparent to all who have had anything to do with the administration of Church funds. For some reason that has never been clear to us, vestrymen, parish and diocesan treasurers, and members of finance committees who are competent business men in their own affairs often exercise unbelievable laxity in the conduct of the affairs of the Church. Generally this is due to carelessness rather than dishonesty, but in those occasional instances in which a weak or dishonest individual gains control of Church funds, the carelessness of his associates not infrequently leads to conditions that may result in a major scandal and the disappearance of substantial sums of Church money. Large endowment funds of entire dioceses and missionary districts have sometimes disappeared in this way, one such case having been brought to the attention of the Church during the past year.

Having this situation in mind, the House of Bishops at its meeting last November appointed a committee of three to prepare a communication to the Church on the proper care of trust funds and to "make such other recommendations as the experience of the Church has shown to be advisable." This committee, consisting of Bishop Whittemore of Western Michigan, chairman, Bishop Mann of Pittsburgh, and Bishop

Washburn of Newark, has issued a statement which deserves to be called to the attention of the entire Church. After quoting the provision of Canon 51 with which we have begun our editorial, the statement proceeds to the following interpretation and recommendations:

"To deposit the trust and permanent funds in trust with a trust company or bank means much more than the rental of a safety deposit box. It signifies a trust agreement with the institution in question. The use of such an institution as fiscal agent is highly to be recommended as the cost for such service is not high and, in most cases, makes financial advice available. Whether acting under a trust agreement or as fiscal agent, the trust company or bank should be ordered by the Church authorities not to sell securities nor to convey titles to real estate unless proper authorization is given by action of the finance committee in accordance with the manner specified.

"Where the trust funds are handled directly by an incorporated board, the diocese should direct that the securities, etc., representing such funds, be kept in a safety deposit box in some proper institution. Such securities should not be kept in desk drawers nor with private papers of some individual in his own deposit box. Not only should each diocese or district handling the funds in this manner have a safety deposit box of its own but access to it should be granted only under conditions laid down by the authority ultimately responsible. No one person alone should have access to this box. This removes any temptation to use Church securities as collateral for personal loans or to substitute fake securities or mortgages for the genuine properties of the diocese.

"It is strongly urged, however, that in all circumstances, regardless of the permission of the canon, trust and permanent funds should be deposited in trust with some proper company."

COMMENTING on the requirement that Church funds should be audited by a certified public accountant, the statement urges that this audit be more than a perfunctory one, recommending that "the certified public accountant should include in his duties an examination of the actual securities of the Church and should state in his report that he has done so."

Continuing, the statement quotes Section 4 of Canon 51, which requires that "each diocese and missionary district shall appoint at its next regular convention or convocation—provided

one has not heretofore been appointed—and annually thereafter a finance committee or a department of finance.” The purposes of this committee or department are outlined in the canon and the statement comments: “In a diocese or missionary district there may be various incorporated boards each with a definite though limited financial responsibility. The finance committee or department of finance . . . has a more comprehensive responsibility since it is to have supervision of all diocesan financial affairs. Its creation is mandatory. Therefore, where it does not now exist the committee urges prompt compliance with the Canon.”

In regard to parishes the committee points out that the provisions of Canon 51 apply in part to parishes and missions as well as to dioceses and missionary districts. These comments and recommendations are made in regard to the handling of parochial funds:

“Those responsible for parochial trust funds should administer them in accordance with the general principles laid down for the care of diocesan funds.

“An annual audit is required of parishes and missions and also it is required that in every case the budget system should be used.

“In general, it should be stated that every care must be exercised by parochial officers to prevent the possibility of loss. For example, the offerings made at all services should be counted by two trustworthy persons and the amount, together with the date of the service, entered in a book kept for that purpose.

“Money given by parishioners for missions should never be used for current expenses but should be kept separately, preferably by a missionary treasurer, and forwarded to headquarters at regular intervals.”

THE last paragraph quoted above is particularly important and we wish to emphasize it. Sums of money contributed by parishioners on the “red side of the envelope” or otherwise designated for missions are not the property of the parish and should never be mixed with parish funds. They are administered by the parish as a trust fund and it is the responsibility of the parish to see that they are transmitted as promptly as possible to diocesan missionary headquarters. This responsibility can best be discharged, as the statement recommends, by the appointment of a parish missionary treasurer whose sole duty shall be to see that missionary funds are properly collected and promptly transmitted to diocesan missionary headquarters.

We have referred to the laxity and carelessness with which Church funds are often administered. Occasionally parishes, institutions, or dioceses run to the opposite extreme and give too much power to treasurers and finance committees. In one diocese, for example, in an attempt to correct an unhappy situation such sweeping powers have been given to the finance committee that the bishop himself is placed in a subordinate position to the committee in regard to the finances of the diocese and that committee, which is not even incorporated, is made to be the supreme authority in the diocese so far as financial matters are concerned. The committee, composed entirely of laymen, is given power to make appropriations in any amount that it sees fit for the expenses of the diocesan departments and for the payment of archdeacons, to establish and abandon missions at the request of the ecclesiastical authority, and to adopt and administer the budget for diocesan expenses and missionary appropriations. This is carrying matters too far, amounting to the usurpation by a small group of unincorporated laymen of powers that rightfully belong to the bishop and to the diocesan convention. One fears that this diocese, if it actually operates under the provisions of its new legislation

giving such sweeping powers to its finance committee, may find that it has simply exchanged one bad situation for another.

In this editorial we have commented on exceptional situations in the Church. On the whole, despite the rather widespread carelessness to which we have referred, the Church has reason to be proud of the devotion and integrity of its treasurers and financial advisers, and the statement of Bishop Whittemore’s committee rightly pays tribute to them. The job of diocesan or parish treasurer is an exacting one requiring a large measure of skill and a considerable amount of labor with little recognition or apparent appreciation. To the thousands of treasurers of parishes, dioceses, and Church institutions, who gladly and unselfishly labor year in and year out to see that the business matters of the Church are competently and smoothly managed, we gladly pay tribute. Surely the recording angel will enter their names in large letters on the credit side of the heavenly ledger.

Our Founding Father (?)

THE canard that King Henry VIII founded the Church of England dies hard. Latest example of it turns up in the magazine *Time*, which certainly ought to know better. On page 30 of its issue of April 15th, *Time* refers to “the greatest flood of British divorces since Henry VIII started a church of his own so he could divorce Catherine of Aragon to marry Anne Boleyn.”

No possible scholarly reading of the history of England can justify the claim that Henry VIII founded the Anglican Church. *Ecclesia Anglicana* was a recognized entity hundreds of years before Henry was born. Certain of its rights and privileges are specifically mentioned in Magna Carta, which was in force some three centuries before Henry’s day. Henry’s efforts to secure an annulment of his marriage to Catherine of Aragon (not a divorce) did profoundly affect the course of history, but that they resulted in the founding of a new Church is a libel against the Anglican communion and all its members.

Originally this libel served as a prop in the Roman Catholic case against the Anglican Church, but it has long since been abandoned by informed Roman Catholic controversialists because it has been so frequently and completely disproved. Now “changeless Rome” bases its claims on other grounds, and rarely resorts to the “founding-father” myth. For example, in the April 1940 issue of *Our Sunday Visitor*, a Roman Catholic paper for lay people, the question “Who founded the Episcopal Church?” is answered in this way: “The Episcopal Church is a branch of the Anglican Church. . . . This Church was not actually founded by Henry VIII . . . but under Edward VI and Queen Elizabeth the present Church was formed.” This statement may be inadequate, but it is an encouraging indication that controversial religious matters can be discussed fairly without resort to unwarranted statements that cause offense to sincere Christian people.

Time prides itself on its accuracy and makes a point of correcting any erroneous statements in its columns. We shall watch with interest for its correction of this statement, which is not only untrue but gratuitously offensive to members of the Episcopal Church.

“Academic Freedom”

ALTHOUGH the last of the Bertrand Russell case has not yet been heard, it seems clear that he will not be clothed with the dignity of a professor in the College of the City of New York. Bishop Manning is to be congratulated upon bringing this subject to the attention of the public. The ven-

tilation that has been given the matter has cleared the air considerably.

A great deal of nonsense has been written by the supporters of Bertrand Russell in regard to "academic freedom." We believe in academic freedom quite as much as anyone else; indeed, just because of this we resent having so noble a concept invoked to condone the teaching of adultery to young people. For this fact is clear—Bertrand Russell does teach adultery; even his most ardent supporters have not denied that fact, which stands in his writings for all to read. It is hardly logical to say that because Mr. Russell is appointed to teach logic and mathematics therefore his views on sexual relations are of no importance. A student's moral character can be quite as deeply affected by a professor of mathematics as by a doctor of divinity—perhaps more so.

Sexual morality is not an academic matter. It is a practical problem in every college and university, as it is in the world at large. Surely the definition of academic freedom should not be so broad as to condone appointment in public institutions supported by the taxpayers' money of teachers who deny the fundamental Christian morality which is implicit in the laws and customs of our country.

A teacher should be one to whom students and parents alike can look confidently for wise and constructive leadership both in precept and in example. No matter how great a mathematician or philosopher a man may be, if he does not meet these requirements he is not a suitable person to be placed in a teaching position where he will have a powerful influence over the lives of young Americans.

Bishop Helfenstein's Anniversaries

WE EXTEND our heartiest felicitations to Bishop Helfenstein of Maryland and to Mrs. Helfenstein on the occasion of their golden wedding anniversary. In addition to this happy occasion, the Bishop has recently celebrated the 50th anniversary of his ordination to the priesthood and his 75th birthday. The entire Church rejoices with him and with his diocese in this three-fold commemoration. May he be blessed with many more years of joy in the service of God in that portion of His vineyard to which he has devoted his entire ministry and of which he is the beloved Chief Pastor.

Through the Editor's Window

TWO weeks ago I wrote from Houston, where I had the privilege of consulting with some of the splendid group of clergy and lay leaders who are ably supporting Bishop Quin in the work of the Church in the diocese of Texas.

From Houston we drove west to El Paso and through New Mexico—that state of contrasts in which are to be found mountain and valley, desert and plain, winter and summer, all at one and the same time. Something of the varied character of our Church's work in that area is told and pictured in the May issue of *THE LAYMAN'S MAGAZINE*.

TUCSON, ARIZONA, was our next stop, and once more we visited the beautiful Church of St. Philip's-in-the-Hills about which I wrote last year. Here a new church school and parish house are being built in conformity with the lovely Spanish style of architecture which so well fits this part of the country.

THENCE we turned north toward Denver, where I was scheduled to speak at the diocesan convention. This is mountain country, however, and one cannot proceed upon the principle that a straight line is the shortest distance between two points. Consequently we found ourselves in northern Arizona and could not resist the urge to visit that mighty phenomenon, the Grand Canyon. James Hilton, when he came to America, said that the two unique things that

he felt he must see in this country were Alexander Woollcott and the Grand Canyon. Mr. Woollcott I know not save through his voluminous and entertaining writings and radio broadcasts, but the Grand Canyon is more than a mighty work of nature—it is a spiritual experience.

I STOOD on the rim of the Grand Canyon at dawn and watched the sun rise over the Painted Desert. One by one its rays picked out the great pinnacles of colored rock that are the miracle of this awesome work of God. Here is nature fresh from the hand of the Creator, still showing the marks of His tools and the skill of His handiwork. Who can stand face to face with such a spectacle and not bow down in worship before Him whose infinite pains and patience through millions of years have shaped this complex universe? No words were adequate to express our feelings save those of the *Te Deum*:

"We praise thee, O God; we acknowledge thee to be the Lord. "All the earth doth worship thee, the Father everlasting."

IF YOU ever feel your faith in God slipping, sell all that you have and go to Grand Canyon. Watch the sun rise over that stupendous work of nature. Then go to the nearest church where the Catholic Faith is taught and practised, kneel at the altar rail in the early morning, and receive that Bread of Life which is the Body of the same Lord who with the Father and the Holy Spirit, one God, continues to rule the universe that He has created.

AND SO to Denver, where I had the pleasure and privilege of addressing as fine a diocesan convention as I have ever attended. Whoever was responsible for the program planned it to minimize the dull routine which is so often the characteristic note of a convention, and the program was filled with interesting conferences and discussions of vital problems of the diocese and the general Church. Because of this fact the laymen of the diocese were present in large numbers and took an enthusiastic part in the proceedings. Why can't all diocesan conventions be run this way instead of being given over to dull reports and interminable balloting?

THEN at last back to the editorial desk in Milwaukee, having covered nearly 6,000 miles in 13 states in the course of three weeks. A great country, America, and the best way to see it is by automobile.

CLIFFORD P. MOREHOUSE.

Praise

THE ORGAN together with the choir stands for the element of praise in the worship of the Church and in the life of the Christian. The songs of praise have always been the soul's peculiar way of pouring out its very life to God. When the man realizes God's love and forgiveness in Holy Baptism and Absolution, and when he learns again from lectern and pulpit the story of that love in the life and death of our Blessed Lord, his soul must break forth into song.

In the songs of triumph upon the shores of the Red Sea answered by the timbrels of Miriam and her maidens, in the psalms of David and the Jewish Church, in the burst of song from the catacombs and monasteries, in the hymns of Bernard, Wesley, and Heber and many thousand others, have the tongues and souls of men tried to tell God that He had touched and won them forever.

Praise lifts the soul above itself and all things earthly; it places it in heaven with God where only the sound of victory is heard; it is the promise and taste of its real life here and hereafter.

But the melody does not stop when the organ ceases or when the choir is still. Praise should be the day-long attitude of the Christian soul. The stain of sin, the wounds of sorrow have been washed and healed in the sacraments of the Church, the very touch of our Lord Himself; and what answer can the soul give but the answer of a life full, always full—of praise and thanksgiving, of joy and song!

—Rev. Dr. Thomas A. Conover.



These two young Haitians have discovered that Bishop Burton is a good friend.

I LEFT Port de Paix, Haiti, at 4:15 A.M. on a bright moonlight night, together with a dozen other people, in a small Haitian government launch. We were going to La Tortue, a thickly populated island long without civilizing agencies.

The channel between the mainland of Haiti and the island of La Tortue is windy, rough, and treacherous. Crossings are made by small boats and only in the very early morning when the water is supposed to be smooth. I assure you it is not. I was not seasick as many of the passengers were; but we were all drenched to the skin. Fortunately my vestments were under cover, and could be put on over not much more than my bare skin, with a collar at the top and shoes at the bottom, while my clothes dried in the wind and sun.

As our launch neared the shore, we pulled off our rudder on a coral reef. This was considered a great joke. In the course of some time, with long oars we managed to retrieve the rudder, and finally reached shore. Archdeacon Najac and a party of 20 had come earlier in the day and were there to welcome us. Each of us was carried ashore in the arms of a Haitian giant.

By this time it was 6 o'clock and bright daylight. I sat and said prime and terce on a picturesque red rock as much exposed as possible to the wind and sun in the hope of drying my clothes and skin. A steady stream of peasants and asses came down the mountainside all bearing bananas to be sent back to Port de Paix by the sailboat. I wish I could have had a colored movie of the scene. It was gorgeous in color and composition.

Everybody seemed friendly, happy, and genial, except those who were prostrate on the beach with seasick hangovers. Even the animals were friendly. The bourrique colts surrounded me without any fear; I suppose for the new sensation of smelling

A Bishop Has More Fun*

By the Rt. Rev. Spence Burton,
SSJE, D.D.

Suffragan Bishop of Haiti

a white man. They were frankly inquisitive and delightful. Their ears were as long as their legs. I don't wonder that our Lord chose one of them for his triumphal entry into Jerusalem.

In due time we were ready to climb the steep mountain-side onto the plateau. A pony was provided for me for the climb. I wish I had had a surefooted ass. Even my own feet would have been safer, I think. At one place I had to dismount and scramble up as best I could, with my pony behind doing likewise, both of us on all fours.

Sometime before we reached the site of the mission, I could hear people, already assembled, singing hymns. As we finally arrived on the plateau, I saw a triumphal arch, made of palm trees with branches tied together, decorated with many dozen paper Haitian flags. The lay reader, all the children, and many adults were there to welcome me. A nine year old boy, burdened with the classic name of Marcellus, made me a formal address of welcome. He ended by saying that, although they had no present for me, they were giving me their hearts. At this climax of juvenile eloquence, all the children threw at me the flowers which they had held tightly in their clenched fists.

This gracious attention I appreciated more than the pony did. With as much dignity as my drenched clothes would permit, I rode behind the congregation as they marched through the triumphal arch and through many other arches of palms and bananas, to the mission, where the lay reader and schoolmaster made another address of welcome followed by another by Archdeacon Najac. Each of these speeches was accompanied by a large bouquet of flowers. With these in my arms, I looked like a combination of something rescued from drowning and a prima donna.

It was by this time 7 A.M. but, as services were announced for 9, so that people from great distances could arrive, there



Archdeacon Elie O. Najac has a busy life as priest in charge of La Tortue.

*From a letter to an American priest.

was nothing to do but wait. The time was not lost, however, for Pere Najac heard 18 confessions. At 9 A.M. we got really under way, with 12 baptisms, after pointed instructions in both French and Creole, addressed to both the Godparents and the congregation, as to what "renouncing the devil and the flesh" meant. I wish some of our American congregations could be instructed with like directness and detail. There was no need to harangue these dear people about "renouncing the world"; they, in their poverty, seem immune from that temptation.

After baptisms, Pere Najac married a couple who were happily surrounded by many children. They had never been able to afford the luxury of matrimony. The good French clergy, for they are good men, are not allowed by their system to give any sacraments without pay. The result is that most of the country people have not received sacraments. After this happy delayed wedding, at which there was another excellent discourse, with many concrete illustrations of the privileges, duties, and temptations of holy matrimony, it came my turn to officiate.

I confirmed 21 people, to my great joy. Then I sang Mass, of course in French, and communicated 45. By this time it was well after 11 A.M. I had been up since 3, with almost every known form of transportation behind me, and had had nothing to eat since dinner at 3 P.M. on Sunday, except for a few biscuits and olives that I had prudently put in my bag. These I had eaten at 9 P.M., before I went to sleep. After the Mass, at 11:30, I was happy but, to say the least, ready for breakfast. Imagine my emotions when Pere Najac with great enthusiasm said, "Now, Monseigneur, will you proceed to the blessing of the school building?" I doubt if any Bishop has ever blessed a parochial school with hollower insides, or a happier heart.

THE little chapel, with the school behind it, connected by a wide pergola of grapes that gives both shade and fruit, together with the teacher's home, all stand charmingly on a high plateau in a grove of mahogany, cotton, hibiscus, bananas, and countless other tropical trees and plants.

Engraved on the cornerstone are the names of Bishop Carson and the late Bernard Lee Bell, a little boy in whose memory the school was erected and is being supported.



Bishop Carson, left, and Bishop Burton, right, are assisted by about 20 clergy and seven lay workers.

At 5 P.M. the school children gave me what is called a "fête recreative." It certainly was a fête, and very recreative. The 32 pupils, ranging from 3 to 9 years of age, sang songs in chorus, in duet, and solo, recited pieces, and made more complimentary addresses of welcome. I do not know when I have been more deeply touched, or more amused.

That school is doing



Large Confirmation classes are the rule in Haiti.

a great missionary job. It will be in the future, as it already is, a feeder for the Church. Pere Najac tells me he has a waiting list of 200 children for this school. He can take only 32 as the one teacher who also acts as lay reader, and does all the visiting at La Tortue, cannot really teach more than 32 children. He receives the princely salary of \$10 a month on which he, his wife, and their children manage to live without complaint.

Since the government provides no free schools in La Tortue, as in most other inaccessible places, these children and future generations will be illiterate and a prey to superstition and voodoo unless we can provide them with elementary Christian education. Ten dollars a month will support a teacher connected with any of our country missions; and each teacher can handle about 30 little children. I think that if one attempted to teach more than 30 children, he would accomplish very little, either academically or spiritually. I know you will rejoice, as I do, over what is being accomplished at La Tortue; and that you will be thrilled and appalled, as I am, by the opportunities and needs all around us.

Home Builds Kingdom

THE dedication of the individual life to Christ will find its expression, generally speaking, in the life of the home. The home is the unit of strength in the building of God's kingdom. We may not realize it, but the future of the world depends upon the character of the home.

I am confident that we are all of one opinion with reference to the contribution that the Christian home makes, likewise, to the community, the state, and the nation. It is not by fortuitous chance that the largest number of men and women who are listed in *Who's Who in America* come from Christian homes, and I may add that the home of the minister of Christ has contributed more largely to the distinguished citizenship of the nation than any other one class of people.

—Bishop Capers.

Shepherd of Souls

IN THE phrase, "The Lord is my Shepherd," is wrapped a great wealth of gratitude, of trust, of humble obedience. That soul is happy which feels its Shepherd always near at hand; that soul is lamentably ill off which has lost the sense of any divine guidance.

—Canon H. P. Liddon.

Soviet Russia in World War II

In Two Parts — Part II

By Nicolas Berdyaev

Translated by Donald A. Lowrie

THE type of thinking and moral judgment in humanist democracy is perhaps most foreign of all such systems to Russian Communism. The Communist considers humanist morality opposed to revolutionary dialectic with its relativisation of truth, its contradictions, and its swift transfers to opposites. Democracy thinks according to Aristotle rather than Hegel, and especially the Marxist version of Hegel. Hitler's Germany, although the declared enemy of Communist Russia, is still closer than democratic England or humanist France; nearer Moscow in its methods of violence, its totalitarian system, its famed dynamism, its moral (or better, amoral) relativism.

And all this in spite of the fact that throughout history Germany has been the enemy of Russia and remains the enemy of the Soviets. Germany wants Russian help in this war and at the same time is terribly afraid lest the Red army enter its territory. The conflict between the Slav and the German worlds is not finished. And at the moment we are witnessing the surprising phenomenon of conflict with an enemy by means of an alliance with him. This is real dialectic.

There is another side of revolutionary Communism into which we must penetrate if we are to understand the special psychic atmosphere in which the Communists live. I mean the real, idealistic, believing Communists, not those actors in the Communist system who have chosen this part for their own profit. In spite of its evident amorality and its denial of any constant difference between good and evil, there is a Manichæan element in revolutionary Communism.

The human world is thus divided into two kingdoms; the kingdom of light, of the good god, and that of darkness, of the evil deity. The real Communist thinks of himself as living in a satanic world, in a world of bourgeois-capitalist exploitation, of the secret dictatorship of money, the oppression of labor and the laboring class. This unbearable world must be destroyed; and everything useful for this purpose is permissible. The true Communist feels no obligation whatever toward this world or toward the people who sustain it. It is right to rob, to kill, to lie, to betray a world which is conceived as that of the evil one, Satan.

On the other hand, the light and good world, ruled by the good deity, is that of the proletariat, a Communist, revolutionary world. It must be repeated, between these two worlds there is no common moral ground. And the deceit and treason practised by the Communists toward the capitalist world and its ruling classes, is not evil, but virtue and duty, in the eyes of the Communists.

This special Manichæan attitude of the Communists is part of their peculiar materialism. The Communists' moral attachment to materialism is a surprising trait, difficult for many observers to understand. Marxist materialism pretends to reveal man's real nature and situation. It represents man as a low creature, acting on low motives which are thinly disguised by high-sounding ideology. The proletariat also consists of men moved by the same base interests, but these interests happen to coincide with the process of liberating mankind; hence baser motives are in this instance coincident with higher.

In the proletarian revolution the kingdom of light will be

brought forth from universal darkness. Here we encounter the messianism of Marxism, which is in reality a deformation of ancient religious chiliasm. In Russia the messianic idea of Marxism coincides with the old Russian messianism, and the concept of the world-revolution is united with the old imperialism. And out of this combination there is crystallized a cruel morality thoroughly opposed to that generally accepted by humanity, and impregnated with an acute sense of the dualism of the two worlds, light and darkness. The monism which Communism is to create has to pass through a stage of extreme and merciless dualism.

From all this it is clear that any conversation between Western democracy and the Soviets is devoid of any common moral basis. The two parties have completely different world views. But it must not be concluded from this that they cannot have common interests or even common enemies. The Soviet government's attitude toward Germany on one hand and France and England on the other is based on its dualistic moral idea. It would be equally wrong to understand the present world conflict as a war of France and England not alone with Germany, but with Soviet Russia also. Soviet Russia has not declared war and has no logical interest in so doing, unless future developments change the picture.

We have here a paradoxical situation: fateful as was the Germano-Soviet pact in precipitating the war, the Red army's entry into Poland and the Soviet's practical occupation of the Baltic states have caused Germany the greatest difficulties. Hitler's progress eastward has been stopped, all his policies of expansion upset. He has lost all freedom of movement on land as well as his control of the Baltic Sea. For France and England this is more positive than negative.

Besides, all Hitler's racist theory went overboard with his contract with the Communists. In his fear of France and England, Hitler has opened wide the doors for Bolshevism to move across Europe. The Sovietization and Bolshevization of Germany is altogether possible. Hitler now has to use new slogans: instead of battle against Bolshevism, he now must proclaim conflict on the side of Bolshevism.

IT IS yet too early to foresee the results of this new situation, but it is evident at the outset that Bolshevism Russia is stronger than racist Germany, which is as good as finished. This balance, however, may change again as the result of Russia's adventure in Finland. Hitler may be the means of Bolshevizing Europe at the very moment when he was claiming to protect Europe against Bolshevism.

It is interesting, by the way, to note that although both parties, Hitler and Stalin, have united in a denial of general moral values, they still demand of their followers in this amoral conflict, the exercise of some of the commonly accepted moral virtues, such as self-sacrifice, personal discipline, and loyalty to a cause.

German propaganda has now begun to borrow Communist slogans and proclaim that war against France and England is war against the capitalist system. It must be remarked at once, that the very posing of this question is of the greatest importance, although it would be altogether wrong to assume

that the object of England and France in this war is to protect the capitalist system from destruction by the Communists or National Socialists.

In the first place, the contraposition of capitalist and non-capitalist countries is a pure abstraction. Even if the order of a given country is to a certain extent capitalistic, this means neither that everything in that country is capitalistic nor that it does not contain valuable elements, quite independent of any economic order. Chamberlain may be connected with the capitalist circles of the City, but this does not imply that he cannot be a sincere defender of liberty and honor, the enemy of violence, the advocate of peace among the nations. Monism is always a falsehood.

The war against Hitlerist Germany has one simple, elemental, and unquestionable justification: it is a struggle for liberty, for the right to breathe free air, the refusal to permit slavery, tyranny, or the degradation of human worth, whether of individuals or of nations. Germany evidently wishes to be a new Assyria, forgetting all her cultural past. But she began her imperialist expansion policy too late in history to acquire more territory without the most cruel violence and violation of human rights.

But beside this, the war should have for all of us a meaning and purpose with a longer perspective. We hear much argument as to whether this is a war of ideologies. Whether we will or no, it certainly has an ideological side. A struggle against violence and enslavement is by this very fact an ideological war. But the catastrophic events which began in the world in 1914 have a deeper significance. The old world is ending, and a new one is beginning. That this turning point in history should have phases marked by wars and revolutions is inescapable. The great question is whether these processes will be allowed to play themselves out alone, guided only by an elemental destiny, or whether they will be consciously directed by man's free will. Germany has taken her stand under the sign of blind fate, and the powers of destiny are working their will in her.

WE CANNOT ignore the fact that Europe is now in process of reconstruction on a new, more just, and more humanitarian basis, on a basis where there will no longer be the constant threat of wars and revolutions. The only possible guarantee against future catastrophe is abolishing the absolute sovereignty of national states and a federal organization of Europe.

Which will triumph, the creative or the destructive forces? This depends not only on political or economic factors, but on spiritual and moral elements as well, which must determine politics. The demonic will to power must be abolished from the world. It makes slaves not only of the enslaved, but of the enslavers as well. As Plato said, the tyrant is himself a slave. Evil bears its own punishment within it.

We are living in an epoch when national wars between peoples always have a social side and may easily overflow into social conflicts. There can therefore be no war for the preservation of an unjust social order or for a merely formal rather than a real concept of freedom. The reconstruction of society proposed by both Russian Communism and German Nazism is a form which denies the freedom of the human spirit. It is to be attained by methods of violence and terror; it admits the use of means which are repugnant to both Christian and humanist morals.

Hence, these systems can never attain a genuinely new life, for the most important thing in the world is man and his creative capacities. When man takes on the form of a beast this

Sursum Corda

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

Ascension Day

HE WENT up—not up in a physical sense, but up as from a rudimentary and hampered sort of being to a state of things more real; up from a world of sense-illusions into the world which eternally is. And by His going up He made possible, for all men, everywhere, forever, the gift of Himself.

It would have been of small use if once He had flashed, like a celestial meteor, across the face of earth and then had gone away, leaving behind only a memory, however beautiful and worthy, of One who had been among us long, long ago—and then had disappeared forever. We gain small power unto salvation from a mere remembering that once upon a time there lived here on the earth our Lord Jesus Christ, a God-man like ourselves, confined to a little world of time and space wherein His presence had to end. We put our saving trust in an eternal Lord who *still is here*, who forever makes in time His timeless presence known. First He came in such a way that He might win a few to understand. Then, having won them, He was transformed. *His presence now can be revealed wherever needy man, believing cries aloud for God.*

His coming is, not will be. Even as He once removed Himself in His humanity out of time and space into an eternal, timeless and spaceless, reality, so now He comes in answer to prayer, in holy Sacrament, out of that timeless, spaceless reality again and again into the hampered world of here and now. He keeps coming, as men need Him, as they long for the power and the courage that He gives.

He pours out, even upon me at this moment, if so be it I desire Him so to do, all His present love, His living grace. He does not thrust me into the stream of life, that stream so cruel to battle against, and bid me swim in that swift current of my own unaided strength, or else sink to oblivion while He sits, serene, on some daimonic throne. Nor did He only in a futile pity deign one time to share my lot; plunge Himself into that human stream long ago; gain at last the shore; and cry aloud, "Now I have done it, you can do it, too." He knew that mere example would not suffice for my redemption. No he is beside me, beneath me. My fearfulness is overcome by his serenity; my ignorance is corrected by His guidance; my weariness is relieved by His compassion; my weakness is vitalized by His supernal strength.

is progress backward, a process of dehumanization, a return to pre-barbaric eras.

And the whole question is still how we may attain a more just social order, an order the laboring masses will fight to defend, and still preserve that freedom without which human life has no meaning, doing all this by methods of liberty and respect for the spirit and spiritual values. England, France, and America can now pose this question. Germany and Red Russia do not face it honestly, though it can be put by that portion of the Russian people which refuses to accept violence and cruelty as political instruments, which spurns the temptation of Dostoevsky's Grand Inquisitor.

For it is unjust to hold the whole Russian people responsible for the cruelties of the Bolshevist government. The new order to come out of the war demands social reorganization and struggle for the higher spiritual values, for the highest good, the freedom of the human spirit.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

For Preachers, Young and Old

PREACHING THE GOSPEL. By Howard Chandler Robbins. Harper. \$1.50.

TO the eternal question of the clergy, "What shall I preach about next Sunday?", Dr. Robbins in these Bohlen lectures gives two answers. As regards the "What?" his reply is "The Gospel."

A sermon is not an essay on some topic of interest to the preacher; if it is a "sermon" at all, it must be an exposition of God's revelation to man. "Preaching is this great ministry of the Word; by which everything was begun, and by which everything is preserved and renewed when necessary in the Church" (Dupanloup).

Few formulas are more recklessly abused than the familiar "In the name of the Father and of the Son and of the Holy Ghost" before a sermon. The words mean, "I stand before you not as a private individual but as one duly commissioned to speak in the name of the Blessed Trinity"; if these words are not to be profaned, the content of the sermon must truly be derived from God's Word; *genuine preaching must be Biblical*. It is the duty of the Christian preacher to familiarize his people with the Bible and to show them how to apply its teaching in their own lives. How can this best be done?

Here Dr. Robbins considers the problem of "next Sunday." This problem is immensely simplified by the Church's calendar, which for half the year directs our attention to God's revelation as historically unfolded. When a regular course of Biblical preaching is contemplated the calendar may be slightly simplified. Advent, really two seasons fortuitously combined, may be unified by considering God's preparation for the coming of Christ; it is an ideal period for sermons on the Old Testament as the record of progressive stages in God's manifestation of Himself to Israel. Epiphany, naturally, sets before us the public ministry of Christ; to secure adequate time for this vital part of the course the pre-Lent Sundays may be ignored.

Lent opens with the Messianic temptation of our Lord; its first four Sundays may therefore be devoted to His revelation of Himself to the disciples. The Sundays after Easter are all too few to set forth Christ's Resurrection "not only as historic fact, but as historic fact of quite unparalleled moral and spiritual significance." And Whitsunday and Trinity Sunday crown the whole.

As in the ferial half of the year there is no such historical movement of the liturgy, this is the proper time for doctrinal and practical exposition. Dr. Robbins suggests a plan for these twenty-odd Sundays that is carefully worked out. First the general basis of Christian doctrine is developed, then this doctrine is shown to issue in such practical themes as "Marriage," "Stewardship," "The Social Order," "Education," etc., and then these themes are summarized in a return to doctrinal preaching as Advent approaches. And special advice is given about special days that lie outside of the general plan.

Young preachers, and not a few older ones, could scarcely do better than follow this outline for at least one year; it will save them from the one-sidedness that besets only too many of the clergy. Dr. Robbins offers no ready-made outlines; but he indicates the proper handling of each subject with a sure hold both on the Bible and on modern life.

BURTON SCOTT EASTON.

A Tale of Courage

I BEGIN AGAIN. By Alice Bretz. Whittlesey House. McGraw Hill Book Co. Pp. xi-201. \$1.75.

THIS is a tale of courage in the face of disaster. The author of the book is a woman who became totally blind in adult life and who, with unusual ability, relates the story of her adjustment to a new and strange world. At first she had the aid of her devoted husband; later, after the cruel blow of his death, she settled down to a life all alone in a small apartment, where she cooked her own meals and did most of her housework.

All this is made interesting in the telling by her keen psychological observation of the reactions of a blind person. Before blindness overtook her she had been interested in a broad range

of reading; she had experienced keen artistic enjoyment of light and color in scenery; she had managed a farm, on which she did a not inconsiderable amount of manual labor. All that was vitally alive in her found new outlets.

She relates with many a humorous touch how she gradually solved the problems of her new life. She learned to read Braille and has some acute remarks on the way an author's style is tested by the slower pace of reading by touch instead of sight. After a while she adventured forth unaccompanied, except by the friendly taxi-driver, even dining in restaurants and shopping in department stores. Only a woman of strong character and living faith could have accomplished what she has done. She belongs to one of our New York parishes and speaks gratefully of the ministrations of the priests. There is a total absence of sentimental piety in her attempt to tell of the spirit that animates her. The one spiritual experience that she relates briefly has an authentic ring.

The book once begun will not easily be laid aside before it is finished. Mrs. Bretz' sincere narrative will doubtless win for her many new friends and widening contacts, in which she will give as much as or more than she receives.

MOTHER MARY MAUDE, CSM.

For the Tourist or "Fireside Traveler"

DRIFTING DOWN THE ST. LAWRENCE. By Willis N. Bugbee. Fleming H. Revell. \$2.00.

THIS is a most interesting travel book and a guide for the tourist or "fireside traveler," to what the publishers quite appropriately call "the fairyland of America." Those who are attracted to the resorts along the St. Lawrence river, or to the river itself, from its source to the broad Gulf of St. Lawrence, will find the volume full of helpful advice and intriguing information.

The author has traveled the full breadth of this country, and during many vacations spent in this "fairyland," has studied the lives and customs of the habitants; he has been over the trails of the early adventurers; he has gone into the historic past and has sought the high spots of beauty and grandeur all the way. The descriptions are delightfully interspersed with numerous legends, anecdotes, bits of history, and pen pictures of places worth seeing.

To one who has spent many years at his summer home on this historic and entrancing river, this book comes as a real joy. The river has played a large part in the history of the North American continent, and has been to an increasing degree the objective of Americans in their summer travels and even in their winter travels. Even if one cannot visit this "fairyland of America," the book is worth reading for the information it gives.

CLINTON ROGERS WOODRUFF.

Dorothy Sayers' Second Canterbury Play

THE DEVIL TO PAY. By Dorothy Sayers. Harcourt, Brace. \$1.50.

THE third of the Canterbury festival plays succeeds Mr. Eliot's *Murder in the Cathedral* and Miss Sayers' own *The Zeal of Thy House*.

In the new play the "Faust" theme is used, in its older form where Faust wins from Satan 20 years of unrestrained license at the cost of his soul. This theme—which, as a matter of fact, is of post-Reformation Lutheran origin—Miss Sayers transfers to the stage of the medieval mysteries, with its "mansions," heaven-gate, and hell-mouth, on which the characters speak in frank 20th century dialogue.

The conclusion is likewise transformed into 20th century terms. Mephistopheles overreaches himself: the 20 years of license destroy Faust's humanity and his soul with it; and leave the Devil nothing at all for his trouble. He appeals to the Heavenly Judge, declaring that he has been cheated. The Judge restores Faust and puts the choice to him; he may spend eternity in mere animal unknowingness or may have his soul back and go down into torment. Faust chooses the second alternative, knowing that his choice will make Hell no longer Hell but Purgatory; to acknowledge the righteousness of his punishment is to put himself on God's side.

E.

NEWS OF THE CHURCH

Texan Elected Dean of N. Y. Cathedral

Rev. Dr. James De Wolfe to Be Dean of Cathedral of St. John the Divine in June

NEW YORK—At the meeting of the trustees held April 23d, the Rev. Dr. James Pernette De Wolfe, nominated by Bishop Manning as dean of the Cathedral, was unanimously elected to this office by the trustees.

Dr. De Wolfe is rector of the parish of Christ Church, Houston, Tex., where his ministry has been a notable one. As a preacher, and also as an administrator, Dr. De Wolfe is well-known in the Episcopal Church. His parish in Houston has become a great center of spiritual power and influence in the community. As dean of St. John's Cathedral, he will succeed the Very Rev. Milo Hudson Gates who died on November 27th last year.

Dr. De Wolfe was born in Kansas City in 1895 and is 45 years of age. He was educated at Kenyon college, Gambier, Ohio, and took his theological course there at Bexley Hall. In 1932 he received the Degree of Doctor in Divinity from Kenyon college. He was ordained deacon in 1919 by Bishop Leonard of Ohio, and in the same year was ordained priest by Bishop Wise of Kansas.

CHURCH CONSTRUCTED

From 1919 to 1922, Dr. De Wolfe was rector of St. Peter's parish, Pittsburg, Kans. In 1922 he became rector of St. Andrew's Church, Kansas City, and in his 12 years there the parish grew from a membership of 90 to more than 1,000 communicants. In this parish he started the construction of one of the finest church buildings in the Middle West, a noble Gothic structure designed under the supervision of Dr. Ralph Adams Cram, architect of the Cathedral of St. John the Divine.

In 1934 Dr. De Wolfe was called to the rectorship of his present parish, Christ Church, Houston, Tex. During his rectorship the parish has widened its work, greatly increased its giving to the general Church, and acquired distinct leadership in the community. Damaged by a disastrous fire the church building under Dr. De Wolfe's guidance has been reconstructed and greatly improved. A chapel has been added which is an exceptionally beautiful example of ecclesiastical architecture.

Dr. De Wolfe has been greatly in demand for special preaching and for the holding of missions. He has been called to preach in Chicago, Minneapolis, Nashville, San Antonio, and other cities and has been invited to make addresses at diocesan conventions. During the last Lent he preached

(Continued on page 20)

Rector Aids Victims When Train Crashes in East

LITTLE FALLS, N. Y.—The Rev. Frank L. Titus, rector of Emmanuel Church, was among the first to reach the scene of the frightful train wreck that occurred here recently, being with those who used ladders to rescue the injured and dying.

There were about 25 Episcopalians among the victims, and the Church's ministrations were precious and timely. Enlisting the aid of communicants of his church, the rector rendered a distinct service and endeared Emmanuel parish to strangers marooned by the wreck.

\$10,000 Endowment Fund to be District Offering

KLAMATH FALLS, ORE.—A district endowment fund of \$10,000 to be used as a thank offering for the work of Bishop and Mrs. Remington of Eastern Oregon was the goal set on April 16th at the convocation of the missionary district. A committee was appointed to raise the fund by 1943, in time for the Bishop's 25th anniversary.

In his address to the convocation, the Bishop stated that there are two kinds of people, those who adventure and experiment and those who uphold and defend. He added:

"The creation of man was a great experiment and one which might have failed. So was the redemption of man through the Incarnation of His Son. The Church should follow her Master and not only protect and defend but also be ready to experiment and adventure."

Delegates elected to the provincial synod were: Clerical, Stanley Moore, J. M. B. Gill, and Elden Borrell; clerical alternates, Victor Newman, Clarence Kopp, and T. M. Baxter; lay. C. C. Eberle, Dr. Theodore Barber, and J. B. Flock; lay alternates, G. Manville, Gordon Ferris, C. C. Mueller. Deputies to the General Convention: the Rev. Fred Wissenbach, and George Hartman; alternates, the Rev. J. J. Dixon and the Hon. Arthur Hay.

Business Men's Church Organized in Los Angeles

LOS ANGELES—Arranged to meet the convenience and needs of business and professional men, a business men's church has been organized here by prominent laymen of several denominations. It is supported by a group of Rotarians headed by Mark A. Pierce.

Services are held on Monday evenings from 8 until 9 P.M. at St. Matthias' Episcopal Church. The services does not follow the order of worship of any particular religious body, and no collection is taken.

Addresses are given by the Rev. M. K. P. Brannan, rector. Musical programs are presented by the Cecilian Chorus, a professional organization.

First Vice-President of Council Elected

The Rev. Dr. James Thayer Addison of Episcopal Theological School Chosen by National Council

NEW YORK—The Rev. Dr. James Thayer Addison, professor of history and missions at Episcopal Theological School, Cambridge, Mass., was elected first vice-president of the National Council on April 24th. Dr. Addison has not yet indicated whether he will accept the election.

When the National Council was reorganized in 1937, provision was made for a first vice-president in charge of missionary work and a second vice-president in charge of field and promotional activities. The Rev. Dr. Charles W. Sheerin was elected second vice-president and continues to serve in that position, but the first vice-presidency has not heretofore been filled.

Dr. Addison, a native of Fitchburg, Mass., was educated at Groton, Harvard, and the Episcopal Theological School. He holds degrees of Master of Sacred Theology from Harvard Divinity School and Doctor of Divinity from the Theological Seminary of Virginia. Ordained in 1913, he served for two years as a missionary in Oklahoma. Since that time, except for the World War period, he has been on the faculty of the Cambridge Seminary. In 1917-18 he served in France as chaplain of the First Gas regiment.

Dr. Addison is author of a number of books, including *Chinese Ancestor Worship*, 1925; *Our Expanding Church*, 1927; *The Medieval Missionary*, 1936; *The Lord's Prayer*, 1937; and *Parables of Our Lord*, published this year.

In 1917 Dr. Addison was married to Margaret B. Crocker, of Fitchburg, Mass. They have two daughters.

Pump 36 Hours to Save Church

HARRISBURG, PA.—The only church in the diocese of Harrisburg reported affected by the flood of March 31st was Christ Church, Williamsport, where water entered the cellars; but by operating four motor pumps and with some assistance from the fire department, the water was removed and the damage was slight. Six men worked continuously for 36 hours with additional help from other men at times within that period.

Superintendent of Community School

GORHAM, KANS.—The community Sunday school of Gorham, representing persons of many Churches, recently invited the Rev. Frederick Resch of the Associate Mission at Hays, Kansas, to take the superintendency of the Sunday school.

Points Out Duty of Building Democracy

Bishop Sherrill Tells Convention Democracy is Best Commended by Example of Christian State

BOSTON—Our present duty is to demonstrate that we can build a democracy Christian in spirit and in truth, Bishop Sherrill of Massachusetts told the diocesan convention on April 9th here at Ford Hall.

"The only effective way of commending democracy elsewhere is to have democracy succeed here," the Bishop said, striking at malfeasance in public office and "economic and character-corroding waste." He stated:

"Face effectively as Christians the duty of citizenship at home. At the heart of broken treaties, oppression, war, and confusion, is the fact of human sin to which we have all contributed . . . The way of Christ becomes more than an ideal; it is the only practical solution of the manifest ills which beset us."

The proposed concordat with the Presbyterians, on which the Rev. Dr. Angus Dun and the Rev. Granville M. Williams, SSJE, spoke at some length the next day, was referred to by Bishop Sherrill who asked for "a sincere and realistic statement of our position." He added:

"It strikes me that, important as the historic method of approach undoubtedly is, we must not forget that Christ promised the comfort and guidance of the Holy Spirit. We cannot feel absolutely bound even by the sacred past. Is it not possible that under new conditions, God through Christ may lead us into new methods and paths?"

TRENDS OF YEAR NOTED

Bishop Heron, Suffragan of the diocese, outlined trends of the past year. These included a union of two parishes to make one strong one; voluntary increase of rectors' salaries in two small town parishes; devotion of mission clergy—for "the problem of the Church is not a financial but a personnel problem"; relinquishing of diocesan aid by aided parishes; ministry to the aged, the young, the needy in hospitals, prisons; the meeting of problems of seamen, of the unemployed; the impetus in making churches attractive; and the widespread camping program through 12 well-ordered camps for the privileged and for the underprivileged.

There was a sparkle in the report which gave as a parting slogan to the group in Trinity Church, "The Episcopal City Mission, a friend to many, needs a friend."

Four bishops took part in the convention program. Retired Bishops Lawrence and Babcock had part in the conduct of the inspirational service and in the business sessions.

A ringing plea to confirm the strength of our nation by having its wealth lie in a people of character was made by retired Bishop Lawrence at noon to the convention assembled in Ford Hall on April 10. Selecting the three qualities of honesty, consideration for others, and of sacrifice, Bishop Lawrence urged that we put a softer pedal upon our talk of Europe, war,

Interfaith Conference on Unemployment to be Held

WASHINGTON (RNS)—A national Interfaith Conference on Unemployment will be held here June 11th to 13th, under the sponsorship of the industrial division of the Federal Council of Churches of Christ in America, the social action department of the National Catholic Welfare Conference, and the social justice commission of the Central Conference of American Rabbis, according to an announcement by the Rev. James Myers, Msgr. John A. Ryan, and Rabbi Edward L. Israel, spokesmen for the religious groups.

and political and strategic guesses, and put a heavier emphasis upon the building of our own country in character and true leadership.

DISCUSS CONCORDAT

Dr. Dun's and Fr. Williams' scholarly presentations of their views on the proposed concordat with the Presbyterians, opened the afternoon session in Ford Hall on the afternoon of April 10th. Briefly stated, Dr. Dun impressed upon his listeners that the Episcopal Church had taken the initiative; that the proposal calls for a distinctly limited step, "a mutual extension of ordination," whereby, wherever it may locally be deemed advisable, the minister of one communion may minister to the members of another, always maintaining the discipline of the Church to whose members he was ministering.

Opposition to the proposal, although not to the movement for unity, was voiced by Fr. Williams, who said that extension of orders would be a violation of canon law. He recommended instead that there be a double ordination, thus preserving for Episcopalians continuity with the Catholic Church of all ages.

A resolution was adopted that a committee be appointed by the Bishop to report at the next diocesan convention on the advisability of establishing a board of consultation on suitable music for church services.

A second resolution provided for the appointment by the Bishop of a committee to report next year on the numerous forces affecting Christian family life in this diocese, forces in education, recreation, business, and through some forms of sport.

Albert E. Hindmarsh, professor of international law at the Harvard Law School, spoke at the convention dinner held by the Episcopalian Club of Massachusetts in the Hotel Vendome. He discussed conditions in the Far East and Russia.

Election of deputies to the General Convention resulted as follows: Clerical, Arthur C. Lichtenberger, Phillips E. Osgood, Henry B. Washburn, Henry McF. B. Ogilby; lay, Joseph H. Beale, Stuart C. Rand, Stoughton Bell, Lispenard B. Phister.

Clerical alternates, C. Leslie Glenn, John S. Moses, Cornelius P. Trowbridge, S. Whitney Hale; lay alternates, Robert Amory, Clarence H. Poor, C. Carlton Kimball, and U. S. Harris.

Other elections resulted in the following additions to membership: diocesan council, Canon Cornelius P. Trowbridge, Alexander Whiteside, and Miss Eva D. Corey; standing committee, the Rev. Frederic W. Fitts, the Rev. Charles C. Wilson, and Lispenard B. Phister.

Kansas Unanimously Disapproves Merger

Diocese Opposes Combination With Salina, Votes Against Presenting Concordat to General Convention

TOPEKA, KANS.—Unanimous opposition to combining the missionary district of Salina with the diocese of Kansas was expressed by the convention of the diocese of Kansas at its meeting here April 8th. The convention also passed a resolution relinquishing all financial aid from the National Council beginning with next year.

In a resolution expressing keen interest in the proposed concordat with the Presbyterian Church in the USA, the convention opposed its presentation to the forthcoming General Convention.

A resolution was adopted empowering the Bishop to appoint a committee of laymen to raise a fund of not less than \$10,000, as a memorial to the late Bishop Wise, the income to be used for diocesan missions. The Bishop appointed Mr. Ralph Sowden, Arkansas City, as chairman, and the other members of the committee are Dr. Harry Horn of Wichita, Foss Farrar of Arkansas City, Guy T. Berry of Independence, William Beall of Clay Center, and Malcolm McNaughton of Leavenworth.

In his annual address, Bishop Fenner said:

"The confusion of the times insistently demands, and the clamor of God's claim upon our souls compels us to assert, the relevance of our Christian Gospel. The war spirit has captured most of the peoples of the world, and in the last few weeks it has entered with great rapidity our own outlook and attitudes.

"MUST GO BACK TO GOD"

"We must go back and keep going back, to the God who is revealed in Our Lord Jesus Christ; to the God who comes to us in the sacrament of the perfect life and the profoundest love of His Son, and who is made known to us in this breaking of the Bread. Oh! I know that we lose heart sometimes and in our despair and anxiety we cry out, 'How long, O Lord, how long?' But if we do not hold fast to God and trust Him through the dark days of chaos and destruction, we are lost.

"As Christians we have no alternative except to follow Him 'Through the night of doubt and sorrow.' We must stay thus close to Him so that in this dark night of world tragedy, we may move faithfully and boldly carry forward the light of His unconquerable truth."

Lester Luther, assistant United States district attorney, was elected chancellor of the diocese.

The following deputies to the General Convention were elected: Clerical, John Warren Day, Carl W. Nau, Samuel E. West, Edward M. Mize; lay, Dr. Harry Horn, Dr. H. M. Glover, William Beall, Malcolm McNaughton. Alternates: Clerical, Charles R. Davies, William Paul Barnés, Fred W. Litchman, Harold E. Cooper; lay, Heber Mize, J. H. McDowell, John D. Spielman, Guy T. Berry.

All other officers and committee members were reelected, including the members of the standing committee and of the Bishop Vail Foundation. The Bishop named the Rev. Charles R. Rehkopf a dean of convocation, succeeding the Rev. Thomas B. Mabley.

Too Much Accent on Youth, Bishop States

Bishop Barnwell Tells Convention of Georgia That Usefulness to God, Church Increases With Age

THOMASVILLE, GA.—Overemphasis on youth throughout the Church was decried by Bishop Barnwell of Georgia at St. Thomas's Church here on April 3d during the diocesan convention.

Commenting on the demand for young parsons, Bishop Barnwell pointed out that of the 23 active clergymen in the diocese, 15 have come within the last four years and 13 of the 15 are under 38 years of age. He stated:

"Far be it for me to discount youth, for we were all young once, and I, for one, would like to be young again. But with age comes wisdom, and if a man is headed in the right direction, his usefulness to God and his Church increases as his age increases. I personally believe that there is too much accent on youth throughout the Church today."

CONSIDER CHURCH DEBT CANON

Bishop Barnwell in his convention address spoke very highly of the work of the Washington provincial committee on church debt and recommended to the convention that they take some action on this matter. [L. C. September 20, 1939.]

At the business sessions of the convention the following action was unanimously taken:

1. The committee on constitution and canons was instructed to prepare a canon to be presented to the convention at its meeting next year embodying the principles set forth in the canon on church debt suggested by the Washington provincial committee.

2. The delegates to the General Convention were instructed to favor any canon that might be presented to the General Convention embodying these same principles.

This was all done without a single dissenting voice.

CIVILIZATION NEEDS CHRIST

Speaking on world affairs, Bishop Barnwell said the civilization from which Christ is removed always ends in disaster and that the task of the Church is to see that Christ is not removed from the present civilization. He added:

"I have no fear of God's failure. The only thing that distresses me sometimes is my fear that we shall fail Him. While it is certain that God will succeed, it is not certain that we shall, and it is to this danger that our attention should continually be called."

The Bishop spoke on the healthy condition of the diocese, its increased financial strength, greater contributions to work of the national Church and the growth of its institutions.

In the last five years, the giving for missions and Christian extension increased from \$13,400 in 1935 to \$19,600 expected for 1940. All over the diocese there are

King, Queen of England Send Message to Meeting

NEW YORK—A cable message to King George and Queen Elizabeth of England and their cabled reply were read at the annual service of the Sons and Daughters of St. George, meeting on April 21st with representatives of other British societies in the Cathedral of St. John the Divine.

The messages were read to 2,500 members by the Rev. Thomas A. Sparks, who also preached the sermon. Major C. G. Redgrave was Grand Marshall.

evidences of interest and growth. Extensive repairs on property have been made.

FAVORS BETTER SALARIES

The Bishop also expressed himself in favor of better salaries for the missionary clergy and for a minimum salary of \$1,800 and a house for married clergymen.

Prepared during the year by last year's committee on the state of the Church, a report was presented before the convention, suggesting changes in general Church policy affecting clergy placement, organization and policy of missionary work, and requirement of premarital blood tests for men and women seeking marriage in the Church.

The report recommended increase in the Bishop's power of appointment in vacant parishes and missions. It asked that a system of promotion be worked out whereby the clergy within the diocese be moved about rather than the following of the present custom of calling men from outside the diocese to fill important vacancies.

The report required that in case of a vacancy, the vestry of the vacant parish must choose a rector from a list of names submitted by the Bishop. Another innovation proposed was the suggestion that missionary clergy be appointed by the Bishop alone and for a period of three years.

CONSIDER ASSOCIATE MISSIONS

Regarding the establishment of new missions, the report requested appointment of a committee to study the possibility of organizing associate missions in the diocese.

An associate mission is a community of three or four unmarried clergymen placed by the Church in new territory, working together in the establishment of new churches throughout the new area.

The committee will report to the next convention on the possibility of such work in Georgia, suggesting strategic locations for such missions.

Elected deputies to General Convention were: Clerical, Ernest Risley, D. C. Wright, J. B. Lawrence, and John E. Hines; clerical alternates, David N. Peoples, H. S. Cobey, George W. Shirley, J. Sullivan Bond jr.; lay deputies, J. R. Anderson, J. A. Setze, T. M. Johnson, and J. Sullivan Bond; lay alternates, Roy E. Breen, W. K. Miller, Leo Leader, and Thomas Hoynes.

Examining chaplains: the Rev. H. S. Cobey, the Ven. Dr. J. B. Lawrence, and the Rev. George W. Shirley.

Executive council: Clerical, D. C. Wright, Ernest Risley, George W. Shirley, John Hines, John Bentley, and H. S. Cobey; lay, George Galliard, J. R. Anderson, J. Sullivan Barnes jr., Thomas Johnson, Roy E. Breen, and J. A. Setze.

On the standing committee, the Rev. John Hines and the Rev. Ernest Risley replace the Rev. Joseph Burton and the Rev. L. M. Fenwick.

Bishop Marks Two Golden Anniversaries

Maryland's Diocesan Celebrates 75th Birthday, Golden Wedding, and 50 Years in Ministry

BY N. EVELYN PARSONS

BALTIMORE—A rare privilege indeed is that of a clergyman who can reach the 50th anniversary of his ordination to the priesthood. The Rt. Rev. Dr. Edward Trail Helfenstein, the eighth Bishop of Maryland, is especially blessed in that regard since he recently celebrated three anniversaries within one month.

On March 8th, the Bishop celebrated the 50th anniversary of his ordination to the priesthood; on April 7th, his 75th birthday; and on April 8th, his golden wedding anniversary.

He was born in St. Louis, Mo., the son of Cyrus G. and Annie Trail Helfenstein. He attended Frederick College, Frederick, Md.; the Episcopal High School, Alexandria, Va.; Johns Hopkins University; and the Virginia Theological Seminary. He graduated from the Seminary in 1889, and in 1916 received the degree of Doctor of Divinity there.

His entire ministry has been spent in the diocese of Maryland. His first charge was in Christ Church, Rock Spring, and Holy Cross Church, Rocks, Md. He then became rector of St. Mark's Parish, Frederick and Washington counties, where he established Grace Church and two other chapels.

In 1900 he became rector of St. John's Church, Howard County, and during that time was appointed archdeacon of the Annapolis convocation. In 1920 he was appointed archdeacon of Maryland and moved to Baltimore.

The diocese of Maryland elected Dr. Helfenstein Bishop Coadjutor in 1926, and he was consecrated in Memorial Church, Baltimore. He served in this capacity until the death of the late Rt. Rev. John Gardner Murray, whom he succeeded in 1929 as Bishop of Maryland.

Bishop and Mrs. Helfenstein celebrated their golden wedding anniversary surrounded by flowers. The clergy of the diocese, persons ordained by the Bishop, lay members of the standing committee and executive council, and the diocesan house staff sent 50 golden rose buds with an expression of their love and affection for the Bishop and his charming wife. They also announced plans to install a new lighting system in the Bishop's chapel at the diocesan house to commemorate the long years of untiring and unceasing care the Bishop has given the work of the Church in this diocese.

Receive \$30,000 for New Chapel

NORTHEAST, PA.—St. Barnabas' House by the Lake has received \$30,000 for a new chapel. Brother Willard is in charge of this home which is a branch of St. Barnabas' Free Home, Gibsonia, maintained by the Order of St. Barnabas.

Protestant Churches Urge Taylor Recall

More Than 25 Protestant Groups Voice Objections to President's Appointment of Myron C. Taylor

NEW YORK (RNS)—A movement to request President Roosevelt to recall Myron C. Taylor, the President's personal representative at the Vatican, is making headway in the Protestant Churches of the country.

More than 25 Protestant Church groups have protested the Taylor appointment or requested his recall. Such action was taken by Presbyterian, Methodist, Baptist, Lutheran, Evangelical, and Reformed conferences and by interdenominational groups.

Among the protesting groups were the following presbyteries of the Presbyterian Church in the U.S.A.: Los Angeles, Topeka, Elizabeth, Buffalo-Niagara, Pittsburgh, Carlisle, Detroit, Philadelphia North, Iowa City, and Alton, Ill.

CONSIDER ASSEMBLY OBJECTION

Most of the protesting presbyteries have adopted an overture to the Church's General Assembly, scheduled to convene in Rochester, N. Y., late next month, asking the body to go on record in opposition to the Taylor appointment. The overture was initiated by the presbytery of Alton, Ill., and has been sent to the more than 200 presbyteries of the Church for approval.

A refusal to act on the Alton overture has, however, been voted by the presbyteries of Brooklyn, Omaha, and New Castle, Del.

One leading Baptist clergyman informed Religious News Service that the Taylor-Vatican issue is "sure to come up for debate" on the floor of the Northern Baptist Convention, scheduled to convene from May 21st to 26th in Atlantic City.

BAPTIST OBJECTIONS

According to a prominent Baptist editor, both the Southern Baptist Convention and National Baptist (Negro) Convention will "publicly protest" the Taylor appointment this summer.

Other objections came from the Methodist Ministers Associations of Pittsburgh, Baltimore, and Philadelphia; the California district of the American Lutheran Church; the Newark annual conference of the Methodist Church; the Baptist Ministers' Conference of Washington, D. C.; the Ministers' Association of Berwyn, Ill.; the Protestant Churches of Kenosha, Wis.; the Iowa Synod of the Evangelical and Reformed Church; the Central Pennsylvania Conference of the Evangelical Church; the Men's Missionary Conference of the Ohio District of the American Lutheran Church; the Western New York Synod of the Evangelical and Reformed Church; the Northeast Baptist Ministers' Conference; the Classis of Newark of the Reformed Church; and the Druid Hills Baptist Church of Atlanta, Ga.

Consecrate Memorial Church

VIRGINIA BEACH, VA.—Galilee Church, a memorial to the late Bishop Tucker of Southern Virginia, was consecrated on April 14th by Bishop Brown of Southern Virginia. He was assisted by the Rev. Reginald W. Eastman.

Signing of Formal Decree Voids Russell Appointment

NEW YORK—The formal decree voiding the appointment of Dr. Bertrand Russell as professor of philosophy at City college was recently signed by Supreme Court Justice John R. McGeehan.

Meanwhile the board of higher education discussed with Mayor Fiorello La Guardia the situation created by the refusal of Corporation Counsel William C. Chanler either to take an appeal or permit outside counsel to take one for the board.

Justice McGeehan's decree was accompanied by formal findings of fact and law in connection with the suit brought by a Brooklyn housewife to annul the appointment. [L. C. April 10, 1940].

Church Property Escapes Damage in Panama Fire

ANCON, C. Z.—Property of the Church suffered no damage in the fire which on April 13th destroyed 293 buildings in the city of Colon in the Republic of Panama, but many families in the parish of Christ Church suffered the loss of all their belongings as 12,000 families found themselves homeless.

The parish school, supplied with a number of cots from the United States Army, has become a refuge for some of the fire victims. Bishop Beal of the Panama Canal Zone and his clergy throughout the district have been raising funds and collecting clothing for the aid of the unfortunate people in cooperation with the American Red Cross and other relief agencies.

Made Superintendent of Sailors' Haven

BOSTON—Harry J. Pearson, for the past five years manager of the welfare department of the Seamen's Church Institute of New York, has been appointed superintendent of Sailors' Haven here. He succeeds the late Stanton H. King, who died November 10, 1939, after 47 years of service.

The Sailors' Haven, a unit of the Episcopal City Mission of Boston, conducts recreational welfare and religious work for seamen.

Grants to Aid Payment of Student Pastors' Salaries

NEW YORK—Grants to supplement the salary of a student pastor in six educational institutions were made by the National Commission on College Work at its meeting here on April 11th. Funds will be provided by the Church Society for College Work.

Institutions to benefit by the grants include the University of Alabama, at Tuscaloosa; the University of California, Berkeley; Cornell university, Ithaca; Lehigh university, Bethlehem, Pa.; University of North Carolina, Chapel Hill; and Northwestern university, Evanston, Ill.

11 Young People Join Church Army Ranks

Bishop Tucker Commissions Sisters, Captains in Noonday Service at Church Missions House

NEW YORK—Five young ladies and six young men were commissioned on April 25th as mission sisters and captains of the Church Army in the United States of America.

The Presiding Bishop was the commissioner at the noonday service held at the Church Missions House at 281 Fourth avenue. He was assisted by Bishop Hobson of Southern Ohio.

The Church Army is an incorporated body under the auspices of the Church, dependent on voluntary contributions. Its purpose is to provide the Church with trained laymen and laywomen giving full-time service in any type of work to which they may be assigned by the bishops and clergy cooperating with Church Army headquarters.

Newly-commissioned mission sisters are Grace Christopher, St. John's Church, Minneapolis, Minn.; Hilda Havens, Church of the Epiphany, Rochester, N. Y.; Thelma Howard, St. Barnabas' Mission, Cincinnati; Florence Nisco, St. George's Church, Schenectady, N. Y.; and Barbara Stone, St. James' Church, East Springfield, Mass.

New captains include Albert Bauer, Christ Church, Bethel, Vt.; Carlton Greene, Emmanuel Church, Newport, R. I.; Ernest Miller, Old Mariner's Church, Detroit; Howard Snauffer, St. Peter's Church, Delaware, Ohio; John Thomas, St. Thomas' Church, Eustis, Fla.; and S. W. Toal, St. Thomas' Church, Whitemarsh, Pa.

Missionary, Educational Canvass to be Held in Mississippi in May

JACKSON, MISS.—A missionary and educational campaign voted by the diocesan council was recently announced by Bishop Green of Mississippi. The canvass will take place in May.

Undesignated subscriptions will be divided as follows: 45% to the missionary work of the diocese of Mississippi, 45% to All Saints' College at Vicksburg, and 10% to the Okolona Industrial School for Negroes at Okolona. Subscribers are given the right to designate their funds for one or more of the stated activities.

Retired Bishop Bratton of Mississippi is honorary chairman of the campaign; Bishop Green is general chairman, Captain T. H. Shields, treasurer, the Rev. George R. Stephenson, chairman of publicity, and Mrs. M. L. Robinson, chairman of woman's work.

Diocese Mails Religious Literature

PHILADELPHIA—An urban diocese like Pennsylvania may seem to be an unlikely community for a "Church School by Mail." Yet, recent statistics published by the department of religious education of the diocese show that in the past year the enrollment of the school has increased three times. One hundred forty-five persons are receiving religious education by mail. Of these 106 are participating to the extent of returning question sheets.

Representative Tells Church to Advance

Sponsor of New Social Security Bill Speaks of Church's Neglect of Lay Employees

WASHINGTON—"Our country will never, I believe, become a Godless country, but, unless the Church changes its face, this country may possibly become a 'churchless' country," said Representative Caroline O'Day of New York, in addressing the annual meeting of the Associated Church Press, formerly the Editorial Council of the Religious Press, assembled April 9th to 11th here.

Miss O'Day was speaking on the subject of the Church's neglect to include its lay employees in the Social Security provisions. She spoke of two new bills introduced recently into Congress, one of which she is sponsoring. These bills would place employees of religious, educational, scientific, and charitable agencies within the provisions of the Social Security Act.

This was the most significant session the editors of the Associated Church Press have yet held. There were 40 to 50 editors and other writers present, representing possibly 1,000,000 readers. The conference had special sessions with President Roosevelt at the White House, with Secretary of War Frances Perkins, Senator George W. Norris, Harry H. Woodring, Secretary of Labor of Nebraska, and Representative Jerry Voorhis of California.

Among the speakers were William A. Lydgate, editor-director of the American Institute of Public Opinion, who spoke on the Gallup Poll; Russell Davenport, editor of *Fortune* magazine, speaking on the public reaction to the January editorial in *Fortune* [L. C. January 10, 1940]; Eugene Exman, of Harper & Brothers, publishers; and Dr. Joy Elmer Morgan, editor of the *Journal* of the National Educational Association.

"FORTUNE" EDITORIAL DISCUSSED

Mr. Davenport said that the recent *Fortune* editorial on the Church's lack of spiritual leadership had brought in an avalanche of letters from all sections of the Church, several thousand in all. Some of the comments and criticisms he read, but he did not recede from the position set forth by the original editorial. He said:

"You have the Truth—the same Truth as of old, which cannot be destroyed, but you hold it in obsolete forms."

He held that the Church must recapture its spiritual leadership and adapt its life and teachings to the changing age. He indicated that many of the comments received were favorable to the general trend of the editorial under discussion.

Dr. Morgan's theme was The 500th Anniversary of the Invention of Printing. He declared, "The coming of Christ was the greatest event in human history, and the invention of printing was probably the next greatest event."

A resolution was passed favoring the

Support of Church Army Training Center is Urged

NEW YORK—Thirty-four bishops who have used the services of Church Army workers in their dioceses recently published a message asking support of the Church Army training center. The message stated in part:

"These young men and women are bringing light into darkened places, comfort to the sorrowing, hope to the despondent and undreamed of opportunities for useful service to men and women, boys and girls who have never heard the simple Gospel in terms they can understand.

"The dioceses in their missionary programs support these workers in their several fields, but the training of new workers is the responsibility and privilege of individual Church members."

Neely Bill on block-booking and blind-selling in the motion picture industry. An animated discussion was held on Un-American Activities, led by Leo Swartz, formerly of *Equality*, and Dr. L. M. Birkhead, secretary of the Friends of Democracy.

Dr. Guy Emery Shieler, editor of the *Churchman* and president of the Associated Church Press, presided over the sessions.

Woman's Auxiliary in Colorado Considers Ideals of Marriage

DENVER, COLO.—The ideals of marriage and the contribution of religion to the stability of the home were subjects included in panel discussions during the meeting of the diocesan Woman's Auxiliary held from April 14th to 16th in conjunction with the diocesan convention of Colorado.

The ideals of Christian marriage as embodied in the marriage service were stressed by the Rev. Charles Brooks, who presided over this panel discussion, as among the most unselfish ideals toward which people can aspire.

Canon Harry Watts explained the safeguards provided in the marriage canon by the Church, touching on instruction before marriage, the consideration of marriage as a sacrament, and the duty to consult a minister of the Church when serious problems arise.

Speaking on Adjustment in Marriage, Dr. Charles A. Rymer, assistant chief of the psychiatry department of Colorado General Hospital, quoted a definition of a well adjusted marriage, one "in which the attitudes and acts of each of the partners produce an environment which is favorable to the functioning of the personality of each, particularly in the sphere of primary relationships."

The Woman's Auxiliary also heard Bishop Ingley, the Rev. Dudley Bruce, and Clifford Morehouse, editor of *THE LIVING CHURCH* and *THE LAYMAN'S MAGAZINE*.

Mrs. Clarence Moore was elected president; and Mrs. Fred Ingley, honorary president.

The auxiliary elected as delegates to the Kansas City convention the following: Mrs. Clarence Moore, Mrs. Harry Kennedy, Miss Patty Savage, Mrs. J. E. Kinney, Mrs. Marmaduke B. Holt, with the following alternates: Mrs. Howard Moore, Mrs. E. T. Boyd, Mrs. G. Everett Hill jr., Mrs. James Carman, Mrs. Robert Neidrach.

Diocese Establishes Employment Service

Service Organized by Department of Christian Social Relations to Aid Those Seeking, Offering Work

DENVER, COLO.—The inter-parochial employment service established here by Episcopal parishes was described and discussed during the convention of the diocese of Colorado held from April 14th to 16th in this city.

Presiding over a panel discussion on Unemployed Episcopalians, the Rev. Charles Brooks, chairman of the diocesan department of Christian social relations, stated that the service was organized by the department in order to bring together the Churchmen needing work and those offering employment.

He explained that a layman and a woman have been appointed in each parish to handle orders and applications. Cards similar to those used by all professional agencies are made in duplicate. When positions can be filled inside the parish, they are handled directly by the parish representatives.

When positions cannot be filled, nor applicants placed within the parish, these duplicates are forwarded to a central clearing office. There efforts are made to fill orders for help or place applicants by referring to duplicate cards sent by other parishes. The success of this plan has depended upon the coöperation of those parishes which are principally "employing parishes."

The Rev. George Barnes explained briefly how a similar project had been successful in Houston, Tex.

William H. Lancaster, manager of the Denver local office of the Department of Employment Security, explained the work of the federal and state governments in finding employment and offered full coöperation with the inter-parochial Episcopal project.

Miss Eleanor Hearon, director of medical social service at Colorado General Hospital, discussed Attitudes Growing Out of Unemployment.

URGES CHURCH PRESS SUPPORT

In his address to the convention, Bishop Ingley urged support of the Church press.

"Every family should read regularly a Church periodical, yet only one in 15 of our families ever sees a Church paper. If the farmer must read his journal in order to keep up with the latest in agriculture, if the teacher finds her periodical indispensable to her work, if the physician's medical newspaper is a necessity to him, and the business man depends on the *Wall Street Journal*, how much more effective will our laity be when each communicant reads regularly a Church paper. Only by so doing can we keep step with the things pertaining to the Kingdom of God."

The importance of church schools in combating the evils of secularism was also stressed by Bishop Ingley. He stated:

"Here in America the power of secularism must be faced. Secularism denies God. Sec-

STRICTLY PERSONAL

Yes, we'll admit quite frankly that such *real* money as we make comes from our sales of larger equipment—things in wood, brass, and silver. But, gosh, everything we do here isn't measured by a dollar mark. We're not thinking of furniture, brass crosses, or chalices now. We're thinking of *you*—you, the average run-of-the-mill Catholic-minded Churchman, Churchwoman, or Church young person of our Episcopal Church. Did you live out a really good Lent? Did Easter make you radiantly happy or not? Are you still using your Rule of Life, or did you chuck it like excess baggage as soon as Easter passed? Do you come home to The Family House every week to break bread with your Father, and thank Him for being your Father? Are you that close to Him, or aren't you that well acquainted? Think you could stand up to tragedy as well as your cousins across the sea, or do you just know you'd act like a boob if it came to you? In other words, where do you stand in relation to Our Blessed Lord and His Holy Catholic Church? Or, are you the sort who simply won't face up to things?

If every Episcopalian would face up to things, we'd need more Churches, more priests, more missionaries, bigger alms basins, a bigger and more impressive "Two Eighty One"; aye, and by cracky, we'd have so much church supply and devotional business that we could afford to take the family out on Friday nights and simply slay an elaborate 50c tea room dinner. Yes sir!

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ularism extirpates the Christian home and destroys Christianity. We call this an age of scientific progress. It is true that science has made of the world a neighborhood. Yet today's advancing ideas are not those of neighborliness, goodness, and brotherhood.

"Today's advancing ideas are those of intolerance, hatred, and force. Hence the Church must gird herself for warfare against hatred and brute force. He who stirs up racial hatred or class animosity is as much a traitor as he who sells out his country in time of war.

"Those nations that are avowedly atheistic are giving to youth their best trained teachers. Shall we be content with less? Education without religion may prove more dangerous than utter ignorance."

The Bishop was more concerned with what he termed "adult inefficiency" than with "juvenile delinquency." He stated:

"Too many oldsters have made things our aim in life and thereby presented a vicious example to our children. My brethren, the real goal of life is character, not cash. The greatest failure is failure of character."

DISAPPROVE SECURITY CHANGE

At another session of the convention, a resolution approving the inclusion of Church lay employes under the federal Social Security Act was defeated.

Twenty-two lay readers were licensed by the Bishop at the Sunday evening service. They had satisfactorily completed a training course conducted under Bishop Ingley's direction by members of the Denver clergy.

Following the Bishop's address, the convention adjourned to St. John's chapter house, where the report of the board of trustees was presented by Arthur Ponsford, vice-president of the Board. Mr. Ponsford gave the financial statistics of the year and asked that the Church in Colorado make a consecrated effort to increase its communicant strength above the present ratio as to population.

He pointed out that in the country as a whole, and in Colorado in particular, the Episcopal Church numbers just about 1% of the population. Inasmuch as surveys have shown 50% of the population to be unchurched, the opportunity and obligation are before the Episcopal church to raise the ratio to 2% or much higher.

FREE NEWSPAPER ESTABLISHED

The report on the state of the Church, detailing the activities of the Bishop and Council for the year, was given by the Rev. Harry S. Kennedy.

Among the results of the year's effort recited in the report were recommendations for strengthening the hands of mission clergy throughout the state; broadened work among the young people; establishment of a diocesan newspaper which is distributed free to all families in the diocese, and stimulation of the Every Member Canvass.

At the same meeting the convention heard a brief address, The Parable of the Very Respectable Churchman, by Clifford P. Morehouse, editor of THE LIVING CHURCH and THE LAYMAN'S MAGAZINE.

At Monday afternoon's session, the convention adopted a canon continuing the Bishop and Council for another year.

The diocesan dinner on Monday evening, attracted one of the largest groups of clergy and laity ever to attend. Robert L.

Presbyterian Church to Consider Unity

General Assembly of Presbyterians to Discuss Organic Union With Four Communions

ROCHESTER, N. Y.—Organic union with four other Churches is one of the leading issues to be considered here from May 23d to 29th at the 152d General Assembly of the Presbyterian Church in the United States, according to information supplied recently by the publicity department of that Church.

The 900 members of the General Assembly, officially delegated by the 276 presbyteries of the Church, will consider organic union with the Episcopal Church, the United Presbyterian Church, the Presbyterian Church in the United States (Southern), and the Reformed Church in America.

Negotiations with the Episcopal Church, initiated by the 1937 triennial General Convention, have been steadily proceeding between official groups of the two Churches. Presbyterian approval is expected at the Rochester General Assembly, following similar action by the 1938 and 1939 Assemblies. The report goes on to say that action by the Episcopal Church is looked for at General Convention at Kansas City, Mo., next October.

SIGNIFICANT ADDRESS

Reformed Church negotiations were begun during the past year, and those with the Presbyterian Church in the United States in 1938. The acceptance by the Rev. Dr. Edward Mack of Richmond, Va., moderator of the 1939 General Assembly of the Presbyterian Church in the United States, of an invitation to deliver a fraternal address at the Rochester General Assembly was also noted as "significant."

Impetus to the proposed union with the United Presbyterian Church is expected since the 1940 United Presbyterian General Assembly will be held at nearby Buffalo, beginning May 22d. A plan of union between the two Communions was approved by the Presbyterian Assembly in 1934. It still awaits action by the United Presbyterian Assembly.

Stearns, president of the University of Colorado, was toastmaster. Addresses were given by Bishop Ingley; Mrs. Clarence Moore, president of the Woman's Auxiliary; the Rev. Dr. Frederick W. Clayton; and Mr. Morehouse. One note ran through the addresses—the Church must go forward, and the laity must help to carry it forward.

Election of clerical and lay deputies to the general convention at Kansas City in October resulted as follows: Clerical, the Rev. James Carman, Hubert Walters, George Barnes, and Harry Kennedy; lay, Gerould Sabin, Lawrence Martin, W. W. Grant jr., and Robert L. Stearns. Other new elections included: to standing committee: the Rev. L. A. Crittenton, replacing the Rev. C. H. Brady; to ecclesiastical court: the Rev. C. D. Evans, and John C. Stephens; court of appeals: the Rev. G. A. Lehman, and Ralph L. Crossman.

May to Bring Church Festivities to Capital

Choir Festival, Flower Mart, Dinner to be Held During Meetings of National Cathedral Organizations

WASHINGTON—This city will be the scene of unusual Church festivities on May 1st and 2d when persons from many parts of the United States gather for meetings of the National Cathedral Association of Washington Cathedral, the Cathedral Council, and the Women's Committees of the National Cathedral Association. At the same time, a choir festival, a flower mart, and an Appreciation Dinner for Bishop and Mrs. Freeman will be given.

The annual meeting of the National Cathedral Association of Washington Cathedral will be held in the Great Crossing and North Transept of that stately Gothic edifice on Ascension Day, May 2 at 3 P.M., according to the Very Rev. Dr. Noble C. Powell, Dean of Washington.

Bishop Freeman of Washington will preside over the meeting. Following it, the Bishop and Mrs. Freeman will receive the Association members and other guests in the Bishop's garden.

In the evening a choir festival will be held in Washington Cathedral, conducted by Dr. T. Tertius Noble of New York, organist and composer.

The participating choirs will be those of Washington Cathedral under the direction of Paul Callaway; the Church of St. Stephen and the Incarnation, Sherman J. Kreuzburg; and St. John's Church, Georgetown, E. William Brackett.

The program of the choir festival will include compositions by Dr. Noble and Paul Callaway of Washington Cathedral.

CATHEDRAL COUNCIL TO MEET

Meeting in Washington on May 1st and 2d will be the Cathedral Council in its semi-annual conclave and the Women's Committees of the National Cathedral Association of which Miss Mary E. Johnston of Glendale, Ohio, is the national chairman.

The second annual flower mart on the Pilgrim Steps will also be held on May first, sponsored by All Hallows' Guild, the Garden Guild.

Thus members of the Cathedral Council and the Women's Committees will have an opportunity to enjoy one of the most colorful events annually associated with Cathedral activities.

The program for the Cathedral Council on May 1st will be as follows:

Celebration of Holy Communion for council members, 12 noon; luncheon in the refectory of the College of Preachers, 1 P.M.; semi-annual meeting of the council in the Memorial Reading Room of the cathedral library, 2 P.M.; participation in the Appreciation Dinner in honor of Bishop and Mrs. Freeman, Sulgrave Club, 8 P.M.

In continued observance of Bishop and Mrs. Freeman's golden wedding anniversary season this dinner will be under the

Philippine Hospital Suffers From Lack of Funds as it Ministers to Mountain People

NEW YORK—"We have been measuring our drugs almost grain by grain and rice by the kernel," writes Dr. Janet Anderson from St. Theodore's Hospital, Sagada, in the mountain province of the Philippines, telling of the hospital's nearly desperate efforts to keep its head above water financially between the pressure of suffering people all around and reduced appropriations for support.

Dr. Anderson has had to send messengers out into the mountain villages commanding some of her patients to return for their necessary treatments because they say they are "ashamed" to accept free treatments when they cannot pay.

Whenever possible the hospital takes something from them as a fee, but the best they can do is far below the cost of supplies. "One egg for a dollar's worth of quinine is about the ratio," Dr. Anderson says. It is an exceptional event if these primitive village people own 25 cents in a month, in actual money.

The 1940 budget allows the hospital only \$2,470 for hospital supplies and maintenance, and in a year it gives over 64,000 treatments.

auspices of the members of the chapter and council of Washington Cathedral and the visiting committees of the National Cathedral Association.

800 INVITATIONS SENT

Approximately 800 invitations have been sent to committee members in 30 states where the Association's committees are located.

Joining with chapter and council members to welcome visiting committee women will be representatives of the out-of-town committees who reside in Washington, together with the president of All Hallows' Guild, Mrs. John H. Gibbons, and the members of the Washington hostess committee who have formerly assisted in entertaining the visiting groups.

Holy Communion will be celebrated in the Chapel of St. Mary in Washington Cathedral at 10 A.M., May 2d, for the visiting regents and Women's Committee members. The annual business meeting and luncheon of the Women's Committees will follow in the parlors of the National Cathedral School for Girls.

At the annual meeting of the National Cathedral Association at 3 P.M., delegations from the committees will march in the processional service behind their respective state flags.

Miss Mary Johnston, the national chairman, will preside over the business meeting and luncheon.

Regents and members of the Women's Committees will attend the reception by Bishop and Mrs. Freeman in the Bishop's garden.

Among the leaders of American womanhood prominent in the work of the Women's Committees of the Association are the honorary national chairmen, Mrs. Franklin D. Roosevelt and Mrs. William Adams Brown; and national chairman, Miss Mary E. Johnston.

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Young People of Episcopal and Presbyterian Churches Meet in N. J. for Discussion

EAST ORANGE, N. J.—About 50 young people from the Presbyterian churches and the Episcopal churches of northern New Jersey came to know one another better during an afternoon and evening meeting at Brick Presbyterian Church here recently.

They had the able leadership of the Rev. Dr. Henry S. Coffin, president of Union Theological Seminary and Professor Cuthbert Simpson of General Theological Seminary who enlightened them on the merits of the proposed concordat.

The young people interested in proving to one another that their respective churches were democratic in spirit as well as in form. This discussion developed from a Presbyterian description of the Episcopal tradition as "aristocratic." This led to a discussion of many other outward forms which the Presbyterian young people did not understand about the ritual of the Episcopal Church.

It was a successful meeting, and the gathering voted for another one like it some future time.

Dedicate New Parish House

EXETER, N. H.—A new parish house for Christ Church here was dedicated on April 16th by Bishop Dallas of New Hampshire. The house is a memorial to Miss Caroline E. Harris, who was treasurer of the parish for many years.

British Holy Week Attendance Kept up

Absence of Many on Active Service Does Not Decrease Congregations; Return of Old Customs Seen

LONDON—After a Lent in which epidemics of influenza and German measles, weather of abnormal severity, and blackout restrictions as well as more serious war conditions, inevitably had serious adverse effects on church attendance throughout Great Britain, the congregations both on Good Friday and on Easter Day were generally up to the average of previous years, although many men and women are absent on active service.

There was, however, no sign anywhere of anything approaching religious hysteria or a panic-stricken thronging of the churches, as if religion were viewed as a last resort.

Neither was there any disposition in the nation generally to turn Good Friday into a wholly secular holiday, given over to feverish amusement. In some big towns and districts the magistrates granted licenses for the opening of cinemas and dance-halls, contrary to usual custom, evidently laboring under the notion that it would be asking too much of men and women professedly engaged in a struggle on behalf of Christian democracy, to give up films, crooners and tap-dancing on the most solemn anniversary of the Church.

OLD CUSTOMS RETURNING

A spirit of comradeship which seems to flourish in war-time is helping to break down religious as well as social barriers, and there is an increasing tendency among the rank and file of Christian people in England to be less stiff and self-conscious in the practice of their religion, and less suspicious of many customs and ceremonies that Protestantism once suppressed.

No one seemed to take it amiss, for example, that the pulpit of St. Martin-in-the-Fields, London's most famous parish church, should be occupied during the Three Hours' Devotion on Good Friday by a brown-habited Franciscan, Brother Douglas, who had come from his war-time quarters in a great soldiers' hostel in Westminster.

Slowly, too, but surely the ancient and beautiful ceremonies associated with Palm Sunday and the rest of Holy Week are reestablishing themselves in the affections of Churchpeople, and are no longer regarded as eccentric apings of Rome.

Organist Observes 25th Anniversary

ALBANY—St. Paul's parish on April 14th observed the 25th anniversary of their organist and choirmaster, Dr. T. Frederick H. Candlyn.

Organ compositions of Dr. Candlyn were played by one of his pupils, anthems of his composition were sung, and a Te Deum in D, composed by Dr. T. Tertius Noble and dedicated to Dr. Candlyn, was sung for the first time at St. Paul's.

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Oregon Communicant List Is More Than 8% Larger

PORTLAND, ORE.—An increase in communicant strength of 8-1/3% was reported by Bishop Dagwell to the convention of the diocese of Oregon April 7th. The increase was considerably larger than the average for the Pacific coast during the year.

The Bishop attributed the diocese's growth to the fact that all missions are now having regular services, more clergy are in the field, and people are being reached more effectively.

Seven new clergy, Bishop Dagwell reported, have begun work in the diocese since the last convention, most of them in the mission field. Marked improvements in church fabric include two new church buildings and a parish house, and a number of existing buildings repaired, rebuilt, or painted.

At the business session on the following day, a new mission, St. Paul's, Portland, was admitted to union with the convention, and a canon was passed to provide for a diocesan commission on Church art and architecture to serve in an advisory capacity when new work is undertaken by parishes or missions.

Provision was also made for a board of finance to supervise and coordinate business affairs of missions and various diocesan boards and institutions.

The standing committee was reelected. Deputies to provincial synod are: Clerical, Newton Penberthy, Alfred Lockwood, G. H. Swift, Justin Edwards; lay, Morris Milbank, Wallace Carson, Dean Vincent, Leonard Loken. Alternates: Clerical, F. A. McDonald, M. Guilbert, G. R. Turney, L. B. Keiter; lay, J. L. Renton, N. G. Anderson, A. F. Sersanous, Wilson Johnston.

Deputies to General Convention are: Clerical, L. E. Kempton, H. M. Ramsey, A. J. Mockford, R. F. Ayres; lay, Dean Vincent, Lt. Col. J. C. H. Lee, J. C. Humme, B. F. Young. Alternates: Clerical, E. W. Hughesm, O. W. Taylor, Justin Edwards, L. B. Keiter; lay, O. J. Gould, Morris Milbank, Elwood Hedberg, N. C. Anderson.

Dallas Elections

DALLAS, TEX.—New elections at the convention of the diocese of Dallas, which met April 3d and 4th in St. John's Church, Corsicana, are as follows:

Standing committee: The Rev. Lisle W. Thaxton and W. H. Scanland replaced the Rev. B. L. Smith and G. M. Ritchie. Examining chaplains, the Rev. C. R. Haden replaced the Rev. H. J. Ellis. Deputies to General Convention are: Clerical, B. L. Smith, C. A. Beesley, Sherwood S. Clayton, Clarence R. Haden jr.; lay, R. R. Lawther, W. F. Salt, Rochester Haddaway, N. A. Birge; alternates: clerical, G. R. Wood, L. Valentine Lee, Lisle Thaxton, H. S. Virden; lay, H. G. Lucas, R. H. Crocker, W. B. Todd, J. H. Allison. Delegates to the triennial meeting of the Woman's Auxiliary, elected by the diocesan Auxiliary, are: Mmes. Mitchell Langdon, R. H. McAteer, Allen Birge, T. A. Rose, H. G. Lucas; alternates are Mmes. Felix Harris, J. A. Graves, J. F. McDonald, S. T. Keim, and J. E. Moore.

Correction

NEW ORLEANS, LA.—The Rev. Dr. Caleb R. Weed is to be the deputy registrar at the consecration of the Rev. John L. Jackson as Bishop of Louisiana on May 1st, and not the Rev. Sidney L. Vail as reported in the April 17th issue of THE LIVING CHURCH.

NECROLOGY

✠ May they rest in peace. ✠

DUNCAN JAMES CAMPBELL

MISHAWAKA, IND.—Duncan J. Campbell, treasurer of the mission fund in the diocese of Northern Indiana, died on March 19th at his home here.

Mr. Campbell was a regular communicant at St. Paul's Pro-Cathedral. He served as senior warden and vestryman, and many times represented the diocese as lay deputy to General Convention. He was also a member of the bishop and council and a trustee of the diocese.

Mr. Campbell was prominent not only in the Church but also in social, fraternal, political, and civic circles.

WALTER JODOK KOHLER

KOHLER, WIS.—Walter Jodok Kohler, governor of Wisconsin from 1929 to 1931, died unexpectedly on April 21st as the result of a heart attack. He was an active Churchman and benefactor of many Episcopal Churches in Wisconsin and elsewhere.

From 1905 to 1937, Mr. Kohler was president of the Kohler Company, manufacturers of enamel plumbing ware. From 1937 until his death, he was chairman of the board of directors.

Mr. Kohler was also a trustee of the Northwestern Mutual Life Insurance Company, director of the Northwestern Road and of the First Wisconsin National bank of Milwaukee, and chairman of the board of the Security National bank of Sheboygan.

In 1934 Mr. Kohler was honored by the American Academy of Arts and Sciences for conspicuous service to humanity in building Kohler village, and in 1936 he was named vice-chairman of the national industrial board.

He received honorary degrees of Master of Arts from the University of Wisconsin and Doctor of Laws from Lake Forest college in Illinois, although he was educated only in the Sheboygan public schools.

Only recently Mr. Kohler had been active as state chairman of the Finnish Relief Fund. He was also chairman of the finance committee of the Wisconsin Conference of Social Work and president of the Sheboygan Home for the Friendless.

Mr. Kohler was almost unknown politically in the spring of 1928, but eight months later was Wisconsin's governor-elect, having defeated Philip La Follette, who was then in office. He served only one term as Governor.

Funeral services were held at Riverbend, the country estate of Mr. Kohler, on April 24th. The Rev. A. Parker Curtiss, rector emeritus of Grace Episcopal Church of Sheboygan, officiated.

He is survived by his wife; four sons, John M., Walter Jodok jr., Carl J., and Robert E.; a younger brother, Herbert V. Kohler; three sisters, Marie, Evangeline, and Lillie; and 10 grandchildren.



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**Texan Elected Dean of
New York Cathedral**

Continued from page 11

for a week in Trinity Church in this city where his sermons made a deep impression. Recently he has lectured at the theological schools of Kenyon college and the University of the South and has conducted special missions for the students.

ACTIVE IN MUNICIPAL LIFE

In Houston Dr. De Wolfe has entered actively into the cultural life of the city. He is a director of the Houston Symphony and chairman of its program committee. He has been much interested in the art museum and recently made the principal address at the museum's Founders' Day exercises on The Museum's Place in Life Today.

In the diocese of Texas Dr. De Wolfe is a member of the standing committee, chairman of the diocesan committee on the Forward Movement, and a member of the executive council of the diocese and other committees. He has been elected deputy to five successive meetings of the General Convention, three times from the diocese of West Missouri, in 1928, 1931 and 1934, and twice from the diocese of Texas, in 1937 and again this year.

The Rev. Dr. De Wolfe is married and has three children, two sons and a daughter. He will commence his work as dean of the Cathedral of St. John the Divine early in June.

In announcing the election Bishop Manning said:

"Both the cathedral and the diocese are to be congratulated upon the election of Dr. De Wolfe as dean of the Cathedral. The



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COMING EVENTS

APRIL

30-May 3. Synod of Province of Pacific in Salt Lake City, Utah.

MAY

- 1. Convention of Northern Indiana, Mishawaka.
- 6. Convention of Pennsylvania, Philadelphia.
- 7. Convention of Albany; of Bethlehem, Hazleton, Pa.; of Easton, Cambridge, Md.
- 7-8. Convention of Central New York, Utica; of North Carolina, Charlotte; of Quincy, Kewanee; West Virginia, Fairmont.
- 8. Convention of New Hampshire, Nashua.
- 8-9. Convention of Washington, Washington, D. C.
- 12. Convention of Iowa, Des Moines.
- 14. Convention of Newark, Newark; of Rochester, Canandaigua, N. Y.; of Southern Virginia, Hopewell.
- 14-15. Convention of Delaware, Dover; of New York, New York City.
- 14-16. Convention of Lexington, Maysville, Ky.
- 15. Convention of Eau Claire, Eau Claire; of Maine, Augusta; of Virginia, Orange; of Western Massachusetts, Worcester.
- 16-17. Convention of Indianapolis, Evansville, Ind.
- 19-21. Convention of Milwaukee, Racine; Montana, Havre.
- 21. Convention of Connecticut; of Erie, Ridgeway, Pa.; of Fond du Lac, Fond du Lac; of Harrisburg, Harrisburg; of Long Island, Garden City; of Rhode Island, Providence.
- 21-22. Convention of Minnesota, Faribault; of Southern Ohio, Cincinnati; of Southwestern Virginia, Lexington.
- 25-31. Social Work Conference, Grand Rapids, Mich.

CHURCH CALENDAR

MAY

- 1. SS. Philip and James. Rogation Day. (Wednesday.)
- 2. Ascension Day. (Thursday.)
- 5. Sunday after Ascension.
- 12. Whitsunday. (Pentecost.)
- 13. Whitsun Monday.
- 14. Whitsun Tuesday.
- 15, 17, 18. Ember Days.
- 19. Trinity Sunday.
- 26. First Sunday after Trinity.
- 31. (Friday.)

ACKNOWLEDGMENTS

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Correspondence

Continued from page 2

was not known beyond question to be sound. To accept a doubtful stone would be a crime.

Similarly, is it not the duty of an institution of learning to insure the perfection of its own educational structure? Should not any influence be rejected without hesitation if it invites the slightest suspicion of possible harmful effect on the students?

No one has a vested right to be a member of a college faculty. If he aspires to that honor, the burden of proof of fitness is his and his only. He must make it certain that he is the right man for the place and that his influence will be entirely in the right direction. The merest suspicion that his teaching or example might be harmful should be conclusive ground for his rejection.

The question at issue is not his right, academic or otherwise. It has nothing to do with the right of free thought and speech. It is the right of the young to be trained under the highest and most inspiring and uplifting influences. To deprive the young of this right is criminal. Most of the arguments for accepting Bertrand Russell would be just as convincing if the candidate happened to be the Old Nick himself.

(Col.) R. R. RAYMOND.

Cambridge, N. Y.

TO THE EDITOR: In case your correspondent, R. E. Bennett [L. C. April 17th], is a parent, I wonder whether he does or did allow his children to have all kinds of playmates—those whose apparent destiny is the penitentiary, as well as those with nobler aspirations—or whether some supervision of his children's associates is or was exercised. Most parents take the latter course. If we supervise the selection of our children's associates, why should we not do the same with their teachers? The cases are practically the same.

Or again why should I as a taxpayer or a payer of tuition pay some one as my children's teacher whom I would not allow in my home? C. K. HITCHCOCK.

Bonne Terre, Mo.

TO THE EDITOR: The undersigned has talked to a number of people about the Bertrand Russell case and has yet to find one who has not supported Bishop Manning's stand. The last one talked to is one of the editors of a very important New York daily (incidentally, he is an Episcopalian) and he was greatly impressed with Justice McGeehan's argument which he had very carefully read.

Our clergy and laity need have no fear for the "reputation" of our Communion in supporting Bishop Manning in this matter. But rather should we thank God that we have such a leader who can clearly discriminate between liberty and license. If we should ever lack such leadership, then we can indeed be fearful.

This incident augments Canon Bell's argument for parochial schools.

JOHN KREMER.

Philadelphia.

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- 30. St. Andrew's, Astoria, N. Y.

MAY

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- 2. St. Stephen's, Providence, R. I.
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- 4-11. Holy Cross Mission, Liberia, West Africa.



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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; Saturdays 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.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, **Morning Prayer**; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. 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

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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

New York—Continued

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GREIG 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.

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).

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Vespers and Devotions, 4 P.M.

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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

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BEASLEY, REV. RICHARD R., formerly rector of St. Michael's Church, Milton, Mass.; to be rector of St. John's Church, Knoxville, Tenn.; effective September 1st. Address, P. O. Box 153, Knoxville, Tenn.

BETTS, REV. DARBY WOODS, formerly assistant at the Church of the Ascension, St. Louis, Mo.; to be rector of St. Paul's Church, Kingsport, Tenn.. effective May 15th.

CROSS, REV. WILLIAM S., formerly at St. James', Cannon Ball, N. D.; is at St. Gabriel's Church, Breien, N. D.

EBERT, REV. HERMAN, formerly on the staff of the City Missions Society, New York City; is in charge of St. Andrew's Mission, Millinocket, and of St. James', Sherman, Me. Address, Millinocket, Me.

FENTON, REV. RICHARD M., formerly rector of St. Paul's Church, Portland, Me.; is in charge of Good Shepherd Mission, Rangeley, Me.

HARPER, REV. HOWARD V., formerly rector of Grace Church, Waycross, Ga.; to be rector of Whittle Parish, The Plains, in Fauquier County, Va.

HAWLEY, REV. DR. W. ASHLEY, formerly rector of the Church of the Ascension, Cambridge, Mass.; is rector of All Saints' Church, with address at All Saints' Place, Methuen, Mass.

MACFARLANE, REV. JOHN R., formerly in charge of Good Shepherd Mission, Rangeley, Me.; is rector of St. John's Church, Presque Isle, Me. Address at the rectory.

MCLEAN, REV. WILLIAM D., JR., formerly rector of St. Paul's Church, Camden, N. J.; is chaplain in the U. S. Army, with address at Fort Barracaus, Fla.

MOORE, REV. ARCHIBALD B., formerly in charge of St. Paul's Church, Williamson, W. Va.; is chaplain of St. Barnabas' Home, Gibsonia, Pa.

OBERHOLTZER, REV. HERBERT I., formerly in charge of St. John's Church, Capitola, Calif.; is in charge of St. Stephen's Church, Gilroy, Calif. Address, 267 Martin St.

SYKES, REV. CHARLES, formerly vicar of St. Peter's Church, Plymouth, Pa.; to be vicar of St. Andrew's Church, Alden, Pa.

NEW ADDRESSES

MORRIS, Rt. REV. JAMES CRAIK, D.D., formerly New Orleans, La.; Sewanee, Tenn.

ATTRIDGE, REV. CLARK L., formerly in charge of St. George's mission, Detroit, which merged with St. Barnabas' mission, Detroit; is now in charge of the new mission known as the Church of the Incarnation, at Dexter Blvd. and Collingwood Ave., Detroit, Mich.

GRISWOLD, REV. EDWIN V., formerly 3429 W. 62d Pl.; 3723 W. 82d Pl., Chicago, Ill.

HOOKER, REV. SIDNEY D., formerly 10561 1/2 Ashton Ave.; 172 S. Greta Green Way., Los Angeles, Calif.

SCRATCHLEY, REV. HENRY P., formerly 2 Austin Ave.; 436 Pearson Dr., Asheville, N. C.

RESIGNATIONS

GOODWIN, REV. D. LEBARON, rector for 23 years of St. Peter's Church, Lakewood, Ohio; to retire, effective September 30th.

HOLLOWAY, REV. WILLIAM R., as vicar of St. Andrew's Church, Alden, Pa.; to retire. The Rev. Mr. Holloway has served as vicar of St. Andrew's since 1922.

ORDINATION

PRIEST

CENTRAL NEW YORK—The Rev. WILLIAM JAMES CHASE was ordained to the priesthood by Bishop Peabody, Coadjutor of the diocese, in St. John's Church, Ithaca, N. Y., April 14th. The ordinand was presented by the Rev. Reginald E. Charles, and is assistant at St. John's Church, and student pastor, Cornell University, with address at 417 E. Buffalo St., Ithaca, N. Y. Bishop Peabody preached the sermon.



CLASSIFIED



ANNOUNCEMENTS

Died

CHESNUTT, John Norton, D.D., died May 6, 1939. May light perpetual shine upon him!

KIP—Died at Overlook hospital, Summit, N. J., April 13, 1940. **CHARLES A. KIP**, beloved husband of the late Marie Bryce and devoted father of Anna M. Kip and Marie Louise McKenzie. Funeral services on Tuesday, April 16th, at St. Peter's Church, Morristown, N. J. May light perpetual shine upon him. May he rest in peace!

Memorial

BOWERMAN, M.—A deep well on the barren Dakota prairie to supply pure water for a number of Dakota families for generations to come and a beautiful Altar cross as a witness to the Living Christ are indeed a fitting memorial to one of the Lord's dear saints. This memorial was given at St. John's Church in Pine Ridge, S. D., as an expression of gratitude to God for the sweet and high privilege of being the parents of Marjorie Bowerman, whose unselfish life of holy influence has made this a better world. Thus will this choice life continue to bear fruit in the lives of the far away Dakota Christians, as it bore life richly in her home parish of St. Bartholomew's, Baltimore, where in the Woman's Auxiliary and the Altar Guild and Sunday School she was a worker who needed not to be ashamed. We thank God for this vessel of His grace.

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FIELD—Caution is suggested in dealing with a couple giving the names of Mr. and Mrs. Grant Field, last reported around Centralia, Ill., and using my name as reference. These people are unknown to me and are not members of St. Paul's Church, Rochester, N. Y.—REV. GEORGE E. NORTON.

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