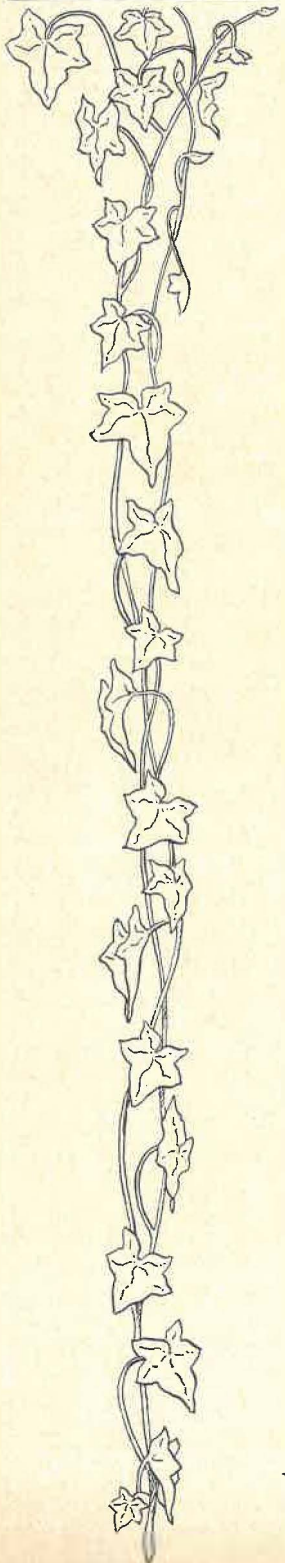
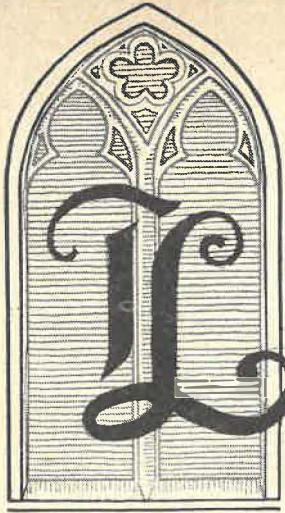


Theological Education Number

April 23, 1941



The Living Church



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The
Living Church

744 North Fourth Street

Milwaukee, Wisconsin

LETTERS

England's Suffering

TO THE EDITOR: We are indeed grateful to THE LIVING CHURCH for the wonderful article by the Provost of Coventry, "Is England's Suffering Worth While." The vision he shares with us is inspiring, as we rejoice in the Life that comes to us through sharing that Broken Body on this Feast of the Resurrection.

We must not miss the fact that this vision came to him as he was offering the Holy Sacrifice the morning after the cathedral and city were in ruins. What greater witness could we have to the promise that "the gates of hell shall not prevail." Though the cathedral lay in ruins, the Church was alive and life-giving—risen and victorious! Alleluia.

✠ WALLACE E. CONKLING,
Bishop of Chicago.

Chicago.

Isolationists

TO THE EDITOR: Following the leading letter in the Easter Eve issue which asks what isolationists can do to find Churches where they won't be disturbed, my personal opinion would be for them to stick to the Quakers. The Roman Catholics have been praying for "peace" because of the Irish hierarchy, but the party line will be restated from abroad soon, and there will be small comfort there.

Although not myself an isolationist, I have only mentioned the war twice since October, and then in a sub-heading in sermons. Having denounced Hitler and Mussolini and Stalin and the "Son of Heaven" steadily since 1934, I got tired two years ago and signed up in the Navy, believing that the time for action had come.

Your correspondent suggests that devout isolationists come to the early service and thus avoid instruction and preaching. But he wisely adds that even the prayers may have something to do with the present dilemma. This is exactly what I have found. I received scores of letters denouncing me for praying at the inauguration that we "make no peace with oppression, and that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations."

Several times when I have used the prayer for the Family of Nations, a bellicose isolationist has scolded me for the phrase, "establish among them that peace which is the fruit of righteousness." Any peace, they say, is better than war! One claimed that there was an insinuation in my voice when I said

the words, "Guide, we beseech Thee, the nations of the world into the way of justice and truth." I excused myself by saying it was as hard to read correctly as, "who profess and call themselves Christians," in the intercession.

The only thing to do is to change the Book of Common Prayer and remove these insinuations against tyranny.

(Rev.) C. LESLIE GLENN.

Washington.

TO THE EDITOR: Dr. Bell's letter in your current issue raises a question which I think must be fairly met. I do not deny his statement that many of our most able, thoughtful, truly pious, and sacrificing lay people believe that American foreign policy of the moment is contrary to world interests. On the other hand, if a priest truly believes that there is a great moral issue in this war, that Naziism is a wicked and evil thing, and that Britain, regardless of any faults one may choose to find with her, is fighting on the side of moral righteousness, I believe that it is his duty to say so from his pulpit.

I for one, have never repented of what Dr. Bell may choose to call fire-eating propagandism in the last war. For the life of me, I cannot see why the failure to follow up the victory condemns the cause for which we fought or makes the present cause less righteous.

I do not believe that we priests should harp constantly on the war in our sermons. But from time to time I do think it right to examine the world situation from the Christian standpoint and present our conclusions to our people. We are assailed by some when we do it; but if we do not, we are scornfully criticized for "failure to provide leadership." You are damned if you do and damned if you don't.

Speak a word one way or the other, and the cry goes up, "Anglophile," or, "Anglophobe." But for the love of God cannot people see that the issue is greater than whether or not we like the British?

As to prayers, I personally have no objections to praying for the victory of Britain and her allies, of which we are virtually one. But I find that the prayer, For the Family of Nations, covers the situation admirably, and that is what I use.

(Rev.) FRANK DAMROSCH JR.

Doylestown, Pa.

Pacifism

TO THE EDITOR: I had a very long letter yesterday signed "A Christian and Proud of It." It was made up almost entirely of quotations from the New Testament, to prove that Christians must never fight, in any shape or form, and it ended by telling me to hang my head "with shame and repent."

I once had another letter made up entirely of Bible quotations assembled to prove that it is our human duty to persecute the Jews. And I've also had one proving by the Bible that nothing can possibly be right in the world until London has been bombed to a rubble heap.

The Bible is so universal a Book that anyone can "prove" anything he wants to by quoting it. Since Christ left not one single written word, and since His recorded words, in the four Gospels and the Acts, could easily be used, in many cases, to entirely disprove each other, it seems to me very dangerous ground to walk on—this "proving" things by the Bible!

But if I were going to use the Bible to make clear to my own mind that Christ did

believe in resistance, unqualified resistance, to certain things, I would use two parts of the story of the temptation in the wilderness; one was the time when the devil suggested to Jesus that He command the stones to become bread—and He answered, "Man does not live by bread alone." (This "new world order" always seems to me to be a place where man is to live by "bread alone.") And the other time was when the devil took Jesus up to an exceeding high mountain, and showed Him all the kingdoms of the earth, and said, "All these things will I give Thee if Thou wilt fall down and worship me!" And Jesus said, "Get thee hence, Satan."

KATHARINE HAYDEN SALTER.

Madison, Wis.

Benediction

TO THE EDITOR: In the issue of THE LIVING CHURCH for March 5th there appears what seems to me an admirable letter from the Bishop of Albany on the subject of the service of Benediction. He makes several points against the use of this service which seem to me to be incontrovertible, as for instance (a) that the service is of very late introduction (c. 1570) and so can make no claim to being Catholic; (b) that it has never been sanctioned by the Church of England or by the Eastern Churches; (c) that it violates both the letter and the spirit of our formularies; (d) that for authority to use this service one must go to foreign Prayer Books and bishops; (e) that the taking of this course by any of our clergy involves violation of the ordination vows.

In your editorial comment you frankly concede all these points, and you attempt to defend the practice with the *tu quoque* argument that the Bishop of Albany himself is guilty of a similar infraction of our laws by allowing the use of the Three Hour Service in his cathedral.

This argument of yours will not do; the Three Hour Service offends against none of the points which the Bishop of Albany makes against Benediction. As it is used in most parishes it consists of seven or eight sermons, interspersed with hymns from our hymnal, and various extracts from the Prayer Book. Such a service is distinctly authorized by the general rubric, Concerning the Service of the Church, which follows immediately after the Preface to our Prayer Book. The language is, "The minister, in his discretion, subject to the direction of the ordinary, may use other devotions taken from this Book or set forth by lawful authority within this Church,

The Living Church

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Established 1878

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

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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or from Holy Scripture." The preaching of sermons has always been a Catholic procedure, and the use of devotions from our own formularies at other times than in the regular services of the Church, has equal Catholic precedent. It does not violate either the letter or the spirit of our formularies, and for authority we have to go only to our own rubric.

In some places the Reproaches are made a part of the Three Hour Service. They are made up of verses from Scripture combined with certain phrases and responses which are not in any respect at variance with our own formularies. The service originated in the ninth or tenth century, and it was in common use in the Church of England; so it is not to be regarded as material alien to our own liturgic sources. But it should be remembered that it is no essential part of the Three Hour Service, and that its use is comparatively rare.

No such claim can be made for the service of Benediction. The display of the consecrated host in a monstrance; and the elevation of it—essential features of this service—are flagrantly contrary to the intention of Article XXVIII. Indeed, the whole service of Benediction is based on a conception of the Holy Sacrament which is contrary to the teaching of our Church; and the use of the Three Hour Service by the Bishop of Albany, or by anybody else, has no bearing on the subject. (Rev.) LOUIS E. DANIELS.

Oberlin, Ohio.

India

TO THE EDITOR: The information concerning India quoted from *Fellowship* in your issue of April 2d is hardly accurate. Those Nationalists who have been arrested set out under orders from Mr. Gandhi with the deliberate purpose of forcing the authorities to arrest them. The Viceroy had offered Mr. Gandhi and his followers the privileges enjoyed by conscientious objectors in England, *i.e.*, the right to refrain from active participation in the war; but Mr. Gandhi demanded what no government at war could allow, the right of his followers to dissuade others by word and deed from enlisting in the armed forces, from working in munition plants, or from making any contribution to the war. It is by such acts that Mr. Gandhi's followers have courted arrest.

As for the alleged censorship of the press, in February the government of India found it possible to withdraw its order under the Defense of India Rules prohibiting "the publication of any matter calculated to foment opposition to the successful prosecution of the war." Mr. Gandhi's weekly, *Harijan*, was "banned" by Mr. Gandhi himself, of his own volition.

The prisoners are far from being denied ordinary privileges. Pandit Nehru's treatment was described as follows by Mr. Amery, the Secretary of State for India, speaking in the House of Commons:

"He is allowed books, his own quarters, the company of others, frequent letters, personal interviews, and a great many compensations which deprive him of little except the liberty to go about repeating the speeches he has recently made."

ANGUS FLETCHER, Director,
The British Library of Information,
New York City.

The Prayer Book

TO THE EDITOR: Your editorial on Manifestations of Christ in your issue of January 15th and the letter of Dean Jones in the issue of January 22d on Sunday Before Advent, both deal with Sundays after Epiphany.

Taking your editorial first, you tell us that the Gospel for the first Sunday after Epiphany tells how, as a boy of 12, He reveals something of His Divine nature to the doctors and

Bible Society

TO THE EDITOR: I have recently received a letter from the Army & Navy Bible Society, Inc., asking for the use of my name on an honorary committee. I imagine that most of the other bishops have received a similar letter.

In checking up with the Massachusetts Bible Society, I find that the Army & Navy Bible Society, Inc., is being investigated by the Chamber of Commerce of Washington and by the legal authorities of New York. The national headquarters address given in Washington is a four-room boarding house located in a rather disreputable district, and no organization office or personnel is located there. All that is known at the Hotel Roosevelt in New York (mentioned as the New York Headquarters) is that a woman by the name of "Carlson" picks up the mail addressed there.

It would seem wise to give these facts wide publicity, that people may not be misled to give without further investigation.

(Rt. Rev.) W. APPLETON LAWRENCE,
Bishop of Western Massachusetts,
Springfield, Mass.

priests in the temple at Jerusalem. That for the second Sunday tells of His submission to the baptism of John in the River Jordan when the voice from Heaven proclaimed Him to be the Son of God. The Gospel for the third Sunday after Epiphany tells of the beginning of His miracles at the marriage feast in Cana, and the Gospels for the remaining Epiphanytide Sundays, reveal Him in His miracles and in His parables.

May I suggest another interpretation, to wit: that the six Gospels in Epiphanytide are six portraits of the sort of Christ the Church has to offer to the world? . . . These six portraits are: Adolescence; Spiritual Manhood—the true Superman; Christ and marriage; Christ the healer for all mankind; Christ the Lord and the Church, which is His Kingdom; and Christ the Judge and Saviour of mankind. That is taking the Gospels as they now stand. Personally, I wish that the Gospel for the Fourth Sunday after Epiphany in the old Prayer Book, which revealed Christ as the Lord of nature and all human nature, had been allowed to stand. The Second Sunday after Epiphany might be used for the baptism of Christ and made a holy day.

It is strange that the true nature of Collect, Epistle, and Gospel for the Sixth Sunday after Epiphany should so seldom be recognized as being what they so obviously are, eschatological. Bishop Cosin put them there, and he knew what he meant.

Coming now to the question Dean Jones discusses, of the disposition to make of the Collects, Epistles, and Gospels for the Fifth and Sixth Sundays after Epiphany, I think the interpretation I have suggested of them backs up his contention that these Sundays stand between the so-called Trinity series and the five Advent Sundays.

I should not, however, call them "wandering Sundays." While their eschatological teaching makes them an acceptable preparation for Advent, they also bring the Epiphany teaching to its climax.

The Church of England has always regarded Septuagesima Sunday as a new start. And this applies not only to the liturgical

lectionary, but to the lectionary for morning and evening prayer as well, as is shown by their starting on that Sunday with the Book of Genesis.

Septuagesima looks forward; all of the Epiphany Sundays look backward; but an intimate connection may be seen in the subtle suggestion of Miss Scudder in her chapter, Septuagesima to Lent, that "Christianity, as interpreted by mortals, is no transparent medium for transmitting Divine Light. . ."

Let the Epiphany season stand with its fundamental truth of Christ for the world, as our ideal and our program, then, on Septuagesima Sunday, let us begin the study of how this program is to be made effectual.

In conclusion, I beg to call the attention of Dean Jones to the importance of harmonizing the conflicting statements in the Prayer Book, as to how many Sundays there are after Trinity. Accepting his interpretation and allocation of the Fifth and Sixth Sundays after Epiphany, there cannot be more than 26 Sundays after Trinity. In our present Prayer Book the table of Sundays after Trinity as given on page XXXVI should be harmonized with the lectionary tables on page XXVI. (Rev.) C. B. WILMER.

Tampa, Fla.

Marriage and Divorce

TO THE EDITOR: This fall I have had to refuse to marry three socially prominent couples in Fremont County; so it was quite an agreeable surprise to read recent comments in one of our local papers. The editor of this particular paper is a Methodist, which makes them all the more interesting. I am enclosing the clipping [reprinted below] for your use—if ever the opportunity presents itself and you care to make use of it. The paper is the *Wyoming State Journal* published weekly in Lander.

(Rev.) Z. T. VINCENT.

Lander, Wyo.

BROKEN HOMES

"Judge Kennedy had just completed a term of the federal court in which 35 persons were charged and indicted for crime.

He said he had examined the records of each one of them, and to his amazement every single person came from a broken home or from a home of discord and quarreling and misunderstanding between the father and mother.

"We may be inclined to criticize the Episcopalians and the Catholics for their firm stands on the matter of remarriages, but it appears they know a lot about the subject and purpose to carry out a policy of maintaining peace and harmony in the home life, avoiding divorce, and practically forbidding remarriage of either party by the church.

"It is a fine thing to be liberal and broad-minded—but it is also disastrous to be wrong."—The *Wyoming State Journal*.

The Llectionary

TO THE EDITOR: If a mere layman may express his opinion about the Llectionary, its chief defect lies in the great lengthiness of the average lesson. We might take as our models the altar lessons, which (excepting those for Holy Week) average not more than 10 verses each, and all deal with only one subject at a time, where the office lessons are diffuse. There appears to be an unedifying attempt to cover the whole ground in the shortest possible time. In my opinion, such a proceeding is of no profit whatever to the ordinary man in the pew.

ALBAN MILES.

Canaan, Conn.

The Living Church

NATIONAL

EASTER

Behind the War Clouds "the Lord Omnipotent Reigneth"

The black clouds of spreading war cast their heavy shadows over the world's observance of Holy Week, and emphasized anew the Church's Easter message of Christ's victory over sin and death.

Center of the world's attention was the Balkan area where warfare, begun with the Good Friday invasion of Albania by Italy a year ago, spread into Yugoslavia and Greece, with the British fighting desperately alongside their new allies to preserve a foothold in Southeastern Europe. Easter passed in London without an air raid alarm, but gaping holes in the roofs and walls of many a church bore mute witness to the devastating powers of the world while worshipers gathered to celebrate the festal day of the Victor who by His death and resurrection has overcome the world.

POPE PIUS' MESSAGE

Pope Pius XII, in an Easter message to the world, urged continuing prayer for an early, universal, just peace, and called upon belligerents to refrain from use of "still more homicidal instruments of warfare." Characterizing the war as "a ruthless struggle" which "can be described only as atrocious" in its methods, he urged "the powers occupying territories during the war" to deal humanely with the conquered populations. Urging peace, he nevertheless added: "We are saddened to note that there seems as yet little likelihood of an approximate realization of peace that will be just, in accordance with human and Christian norms."

In the United States, Easter was warm and sunny for the most part, though rain marred the day in some parts of the middle west and in Rapid City, S. D., there was a near-cloudburst. New York experienced the warmest Easter in years, but the warmest place in the United States was St. Louis, where the temperature reached 89. At the same time, the 192 communicants of St. Mark's Church, Havre, Mont., shivered as they turned out for an early celebration with the temperature at 30.

Bishop Manning, preaching at the 11 o'clock celebration in the Cathedral of St. John the Divine, told the thousands of



The Milwaukee Journal.

BLESSING THE OILS: *Bishop Ivins of Milwaukee is shown above conducting one of the ancient ceremonies of Holy Week—blessing the oils used in Baptism, confirmation, holy unction, and other rites. Left to right behind him are Dean Maynard, the Rev. F. W. Lightfoot, and the Rev. E. H. Creviston.*

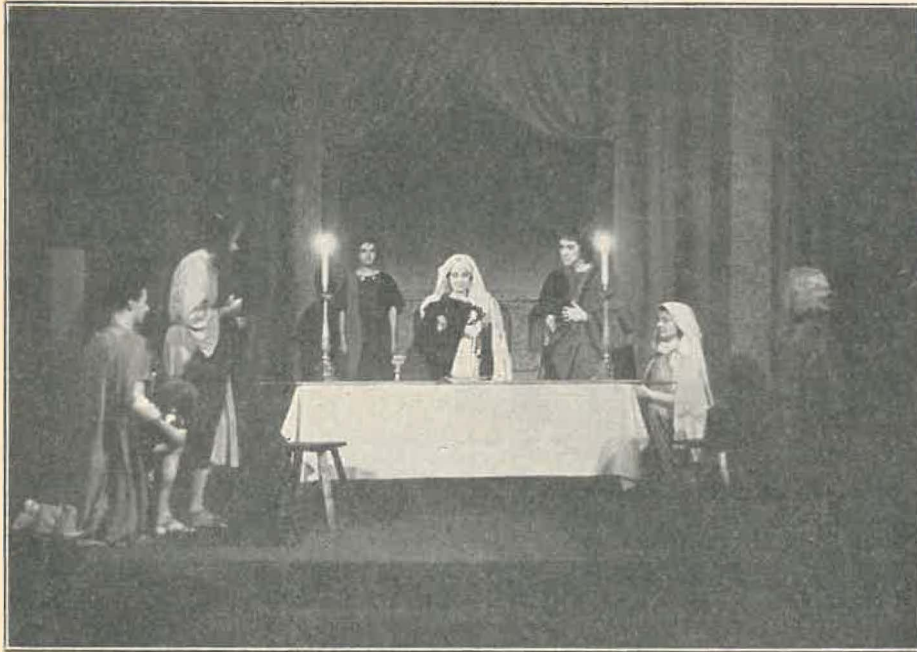
worshipers who thronged into the great nave: "Easter tells us that right and truth cannot be destroyed, that the powers of evil cannot prevail; that, in spite of all the brutality and cruelty and wrong that we now see in this world, the Lord God Omnipotent reigneth." Easter, he said, brings three great messages to us and to all the world:

"First, Easter tells us that what we need today to give life and power to the Church, and to give us life and power as individual Christians, is fuller faith in Jesus Christ where He now is on the Throne of God. . . .

"Second, Easter tells us that our future life is just as certain, and as real, as the

life we are now living, and that you and I need to prepare and get ready for our life with Christ in the other world. When you and I go through the veil into that life, as we soon shall, we shall be the same persons that we are now. Death will not change us. We shall stand there with the character, the soul, the personality, which we have developed here in this life. But there we shall stand in the light, there nothing will be hidden, there in the Light of Christ we shall see, and be seen, as we are. . . .

"Third, Easter tells us that the one way, and the only way, of hope and rescue for this world is the way opened to us and



Dorothy Meigs Eidlitz.

PASSION PLAY: *As an act of devotion, "The Upper Room" was performed at the Church of the Resurrection, New York, on April 3d and 4th. The Rev. Gordon Wadhams, rector, was the director. Above is shown a dramatic scene from the play, which has been described as "not entertainment, but a passion week meditation."*

offered to us by Jesus Christ Who rose from the dead. This is the simple fact which should now be clear to all. We all know what the conditions in this world would be if the Lord Jesus Christ were believed and obeyed. We all know what the conditions are at this moment."

Recalling the devastation abroad, Bishop Manning added:

"Let me give you an actual picture of the message which Easter brings to this whole world. As you know, many of the cathedrals and churches in Great Britain have been destroyed or damaged, among them St. Paul's Cathedral in London. That great Cathedral still stands and services are held in it unceasingly even in the midst of air raids. The High Altar of the cathedral has been completely destroyed and is only a heap of stones. But the reredos above the Altar, with the great Crucifix upon it, stands intact. There above that destroyed Altar still hangs the great Crucifix with the arms of our Lord outstretched, and the inscription 'God so loved the world.' There is the message of Easter to this war-torn world. He whose arms are outstretched from that Cross reigns on the throne of God. He stands today the one Light and Hope and Saviour of mankind. No matter what evil men may do in this world, Jesus reigns."

EPISCOPATE

Retired Bishop Brewster Dies in his 93d Year

The Rt. Rev. Dr. Chauncey Bunce Brewster, retired Bishop of Connecticut, died at his home in Hartford, Conn., on April 9th. He was in his 93d year—the oldest bishop of the American Church.

Bishop Brewster's death closed another

distinguished and many-sided chapter in the story of the Brewsters in America, the first of whom was Elder William Brewster of the Pilgrims. Another well-known member of the family was the Rt. Rev. Benjamin Brewster, retired Bishop of Maine, who died in February.

REFUSED THREE ELECTIONS

Bishop Brewster of Connecticut had refused election as bishop of three other dioceses before he was elected in 1897 as Bishop Coadjutor of Connecticut. He was the deciding force in the founding of Christ Church Cathedral in Hartford and was long president of the Cole Bequest, which administers the Armsmead home in Hartford for the widows of Episcopal clergymen.

He became Bishop of Connecticut in 1899 upon the death of Bishop Williams. When he retired in 1928, he refused to accept a retirement allowance in order that his successor might have an assistant. The diocesan convention accorded him the life-long use of the diocesan residence in Hartford, which he had occupied since 1897. He remained active in diocesan work as Bishop-emeritus until the summer of 1939, when he underwent an operation.

EXCELLENT HEALTH

From 1897 until 1939 he failed to keep only one visitation to a parish by appointment because of ill health. He missed only three other visitations in those years, owing to the effect of the weather on train schedules in two cases and a highway accident in the last.

Bishop Brewster's physical activity in his advanced years was notable; his mountaineering hobby led him to climb Mt. Jefferson at the age of 80. He attended the 70th reunion of his Yale class in 1938.

Bishop Brewster had a lifelong interest

in the university. He and his father studied there, and Bishop Brewster taught Greek and Latin at Yale for a time. His grandfather was one of the founders.

OLDEST BERKELEY ALUMNUS

Bishop Brewster was the oldest living alumnus of the Berkeley Divinity School. Last year when he was observing his 92d birthday, he was informed that the recently purchased dormitory and refectory of Berkeley College had been named Brewster Hall in his honor, in response to a spontaneous appeal of Berkeley alumni.

Bishop Brewster's life was spent chiefly in the ministry, but his interests were many. He was an ardent supporter of the League of Nations idea. For many years he followed the varied activities of the Monday Evening Club in Hartford. Mark Twain was among his fellow members.

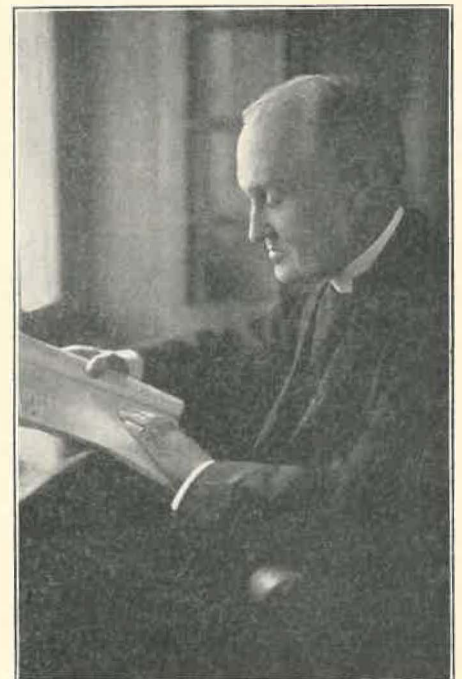
The churches he served as a priest during his ministry included St. Andrew's Church, Meriden, Conn.; Christ Church, Rye, N. Y.; Christ Church, Detroit; Grace Church, Baltimore; and Grace Church at Brooklyn Heights, N. Y.

MARRIAGE

Bishop Brewster was married in 1873 to Susan Huntington, who died in 1885. He married in 1893 Miss Alice Tucker of East Orange, N. J. She died in Paris in 1932 after a taxicab collision.

Bishop Brewster is survived by one daughter, Miss Eleanor Longfellow Brewster; one brother, the Rev. William J. Brewster; and two nephews, James Brewster, and the Rev. William Brewster.

The Burial Service was read at Christ Church Cathedral, Hartford, on April 11th. Officiating bishops included Bishops Perry of Rhode Island, Budlong of Connecticut, Lawrence of Western Massachusetts, Dallas of New Hampshire, and Gray, Suffragan of Connecticut. Burial was in New Haven, Conn.



BISHOP BREWSTER: Died April 9th.

Bishop Gardiner, Suffragan of Liberia, Dies at 71

A cable received at Church headquarters has brought the news of the death of the only Negro bishop in active service in the Episcopal Church, the Rt. Rev. Theophilus Momolu Gardiner, Suffragan Bishop of Liberia. He died at Cape Palmas on April 3d at the age of 71 years.

Bishop Gardiner, who was married and had five grown children, was the first tribesman in all Liberia to become a bishop, as well as the first member of the Vai tribe who, in all history, entered the Christian ministry. His middle name indicated his Mohammedan background, as it means, in the tribal language, Mohammed.

ENTERED MISSION SCHOOL

At the age of 10 he entered the Episcopal mission school, St. John's, at Cape Mount. The object of his parents was to have him learn English, to enable him to enter business life and trade with the tribes from the English colony and the Northern desert.

Young Mr. Gardiner was early attracted by the Christian religion. He was baptized when he was about 13 and confirmed nine years later. Refusing his family's offer to make him manager of a considerable estate including slaves and tribal lands, he pledged himself for the Christian ministry, and continued his education at the Cuttington School, Cape Palmas.

In 1892 he became a candidate for Holy Orders and was ordained to the diaconate in 1896 and to the priesthood in 1906. He was appointed to serve at Mount Vaughn Chapel, Cuttington. Later he was appointed superintendent of the Sodeke and Cavalla River sub-districts, working among the pagan people. For a long time he was the only priest in that region, superintending mission work in scattered stations where native teachers and evangelists were at work.

Later Fr. Gardiner was made rector of



Acme.

RELIGIOUS LEADERS IN STRIKE SETTLEMENT: *Left to right are shown Bishop Creighton of Michigan, Governor Van Wagoner, Dr. Henry H. Crane of Central Methodist Church, Detroit, and Methodist Bishop Raymond J. Wade.*

St. James' Church, Cape Palmas, presenting the extraordinary spectacle, in the words of the late Rt. Rev. Arthur Selden Lloyd who visited Liberia, of "a Vai tribesman serving as a Christian minister among people of an entirely different tribe, the Grebos, without the slightest evidence of the deep-rooted jealousy characteristic of African life."

In 1920 he was elected Suffragan Bishop of Liberia. The cable notifying him of his election had to be sent to a French station on the Ivory Coast, then carried by runner three days' journey to Cape Palmas. In May, 1921, Fr. Gardiner came to America for consecration. He had never before been out of Africa. Everything was strange to him. At Lisbon he first rode in an automobile. He saw his first airplane in Holland and rode on his first railroad train in England. He had never spoken over a telephone until he reached New York.

CONSECRATION

The consecration was held in the Church of the Incarnation, New York, June 23, 1921. The late Most Rev. Daniel Sylvester Tuttle was consecrator. Bishop Gardiner made a second visit to the United States to attend the General Convention in Washington in 1928.

Bishop Kroll of Liberia, in New York on furlough, spoke of Bishop Gardiner's unflinching loyalty and energy.

"But a few days ago," said Bishop Kroll, "I had a letter from him, reporting a long hard trip by surfboat and overland, visiting scattered mission stations between Cape Palmas and Sinoe. I fear it may have been this trip which was too much for him, but he worked right up to the end."

Bishop-Elect of Maine to be Consecrated on May 13th

The consecration of the Rev. Oliver Leland Loring, rector of Grace Church, New Bedford, Mass., as Bishop of the

diocese of Maine will take place on May 13th at 10 A.M. in the Cathedral Church of St. Luke, Portland, Me. The new Bishop will preach in the evening at the missionary service at 7:30 in the cathedral. The diocesan convention will begin the next day at 9:15 A.M., in the cathedral parish hall.

SOCIAL ACTION

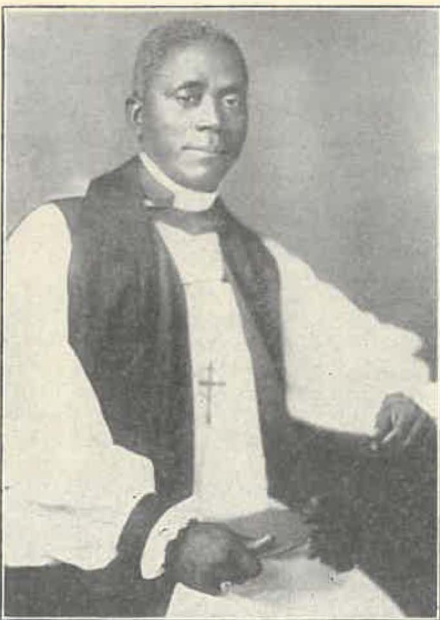
Michigan Clergymen Help to Settle the Ford Motors Strike

When the Ford Motor Company strike began on April 2d, labor leaders throughout the country expected a long and brutal battle. Henry Ford had long been known for his opposition to unionism in any form; the CIO, on the other hand, could point to an array of victories impressive enough to sustain the workers' morale for a long period of time. A third party to the disagreement was the United States government, with an eye to the calendar, concerned for the welfare of its defense orders.

But for the counsel of three Michigan clergymen and the wise decisions of Governor Murray D. Van Wagoner, the story of the industrial battle might have been far different. On April 5th there was every reason to believe that the strike had reached a deadlock. The workers were insisting that the owners of the plant recognize the United Automobile Workers (CIO) union as their official spokesman, and that discharged union workers be reinstated. The plant owners were adamant in their refusal to grant the demands.

At this stage of the strike, the Governor, who is the junior warden of St. Paul's Church, Lansing, met with Bishop Creighton of Michigan, Bishop Raymond J. Wade, bishop of the Methodist Church, and Dr. Henry H. Crane of the Central Methodist Church.

During the conference the Governor promised to refrain from calling out the militia and thus committed himself to act



BISHOP GARDINER: *Died April 3rd.*

solely as a mediator, relying upon the reasonableness of the claims of the parties involved and their willingness to submit to the power of public opinion. The Governor then asked that the three clergymen request the people of Detroit to make the whole issue a matter of profound prayer. This they promised to do.

Thirdly, the Governor urged the clergymen to seek to influence Churchpeople and those outside the Church to show a greater faith in the democratic way of life and a greater confidence in the representatives whom they had elected to settle just such disputes as these. Then he assisted United States labor conciliator James F. Dewey in bringing the strike to a close.

Under the settlement plan, the company agreed to negotiate with union grievance committees. All strikers returned to work except three men whose cases will be arbitrated. Both sides agreed to cooperate in an employee representation election, which the National Labor Relations Board recently ordered.

Editor's Comment:

Governor Van Wagoner, Bishop Creighton, and the two Methodist ministers are to be congratulated for their constructive part in bringing the Ford strike to a peaceful settlement. This shows what can be done when the leaders of Church and State unite, not to force victory of one side over the other in an industrial conflict, but to achieve a fair and lasting settlement.

Diocesan Committee Passes on State Legislation

Each of the five dioceses in Pennsylvania has a department of social service; and these unite in maintaining a central committee to work cooperatively and effectively on proposed state legislation. At its annual meeting at St. James' Church, Lancaster, the central committee spent a day examining bills pending in the Legislature.

Among the measures the committee approved was a bill making illegal any marriage contracted in another state if that marriage would be illegal in Pennsylvania. This was endorsed as one protecting all the legislation that has been passed in recent years providing for health certificates and for a waiting period of three days between the issuance of a license and the performance of the marriage.

Parole legislation was considered at length; and a bill providing for a carefully devised modern system received support, as did one maintaining the jurisdiction of the Juvenile Court at 18. A bill seeking to reduce the age limit to 16 was opposed. Legislation on milk was also studied. Canon Paul S. Atkins, rector of St. John's Church, York, is chairman of the committee.

THE BIBLE

No Spiritual Blackout in German Prison Camps

In order to make the general public more aware of its plea that there must be no blackout of the Bible, the American Bible Society is offering, without charge, to

churches throughout the country, electros for reproducing on church stationery and calendars a striking illustration entitled, "There Must Be No Blackout of the Bible."

The American Bible Society has been engaged now for almost a year in raising an emergency fund of \$150,000 with which to send Scriptures to those countries usually supplied by foreign Bible societies at present handicapped by the war.

Already 3,230 Bibles, 23,454 New Testaments, and 70,864 Gospels have been shipped to war prisoners in German camps and other places in Europe, as well as 1,120 Bibles, 6,140 New Testaments, 15,700 Gospels to the French Evangelical Church in Southern France.

Not only is the American Bible Society meeting these demands from abroad, but



ELECTRO: Bible Society will give you one.

it is also supplying special Army and Navy New Testaments, brown for the Army and blue for the Navy, with added "wings" for the Air Forces, to our own enlisted men. More than 940 Bibles, 73,292 New Testaments, and 59,667 Gospels have already been distributed to Army and Navy chaplains.

The American Bible Society, acting upon a letter just received from Chaplain William R. Arnold, Chief of Chaplains of the United States Army, will supply appropriate pulpit Bibles for the 604 chapels which are to be erected by the War Department in each of the posts, camps, and stations throughout the country.

WAR RELIEF

A Pilgrimage Dramatizing the Plight of Starving Europeans

A petition containing the names of more than 6,000 persons, many of them clergymen, was presented to the State Department in Washington by members of a "Food-for-Europe Pilgrimage," who had hiked the 128 miles from Wilmington, Del., to the Capitol city in an effort to dramatize the plight of the starving populations in the Nazi-dominated European democracies. The petition urged that a way be found to allow food ships to pass unmolested to

Holland, France, Finland, Denmark, Poland, and Norway.

In presenting the petition, the Rev. Dr. John Nevin Sayre, Episcopal secretary of the Fellowship of Reconciliation, under whose sponsorship the pilgrimage was launched, declared that the "conscience of the plain people of America today wants our country to send food—certainly not guns alone—to Europe." According to FOR officials the pilgrimage was planned as a sign of penitence for the failure thus far of the United States to persuade European belligerents to adopt a plan to save from famine and pestilence millions of children, mothers, and aged people in the occupied lands.

Plans to present the petition to the British Embassy were cancelled after receipt of a statement from the embassy that the British Government's position had already been made clear. After presentation of the petition to the State Department, a delegation of hikers was received by Senator Capper of Kansas who promised that he would seek Senate action.

FINANCE

A New High in the Amount and Percentage of Payments

"To reach a new high in both the amount and percentage of payments made against expectations during the first three months of the year is in itself a record; but to reach this high point and at the same time contribute largely to British missions is indeed a record which reflects the deep interest and missionary spirit of Churchmen," stated the treasurer of the National Council, Dr. Lewis B. Franklin, in announcing the receipts for the period ending April 1st.

Thirty-six dioceses and districts have paid the full amount due on their expectations, as compared with 31 dioceses and districts making full payment last year. Total receipts on expectations, as of April 1st, were \$203,598.67 this year, and \$196,028.11 last year. The amount due on April 1st of this year was \$245,825, or about \$42,000 more than was received.

During the first three months of 1941, however, an additional \$231,384.22 has been paid to aid British missions. The total sum received for British missions was \$271,943.10, as of April 4th.

ARMED FORCES

Age Limits for Chaplains

The War Department has raised the maximum age limit for chaplains now holding commissions in the Reserve Corps. A chaplain now holding a commission as First Lieutenant may be called for active duty with troops, including replacement centers, if he does not exceed the age of 47; a Captain, 50; a Major, 54; and a Lieutenant Colonel, 60 years. All commissioned chaplains, however, are still eligible for active service in hospitals, reception centers, transports, schools, etc., provided they are physically qualified.

The new ruling does not affect priests applying for appointment as chaplains. The maximum age for candidates is 42.

JAPAN

Main Lines of Reorganization of Religions Emerging

The reorganization of all religions in Japan—Christian, Buddhist, and Shinto—is proceeding rapidly, in obedience to the government's decrees requiring unification of like-minded religious groups into compact organizations under responsible leaders. The main lines of the new set-up are beginning to emerge roughly as follows:

On March 25th the 28 Protestant denominations met together and beat the deadline (April 1st) to unite in a close "Japan Christian Brotherhood" (Nippon Kirisuto Kyodan). These 28 denominations include about 20 more which have recently been consolidated into the larger Churches.

It is believed that the Nippon Seikokwai *Kyodan* is also being sanctioned, to be composed of the 10 dioceses of the Anglican communion in Japan. The Japanese bishops and clergy have stood their ground and turned down many requests to join in the Protestant union. They clearly stated that the Seikokwai is a "Catholic Church" and not "Protestant."

The 20th triennial General Synod of the Nippon Seikokwai meets in Tokyo at the Central Theological College, April 22d to 24th. Authority is expected to be given for the election of the first native Bishops for Hokkaido, Tohoku, North Kwanto, South Tokyo, Kyoto, and Kyushu.

The Orthodox Church in Japan is expected to receive a *Kyodan* license from the government, although there is much confusion within the Church now.

The Roman Church will undoubtedly receive a *Kyodan*.

The Buddhists and Shintoists will receive *Kyodans* but there has been much confusion in molding the many sects into larger units.

After April the whole reorganized and regulated religious system of Japan will become clear. Already signs are everywhere evident that the change from mission support and control to native self-support and control has produced a new spirit and determination into the Christian churches.

MISSIONARIES

All American Church missionaries in the Kyoto district have returned to the United States; all members of the mission in the Tohoku have returned to America or have gone to the Philippines, except Miss Gladys Spencer.

Every ship leaves Yokohama with capacity loads. For the past two months from two to four members of the North Kwanto mission have sailed on each boat. March 6th aboard the *Tatsuta maru* were Mrs. Charles S. Reifsnider (to Pasadena), Deaconess Susan T. Knapp (to Good Samaritan Hospital, Los Angeles, a bed ridden patient), Mr. Douglas Overton (to Concord, N. H.). March 16th the *Hie maru* carried Mr. and Mrs. J. Hamish Sutcliff (enroute to England) and Mr. and Mrs. Vincent Canzoneri (enroute to Sterling, Kansas), teachers of St. Paul's University, to Seattle. March 20th the *Nitta maru* carried to San Francisco, Miss

C. Gertrude Heywood and Miss Edna B. Murray of St. Margaret's School, Tokyo; Miss Caroline Schereskewsky and Miss Ernestine Gardiner of St. Luke's Hospital. March 27, the *Kamakura maru* carried Mrs. David C. St. John, head of St. Luke's College of Nursing; Miss Christine M. Nuno, head of Public Health Nursing, St. Lukes; Miss Mabel Ruth Schaeffer, teacher, St. Paul's Middle School, Tokyo; Miss Margaret Hester, Aoba JaGakko, Sendai.

Members of the North Kwanto district mission who have left Japan on furlough, or resigned, or retired, or have evacuated are:

Miss Louisa Boyd, Evangelistic worker
Mr. Karl E. Branstad, St. Paul's University
Mr. and Mrs. Vincent Canzoneri, St. Paul's University
Mr. and Mrs. J. Earl Fowler and 2 children, St. Paul's University
Miss Ernestine Gardiner, St. Luke's Hospital
Miss C. Gertrude Heywood, St. Margaret's School
Miss Edna B. Murray, St. Margaret's School
Miss Christine M. Nurro, St. Luke's College of Nursing
Mr. Douglas Overton, St. Paul's University
Miss Augusta Peters, St. Luke's Hospital
Mrs. Charles S. Reifsnider, wife of Bishop Reifsnider
The Rev. and Mrs. Lawrence Rose and 2 children, Central Theological College
Mrs. David C. St. John, St. Luke's College of Nursing
Miss Mabel Ruth Schaeffer, St. Paul's Middle School
Miss Caroline Schereskewsky
Mr. and Mrs. Ralph Walker Scott and 2 children, St. Paul's University
Mr. and Mrs. J. Hannish Sutcliff, St. Paul's University
Miss Sarah G. White, St. Luke's College of Nursing.

Those still in the field March 27th were:

Bishop Reifsnider, director, St. Luke's International Medical Center
Miss Jeannette Albert, St. Luke's Hospital
Miss Ruth Burnside, secretary, American Church Mission Office
Dr. Mabel E. Elliott, St. Luke's Hospital
Miss Ella Foerstel, St. Luke's Hospital

Miss Karin Hellmer, St. Luke's Hospital
Mrs. Nina Heinder, St. Luke's Hospital
Miss Helen Ross Lade, St. Luke's Hospital
Miss Bessie McKim, retired, living at Zushi
Miss Nellie McKim, Kindergartener, Shimodate
Miss Ruth Meinhardt, St. Luke's Hospital
Mr. Warren Muenzenmayer, St. Paul's University
Mr. Jan Nalepa, retired, St. Luke's Hospital
Miss Mary Nettleton, Kusatsu
Miss Helen M. Pond, St. Luke's Hospital
Mr. and Mrs. J. P. Robinson, St. Luke's Hospital
Mr. Paul Rusch, St. Paul's University
Mr. Rowland Simmons, St. Paul's University
The Rev. and Mrs. H. C. Spackman, American Church of Holy Trinity, Tokyo
Miss Kathleen M. Shepherd, Kusatsu
Miss Elizabeth Upton, Moromura.

BISHOPS

Foreign missionary bishops who have left Japan are the Rt. Rev. Drs. Gordon J. Walsh, Hokkaido; Norman S. Binsted, Tohoku; Shirley H. Nichols, Kyoto; John Basil Simpson, Kobe; and John C. Mann, Kyushu.

Foreign missionary bishops still in Japan are the Rt. Rev. Drs. Samuel Heaslett, South Tokyo, and Charles S. Reifsnider, North Kwanto.

ST. LUKE'S

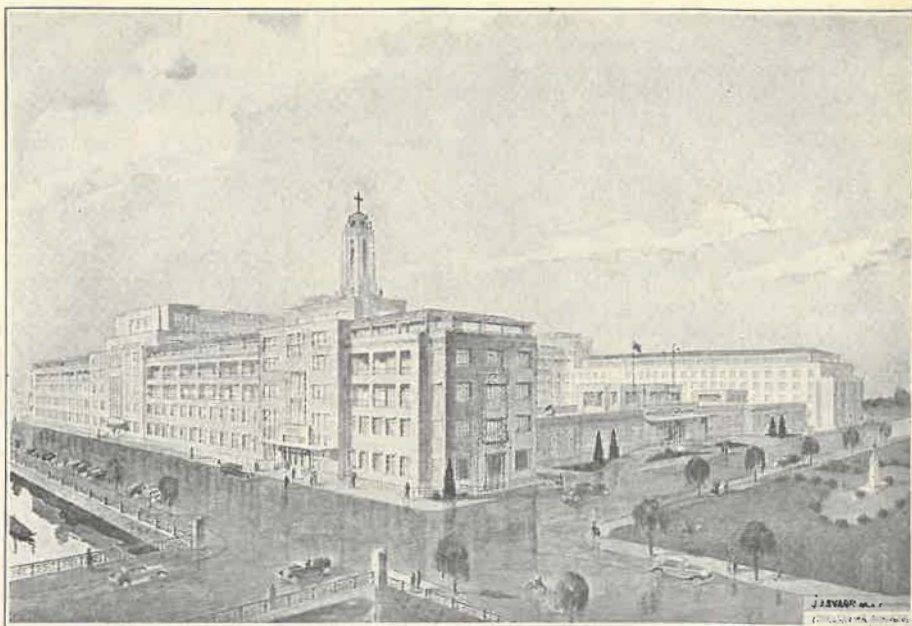
The American Church mission office, formerly at No. 4 St. Paul's University, Ikebukuro, Tokyo, has been removed to St. Luke's International Medical Center, Tsukiji, Tokyo.

Bishop Reifsnider has removed from No. 1, St. Paul's University, Ikebukuro, Tokyo, also to St. Luke's.

Mr. Yoshio Ohira, well known mission secretary, has taken up his new duties as business superintendent of the medical center.

BROTHERHOOD OF ST. ANDREW

The Brotherhood of St. Andrew continues all phases of its program and is looking forward to its most active summer



ST. LUKE'S: This is an architect's drawing of the (not yet completed) medical center in Tokyo, now headquarters of the American Church Mission in Japan.

of leadership training conferences. "Go Forward in Service" has been chosen as the motivating theme of all 1941 camps and study courses. Dr. Shigeharu Kimura, new president of the Brotherhood, has been conducting a weekly series of intensive training conferences through Lent for about 30 hand-picked Brotherhood leaders in preparation for the 1941 leadership training camps. Through the cooperation of friends in Japan and abroad the financial side of the Brotherhood program for 1941 is secure.

WAR VICTIMS

"Christian Newsletter" Describes War Suffering in Germany

War is no respecter of persons, and innocent women and children suffer from it in Germany as well as in the Allied countries. Rather remarkable in the light of war censorship is the publication in the English *Christian News-Letter*, edited by Dr. J. H. Oldham, of an extract from a sermon preached in Bethel, Germany, by a prominent German pastor after the local hospital had been hit by British bombs. That Christian people in England are acutely conscious of the suffering of their civilian brethren on the other side is shown by the publication of this report.

It is part of a sermon preached some weeks ago by Pastor von Bodelschwingh after a hospital at Bethel near Bielefeld had been hit in an air-raid. Bethel is one of the most important centers of home and foreign missionary activity in Germany. In the early days of the struggle between the Evangelical Church and the Nazi movement Pastor von Bodelschwingh was put forward by the best elements of the Church in Germany as Reichsbishop against Hitler's nomination of the notorious Dr. Müller.

He said in the sermon:

"In the past week we have experienced a darker calamity than any which Bethel has previously known. A cruel and indiscriminate war operation has hurled death and destruction upon the houses in which mercy does her hidden service to sick and little people. Here in the House of God we do not speak of the injustice that men have done to us, but bow ourselves quietly under the mighty hand of God. What does He desire to say to us through such experiences?"

"When such thunder and lightning shatters the security of our life, it is the health-giving grace of God which disciplines and admonishes us, and shows us eternity close behind our life. To become conscious of the closeness of eternity is a holy gift for the sons of men.

"Bright waves of love have in these days met the dark waves of suffering. It is as though the service at Bethel suddenly became visible again to many eyes as a concern upon the heart of the whole German nation. But there is also this greater thing: many prayers have been offered for us in these days. The strength that comes from sympathy, intercession, and love in time of need is a holy gift to the sons of men. . . .

"When I laid my hand on the forehead of a seriously-wounded little girl, and spoke

her name aloud, and said: 'My dear little daughter, even if the British have shot you half to pieces, you are still our dear child,' such a beam of joy and beauty passed over the disfigured face that I was deeply moved. . . .

"THE IMMOVABLE KINGDOM"

"When I said good-bye the day before yesterday to our young dying colleague, the shadow of deep suffering lay upon her face. But through the darkness of death came a bright gleam when I thanked her again in the name of us all for her service in life and death. And the light grew brighter when we looked out from all the tribulations of earthly history to the place where one day the mystery of the terrible night of Bethel will be solved. She and I were quite comforted when we realized that she was gathered up like a child in her Father's hand, and that beyond everything that collapses and passes away on earth there stands the immovable Kingdom of God, which is the home of us all.

"So I brought with me from that death-bed the prayer that through the hard experience of these recent days we may be more firmly united with those who wait for the coming of the Lord Jesus. If we remain under His rule and in His love, then all things must work together for our good. Then holy joy will grow even out of the deepest suffering. For God is faithful, by whom we are called unto the fellowship of His Son, Jesus Christ our Lord."

ENGLAND

New Vicar Instituted for St. Martin-in-the-Fields

Dr. Fisher, the Bishop of London, has instituted the Rev. E. S. Loveday as vicar of St. Martin-in-the-Fields, popularly known as "the parish church of the British Empire." The Rev. Mr. Loveday, who succeeds the late Canon Pat McCormick, is a young man of 36; he was formerly the vicar of St. Stephen's Church, Bristol, which was bombed by the Nazis.

"I Go on Hoping for Some Clear Statement of our True War Aims"

"Like a great many other citizens of this land who are doing their utmost for victory, I go on hoping that some clear and heartening statement of our true war aims, as distinct from merely that of 'winning the war,' will be forthcoming from our leaders; it is a statement which is very much overdue," the Bishop of Lichfield said recently in an article in the *Lichfield Diocesan Magazine*.

"It is indeed to be hoped that after the war there will be a European rebuilding on a large scale, particularly along the lines of economic unity, a revised League of Nations, and possibly some form of federal union," he said, "but I am more and more convinced that the best way in which we as a nation can prepare for the 'new order' which we desire to see in Europe after the war is to start our own 'new order' here and now.

"In particular, I think this would mean

finding ways in which our present temporary attack on poverty and slums can be made more definite and permanent; it will also involve taking firm hold of the problem of education, with a view to removing removable inequalities and specially with a view to making the education of a professedly Christian nation really and truly Christian in character. These things . . . are, in my view, an integral part of what are called war aims. . . ."

INDIA

"Christians and Hindus Meet on a Friendly Basis"

The Rev. George Van B. Shriver, a missionary working in India with Bishop Azariah of Dornakal, has written the Presiding Bishop to tell that four villages have been added to the list of those preparing for baptism in the Singareni Mission.

"The first village is a village of weavers; the second, a village of shoemakers. Both of these trades belong to groups of the outcaste people," Mr. Shriver said. The total number of catechumens in the four villages is about 200.

Of the Singareni Collieries town, Mr. Shriver said: "The Christians of the town have started a club to which they are inviting a number of Hindus, so that they may get to know each other on a friendly basis. Hitherto there has been little contact between some of the more educated Hindus and the Christian congregations. In addition, some of the Singareni Christians have volunteered to help with a program of adult education for some of the many illiterate grown-ups in the town.

"An attempt to solve the beggar problem is also under way," wrote Mr. Shriver. "We are trying to teach the beggars trades and help them to earn a living."

In still another town, with a reputation for quarrels and bickering, groups of three Indian Christians are holding prayer services every night, with the result that since the meetings started there has not been a single quarrel in the village.

A recent baptism of 93 people was reported from a village where instruction has been going on for more than a year.

SOUTH AFRICA

The Bishop of Madagascar Has Been Unable to Reach his Diocese

The newly-consecrated British Bishop of Madagascar, the Rt. Rev. Gerald R. Vernon, has been unable to reach his diocese because of the war; Madagascar is in control of the anti-British Vichy government, and it has been deemed safer for the new Bishop to remain in the Transvaal, assisting the Bishop of Johannesburg.

Madagascar is the very large island, over 1,000 miles long, off the southeast coast of Africa. The SPG has had work there since 1864 and now has over 300 churches and a staff of 60 native clergy and half a dozen British clergy.

The work was almost entirely supported from England 40 years ago, but now two of the three archdeaconries are almost wholly self-supporting.

The Theological Seminary of Today

By the Very Rev. Hughell E. Fosbroke, D.D.

Dean of the General Theological Seminary

THE seminary of today takes with the utmost seriousness the fact that its primary task is that of preparing men for *ministry*. It can never forget that its first function is to equip men to bring to bear effectively upon the lives, not simply of the faithful few, but of people of all sorts and kinds, the saving Gospel of Christ. It is keenly aware of the grave difficulty of fulfilling this high vocation in a society in which so many sadly answer to the New Testament description, "having no hope and without God in the world."

To begin with the obvious—the candidates for the ministry must be taught to preach and to teach, to put before men simply, lucidly, persuasively, the truth about God and His relationship to human life as it is set forth in the Christian Faith. Inasmuch as young men come to the seminary with very diverse gifts and background and often, in spite of their college training, with a quite inadequate knowledge of the use of the English language, much time and attention must be given to this elementary but important matter of clear and intelligent expression in speech and writing.

To meet the needs of many different minds, a variety of instruction in preaching must be provided. The contrast between this provision and that of one or two stereotyped courses 25 years ago offers an excellent illustration of the effort that seminaries of today are making to deal with changed conditions. Of the specific responsibility of the priest as teacher due account is also taken, and courses in formal pedagogy as well as in the teaching of particular subjects are arranged. It is interesting to note that on this side of seminary work, the ferment and unrest prevailing in the educational world generally make themselves felt and constantly stimulate to further experiment.

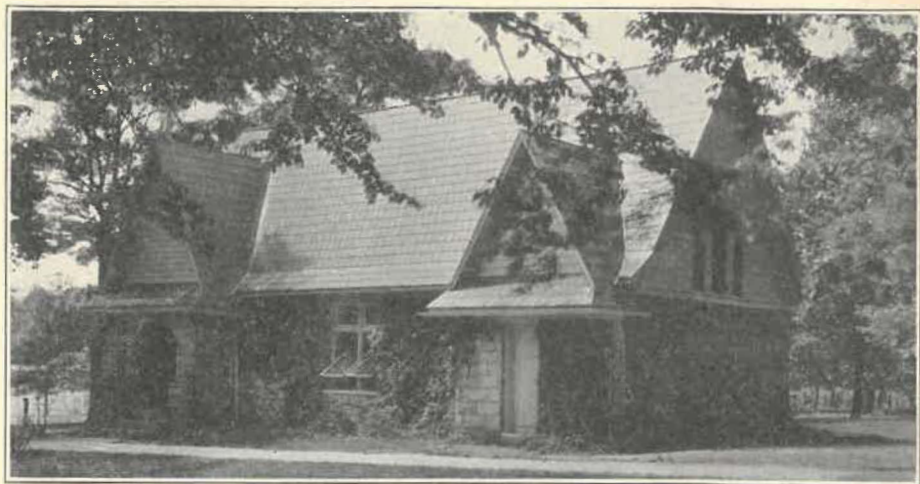
PREPARING FOR PASTORAL WORK

To prepare men for that more pervasive part of ministry which is summed up under the term pastoral care is an equally difficult task. Here is involved the whole range of parish administration, of the conduct of services, and of the manifold relations of the priest and the people committed to his charge. Much thought is taken for the furnishing of instruction which shall be sensitively aware of present-day actualities. This is supplemented by careful supervision of the parochial work in which practically every student is engaged. A marked advance over the practice of older days is to be seen in the care now given to familiarizing the student with the methods and problems of social work and enabling him to draw on the great store of experience in dealing with people in need which modern social agencies have made available. Then too the light thrown by a sound psychology on problems of the individual and of group life as it may be of



Selcox.

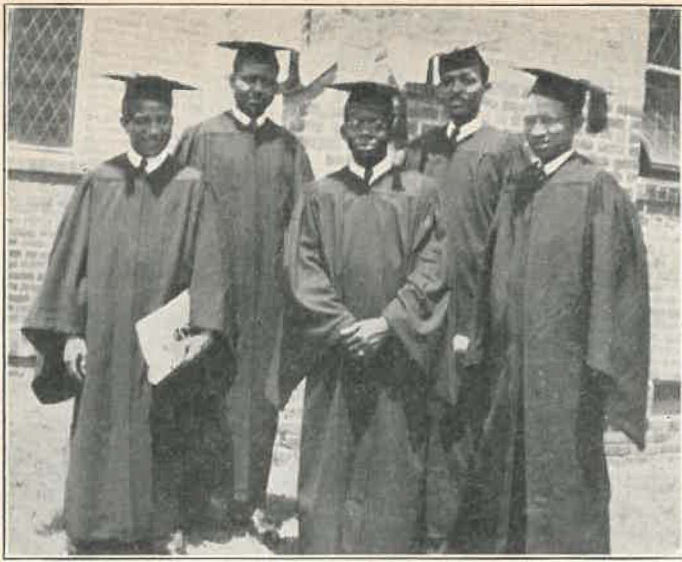
BERKELEY: Students before the open fire in a moment of relaxation.



DUBOSE: The chapel is typical of the quiet surroundings of this rural school.



CHURCH DIVINITY SCHOOL OF THE PACIFIC: The chapel and cloister.



(Above) BISHOP PAYNE: *A group of graduates at commencement.* (Right) SEABURY-WESTERN: *The Horlick refectory.*



service to the clergyman is made the subject of special study.

In ways like these the seminaries are making every effort to equip men for entering into simple, natural, helpful relationship with human lives for the sake of that ministry of God's redeeming love which is to be committed to them. At the same time, the seminaries insist that all this important study of method and technique can be but preparatory for that completion of a man's training in the diaconate in actual ministry under the guidance of an experienced priest which the Church in her wisdom has set up as a standard.

DEVELOPING NATURAL GIFTS

It has appeared worth while to give this summary account of the training of the student in what are called today specific skills because people often seem to take it for granted that the candidate for Holy Orders need have only some natural gifts as, for example, an agreeable personality and a native fluency, and it is not realized how much these gifts need discipline and development, and how much time and thought the seminary must give to this particular task if a man's powers and energies are to be made ready for Christian ministry.

But the insistence upon the importance of method and technique is of no value unless this mastery of method is made the vehicle of a faith and love that have come face to face with ultimate reality. It is only as the priest himself has learned to make the knowledge of the God and Father of our Lord Jesus Christ the light of all his seeing and is able to bring others to that knowledge, that he will play his appointed part in the redemption of human life. That is why the great traditional disciplines, the study of the Bible, of Church history, of dogmatic theology, are always central in the work of a seminary—central because of the indispensable contribution that they make to the enlarging and deepening of a man's understanding of God's revelation of Himself.

TRUE PERSPECTIVE

The range of these studies speaks for itself. It is not without significance, for

example, that the Bible begins with the creation of the world and ends with the vision of the final consummation of all things. The revealing events that it records are set in the context of the whole of the human story. The history of Israel is imbedded in the civilizations of the ancient world. A man must gain true historical perspective if he is to understand the meaning of St. Paul's great phrase, "the fullness of time," as the setting for our Lord's ministry.

He must learn to read the Scriptures in the light of all that the best modern scholarship has to say about them. Happily it is no longer thought necessary to burden the student's memory with too many of the details of critical theory. He is introduced to a method and an approach which shall enable him to read intelligently for himself. Always the end kept in view is the bringing of a man to his own realization of the way in which God makes Himself known to human hearts and minds and reveals His will for human life. That is why these events of the past are felt not

simply as past, but as having their extraordinary relevance to the present. "It is the same God that worketh all in all."

Allowing for the difference in subject matter the same principles hold true for the teaching of Church history, Christian doctrine, and for the instruction in the other fields of theological study. To help a man think for himself and discover for himself, whether it be in event or doctrine, God's way with man; to insist that in this process he must spare no effort to see things as they are and must refuse to be content with anything that savors of wishful thinking, in the conviction that God is the God of reality and demands reality on the part of those who seek Him: that is the aim and purpose of seminary teaching of today.

GRASPING THE TRUTH

In this effort to elicit a man's own response to the divine revelation, the seminaries have found it necessary to revise their teaching methods. The lecture still has its great value, investing the subject matter with a freshness and vividness which can send the hearer back to his books with new interest. Its defect lies in the student's readiness to let the professor do his thinking for him. He will be content with the teacher's way of saying things instead of facing the difficult but necessary task of making the truths his own by stating them in his own language. But even a merely repetitive orthodoxy is far better than the unthinking transmission of pet professorial phrases. That is why so much attention is now given to personal conference between teacher and student, that in the give and take of discussion a man may be met at his actual point of need, his understanding deepened, and his ability enhanced to express himself clearly and honestly. It is in this dealing with individuals that seminary instruction has shown marked advance in recent years.

HABITS OF DEVOTION

Yet for all the renewed emphasis on the dedication of the mind, every theological school will say that this is nothing worth unless in prayer and meditation and worship the student's spiritual life is constantly maintained, enriched, and deepened. It



BEXLEY: *Canon Watson, the chaplain.*

is safe to say that no problem of seminary life gives greater concern than this. A regular round of services is provided, instruction in prayer given, special opportunities for meditation and intercession arranged. Attendance at these can in some measure be required; but here, above all, it is a man's own free response that counts. Only as he is ready to give sustained and disciplined effort to the cultivation of habits of devotion can he make progress in that immediate knowledge of God which alone

can give value and meaning to his preparation for priesthood. The seminary can help to quicken this desire, not least by making a man feel that there is a close interrelation between his studies, his association with his fellows, and the life of prayer and worship; that the reverent recognition of the presence and power of God must have its place in the quest for truth and in social intercourse just as surely as intellectual sincerity and the sense of the corporate life must pervade devotion.

It is in this setting that each individual is to be prepared for that unique exercise of his ministry to which God is calling him. Distinct progress has been made, but in this, as in other respects, the Church may find further ground for satisfaction in that the seminaries are by no means content with their achievement, but are constantly seeking ways in which they may better fulfill their part in developing faithful, intelligent, loving stewards of the mysteries of Christ.

The Financial Crisis in Theological Education

By the Very Rev. Angus Dun, D.D.

Dean of the Episcopal Theological School

DURING the past few months the deans of five of our Church seminaries—Alexandria, Berkeley, Cambridge, General, and Philadelphia—have met together several times to consider their common problems. This special group met, not at all because they had forgotten the problems and needs of the other schools that share in the education of our clergy, but simply because they are within fairly easy reach of one another. My colleagues in this group have asked me to bring to the attention of the clergy and of loyal Churchpeople generally certain critical facts about the financial situation of our seminaries.

Our seminaries have been maintained in the past very largely by income from endowments. That means that the education of our ministry has been paid for chiefly by the substantial gifts of a few generous Churchpeople who have had the imagination to recognize the essential importance of theological education. To put it bluntly, the clergy who now minister to the living have in the main been prepared for that service by the gifts of the dead.

These endowments were in a few instances sufficient, in former years, to maintain first-rate seminaries. The fact that only four of our 12 seminaries have thus far been able to meet the requirements for being accredited by the American Association of Theological Schools does not mean that those responsible for the others have been lax. It means that they have not had the resources to support faculties and libraries and other facilities which meet the fullest requirements.

TUITION AND STUDENT FEES

A very small part of the funds necessary to maintain our seminaries has come from tuitions or other fees paid by students. I think it is safe to say that on the average not one-tenth has come from that source. Only three of our schools charge any tuition. In this respect theological schools differ radically from medical and law schools. As it is, our schools are in the main charging what the traffic will bear. The ministry is being recruited with few exceptions from families of very modest incomes. The salaries of the clergy are not such that they can risk incurring large debts for their education.

The seminaries of our Church have not received any support from the general funds of the Church. Our practice here has

differed from that of many other communions. The Roman Church raises large sums annually to maintain its many seminaries. A number of the great Protestant communions consider the support of theological education to be a rightful charge on the annual giving of their people. The result of our practice is that our Churchpeople generally have simply taken theological education for granted and have felt no responsibility for it.

Because our seminaries have depended chiefly on income from endowments, they have been particularly vulnerable to the drastic reduction in interest rates that has taken place in recent years. Our strongest seminaries have been showing deficits for some time and would have been showing much larger ones if they had not reduced their teaching staffs or deferred needed repairs and maintenance. In some cases the losses in income have been of potentially disastrous proportions.

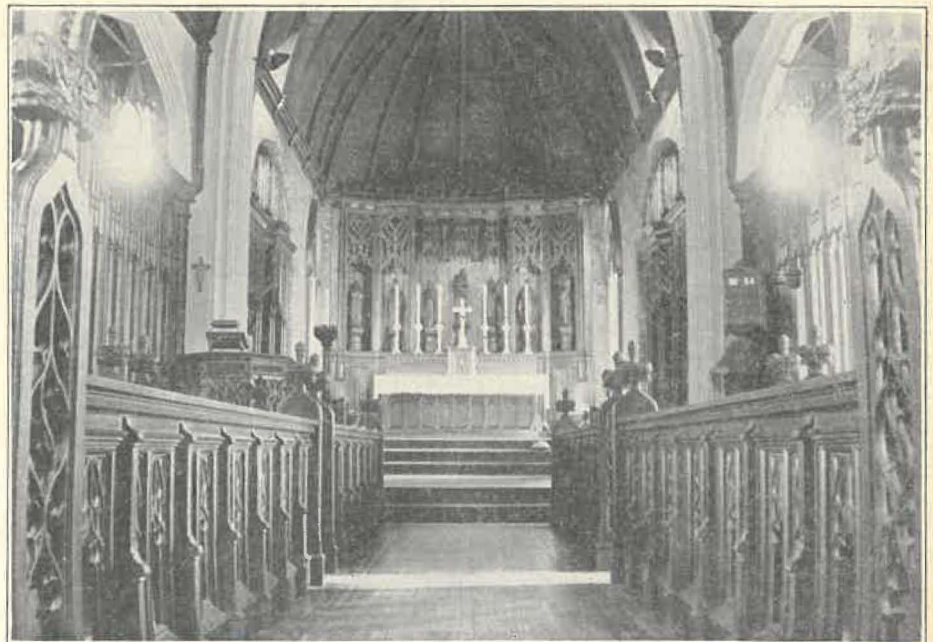
Those of us who are particularly responsible for the administration of five of our Eastern seminaries are agreed that the most constructive plan for meeting this situation is to seek to build up an increasing measure of living support from parishes

and individuals throughout the Church. For this reason we are thankful that a Sunday has been set apart to present the cause of theological education.

ANNUAL OFFERINGS

If a substantial number of our stronger parishes could be persuaded to make an annual offering or to include in their budgets an allotment for theological education, that in itself would go far toward meeting the need. And there are surely many Churchmen and Churchwomen who could become supporters of some seminary. It might well be pointed out that the Church is now making a just and far-sighted provision for the retirement of its clergy. It is not making any comparable provision for the education of their successors. The need is not primarily for scholarship funds, but for the means to give to the students who come to us the best preparation we can provide.

Dollars and cents are not in themselves an inspiring topic. The dollars and cents in this case are significant because they play an inescapable part in making men ready to be good and faithful stewards of the mysteries of God.



NASHOTAH: *The interior of the beautiful seminary chapel.*

Training the Clergy

IN ACCORDANCE with a resolution adopted by General Convention last October, the second Sunday after Easter (April 27th) will be observed throughout the Church as Theological Education Sunday. Because of the importance of the matter it is worth while to recall the terms of the resolution presented by the Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York City, authorizing the Presiding Bishop to designate such a Sunday. The resolution (rather involved in its phraseology but commendable in its intent) reads:

"Whereas, the vital importance for the future work and welfare of the Church is to a very large extent dependent upon the adequate training of candidates for the sacred ministry in theological schools, and

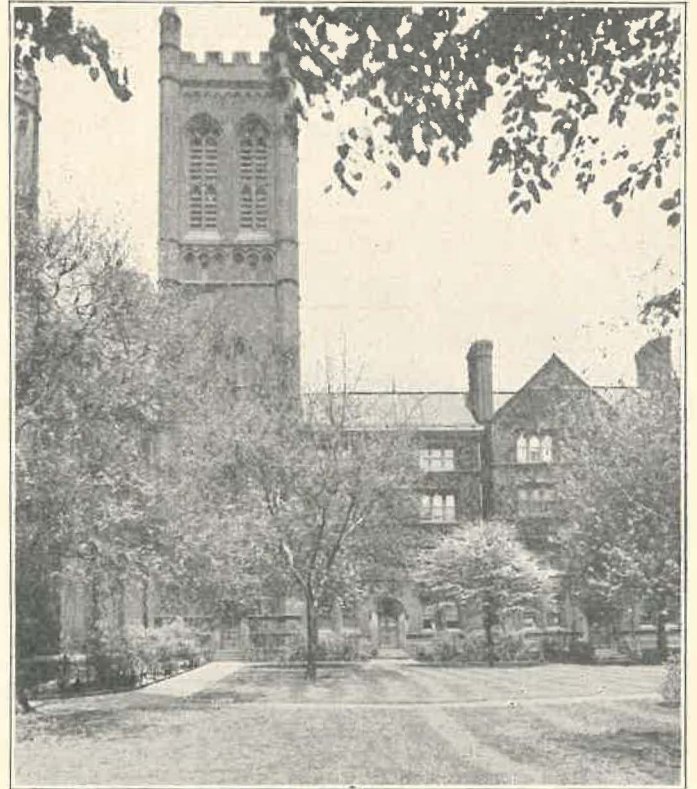
"Whereas, This matter is not at present fully recognized by the laity of the Church with the result that all of our seminaries are inadequately supported,

"Therefore be it resolved, That, the House of Bishops concurring, one Sunday in each year be appointed by the Presiding Bishop in consultation with the Committee on Theological Education on which it shall be the duty of every minister of this Church to present to his congregation the subject of theological education, the responsibility of the laity for its adequate support, and a special offering shall be made which shall be sent to such seminary or school of theological education as the minister shall determine."

The proper training of the clergy is a matter of first importance to the Church. When the Puritans came to New England in the early part of the 17th century, the building up of an indigenous ministry was one of their first concerns. This was one of the primary purposes of the founding of Harvard College in 1636 and is beautifully expressed in the words taken from *New England's First Fruits* (1643) and carved over one of the gates of the college: "After God had carried us safe to New-England, and wee had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for Gods worship and settled the Civill Government; One of the next things we longed for, and looked after was to advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust."

The Anglican Church was somewhat slower in its provision of schools for the training of its clergy. Certain Church colleges, as William and Mary in Virginia and King's College in New York, had theological professors who gave the necessary instruction, but many candidates had to study under theological professors in institutions not under the control of the Church, or under busy rectors and missionaries, and all of them had to make the long and difficult journey to England for ordination, owing to the lack of bishops on this side of the Atlantic. Nevertheless, there was a growing native-born Anglican ministry throughout the 18th century. After the Revolution, with the growing feeling of national unity, the Church began to feel the need for making more adequate provision for training theological students.

The first step was the provision of a standardized course of theological instruction, which was prepared by Bishop White



Ewing Galloway.
GENERAL: A view of the chapel tower.

and adopted by General Convention in 1804. The next step was the establishment of a theological seminary to serve the entire Church. A resolution providing for such a seminary was introduced into the General Convention of 1814 but was defeated because many bishops and Church leaders felt that diocesan seminaries were preferable. Three years later General Convention authorized the establishment of a national seminary, however, and the General Theological Seminary was actually founded with the beginning of instruction in May, 1819.

Nevertheless, the controversy between the advocates of a general seminary and those who preferred diocesan institutions continued. Even Bishop Hobart of New York, in whose diocese the General Seminary had been established, preferred to have a diocesan school, although he had been one of the bishops appointed by General Convention to carry out the founding of the General Seminary. Because its cold treatment in New York (literally, for the seminary was unable to buy the firewood which was the condition of meeting in a little room in St. John's Chapel), the seminary was moved to New Haven in 1820. Bishop Hobart promptly took advantage of its absence by founding a diocesan seminary. A few years later, however, these two institutions were merged and the General Seminary moved back to New York City where it has continued for over a century.

Of the early efforts to safeguard the training of candidates for the ministry, Dr. Clifton H. Brewer says in his *History of Religious Education in the Episcopal Church to 1835*:

"The very attention paid to the matter of educating the clergy indicates its importance in the eyes of Church authorities. In comparison with the weakness of the Church and the prevailing simplicity of the time, the setting forth in 1804 of a definite course of studies for theological students to pursue was an educational step of great importance. The fact that the course was far beyond the possibility of attainment shows how determined the Church was to hold up the standard of learning among her clergy. All the constant legislation concerning dispensations or requirements for ordination shows the same determination; although between the lines one may read a tale of fear that the Bishops might gain too much power in such matters, one may also note the desire to avoid 'literary deficiency' and thus to prevent the loss of 'well-informed' members of the Church. To hold up the standard was not easy in those days of general slackness in education; the leaders of the Church displayed both wisdom and courage in refusing to condone the downward movement in education that followed the Revolution. Later this comparatively rigid policy was amply justified by the large part it enabled the Church to play in the new country as it grew, not only in numbers but also in intelligence."

Other seminaries followed closely upon the foundation of the General Theological Seminary, and several of these continue to the present day. The Protestant Episcopal Seminary in Virginia was established with one professor and one student, following authorization by the Virginia diocesan convention in

1821. The diocese of Maryland in 1822 voted to establish a theological school in the city of Washington but the opposition of the Bishop brought the project to an untimely end. In 1824 Bishop Philander Chase gathered together a few promising students and taught them in his own house at Worthington, Ohio, and in 1826 the Ohio convention authorized him to establish "the Theological Seminary of the Diocese of Ohio and Kenyon College."

The "Massachusetts Episcopal Theological School" was authorized in 1831 by the convention of that diocese and in September of the same year Dr. John Henry Hopkins began instructions in theology to a class of four in a house that he had bought in Cambridge "on the high road to Boston." When Dr. Hopkins was elected Bishop of Vermont the following spring, however, the seminary went to pieces and the present school in Cambridge was not founded until 40 years later.

Tennessee was also one of the early dioceses to authorize the establishment of a seminary. A resolution to that effect was passed by the diocesan convention in 1832 and two years later Bishop Otey appealed to the convention to establish the authorized institution. However, the young diocese was not quite ready to take the step and did not do so until just before the Civil War, when the University of the South was started at Sewanee.

TODAY the Church has 12 theological seminaries in the United States—the General Theological Seminary, New York; Berkeley Divinity School, New Haven, Conn.; Bexley Hall (the Divinity School of Kenyon College), Gambier, Ohio; Bishop Payne Divinity School (for the training of colored priests), Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School, Philadelphia, Pa.; DuBose Memorial Church Training School, Monteagle, Tenn.; Episcopal Theological School, Cambridge, Mass.; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; and Virginia Theological Seminary, Alexandria, Va.

Many Church leaders feel that the theological education system of the Church would be strengthened if some of these institutions were combined, as was done some years ago with Seabury and Western seminaries. Certainly the support of the seminaries would be an easier problem if the resources of some of them could be combined and if they could be distributed more equitably throughout the country. For example, while there appear to be more seminaries than necessary in some parts of the country, there is no school at all for the training of the clergy in the great intermountain area of the West. As a result, there is almost no indigenous ministry in that area, in which there are whole missionary districts that have never contributed a single individual to the priesthood of the Episcopal Church.

On the Sunday devoted to theological education, the clergy everywhere are asked to preach sermons setting forth the importance of proper training for the priesthood, and wherever possible the offering is to be devoted to the needs of some particular seminary. In most instances this will quite properly be the seminary of which the rector of the parish is a graduate or one that receives diocesan support.

It is to be hoped that this presentation of the important matter of theological education will bring the subject to the attention of lay people, most of whom rarely come into contact with the process of training their clergy. Perhaps it will stimulate not only immediate gifts but also the remembering of

INSIDE AMERICA

BY DR. ELLIS E. JENSEN

Propaganda By Short Wave

THE Princeton University listening post has been studying totalitarian short wave radio propaganda to America since the war broke out. It reports that the Nazis began broadcasting to the United States one month after Hitler came to power in 1933. They are now sending us eleven hours of programs daily, far more than any other country:

Their propaganda directed at us takes several lines: It seeks to separate us private citizens from our government, and so destroy public confidence and political efficiency. It argues that democracy is decadent and unworkable, and that totalitarianism is both desirable and inevitable. It boasts that axis arms are irresistible, and warns America not to aid England's "hopeless" cause. It seeks to arouse race hatreds among us, for these can effectively demoralize a nation and its life. It tries to awaken love of Naziism in our citizens of German birth or parentage, and subtly suggests they have a moral duty to support the doctrines and program of the Third Reich. Finally, it seeks to justify every revolting feature of Naziism by pointing to some old wrong committed by the democratic countries, even though it happened generations ago when the moral sensibilities of every nation were more primitive.

When sweet words fail to produce the desired results, veiled threats take their place, calculated to strike terror in our hearts. But events show that Americans don't scare easily. Of all the types of totalitarian propaganda to be found in America, it appears that the medium of short wave is the least effective.

these important institutions of the Church in the wills of her faithful people. The full legal titles of all of the seminaries may be found on pages 65 to 67 of the 1941 *Living Church Annual*, and the advertisements in this issue give further information. We commend these schools to Churchmen who would like to leave bequests that will have a continuing constructive influence in the work of the Church in training her priesthood in future generations.

The Church in Japan

AMID so much news from the Far East of an alarming nature, it is good to know that the Nippon Seikokwai—the Holy Catholic Church in Japan, which is the Japanese branch of the Anglican communion—is making tremendous forward strides. The self-support that has been prematurely forced upon Japanese Churchmen has not dismayed them, but has inspired them to new efforts. As the General Synod is about to assemble in Tokyo, the keynote of the Japanese Church is "Forward," and the sadness at the withdrawal of the foreign missionaries is tempered by the determination that this time the Catholic Faith will not go under ground, as it did four centuries ago, but will become a vital factor in the nation's life.

Christianity in Japan will hereafter be united into four communions—the Roman Catholic, the Protestant, the Eastern Orthodox, and the Anglican. Steadfastly insisting upon the Catholic character of Japanese Anglicanism, the leaders of our Church have refused to be submerged in a pan-Protestant merger, and are planning to choose new native bishops to head the dioceses that have heretofore had British or American bishops. For this they are to be heartily commended. No doubt the Holy Catholic Church of Japan will work closely with the other Christian communions, but they will continue to bear witness to a Catholic Christianity free from papal dominance on the one hand and Protestant compromise on the other.

Bowing to the inevitable, most of the American missionaries of our own Church have already withdrawn, or are about to do so. They have builded well, and have laid the foundations of a work that will continue to be strong because of their efforts. They need have no regrets, for they have fought a good fight and kept the faith.

A few will be able to remain, at least for the present—Bishop Reifsnider as assistant and adviser to the Japanese bishops, Paul Rusch as adviser to the growing evangelistic organization of men and young men, and possibly a few others. These need especially the prayers of Churchmen in this country as they carry on their difficult tasks, no longer in executive positions but in such humble and self-effacing ways as may be open to them.

And to the Japanese bishops, priests, and lay people we want to express, on behalf of the Church in America, our confidence that they will not only carry on the splendid traditions of the Nippon Seikokwai but that they will carry its banners "forward in service" so that in the years to come the Church in Japan may be an inspiration and an example to the whole of Christendom. May Almighty God guide and bless them as they press forward in their new adventure for Christ and His Kingdom.

Bishop Brewster

THE CHURCH has lost one of its most venerable patriarchs in the death at the age of 92 of Dr. Chauncey Bunce Brewster, retired Bishop of Connecticut. Member of a distinguished Church family that has given two bishops and

many priests to the Church, he was active in many a worthy cause, one of the chief of them being that of Christian unity. He was a sound Churchman, a thorough scholar, an able executive, a clear thinker, and a man of deep personal piety. His example and memory will long be a powerful influence, not only in the diocese of Connecticut, to which he devoted most of his ministry, but throughout the Church. May he rest in peace and may light perpetual shine upon him.

Wanted—130,000,000 Gamaliels

IN THESE ominous days, when members of Congress are proposing that anything from 25 years' imprisonment to execution be meted out to strikers; when conservatives are beginning to see a Communist in every pair of overalls, and liberals a Fascist in every white collar, and when freedom of speech is an increasing danger of being restricted to those who have nothing unusual to say—in these days, perhaps it is well for Christian people to recall the counsel of that wise old rabbi, Gamaliel.

When Peter and his fellow-agitators were brought before the Sanhedrin, it will be remembered, Gamaliel's advice was this: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to fight against God."

The ministry of the Christian Church—a ministry that must be the concern of every Christian—is one of reconciliation. It is not for Christians to fan the embers of mutual distrust, anger, and hate that seem to smolder just beneath the surface of employer-employee relations; to brand as "unpatriotic" that striker who seeks security for his wife and children or that employer who feels he cannot meet a union's demands; to circulate whisperings of "Communist," "Fascist," "Appeaser," and "Warmonger," and to pin indiscriminate smear-labels on those with whom they disagree.

Attributing bad motives to one's opponents is not only a moral but a tactical error—it is likely to encourage an underestimate of their strength and a misconception of their objective. And it is certain to turn negotiations into arguments, arguments into quarrels, and quarrels into battles.

The first duty, we believe, of Christians who find themselves ranged on opposite sides of industrial, political, or any other kind of conflict is to make a sincere effort to understand each other's position. If agreement cannot thus be achieved, proper steps of mediation and perhaps arbitration can then be taken. But every step of the way will be made smoother, faster, and in the long run more profitable by the exercise of forbearance and tolerance.

Let's try to cultivate the calm faith and common-sense of Gamaliel!

Through the Editor's Window

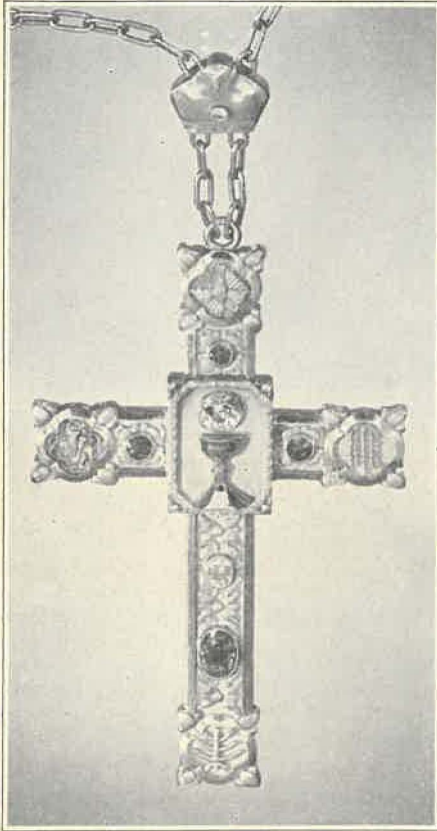
THE YOUNG CURATE just out of seminary was explaining to the Sunday school the doctrine of the Trinity. The explanation was long and involved. At its conclusion he asked: "Now has anyone any questions?" "Please, sir," asked Bobby, age 4, "how do you get into your collar?"

BELEVE it or not, the Morehouse-Gorham Co., leading Church publisher, bookseller, and supply house (adv.), actually received this inquiry the other day: "Have you a cross at 25 cents that is good for choir boys strung on a black cord?"

CHICAGO

Jewels of Former Parishioners
Melted for Pectoral Cross

Among the numerous consecration gifts received by Bishop Conkling of Chicago was a pectoral cross presented to him by his former parishioners of St. Luke's Church, Germantown, Pa. Sparkling with precious stones, this symbol of his rank of diocesan has been acclaimed by many as one



Wesley Bowman.

BISHOP CONKLING'S PECTORAL CROSS

of the most beautiful ecclesiastical emblems designed for an American Churchman in recent years.

PERSONAL JEWELRY

Into its making went many different articles of personal jewelry which were given by members of the Bishop's family, associates in the ministry, and devoted parishioners. These articles were melted down, and the gold was used in fashioning the cross, which was made according to the Bishop's instructions by H. C. Tilden of St. Mark's Church, Evanston, Ill.

A compilation by Bishop Conkling of the various pieces of jewelry which were contributed for the pectoral cross includes a ring he wore as a choir boy; a pair of more than century-old Italian earrings; a pin with a piece of gold nugget from British Guinea given by a mother whose two sons were killed in the first World War; the marriage ring of a woman who had great sorrow and unhappiness in a broken marriage; a gold pin given by an Egyptian-

born who is now a Sister in a religious Order; a gold locket long worn as a betrothal gift until money was saved to purchase a diamond ring; a pair of gold cuff links given by a man whose family had been on relief for a long time; a diamond engagement ring worn until death by one whose betrothed had died before their marriage; a signet ring belonging to a brother priest given as a remembrance to a loyal friend; many wedding rings of loved ones gone; and several baby pins.

All the articles had some unusual spiritual significance to the donors or represented the affection and devotion of those to whom Bishop Conkling had ministered. The cross is, of course, highly prized by the Bishop, not only as a symbol of his office but as a token of the faithful loyalty of many friends and associates.

THE BISHOP'S RING

The gift of the gold and jewels for the cross was also accompanied by a generous check which more than covered the cost of making it. The clergy of his former diocese presented Bishop Conkling with the vestments of his rank. The episcopal ring was given to Bishop Conkling by Mrs. George Craig Stewart. It is the one worn during his lifetime by Bishop Stewart, and for this reason it is also valued highly by the new diocesan.

OREGON

Building Projects in the Diocese

A number of building projects are under way in the diocese of Oregon this spring, three in the parishes of Portland alone. St. Peter's mission is remodeling and adding to its church building. The work will cost approximately \$2,000. The Men's Garden Club of the city has become interested in this as a community improvement and has agreed to landscape the grounds.

Trinity parish is completing its parish house at a cost of about \$9,000, and All Saints' mission, near Reed College, also in Portland, is building a new parish house and an addition to the church.

In February Grace Church, Astoria, lost its oldest communicant in the death of Miss Eliza Boelling, a member of a pioneer family. Her will left a bequest of \$5,000 for mission work in the diocese; and her residuary estate, after numerous personal bequests, will go to Grace Church for the erection of a parish house.

NEW HAMPSHIRE

Service of Intercession for Greece

A special service to commemorate Greek independence and to intercede for the people of Greece was held in St. Paul's Church, Concord, N. H. Many Greeks were present in the congregation, and clergymen of the Greek Orthodox Church were in the procession.

The service was conducted by the Rev. Bernard N. Lovgren, the rector; and the Bishop gave the benediction. Appropriate hymns and the national anthems of Greece

We Wish You Could
Have Seen It!

We have just recently done the woodwork for a complete chapel—solid walnut throughout—gorgeous wood, aye and gorgeous craftsmanship, if we do have to say it ourselves. But, give us credit, others said it first!

All this by way of saying that the Ammidon-Varian organization has been slowly and painstakingly put together to help teach The Faith, (as best can be done by love, and earnestness, and joyous endeavor), to beautify Our Churches through better art and craftsmanship in its furniture, its sacred vessels and appurtenances, and its decorations, and to put immediately available for either priest or people EVERYTHING, yes, EVERYTHING that an Episcopal Church or Churchman can possibly or properly require, except vestments—and we'd do them if we were tailors, but our bent doesn't run toward tailoring. Every man to his own last, say we.

Have we really gotten the burthen of this message across to you? Gosh, we hope so. We've been trying to get you to read, believe, remember, and act upon it all these many advertisements over the years. And are we grateful to those who had confidence in us these past years, and who made our 1940 sales top all other years? Well, just!

Ammidon and Company

Horace L. Varian, President

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The Liturgy of the Church

IN ENGLAND AND THE UNITED STATES

This book, for the laity as well as the clergy, exhibits in four parallel columns the text of:

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- (2) an English translation of the same,
- (3) the Communion Service from the First English Book of Common Prayer, 1549,
- (4) and of the Episcopal Church, 1928.

Edited with an historical INTRODUCTION and NOTES by Stephen A. Hurlbut. About 100 pages, small 4to, illustrated, bound, in slip-case, \$3.50.

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and the United States were sung; and an address on the patriotism of Greece was given by Justice Peter Woodbury of the Circuit Court of Appeals, who is chairman of the Greek War Relief Association of New Hampshire. The offering was devoted to Greek relief.

THE PHILIPPINES

**Women Missionaries to China
Begin New Work in the Islands**

Six members of the Shanghai mission staff have been loaned to the missionary district of the Philippines: Miss Rachel Walker, Miss Evelyn Ashcroft, Miss Catharine Barnaby, and Miss Beth A. Harkness from St. Mary's School, Shanghai; Miss Naomi Skeeters, St. Faith's School, Yangchow; and Miss Gladys M. Ross, St. Elizabeth's Hospital, Shanghai. They arrived in Manila early in February. Miss Barnaby has been assigned to St. Stephen's School for Chinese Girls, Manila; Miss Ashcroft to All Saints' School, Bontoc; Miss Walker and Miss Harkness

to the Sagada High School; Miss Ross to St. Luke's Hospital, Manila; and Miss Skeeters to St. Alban's School, Zamboanga.

INDIANAPOLIS

"Are You the Guy They Call the Bishop?"

The choir boys of St. John's, Crawfordsville, Ind., are public school pupils who are not members of the Church. The boys are trained at the school by Miss Helen Hayes, a teacher of the grades, and during the several months that they have sung in the choir, have shown marked improvement in worship and understanding.

Recently Bishop Kirchhoffer of Indianapolis made a visitation to St. John's as part of the movement Forward in Service. One of the little choir boys immediately approached him with curiosity. "Are you the guy they call the Bishop?" he asked. "Yes," smiled the Bishop, unabashed, "Are you one of the guys who sing here?" Soon they were engaged in conversation.

Best Boy Scouts

The Boy Scout Troop of Christ Church, Indianapolis, has been selected by the national organization as the best troop in the Episcopal Church. The troop's excellent record was made under the leadership of Scoutmaster Byrd.

directed him in ways of comfort to the afflicted," the five-paragraph resolution said. "Through three decades his constant kindness and spirituality have left their impress in those corridors and wards where



FR. PINE: "The Friday Man."

pain occupies the thoughts unless there is careful distraction of the mind.

"Now therefore be it resolved, That this General Assembly now records special recognition of this tireless service to fellowmen; directing the secretary of state to transmit to the Rev. George Stevenson Pine a duly certified copy of this resolution in gratitude to this gentleman of the cloth who practises his Christianity in generous ways."

NEW YORK

Quiet Evening for Men

The Rev. Albert J. Dubois, rector of St. Agnes' Church, Washington, will conduct a quiet evening for Churchmen at the Church of the Mediator in the Bronx section of New York on April 21st. The first mediation will be at 6 P.M.; the evening will end with devotions at nine.

The quiet evening is being sponsored by the Board of Religious Education of the diocese of New York, as part of the Presiding Bishop's Forward in Service program. Special emphasis is being given to attendance by wardens and vestrymen, though all Churchmen are invited.

A Conference for Young People

A spring youth conference will be held, April 25th to 26th, at Yonkers, N. Y., for the boys and girls of the diocese of New York who are following the Young Churchman's Rule of Life. Three downtown parishes in Yonkers will be used for the conference. The young people will be the overnight guests in the homes of parishioners.

SOUTHERN OHIO

Rev. Mr. Hull Recuperating

The Rev. Philip W. Hull, rector of St. John's Church, Worthington, Ohio, is recovering from an operation for the removal of an infected eye. Mr. Hull had been troubled by the infection for several weeks. The operation was performed recently in a Columbus hospital. The Rev. Paul Keicher, chaplain of the U. S. Army post at Fort Hayes, Columbus, has been taking the services at St. John's during the rector's absence.

RHODE ISLAND

"A Resolution of Gratitude to a Gentleman of the Cloth"


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This is the preamble of a resolution recently added to the permanent files of the General Assembly of the State of Rhode Island, a resolution of gratitude and appreciation for the life and work of the Rev. George Stevenson Pine, dean of Episcopal clergymen in the diocese of Rhode Island, now in his 89th year.

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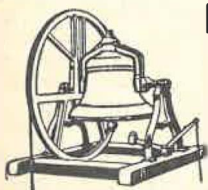
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DEMOCRACY

The Organization of a Working Parish

When the Rev. Elmore McKee became rector of St. George's, New York, in the fall of 1936 and pastor to its 1,800 communicants, he based his course of action on the belief that democracy could be made to work in parish life and to work efficiently.

One of the first things Mr. McKee did was to appoint six committees to make a survey of the parish. There were committees on worship, education, parish activities, social service, social responsibility, and finance. Each committee met many times, studying the parish, investigating the parallel activities of other great metropolitan parishes, and laying out a long-term plan of action for St. George's, a plan that was unanimously adopted by the parish.

The plan of action listed as its aims: Building improvement, new interest groups, an informed parish, volunteer service, personalized relationships, neighborliness, broader social responsibility, unified appeals for widest support, and unity through worship.

Permanent standing committees were appointed for each of the six major fields of the church's life. These committees now meet separately to carry on a continual study of the parish program. Twice each year the committees hold a joint meeting. The meeting in the spring is primarily a business meeting, with a frank appraisal of the year's successes and failures and the formulation of a plan for the coming year. The meeting in the fall is primarily devotional. It is a day when the committee members, the heads of organizations, and the staff seek together for a deeper insight into God's purposes for themselves and for the church, and for a deeper sense of personal dedication.

The personnel of the committees is revised rather fully each spring, prior to the spring meeting.

PARISH ORGANIZATIONS

A parish council now replaces the parish activities committee. The council consists of the heads of each of the 16 parish organizations, plus the chairmen of the standing committees and of certain special committees. Its function is to keep the committees closely in touch with the problems of the parish organizations, and to plan the calendar so as to avoid conflict of dates.

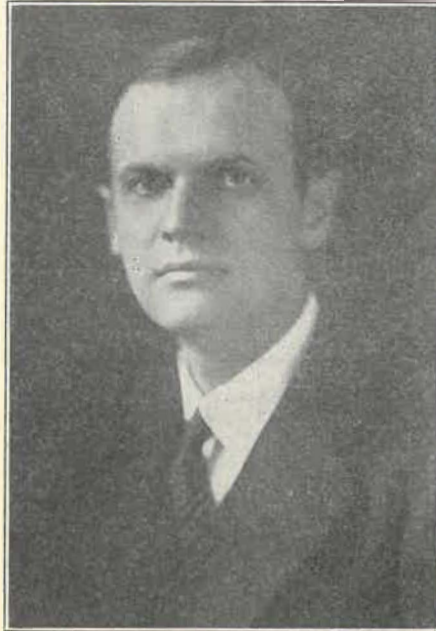
A year ago a committee on pastoral care and friendship was also formed. It arranges for Sunday afternoon teas in the parish house after the Vesper services, and for calling on shut-ins and new members of the parish.

This well-worked out committee system does many things: It provides for the democratic control of the parish, not alone in working out the details of plans proposed by the rector, but in the choice of goals. It enlists the intelligence and interest of about 500 individuals, whose combined judgment is more sound and more creative

than the judgment of any individual. It affords a place of service for new-comers in the parish. Just about one-half of the committee members have joined St. George's within the past four years.

ADULT EDUCATION

And in some respects, the most important of all, it is perhaps the finest possible method of adult education. For example,



MR. MCKEE: *He tried democracy.*

the committee on education read every text used in the Sunday school. They also studied the adult education programs of half a dozen metropolitan churches, and now arrange year by year an adult education program for St. George's which has brought a score of distinguished speakers to the parish.

The committee on worship has carried on a series of studies of the architecture and lighting of the church and is making definite recommendations. The committee on social service is closely in touch with the Sarah Clapp Council of Mid-town Social Agencies and with public relief agencies.

SOCIAL RESPONSIBILITY

The committee on social responsibility has sub-committees on neighborhood relationships, refugees, world Christianity, and war-time responsibilities. The sub-committee on refugees has obtained affidavits for entry for 11 families. The committee as a whole recently heard a presentation of the Hoover plan for feeding the five small democracies by W. Hallam Tuck, vice-chairman of the organization, and prepared a statement of the plan for the parish.

Every member of these committees knows what the church is doing, and why it is doing it. He feels a degree of personal responsibility for the parish program, because he helped formulate its goals and plan its activities. St. George's today is an illustration of the truth that democracy really works in parish life.

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SEMINARY STUDENT: Typical of the Church's "trainees" is this student in his room at the Virginia Theological Seminary.

should be brought to the attention of laymen throughout the Church.

"For this reason, if no other, the training and equipping of the Church's ministers strikes me as one of the most important tasks facing the Church at the present time," said Bishop Tucker. "Our seminaries must continue to give the Church in the future, as they have in the past, the kind of leadership which will carry forward her sacred cause."

COLLEGES

Caravan Leaders Stress Importance of Christianizing the Campus

The "College Caravan" of the Eighth province visited 13 colleges and universities in five days during the week of the Feast of the Annunciation, stressing the importance of replacing religious illiteracy on the campus with a true grasp of Christian principles.

Caravan leaders were the Very Rev. Dr. Henry H. Shires, chairman of the provincial college commission; Miss Margaret Williams, associate secretary; Bishop

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Stevens of Los Angeles, and Bishop Gooden, Suffragan of Los Angeles.

The team was met on each campus by a group of students and faculty members, together with the clergyman in charge of the Church's work in that college. The sessions were sometimes connected with an early celebration of Holy Communion, sometimes with luncheon, tea, or dinner meetings, but always with a discussion of the responsibility of each student and faculty member for making Christ known on his campus and so representing Him to this age.

The colleges and universities visited were the University of Southern California, Chapman, Pomona, Scripps, Los Angeles City College, Whittier, Occidental, the Bishop Johnson College of Nursing, San Diego State, Santa Barbara State, the University of Redlands, Riverside Junior College, and the University of California. The team also visited Harvard School, the Church's preparatory school in the diocese of Los Angeles.

Conference for Students of the Fifth Province

Students of colleges and universities of the Fifth province will gather for their annual three-day spring conference at the

DeKoven Foundation, in Racine, Wis., from May 2d to 4th. The Rev. John Heuss, a member of the provincial commission on college work, will be in charge of the conference, assisted by Miss Peggy Thompson of Northwestern University. The Rev. Stephen F. Bayne and the Rev. Charles K. Boynton will lead discussions.

Because of limited accommodations the enrolment will be limited to about 75 persons. Registrations are being received by Miss Peggy Thompson, Craig Club, Northwestern University, Evanston, Ill.

SECONDARY SCHOOLS

Dr. Bell to Lecture at Convention of Headmasters

The Rev. Dr. Bernard Iddings Bell has accepted an invitation from the Schoolmasters' Association to deliver a series of three lectures at the annual convention of headmasters of secondary schools in fall. This year the convention will be held at St. George's School, New York, on the general subject of religious knowledge in relation to other knowledge in education on the secondary school level. Dr. Bell has also been asked to give the Gates lectures at Grinnell College in November.

Observing Lent was Very Much a School Affair

Observing Lent is always very much a school affair at St. Peter's, Peekskill, N. Y. The 37 boys of the school started Lent this year by going in a body to the parish church for the eight o'clock Mass on Ash Wednesday. Each boy signed a Lenten rule in which he promised, among other things, to be at Mass on one day other than Sunday each week. The boys were back from their holidays again on the Thursday before Palm Sunday, in time to share with the parish the observance of Holy Week.

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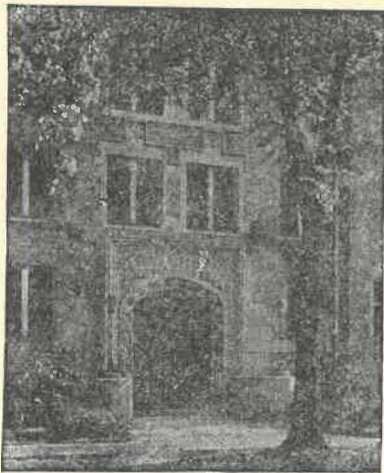
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CHANGES

Appointments Accepted

BELFORD, REV. LEE A., formerly vicar of St. Andrew's, Douglas, Ga., and St. Matthew's, Fitzgerald, will be vicar of St. Mark's Church, Brunswick, Ga., effective May 1st.

BODIMER, REV. JOHN M., formerly rector of St. Luke's, Charleston, W. Va., will be the vicar of St. Mary's Church, Winnemucca, Nev.; and priest in charge of St. Andrew's, Battle Mountain; St. Francis', Lovelock; and St. Anne's, Fort McDermitt; effective May 1st. His new address, after April 21st, will be St. Mary's Church, Winnemucca, Nev.

COWANS, REV. WILLIAM, formerly rector of Trinity Church, Redlands, Calif., will be vicar of St. Edmund's Mission, San Marino, Calif., effective May 1st.

GORDON, REV. ROBERT L., formerly of the diocese of Georgia, will be the curate of St. Phillip's (Colored) Church in Charles Town, W. Va., effective May 1st.

GRAHAM, REV. DAVID W. C., rector of Trinity Church, Hoquiam, Wash., will be rector of St. Paul's Church, Bellingham, Wash., effective May 1st. Address: 2106 Utter Street, Bellingham, Wash.

LEWIS, REV. J. THOMAS, formerly vicar of St. Barnabas' Church, McMinnville, Ore., and St. Hilda's Monmouth, will serve Trinity parish, Hoquiam, Wash., after May 1st.

TODD, REV. HENRY BALDWIN, II, formerly of Trinity Church, Waterbury, Conn., is now rector of All Saints' Church, Elizabeth, N. J.

WRIGHT, REV. DAYTON C., formerly at Christ Church, Hudson, Ohio, is now rector of St. James', Painesville, Ohio.

Correction

GOULD, REV. WILLIAM DUNBAR, rector of St. Paul's Church, Trappe, Md., has accepted temporary appointment as priest in charge of Christ Church, Cambridge, Md., rather than Cambridge, Mass., as previously announced.

Ordinations

PRIESTS

CONNECTICUT—The Rev. CHARLES R. STINETTE JR. was ordained to the priesthood by Bishop Gray, Suffragan of Connecticut, in Trinity Church, Hartford, on March 20th. He was presented by the Rev. Raymond Cunningham; the Rev. Harold H. Donegan preached the sermon. Mr. Stinette is curate at Trinity Church.

MINNESOTA—The Rev. CHARLES H. CRAWFORD was ordained a priest by Bishop Keeler, Coadjutor of Minnesota, at Christ Church, Benson, Minn., on April 2d. He was presented by the Rev. John S. Higgins; the Rev. Carroll E. Simcox preached the sermon. Mr. Crawford is to be rector of Gethsemane Church, Appleton, Minn.

Military Service

ASHLEY, REV. MORGAN, is now a chaplain with the rank of Major on the 43d Division Staff at Camp Blanding, Fla. He has requested that communications for the Vermont standing committee, of which he has been chairman, be sent to Harry Wright at Bridport, Vt.

ECKER, REV. AUSTIN J. T., rector of Trinity Church, Washington, Pa., has been granted a year's leave of absence to serve as a chaplain in the United States Army. Mr. Ecker is now at Fort Bragg, N. C.

HEATON, REV. LEE W., rector of Trinity Church, Fort Worth, Tex., has returned to his parish. He has been relieved from active military duty at Camp Robinson pending correction of physical disability by surgery.

KELLOGG, REV. HAMILTON H., rector of St. James' Church, Danbury, Conn., is at Camp Blanding, Fla., with the 192d Field Artillery, the 43d Division, of which he has been regimental chaplain for the past 11 years. He is a Major.

LINSLEY, REV. JOHN C. W., vicar of All Saints' Cathedral, Indianapolis, Ind., is on a year's leave of absence. He is a Captain in the Chaplain Reserve Corps at Fort Eustis, Va.

MCCRACKEN, REV. WALTER M., formerly on the City Missions Staff in Chicago, is now on active duty with the 131st Infantry, Camp Forrest, Tullahoma, Tenn. He is a Captain.

OLTON, REV. ROBERT M., rector of St. John's Church, Dover, N. J., is now a chaplain with the First Regiment, the First Marine Division of the Atlantic Marine Force. He receives his mail at the Naval Station, Guantanamo Bay, Cuba.

Lay Workers

CHURCH ARMY

AUNERMAN, Capt. WILLIAM, formerly at Sharples, W. Va., now on leave of absence.

BAUER, Capt. JOHN, formerly at 300 Griswold Street, Detroit, now resigned from the Church Army.

CHRISTOPHER, Sister GRACE, formerly at Church Army Headquarters, now at Christ Church, 6th Street and Pleasant Avenue, St. Paul, Minn.

CLARKE, Captain and Mrs. GEORGE, formerly at Church Army Headquarters, now at Holcomb House, Arcadia, R. I.

CONDER, Captain and Mrs. CHARLES, formerly at the House of Happiness, Scottsboro, Ala., now in charge of St. Christopher's Trailer Chapel, in the diocese of Los Angeles.

GREENE, Capt. CARLTON, formerly at St. Andrew's Church, Mullens, W. Va., now can be reached at Box 721, Anniston, Ala.

HAVENS, Sister HILDA, formerly at the Mission House, Glendale Springs, N. C., now at Holcomb House, Arcadia, R. I.

MOSS, Captain and Mrs. TOM, formerly at 207 South Broadway, New Ulm, Minn., now at the House of Happiness, Scottsboro, Ala.

MORRIS, Sister PEARL, formerly at Dover Plains, N. Y., now at Ravenscroft Chapel, Brighton, Tenn.

NISCO, Sister FLORENCE, formerly at Ravenscroft Chapel, Brighton, Tenn., now at the Mission House, Glendale Springs, N. C.

SHEERAN, Capt. ROBERT, formerly at Trinity Church Rectory, Apalachicola, Fla., now at St. Mark's Rectory, Starke, Fla.

SNAUFFER, Capt. HOWARD, formerly at 302 Mahantongo Street, Pottsville, Pa., now at the House of Happiness, Scottsboro, Ala.

MACKAY, FRANCIS A., music director of St. Paul's Cathedral, Detroit, for 24 years, has resigned because of ill health.

CHURCH SERVICES

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.; Matins, 10:30

A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

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

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30

A.M., Sunday School; 11:00 A.M., Morning Prayer

(Holy Communion 1st and 3d Sun.).

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The Living Church

744 North Fourth St.

Milwaukee, Wis.

DEATHS

Samuel C. Fish, Priest

The Rev. Samuel C. Fish, rector of St. John's Church in Southampton, L. I., for 33 years and examining chaplain of the diocese of Long Island since 1911, died on March 26th in Doctors Hospital, New York, after a long illness. He was 64 years old.

Mr. Fish, a graduate of the General Theological Seminary in 1907, was assistant at St. Luke's Church, East Hampton, before he established St. John's Church in 1908. He is survived by his wife, Mrs. Elizabeth Donaldson Fish; a daughter, Mrs. Lewis F. Thompson; a brother, Alfred H. Fish; and a sister, Miss Irene V. Fish.

The funeral was conducted at St. John's Church on March 28th, with Bishop Stires

of Long Island officiating, assisted by the Rev. William Grainger and the Rev. Willis B. Holcombe. Burial was in the Southampton cemetery.

William H. Jones, Priest

The Rev. William Henry Jones, who taught at the Phillips Exeter Academy, Exeter, N. H., for 13 years until his retirement last June, died on April 4th at the New Rochelle Hospital after a long illness. He had been visiting his daughter, Mrs. Lawrence Scofield, in New York.

Mr. Jones prepared for the ministry at the Episcopal Theological Seminary. Among the churches he served were Emmanuel, Boston; St. John's, Cleveland; Trinity, Warren, Pa. For a number of years he had taken summer services at St. John's, New York, during the rector's vacation. He also had been chaplain at the Asheville (N. C.) School for Boys. During the World War he served overseas as chaplain of the 135th Regiment, Field Artillery.

He is survived by his wife, the former Maria Ford of Cleveland; two daughters; two sons, and a brother. The funeral was held on April 6th at St. John's, New York. Mr. Jones was 76 years old.

CLASSIFIED

HANDWOODWORK

ST. JOSEPH'S WORKSHOP of St. Luke's Chapel welcomes orders for all sorts of woodwork. Our carpenters are competent to execute plans for prayer desks, plain crosses, shrines, model altars, wood-carving, bookcases, tables, bird houses, candle sticks, and lettering. Prices are reasonable. Profits go to St. Luke's camp. ST. JOSEPH'S WORKSHOP, 487 Hudson Street, New York City.

LENDING LIBRARY

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

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PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

HOME ECONOMICS teacher wanted for cottage of 12 girls. Church Home in Central New York. Box A-1532, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

PRIEST, 15 years' experience, desires curacy in Catholic parish. Box B-1516, THE LIVING CHURCH, Milwaukee, Wis.

RECTORS called to Colors! A competent, experienced "locum" (not retired) available soon. Catholic. Many important posts, ample references. Box P-1529, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, 30, unmarried, Catholic, desires change. Highest recommendations and references. Considered excellent pastor and preacher, good executive, successful in Church school and young people's work. Can be free by June or September 1st. Box 16-1530, THE LIVING CHURCH, Milwaukee, Wis.

SONGS

PATRIOTIC SONG, "My Country." Send stamp for free copy of music. EDGAR C. THOMPSON, Alpena, Mich.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other *solid* copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

CLASSIFIED

ANNOUNCEMENTS

Died

GRIFFITH—Of your charity pray for the soul of GEORGE TAYLOR GRIFFITH, priest, departed April 11, 1939. Jesu, mercy! Mary, help!

ALTAR BREAD AND INCENSE

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

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

BOARDING

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

GRACE CHURCH in New York maintains two residence clubs for out of town boys and girls. HUNTINGTON HOUSE FOR GIRLS, apply: Miss Theodora Beard, 94 Fourth avenue. HOUSE FOR YOUNG MEN, apply: Mrs. B. H. Keeler, 88 Fourth avenue, New York City.

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

ATLANTIC CITY—Bright rooms, warm hospitality. Near beach, church. Oil heat. Delicious food. Winter rates. Mrs. Neel, 103 Stratford Ave.

SHRINE MONT—See adv. in display section.

CHURCH FURNISHINGS

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

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

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

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

CHURCH CALENDAR

April

25. S. Mark. (Friday.)
27. Second Sunday after Easter.
30. (Wednesday.)

May

1. SS. Philip and James. (Thursday.)
4. Third Sunday after Easter.
11. Fourth Sunday after Easter.
18. Fifth (Rogation) Sunday after Easter.
- 19, 20, 21. Rogation Days.
22. Ascension Day. (Thursday.)
25. Sunday after Ascension.
31. (Saturday.)

COMING EVENTS

April

23. Convention of Georgia, Christ Church, Savannah.
- 23-24. Convocation of Nevada, St. Peter's Church, Carson City.
- 25-27. Convocation of Eastern Oregon, St. Mark's Church, Hood River.
27. Convention of Kansas, St. Andrew's Church, Emporia.
- 27-28. Convention of Colorado, Grace Church, Colorado Springs.
- 29-30. Synod of Quincy, St. Paul's Church, Peoria, Ill.
30. Convention of Massachusetts, Boston.

May

1. Convention of Northern Indiana, Mishawaka.
3. Convocation of New Mexico, Roswell.
- 4-5. Convocation of Salina, Salina, Kans.
5. Convention of Pennsylvania, Philadelphia.
- 5-6. Convention of Milwaukee, Milwaukee.
6. Convention of Albany; of Easton, Centerville, Md.
- 6-7. Convention of New Jersey, Trenton; of North Carolina, Burlington; of Quincy, Peoria, Ill.; of Upper South Carolina, Spartanburg.
7. Convention of Atlanta, Atlanta, Ga.; of New Hampshire, Manchester.
- 7-8. Convention of Washington, Washington.
11. Convention of Iowa, Des Moines, Ia.
- 11-13. Convention of Montana, Butte.
12. Convention of Rochester, Rochester.

May and June are the Months for Brides

MARRIAGE BOOKLETS



No. 41—Bound in white leatherette, size 5¼ x 7¼ inches. Printed in red and black, containing full marriage service, space for listing the bridal party, congratulations of guests, and full length marriage certificate. Enclosed in envelope. Price, 40 cts.

No. 44—Same as above, except bound in imitation leather and enclosed in white box. Price, \$1.25.

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No. 47—Bound in beautiful genuine white Morocco leather, with round corners, gilt edges, enclosed in white box. Price, \$3.50.

Special Edition for District of Columbia

No. 41DC—Same style as No. 41, with the words "District of Columbia" printed in the marriage certificate. Price, 40 cts.

BOOKS ON MARRIAGE

OUTFITTING FOR SPIRITUAL MARRIAGE

By the Rev. Floyd Van Keuren, D.D.

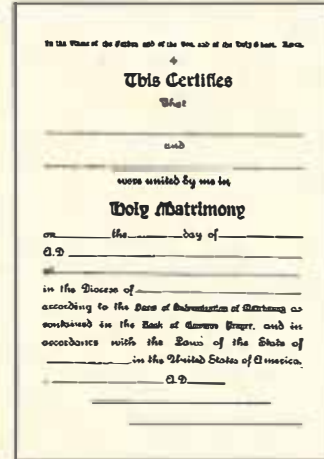
Over 2,600 copies of Dr. Van Keuren's valuable book have been sold. This sale shows very clearly that the subject not only is one of great interest, but that Dr. Van Keuren through his knowledge of social relationships, is the one to set forth these principles for those about to be married. Excellent for the clergy as a basis for instruction. Price, \$1.50.

THE MARRIAGE ROAD TO HAPPINESS

By the Rev. Phillips Standish Gilman, M.A.

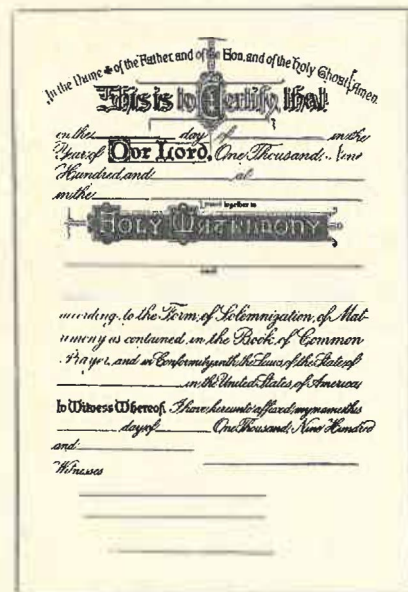
A twelve page pamphlet to be given to couples who are thinking of marriage. Price, 5 cts. ea. 25 or more, 3 cts. ea.

MARRIAGE CERTIFICATES



No. 16—7¾ x 10½ inches

No. 16—Single sheets, printed in two colors on fine paper in envelope. Each, 10 cts.; per dozen, 75 cts.



No. 17—12 x 9 inches

No. 17—Lithographed on heavy paper, double sheet, printed in black, embossed envelope. Each, 20 cts.; per dozen, \$1.50.

Postage Additional

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