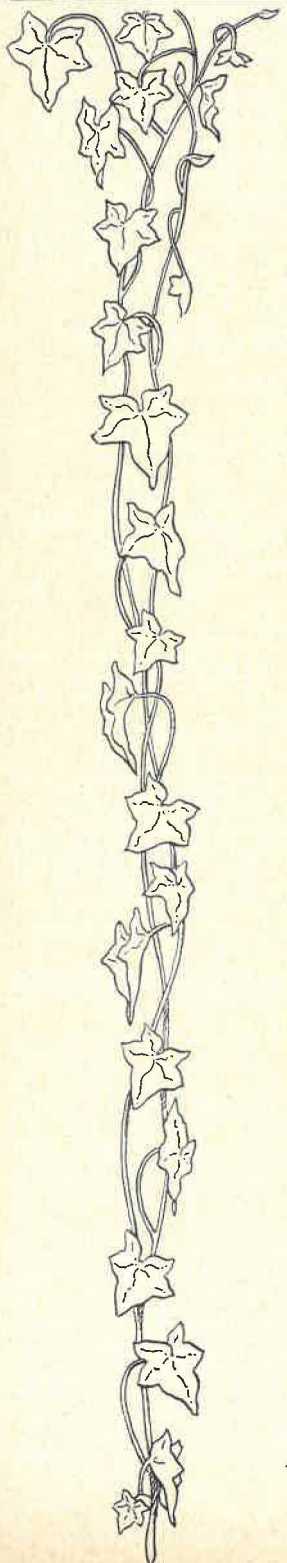


May 21, 1941



# The Living Church



INTERIOR OF ST. THOMAS CHURCH, NEW YORK

St. Thomas Church was the scene of the first of a series of regional conferences conducted by the American Church Union in various centers throughout the nation. (See *National*.)

Vol. CIII, No. 17

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# LETTERS

## Diversified Worship

**TO THE EDITOR:** According to the Forward in Service bulletins, our emphasis for 1941 is to be upon worship. Many of us hope the subject will receive a thorough airing, and that out of the process will come something more than just hot air.

The Anglican bishops at Malvern have opened the discussion and have suggested that our whole theory and practice of worship need to be overhauled. The need for such is seen in nearly every parish in the country.

The realistic situation today is something like this: We alone among the ancient Churches have adopted a monastic Office as the popular service for Sunday use. How surprised Cranmer would be at the use we make of Morning Prayer! The large number of options in the Office make it bewildering, not only for the stranger within our gates, but often for the regular worshiper. Our home missionary effort is handicapped at the beginning when we make the worship a burden instead of a joy. And, concurrent with this unnatural emphasis, goes the corresponding neglect of the Altar Service, which the Prayer Book itself assumes will be the popular service.

In conducting the services, we have not only permitted, but encouraged a diversity that is confusing to the worshiper. Cefemonial acts may not be important; but they assume an importance in the minds of the people that makes them sources of contention. We have said we were encouraging freedom and spontaneity, but in reality we have produced discord. It seems appropriate to ask whether we have paid too high a price for this diversity.

One of the watchwords of the Episcopal Church is comprehensiveness. Yet Rome, with its rigidity, is more comprehensive than we. She succeeds in ministering to every type of religious temperament, while we, in trying so desperately hard to be all things to all men, have often disappointed those who are looking for a worship that will both express and deepen their Christian convictions.

It has been assumed that if we become positive, we shall lose the values that come from experimentation. That is not necessarily true. We are now, by order of General Convention, experimenting with the lectionary. Out of that experiment should come positive good. Would it not be possible to experiment with other matters by legal order, and having found what is good, make it universal, so that a person in New York going from St.

Mary the Virgin to St. Bartholomew's would realize that he is still in the same communion?

After all, obedience to constituted authority is as much a part of the democratic process as is free expression of opinion.

Marshall, Mich. (Rev.) JOHN B. LOVE.

## Sermons on the War

**TO THE EDITOR:** Perhaps there is some value in my assertion of agreement with the letter of the Rev. Bernard Iddings Bell in regard to interventionist preaching [THE LIVING CHURCH, April 16th]. The value would lie in the fact that the agreement comes from one who supports to the full the foreign policy of the present administration. The fault of identifying one's political decisions with the will of God and proclaiming them as the moral obligation of all Christians is not confined to the interventionists. The isolationist cause is not without adherents who rest their case on the absolute command, "Resist not him that is evil," and not upon an analysis of world affairs and a human judgment as to the best role for our country in those affairs.

Both interventionist and isolationist preachers, however, testify to a real truth even as they demonstrate an incredible naivete. In their preaching of their opposite decisions as the mandate of God, they show a praiseworthy eagerness to relate the Christian social ethic to a confused and tragic world. Too frequently preaching which transcends the conflicts of *this age* does so at the price of complete irrelevancy. It is possible, of course, to preach the Gospel in such a way as to bring all political decisions including one's own under the judgment and redemption of Christ. Those who oppose the President's policy and we who support it may well combine to witness to a transcendent unity in Christ and His Church, to a realism which understands that Christianity does not take away historical conflict although it humbles all the participants, and to a common human plight of creatureliness and sin which, when understood, gives depth to our joy in a common salvation at the hands of a gracious God.

(Rev.) ALBERT T. MOLLEGEN.  
Alexandria, Va.

**TO THE EDITOR:** I was rather amused by the letter of the Rev. Bernard Iddings Bell in your issue of April 16th and the correspondence evoked thereby in the following issue. Dr. Bell complains that it seems to be impossible for a non-interventionist to escape the viewpoint that Britain's cause is our own as expressed through prayers or sermons. I do not wonder that this is so, as no one in modern times has so nearly deserved the epitaph of anti-Christ as does Hitler with his clearly expressed plans of utterly destroying the Christian religion.

For my own part, I am sometimes annoyed by the fact that while there are so many prayers for peace, there seem to be so few for victory. As a possible "out" for our non-interventionist friends, I might relate the story of my Scots Presbyterian father who was equally plagued before our entry into World War I by the numerous prayers of our minister praising President Wilson's policy and expressing the hope that he would be successful in keeping us out of war. Father was as pro-British then as I am pro-British now, but solved the dilemma of these obnoxious prayers by simply raising his head and opening his eyes during the portions which he found objectionable, thus serving notice upon God and man that he was not to be viewed as concurring in the sentiments expressed. This method might possibly be useful to those who are today equally plagued, though for the opposite reason.

It is therefore suggested for their consideration.  
San Diego, Calif. GEORGE R. BAIRD.

## Pacifism

**TO THE EDITOR:** While disagreeing completely with your position, allow me to commend your recent editorial, *Pacifism Is Not the Answer* [L. C. April 16th].

Without attempting a rebuttal, permit me to point out that while your thesis that Nazis are somehow immune to the power of Christian love ("The Nazi heart . . ." etc.) is a common one today, it seems to me to be fatal to believe honestly that any nation or party is outside of God's influence.

Also you write, "We cannot escape the necessity of making moral judgments by taking the pacifist attitude." Certainly the pacifist attitude can be taken only as the *result* of a moral judgment!

Pacifism will always be harmful to the State. This is inevitable, for the latter cannot long exist without the right to demand the service of its citizens. But there are times when the State's will is contrary to what we believe to be Christ's will. If Christianity is not worth living, it is hardly worth "a holy war."

(Rev.) ROLLIN J. FAIRBANKS.  
Grosse Ile, Mich.

## Theological Seminaries

**TO THE EDITOR:** I find myself altogether out of sympathy with the special offering for theological seminaries. The plain truth, that I cannot overlook, is that we are wasting a great deal of money in the preparation of our candidates for Holy Orders. According to THE LIVING CHURCH ANNUAL, we have only 301 candidates including those in our foreign missions. We are maintaining 12 seminaries in which to train them.

These two facts speak for themselves and amply support the charge of waste. Four seminaries, two in the East and one in the middle West and one on the Pacific Coast, ought to be sufficient to care for this small number of students.

We need to get away from sentiment and look at cold facts. If there is any sound reason that can be given to justify the continuance of the present waste, I would like to be informed. I feel certain that I am only one of many.

(Rev.) LEWIS G. MORRIS.  
Merion, Pa.

## 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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# The Living Church

## NATIONAL

### FORWARD MOVEMENT

#### Bishop Tucker Delighted With Roll Call Returns

Every indication points to the fact that the Church is rising to the occasion and that she is seriously preparing herself to meet the challenge of the present, said the Presiding Bishop as first returns from the Church-wide Forward in Service roll call began pouring into his office. The reports indicated not only successful prosecution of the roll call in a large percentage of parishes, but results of the visitations which proved their value.

"I am delighted with the returns," said Bishop Tucker, "and want to take this opportunity to thank all our clergy and lay people who have undertaken to prepare the way for greater things to come. Many parishes are yet engaged in roll call plans, so that it is impossible to evaluate final results. However, every indication points to the fact that the Church is taking Forward in Service seriously; that she is rising to the occasion and is seriously preparing to meet the challenge of the present."

Like other Churchpeople, the Presiding Bishop himself received roll call messengers at his home in Richmond, Va., heard them tell the story of Forward in Service and its objectives, and signed an enrolment card. Three Richmond laymen called upon him.

Typical of the reports received from laymen who participated in the Roll Call is the following: "My team-mate and I had taken seven cards at random. In four hours we had completed three calls. It was a delightful experience and revealed the value of the roll call both to the individual and the Church. Out of five adults interviewed, four gladly signed the enrolment card; the other, an elderly woman, said she 'never signed anything.'

"Out of these five people, one new communicant was located and two probable candidates for confirmation discovered."

### FINANCE

#### A Less Favorable Report

A report on collections less favorable than that of last year or even the previous month was submitted by Dr. Lewis B.

Franklin, treasurer of the National Council, for the period ending May 1st.

The report showed that \$327,127.95 or 89% of \$368,738, the expectations due, were paid on May 1st, as against 104½% last year. Thirty-nine dioceses are in the 100% column, whereas at this time last year there were 67. There are still 11 dioceses which have remitted nothing, whereas last year there were only four.

Dr. Franklin suggested that this less favorable showing might be due to the fact that Easter was nearly three weeks earlier last year. He felt confident that the financial situation would be adjusted by June 1st.

#### Larger Good Friday Offering

Returns from the Good Friday Offering in the short period that has elapsed since Easter, indicate an increase over last year, Dr. Lewis B. Franklin, treasurer of the National Council, has announced.

A study of the figures for the first 16

days after Easter in 1941 and for the same period in 1940 show these totals: In 1941, \$13,469.40 has been received, as against \$10,402.58 in 1940 — an increase of \$3,066.82.

The last check for last year's offering came from a parish reasonably near New York, but reached the Church Missions House less than two weeks before Ash Wednesday of this year. Dr. Franklin believes that less than half of this year's offering has been received thus far.

### ARMED FORCES

#### Bishop Tucker Accepts Advisory Post With Service Group

Bishop Tucker, the Presiding Bishop, has accepted the post of co-chairman of the clergy advisory board of the United Services Organizations for National Defense, it has been announced from USO headquarters.

Acting with Bishop Tucker as co-chair-



CHURCH OF THE AIR: Plans for next season's broadcasts were laid at the annual meeting of the advisory board at the headquarters of the Columbia Broadcasting System. The Rev. Dr. G. Warfield Hobbs of the National Council's Department of Promotion is shown second from the left. The board also includes leaders of Baptist, Lutheran, Christian Scientist, Methodist, Roman Catholic, and Presbyterian Churches.

men are the Most Rev. Edward Mooney, Roman Catholic Archbishop of Detroit, and Rabbi Edward L. Israel, President of the Synagogue Council of America.

In receiving the coöperation of these influential men, USO officials feel that the church world is solidly behind the organization's soon-to-be-inaugurated morale-building program for soldiers, sailors, and defense workers.

USO, through its member agencies, will operate more than 360 service clubs in areas adjacent to army camps, naval bases and defense industries. The buildings will be constructed by the government and leased to the USO, which will staff and maintain them. The six agencies in the organization are the Young Men's Christian Associations, the National Catholic Community Service, the Salvation Army, the Young Women's Christian Association, the Jewish Welfare Board, and the National Travelers Aid Association.

The three chairmen, who have already conferred on the matter with Catholic, Protestant, and Jewish clergy, report enthusiasm for USO and its spiritual, recreational, and social program.

Bishop Tucker said that he had asked a number of men to serve with him and already had received acceptances from the following:

Bishop Francis John McConnell, of the Methodist Episcopal Church; Dr. O. H. Milligan, clerk of the General Assembly of the United Presbyterian Church; Bishop Francis Hodur, Polish National Catholic Church of America; Dr. Frederick May Eliot, President of the American Unitarian Association; Dr. George C. Lenington, of the General Synod of the Reformed Church in America and John van Schaick, Jr., editor of the *Universalist Christian Leader*.

## CHURCH CONGRESS

### Chairman and Secretary to Visit Indianapolis this Week

The Rev. Dr. Donald B. Aldrich, chairman of the Church Congress, and Miss Rose Phelps, its executive secretary, will be in Indianapolis, Ind., on May 19th for an all-day meeting with the clergy of the diocese. A special meeting for the clergy of other dioceses will be held at Christ Church the same day at 10 A.M. A dinner meeting for clergy and lay people will be held in the Cathedral House at 6 P.M.

Dr. Aldrich will speak on the Church Congress and its plans for a triennial meeting in Indianapolis May 5th to 8th of next year.

## CLID

### "Cells" for the Study of the Malvern Findings

The members of the Church League for Industrial Democracy in the New York area met on April 24th in the Percy Silver House of the Church of the Incarnation to formulate plans for organizing small groups or "cells," to study the findings and resolutions of the Malvern Conference.

## AWARD

### Masons Present Presiding Bishop With Grand Master's Medal

The Grand Lodge of the State of New York, Free and Accepted Masons, has conferred upon the Presiding Bishop its highest special award, the Grand Master's



**GRAND MASTER'S MEDAL:** *Awarded this year to the Presiding Bishop for distinguished service in a field of human betterment. With Bishop Tucker is Dr. Marshall Kernochan, chairman of the committee on Grand Lodge Awards. Both wear the apron symbolic of membership in the Masonic fraternity.*

Medal, which is given to some distinguished Mason each year. The presentation took place on May 7th at the annual communication of the Grand Lodge in the Masonic building in New York.

The medal is of bronze, with Masonic symbols—on one side, Bishop Tucker's name and the date of the award, with the Grand Lodge name and the motto, "Holiness to the Lord"; on the other side, the words, "For distinguished achievement; Grand Master's Medal."

"Brother Henry St. George Tucker, minister of the Word of God, servant of Jesus Christ, ambassador of goodwill, citizen of the world, whose voice never speaks in uncertain sound," said the Grand Lodge citation, "we, who are your brethren, record the high regard and the affectionate esteem in which you are held by our fraternal order."

#### SERVICE IN MANY FIELDS

"As missionary to Japan at the turn of the century, president of St. Paul's College in Tokyo, Bishop of the diocese of Kyoto,

you have lived with understanding and goodwill to all mankind. As American Red Cross commissioner in Siberia in charge of refugee work you have demonstrated that practical compassion for all in distress, by which alone we live worthily. As author and writer you have enriched religious literature, revealing a discerning mind in regard to the problems of our generation.

"As Bishop of Virginia and now as Presiding Bishop of the Protestant Episcopal Church in the United States of America, as consultant and director of many and varying intercreed and interfaith activities, you have become a clear witness to the oneness of the Church of God.

"As member of the British Masonic Lodge in Tokyo, holding all the offices of that lodge including that of worshipful Master, which your sudden departure from Japan prevented you from fulfilling, you demonstrated your regard for the importance and place of Masonry in the life of the world.

"Wherefore the Grand Lodge of Free and Accepted Masons of the State of New York deservingly honors you and now confers upon you its medal for distinguished achievement for the year 1941."

## CHURCH ARMY

### Eight Workers Commissioned

Six men and two women were commissioned by the Church Army at a service on May 19th, in Trinity Church, New York, with Bishop Dallas of New Hampshire acting for the Presiding Bishop, who was unable to attend because of other appointments.

Those receiving commissions were John Atwell, Shady Side, Md.; Milton Austin, Free Union, Va.; Albert Dalton, Elmira, N. Y.; King Laylander, Redlands, Calif.; William Paddock, Rochester, N. Y.; John Welch, Sewickley, Pa.; Thelma Jones, Plainville, Conn.; Ruth Walmsley, West Warwick, R. I.

These young evangelists have received training at the Church Army Training Center, New York, and have done field work in various parts of the country.

## ANGLO-CATHOLICS

### To Many Persons at the Conference the Catholic Point of View Was New

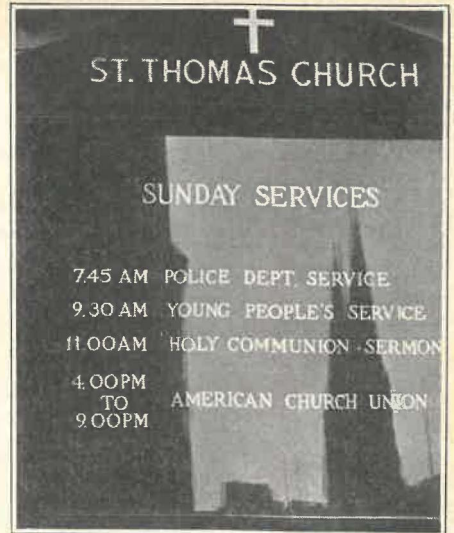
The first of a series of 15 conferences to be held under the auspices of the American Church Union was held in St. Thomas' Church, New York, on the afternoon and evening of Sunday, May 4th. There was a large attendance, with clergy and laity filling the entire central part of St. Thomas' and pews in the side aisles.

Many of the persons at the conference confessed that they were unaccustomed to the Catholic point of view and to Catholic theological terms, but had come to the conference to learn more about the American Church Union. After several sessions, many of them said that they wished to see and hear more of "Anglo-Catholic ideas and ways."

The title of the conference was A Faith



AT AMERICAN CHURCH UNION CONFERENCE: (left) the Rev. L. L. Scaife, who welcomed the conferees to St. Thomas Church; (center) Bishop Manning of New York, who brought greetings to the conference at the evening session; (right) the Rev. O. L. Loring who spoke on *How the Faith is Lived*. Fr. Loring a few days later (May 13th) was consecrated.



CATHOLIC BULLETIN BOARD: *The diversity of the ministrations of St. Thomas Church is suggested above. This and the other photos on this page are by Dorothy Meigs Eidlitz.*

for Living Today. The first paper, by the Rev. Dr. C. Avery Mason, rector of the Church of the Ascension, Staten Island, discussed the topic: *Why Needed?* The second, by the Rev. Dr. Charles W. Lowry, professor of Systematic Divinity in the Virginia Theological Seminary, considered *Where Found?* The third topic, *How Lived?*, was taken up in a sermon by the Rev. Dr. Oliver Loring, then Bishop-elect of Maine, at the Evening Service which concluded the conference.

Dr. Mason emphasized the need of a definite Faith to meet the perplexity and stress of fast-moving current events. He declared that man is not left to guess about eternal verities, but that God has fully revealed the truth in His Son and that the Catholic Church has continued to show

forth that truth and to enrich it.

Dr. Lowry emphasized the great importance of Holy Scripture. In answering the question given to him as the theme of his address, "Where do we find this Faith?", Dr. Lowry outlined the development of the Faith in the Scriptures and in the Creeds. He said that the Creeds are not summaries of Holy Scripture, but are complementary revelations of truth.

Fr. Loring made a stirring address at the last session declaring that we live this Faith by living within the Church and in accord with her discipline, as well as by using to the fullest extent all the means of Grace that God has given us in all seven of the sacraments.

The Rev. Albert J. Dubois, rector of St. Agnes' Church, Washington, and chairman

of the ACU promotion committee, told of the work of the ACU in spreading this Faith.

The entire conference was planned as a teaching mission on the religion of the Prayer Book. Bishop Manning, who was present in the evening, spoke briefly, urging greater zeal in teaching the religion of the Prayer Book in the fullness which it possesses.

Since the rector, the Rev. Dr. Roelif H. Brooks, is now at Camp Stewart on chaplain duty, the curate, the Rev. Lauriston L. Scaife, welcomed the conference to the church.

The second conference in the series was scheduled to be held at St. Paul's Church in Washington on the evening of May 15th, with the Rev. John S. Baldwin, OHC, as conductor. The conference took as its theme, *Forward With Power*, and was to consist of an examination of Prayer Book ideals in terms of penitence, discipline, and worship—all sources of the power to go forward in any kind of service.



DR. MASON: *Discussed Why the Faith is Needed.*



DR. LOWRY: *His subject was Where the Faith is Found.*



FR. DUBOIS: *Told conferees how ACU spreads the Faith.*

## JAPAN

### Young Church Approves Religions Bill, Plans First Mission Program

BY PAUL RUSCH

For three full, busy days, April 22d through April 24th, the 20th triennial General Synod of the Nippon Seikokwai (Holy Catholic Church in Japan) was in session. No General Synod of the young Church

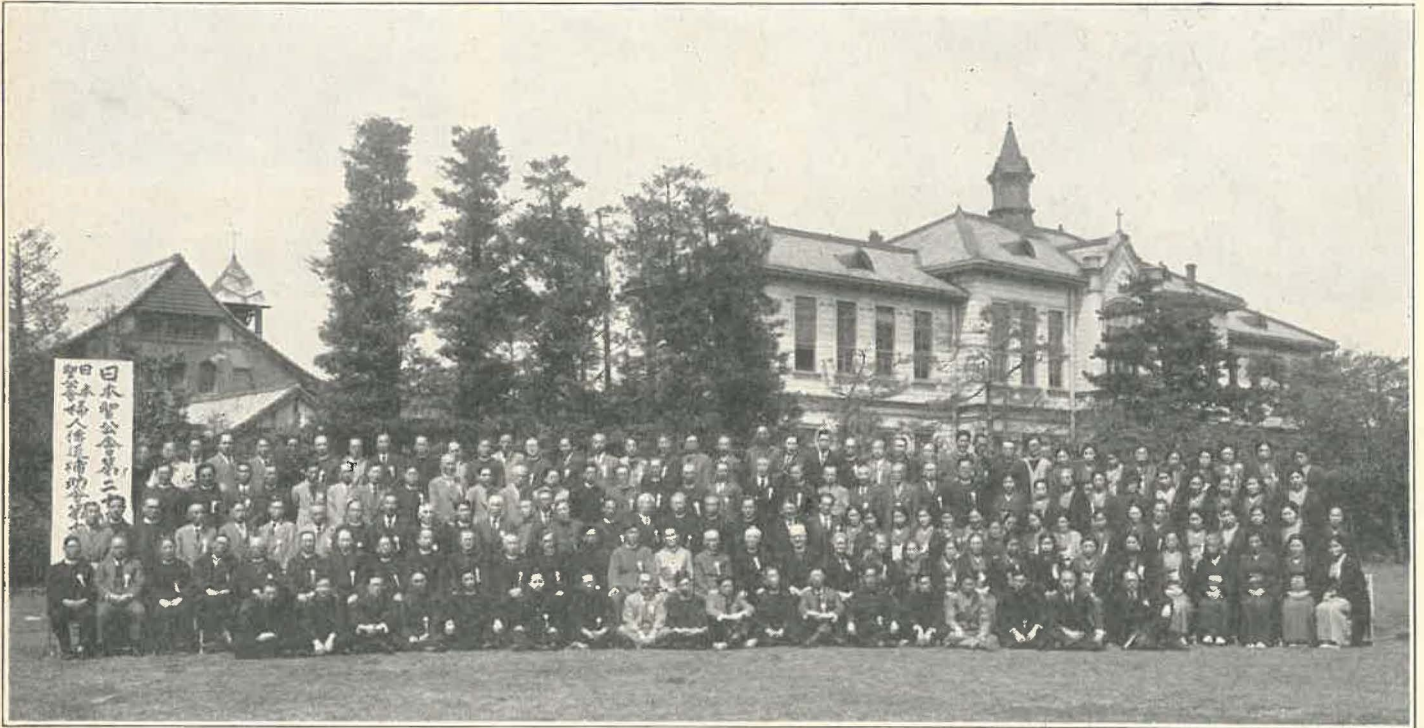
Yamagata, chairman of the National Council, who was seriously ill in St. Luke's International Hospital. The only diocesan absent was Bishop Basil, Bishop in Kobe, who was seriously ill at Mayo Clinic, Rochester, Minn. (Bishop Basil is the only one of the foreign diocesan bishops who has not resigned his jurisdiction.)

#### APPROVAL OF RELIGIOUS LAWS

The Synod opened on April 22d at 9 A.M. with a celebration of the Holy Communion

"Kyodan" standing in time for the Synod, the Synod met and adjourned and up to this writing, April 25th, the authority had not yet come. The balance of the day was given over to hearing reports of some 20 commissions and committees on all phases of the life and work of the Church. The diocese of Tokyo was host in the evening at a convention dinner.

The election of an official head of the Nippon Seikokwai to be held responsible to the government for all Church action



JAPANESE GENERAL SYNOD: Delegates, Woman's Auxiliary and visitors are shown on the Central Theological Campus. Bishops Reifsnider (American) and Heaslett (English) may be seen in the seated row.

in Japan ever was held under such an atmosphere of expectancy, nor in a time when so much of a crisis beset the minds and hearts of men. All meetings were held within the compound of the Central Theological College, opposite the campus of St. Paul's University. There was practically no social side to the three day meeting; each accredited delegate, bishop, priest, and layman, from near or distant parts of the nation came to pay diligent attention to business. Only one hour was allotted for each day's luncheon.

#### DELEGATES

The authorized delegates consisted of five Japanese bishops, 40 native priests, and 40 laymen; each of the 10 dioceses and missionary districts were represented by four priests and four laymen. After the first session convened, Bishops Heaslett (former South Tokyo diocesan) and Reifsnider (former North Kwanto diocesan), the Rev. Yoshio Kudo, the Rev. Katsuo Matsusaka, the Rev. Bujiro Nagano, and a layman named Mr. Funada of Manchuokuo, were elected "special" delegates of the Synod without a vote.

The only clerical delegate absent from the convention was the Rev. Dr. P. O.

in St. Andrew's Chapel, Central Theological College. The first session was convened immediately after the service in the college auditorium, presided over by the Presiding Bishop, Bishop Naide of Osaka. After the opening formalities unanimous approval was given to the plan to declare this 20th triennial Synod the first "Kyodan" Synod of the Nippon Seikokwai, which literally means the first Synod meeting under the new government regulations of religious bodies. Other resolutions given the Synod's approval in quick order included an expression of gratitude to the foreign mission boards and the missionaries for their services in the past in building up the Sekokwai and full approval of the new religious regulations laid down by the Japanese government.

It is generally assumed that Christianity will hereafter be represented by four authorized (Kyodan) bodies under the new Religious Law of Japan, i.e., the Roman Catholic, the Orthodox, the Seikokwai, and the Protestant Union Churches. Although the Nippon Seikokwai filed all necessary papers with the proper government authorities by April 1st of this year, to meet the requirements under the new law and fully expected the grant of the

under the new Religious Law; the election of a chairman and members of the National Council; and raising the status of missionary districts, formerly headed by foreign bishops and supported by foreign mission boards, to that of full dioceses, consumed the whole of the second day of the Synod.

#### ELECTION OF OFFICIAL HEAD

The election was held in executive session, with all "special" delegates and visitors excluded. The Synod was in executive session for the whole of the second morning with apparently a spirited contest as to the best possible leader for the Church, who, under the new Religions Bill, would be absolutely responsible for all action of the Church. Bishop Naide was elected the "torisha" or head of the Church in Japan. Other candidates were Bishops Sasaki and Matsui. Under the new regulations, Bishop Naide is given more power than any Archbishop or Presiding Bishop in other branches of the Anglican communion.

The Rev. Dr. Todomu Sugai, principal of the Central Theological College, and graduate of Seabury-Western Seminary, was elected chairman of the National Council of the Church. Among those

ected to the National Council were the Rev. Mr. Muraō, Dr. Sadajiro Sugiura, former head of St. Paul's University; Akira Takagi, business leader of Yokohama; Junichi Kou, retired banker, Tokyo; Dr. Ikuzo Toyama, president of St. Paul's University; Kajinosuke Mitsuyasu, Osaka business man; Koki Konaka; and Kajuichi Ogura.

DIOCESAN STATUS

The long-awaited question of diocesan status for the former districts then came up and caused considerable debate from all angles. As the Bishops and the National Council had already petitioned the government for "Kyodan" status on the assumption that the Nippon Seikokwai consisted of 10 dioceses, the Synod gave its formal approval to the retention of the 10 diocese plan. Actually this gives authority to the former missionary districts of Hokkaido, Tohoku, North Kwanto, South Tokyo, Kyoto, Kobe, and Kyushu to proceed with the election of native bishops to replace the foreign bishops who resigned, except in the case of Kobe, where Bishop Basil has not yet resigned.

However, because of considerable demand, especially on the part of the lay members of the Synod, for consolidation of certain dioceses for financial reasons, the Synod gave its assent to the appointment of a special committee to investigate further the situation within the several dioceses. It is doubtful, however, whether this will, in any way, alter the plan, now generally accepted, for the retention of the 10 dioceses as now set up.

Bishop Sasaki presided over a two-hour general conference on the state of the Church in the evening. The third and closing day of the Synod began with a celebration of the Holy Communion at 7 A.M.

MISSION WORK

Far-reaching decisions demonstrating the forward vision of the young Japanese Church were shown in the final day's actions. Unanimous approval was given to the creation of a definite Seikokwai Missionary Society. Until now the missionary work has functioned under the authority of a bureau in the council. Enthusiastic approval was given to a plan for a nationwide evangelistic campaign to commemorate the establishment of the complete self-support of the Church.

In the debates regarding the mission work of the Church in the new state of Manchuokuo, a resolution was passed to give full encouragement to the establishment of a definite Manchuokuo Seikokwai with its own bishop. The question of the extra-provincial diocese of Korea attached to the archdiocese of Canterbury, although Korea is part of the Japanese Empire, was not brought up, it being generally understood that the problem is soon to be worked out. Bishop Cooper of Korea and all missionaries have withdrawn and are en route to England. It is probable that the happiest solution will be the linking up of Korean with Japanese Church life.

The largest operating budget in the history of the Church was proposed and its execution left to the young Church's national council. Approval was also voted for the consolidation of the 10 small diocesan

pension funds into a national Church Pension Bureau. Certain sections of the Prayer Book were offered for change and referred to proper committees for study.



BISHOP NAIDE: As "Torisha," he is the most powerful prelate in the Anglican communion.

Bishop Reifsnider to be in Charge of American Congregation in Tokyo

Bishop Reifsnider, formerly Bishop of the missionary district of North Kwanto, has been appointed by the Presiding Bishop to be Bishop in charge of Holy Trinity Church in Tokyo. Under the terms of Canon 57, Bishop Tucker has admitted Holy Trinity Church as an organized American congregation in a foreign land under the Episcopal Church in the United States. Japanese laws now prohibit American and British bishops from holding executive positions in the Nippon Seikokwai, the Holy Catholic Church in Japan, which includes Bishop Reifsnider's former see, the district of North Kwanto.

Two Veteran Missionaries to Retire

Two veterans of the foreign mission field in Japan will retire this spring with records of 37 and 42 years of service.

The Rev. Dr. James J. Chapman, came to Kyoto, Japan, in 1899. He has been president of the council of advice of the Kyoto district, the only foreign clergyman in the convocation of Kyoto, working with five Japanese priests of the Nippon Seikokwai. It would be impossible for Dr. Chapman to remain at his work in Japan under the new religious restrictions; but he will reach the retiring age in July and will give up active service. He is a native of Fauquier County, Virginia, a graduate of the University of Virginia and the Virginia Seminary, and has spent his entire ministry in Japan.

Miss C. Gertrude Heywood, in Japan since 1904, and principal of St. Margaret's School, Tokyo, since 1910, is also to retire this spring. Miss Heywood was first a teacher of English in St. Margaret's, and was made principal at the request of the

pupils of the school, which had been previously under the management of Japanese Christians. Miss Heywood survived the earthquake of 1923, when the school buildings were entirely destroyed. Since then permanent buildings have been erected as money was available. The school is considered one of the best in Japan, and educators from many parts of the world have visited and examined it. Miss Heywood is a native of Holyoke, Mass., a graduate of Vassar and of the New York Training School for Deaconesses.

ENGLAND

"Bread Upon the Waters"

For two centuries and more Churchmen in the British Isles have poured thousands of pounds annually into the coffers of their missionary societies for the spread of Christ's Kingdom in Africa, Asia, Australia, and other lands overseas. Today, in Britain's hour of need, the foreign missions of the Church of England are generously sending contributions back to the British Isles to help in the restoration of bombed churches and the carrying on of the Church's work in war-time.

A recent issue of the *Church Times* contains a number of examples of such contributions from foreign lands. Moreover, even in areas formerly heavily subsidized by the home Church, dioceses and congregations are taking over their own self-support and thus relieving the missionary societies of an increasingly severe financial burden.

COOLIES SEND CONTRIBUTION

From Borneo to Bishop Noel Hudson, formerly Bishop of Labuan and Sarawak and now secretary of the Society for the Promotion of the Gospel, comes the report of the utmost generosity toward the SPG from his old diocese. Kuching Cathedral parish, where the majority of communicants are poor coolies and rickshaw drivers, has collected and sent the sum of £100 to the Society's headquarters in London. Remembering the bombing of Britain, the Kuching communicants expressed themselves as "proud and grateful and thankful" to send their gift.

From Africa the Bishop of Natal reports that he had appealed for £1,700 from his people to relieve the SPG of its annual grant to the diocese. A day of offering, preceded by a novena of prayer, resulted in the giving of over £2,000 for this purpose. "We have no right to accept money from home at a time like this," said the Bishop, expressing hope that his diocese would be able to forego its ordinary grant for the duration of the war.

GIFTS FROM AUSTRALIA

Two splendid examples of gratitude for the work of the Society for the Promotion of Christian Knowledge have come from Australia. The Bishop of Carpentaria, in Queensland, writes that the congregation of St. Paul's Church, Moa Island, desired to forego a grant of £80 promised toward their new church and to pay off the whole cost by their own efforts and gifts. They asked instead that the grant "may be used

to help restore any church in the greater London area damaged or destroyed by enemy bombs, particularly any church named after St. Paul." From South Australia, the Bishop of Willochra, sent a check for £25 contributed by Churchmen in his diocese to help the Church of England in its hour of need.

Recently an African priest put into the hands of the Bishop of Nyasaland nearly £16 subscribed by the African Christians of his parish for what they called "the consolidation fund for our Mother Church in England in the time of war." The idea was entirely their own. The sacrifice entailed can be guessed when it is known that these are people who have had great difficulty in raising the necessary money even for their poll tax. Few earn regular wages, and those who are employed received from 10 to 20 shillings a month. The Bishop of Nyasaland has sent the money to the Archbishop of Canterbury, "with our love and prayers and sympathy with you and the Church of England in this fiery time of trial."

**"Our Young Men and Women are Already Better for Their Suffering"**

A vivid picture of the commonplace perils of the war and their effects is contained in a letter sent by a woman in England to a well known American writer and critic.

"I am so thrilled to be in it all," she wrote, "and am really happier now than I have been for years watching and waiting and agonizing over the horrors and miseries that other countries were suffering and seeing force and the evil one apparently triumphing—and we, the late champions of freedom, unarmed and useless, and I, the staunchest pacifist of the lot.

"How God has any patience with this good-for-nothing generation I do not know—we here, living a life of senseless chasing after pleasure and luxury; factories turning out more and more useless and shoddy articles; and money being poured away on more and more expensive cars, fur coats, yachts, super luxurious hotels, super luxurious cinemas; and with slums and mining villages and unemployed men and women wasting their lives side by side with that same wanton squandering. What a mad world—It needed fire and blood to cleanse it. Our young men and our young women are already better men and women for the suffering and the hardships they are enduring—not only better, but happier, being heroes and heroines instead of cumbering the earth standing idly at street corners or collecting the dole or chasing after pleasure.

"Circumstances have forced me out of the firing line—or shall we say more truthfully—the bombing line. For the present, Mother was landed with neither maid nor companion-nurse, and I had to take up these duties, as I had no home at the time and my husband was living at the ministry of shipping.

**HOUSEKEEPING**

"It is quite an adventurous kind of house-keeping. You go out armed with a list of goods to be bought and a menu for dinner

and come back with a quite different list of goods and a completely altered menu. The change has to be effected with great speed between one shop and another. For instance, I go out to buy sausages and celery and cheese, but there are no sausages, no celery, and no cheese to be found, so I come home with fish, a tin of peas, and a few apples—and sometimes there is nothing of any of these, and I have to make a meal with what I can find in the house. So you see housekeeping is a very brainy job, and as everything is nearly double the price and our incomes halved, you can well imagine the difficulties.

"But what is so cheering is the good temper and cheerful acceptance of difficult conditions and the amazing recognition by the irreligious and unthinking, the little shopkeepers, the great ladies, and the ordinary everyday men and women in the streets, that all this trouble and misery has been brought on us by our own neglect of the good and the right and our own selfish and criminal indifference to the sufferings of others. . . .

**DENTISTRY**

"I had to have dentistry done just before Christmas, so I left Mother for a week or two in the country and went back to P — , where my dentist was still carrying on, with his surgery windows blown out and his waiting room dark with boarded-up windows and houses on both sides of him just a mass of rubble.

"On my way to the dentist an enemy bomber flew over my head. I watched the puffs of smoke from our anti-aircraft shells bursting round it and was so interested that I quite forgot that the German gentlemen might choose the spot I was in to drop something, and also that *Ach-Ach* shells must fall somewhere. When I heard a 'Ping-ping' on the pavement a few inches from my feet, I looked down amazed to see a large piece of shrapnel which had only just missed my silly head. I didn't even think to pick it up—we had picked up so many pieces in Hill Lodge garden! On one occasion I spent the whole of my appointment with the dentist in his air-raid shelter. So you see life is far from being hum-drum or uninteresting. We have our excitements even in this little village; but most of the time we are very quiet. . . .

"America, the great country of high ideals and love of liberty must help us slay the evil dragon that straddles Europe, torturing, betraying, enslaving, and murdering in utter ruthlessness. I have thought of you often; and when I was in Croyden, I saw the house where you stayed once—but there is not much left of it. Streets of houses look as if a giant had banged them with a hammer to see how small he could

make them; but the shops are still open and busy, and people go along as usual; but they don't grumble so much as they used to. They are thankful for a dry cellar and to find themselves alive when they wake in the morning."

**A New Type of Evangelism in London's Air Raid Shelters**

Nazi air raids and the increasing complexities of life in underground shelters have given rise to an entirely new type of service in London. Known as "tube evangelism," the movement aims to provide daily prayer services for Londoners who seek shelter from the *Luftwaffe* in the city's subway stations.

The evangelistic movement has already acquired a terminology all its own. Ministers who conduct underground services are known as "tube clergymen" and the various stations are called "tube parishes."

The typical "tube service" is a far cry from the cloistered quiet of a peace-time English cathedral. Obstacles confronting the "tube clergymen" are many and varied. His most trying impediment is noise.

**NOISE A SERIOUS PROBLEM**

"Waves of it," said one subway pastor. "There is the noise of the chattering groups on the platforms, magnified by the echoing tunnels. When the priest takes his stand on a tube station he is not greeted with that silence that falls on a church when he rises in his stall. The people stretch away from him in a long thin line. He is not allowed to call them to a group around him, for that would impede the train traffic. The people talk or lounge or sit or lie or sleep on their blankets.

"His status on the platform is not clearly defined. In the majority of cases his friendliness with the station master, the ticket collector, the first aid post workers, the shelter wardens, singly or together, will assure him a welcome.

"That is only the first step. In some stations he will be allowed to hold a service. In others he will only be permitted to say prayers. Some authorities forbid the distribution of literature. In a few stations the only opportunity for the parish clergyman is to talk, night after night, to the resting groups till they become his friends."

A recent conference of 50 "tube clergymen" completed plans to launch separate groups of laymen and laywomen who would aid in "tube services" by conducting song services and prayer periods, giving informal talks and distributing literature.

**IRAN**

**Fourth Persian is Ordained**

Ordinations in Iran (Persia) are rare events. Anglican Bishop Thompson of Iran has reported one: the Rev. N. Suhl Kull was ordained as a priest recently at St. Luke's Church, Isfahan. He is the fourth Persian ordained and the first to be assigned to village work. With Iran still a Moslem stronghold and mission work rather strictly limited by the government, the Church grows slowly.

**ACKNOWLEDGMENTS**

**British Relief Fund**

Miss Caroline B. Cooke (support of British child) . . . . . \$ 2.59

**China Relief Fund**

A Friend . . . . . \$10.00

**Russian Seminary in Paris**

Rev. Harry S. Ruth . . . . . \$10.00



# The War and the Ecumenical Movement

By the Rev. Floyd W. Tomkins, D.D.

**D**URING the years since the last World War, while the nations have drifted into new divisions and conflicts, a new integration of Christian forces has been taking place to which the name "Ecumenical Movement" is now generally applied. What has happened to this movement under the stress and devastation of the present war?

We must note two important contrasts between the situation which the Churches faced in 1914 and that which they face at present. The first concerns the new anti-Christian ideologies; the second, the rise of the Ecumenical Movement.

## ENEMIES OF THE FAITH

The danger that threatens the Churches today is much greater than during the years 1914 to 1918, for then there was no direct attack upon the Christian Faith. All the nations at war were nominally Christian. But today that attack is being actively carried on by the Communist against the Orthodox and Lutheran Churches of Poland and the Baltic states, and by the Nazis against the Churches not only of Germany, but of Poland, Norway, Denmark, Holland, Belgium, and France. The Communist policy is one of extermination. The surviving leaders of those Churches are in exile; and many have met the death of martyrs. The Nazi methods are more subtle—the subordination of the Church to the State by insistent pressure, the gradual choking off of the supply of leaders by the closing of theological seminaries, and the alienating of the younger generation by training in Nazi youth organizations. But open or hidden, the attack is being relentlessly pushed.

Yet while the danger is greater today, the Churches have at hand a resource which they totally lacked in 1914—the new relationship of communication and co-operation which we call the Ecumenical Movement. In 1914 there were no contacts with Churches in other nations, except the occasional meetings of those of the same denomination—the Presbyterian World Alliance, the Pan-Anglican Congress, and a few similar bodies. Most of the Churches had indeed met together in the Edinburgh Missionary Conference of 1910, from which dates the present era of coöperation; but the forces set in motion by that gathering had not yet begun to take shape. They could not do so until after 1918.

## INTERFAITH CONFERENCES

Then the International Missionary Council was formed. And in 1919 a deputation from America in the interests of the proposed World Conference on Faith and Order visited the Churches of Europe and the East, and secured their coöperation in the preliminary conference in Geneva in 1920, where Faith and Order's permanent organization was formed. Other groups

held meetings from which developed the Universal Christian Conference on Life and Work at Stockholm in 1925. The World Alliance for International Friendship through the Churches was organized and began its program of international Christian conferences. The first World Conference on Faith and Order met at Lausanne in 1927. The International Missionary Council met at Jerusalem in 1928. Continuation committees of Faith and Order and of Life and Work met

*¶ The Ecumenical Movement, rather than being a casualty of the war, has found new life and reality, Dr. Tomkins points out in this article, which is one of a series on Religion in War-Time appearing in THE LIVING CHURCH. Dr. Tomkins, rector of St. John's Church, Washington, Conn., is the associate secretary for America in the World Conference on Faith and Order.*

every summer with a hundred or more in attendance, drawn from Churches of America, Europe, and Asia. Plans developed for the World Conferences of 1937 at Oxford and at Edinburgh.

## BEGINNINGS OF THE WORLD COUNCIL

Out of these conferences came the proposal of a World Council of Churches and the meeting of officially-appointed delegates at Utrecht in May, 1938, which adopted a constitution for submission to the Churches and appointed a provisional committee to serve until the Churches should set up the council. This next step is still postponed because of the war. The International Missionary Council met at Madras in the summer of 1938; and there

## Future Articles

*In the series on Religion in War-Time*

The War and the European Churches, *by the Rev. Henry Smith Leiper.*

The War and Christian Sociology, *by the Rev. Joseph F. Fletcher.*

The War and Sin, *by the Rev. Bernard Iddings Bell.*

The War and the Individual Christian, *by the Rt. Rev. Wallace E. Conkling, Bishop of Chicago.*

The War and the Kingdom of God, *by the Rev. William R. Moody.*

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was one more of this series of ecumenical meetings before war broke out again—the World Conference of Christian Youth at Amsterdam in 1939.

Those who know how much preliminary correspondence, how many committee meetings and preparatory gatherings of all sorts are necessary before these conferences can be held, will realize what an immense amount of intercourse between the Churches has been going on since 1918. Groups of delegates have met for periods varying from a week to three weeks of constant association. No one has undertaken the elaborate task of computing the total number of individuals who have had part in these gatherings, but it certainly runs into the thousands.

Though the organizations holding these meetings were independent in their origin and at first presented a picture of rather chaotic and competing interests, they all drew together the same Churches, and gradually a change came about. A sort of interlocking directorship developed, and an increasingly close coöperation; and this finally resulted in the proposal for a World Council of Churches in which Faith and Order and Life and Work will be merged, with the other organizations in close collaboration.

## EFFECTS OF THE PRESENT WAR

What has the present war done to all this hopeful program, this new-found sense of Christian fellowship across national boundaries and between those of different traditions, Catholic, Orthodox, and Protestant?

The immediate effect was to cut off the possibility of meetings. The Faith and Order Continuation Committee had to adjourn abruptly in August, 1939, so that its members from distant countries could get home before the storm broke. Since then no full meeting has been held. But the work has gone on just the same. The Ecumenical Movement has gradually built up permanent centers of activity in Geneva, in Sweden, in England, and in the United States; and through these it continues to function.

## GENEVA

The center at Geneva is naturally the focus of interest. Here the difficulties are greatest, and also the opportunities of service; and both have been met nobly. It is the headquarters of the World Council Provisional Committee, under the brilliant and able General Secretary, Dr. W. A. Visser 't Hooft, a native of Holland, and also of the Life and Work Study Department under Dr. Hans Schonfeld of Germany. With them are other veterans of the movement—Dr. Adolf Keller (now in this country to bring us first hand reports), Professor Courvoisier, Dr. H. L. Henriod. Politically, Geneva is deserted; but as a center of Christian activity it was never

so active as today. A recent American visitor writes as follows:

"When I came, I must confess that I shared the general American skepticism about Geneva as a center for work now that the League has been evacuated. I still feel that way for organizations fostering the political ideology which the League represented. But I soon came to see what a strategic center Switzerland is today for any Christian work that is other than purely national in character. So long as Switzerland can keep her integrity as a country, there is no other place in Europe so well located for reaching Christian communities; and these people need fellowship and friendship today as never before.

#### ACTIVE WORKERS

't Hooft, Henriod, and the others are constantly in touch with these people. They are moving in and out of the European countries with a freedom that is unbelievable, in view of the present difficulties of travel. If ever there was a time when the ecumenical spirit needed these living epistles to quicken it, it is now.

"Henriod goes to Sweden for a most important gathering next week which will reach the heads of the Scandinavian Churches. 't Hooft and Henriod have just returned from an amazing gathering of Christian folk from Eastern Europe, held in Bulgaria. Keller enters Germany tonight for work in Berlin; and Schonfeld went up just a week ago.

"If the American sponsors of some of these committees could realize what they are doing to quicken the life of the Christian community in Europe, I feel convinced they would back them as never before."

The special responsibility which the Churches are carrying out through the Geneva office is the provision of chaplains of their own nationality for the prisoners of war and the internment camps in all the belligerent countries. This has been accomplished through the coöperation of the Churches in each country in a remarkable degree; and many touching messages of appreciation have been received. Work in aid of refugees, begun before the war, is still actively carried on in spite of the greater difficulties and the need of more funds.

#### CLEARING HOUSE FOR NEWS

Geneva is also the center for ecumenical information. News from the Churches in all countries and the text of important pronouncements are published every two weeks in mimeographed form by its Press Service, in English, French, and German. These releases are regularly received in the USA, and may be had for \$2.50 a year. Thus, for the first time in history, we have authentic reports of what is going on in the Churches across the lines of war, and the reports are indeed heartening in their evidence of the courageous way in which Christians are bearing witness to their Lord. The latest issue (March, 1941) includes quotations from recent articles published in Holland by Professor Kraemer, in Norway by Bishop Berggrav, in England by the Archbishop of York (on economic reconstruction after the war); from a missionary magazine in France; from a book newly published in Germany by a leading Roman Catholic theologian; as well as news from Egypt and America.



DRS. HENRIOD AND VISSER 'T HOOFT: they maintain contact between Churches in a disrupted world.

Space is lacking to tell of the centers in Sigtuna, Sweden, under Dr. Ehrenstrom of the Geneva staff; in London under Dr. Paton, associate general secretary of the provisional committee and also secretary of the International Missionary Council; in Oxford, where the General Secretary

## A Good Companion for These Our Days

By Edith M. Almedingen

IN ENGLAND now it is not always easy to enjoy the companionship of all your nearest and dearest. Some are away, their work having called them to places where you may not follow them. Others are nearer so far as distance goes; but their work keeps them so occupied that you see next to nothing of them. Still others have given their all for England either at home or abroad. But companionship one must have, and companions there are in abundance—people one meets, now in one book, now in another.

Sometimes, there is no leisure to plod through a number of "heavy" books. One is picked up, glanced through; salient points are noted and engraved in memory. A few jottings down, a few interspaced reflections about the author of those pithy and helpful sayings, and you have one more companion to whom to turn at some difficult moment or other. Strangely enough, they are all so much alive—and one of them, at least, has been dead nearly 1,300 years.

Ages, almost centuries ago, I knew of him in college when I was working on Visigothic Spain. I knew of him. I could hardly claim I knew him. There is a vast difference. I learned a certain amount of his life-details: Julian, Bishop of Toledo, disciple of the famous Eugenius of the same city, who flourished in the seventh century, was greatly occupied with conciliar business and became a writer of no mean repute. I knew something of his numerous works; once I could remember their several titles, now forgotten. I knew that he was a liturgist, that he wrote history, apologetics,

of Faith and Order, Prof. Leonard Hodgson, is directing the work of groups of theologians in different countries who are carrying forward the studies projected by the Edinburgh Conference; or in America, where Life and Work and Faith and Order are working together under a joint committee in many important lines of activity.

#### AMERICAN SUPPORT

On America falls the chief financial responsibility for the work in Geneva. The European Churches are unable to continue the support which they formerly gave, since many are themselves in distress, and the others have to meet relief needs in their own lands of unprecedented magnitude. But they are contributing something that is beyond the value of money—a new spirit of faith and loyalty and sacrifice.

No, the Ecumenical Movement is not a casualty of the war! On the contrary, it has found new life and reality. It has gained a new consciousness of the fact of Christian brotherhood, of the necessity of unity, of the truth prophetically affirmed at Edinburgh "that Christ is the one hope of unity for the world in face of the distractions and dissensions of the present time."

and, of course, theology. In a word, I could place Julian very neatly into his own niche in Visigothic Spain. All I knew was documented, all was academic, remote, severely impersonal.

But it is hard to remain academic when dealing with live figures of the past. I had never before imagined Julian could have remained alive all through the centuries. I have only recently made this discovery; and now I have him among the many similar companions—men and women of whom I had learned much and whom I had never known.

#### TEN-HOUR VIGIL

It was a night when I happened to be away from home. I had one of my medieval notebooks with me. It proved a long enough vigil. The Blitz started at about seven in the evening and ended somewhere after five in the morning. My own job was humble and not exciting: I just sat nursing the fire and boiling one kettle after another to provide hot tea for those who would eventually come in, their job done, their flesh and bones frozen to the marrow. Occasionally, the walls shook, and the windows rattled.

That night I discovered Julian, a Julian I had never known. My untidy notebook carried extensive quotations from one of his books, *De Origine Humanae Mortis*. I was looking through them cursorily enough; I began reading them, my attention completely away from all outside noises. When morning came, I knew I was glad to have met Julian at last. That little book of his made me glad that he lived

## Totalitarian Fanaticism

“HOW can people in the totalitarian countries be so wildly fanatical?”, puzzled Americans frequently ask.

Human beings must have a faith. If they lose their Christian faith and their belief in democratic ideals, they adopt another faith, invariably anti-Christian and anti-democratic. Communism and Naziism are essentially religious movements, substitutes for a lost faith in Christianity and democracy. These neo-pagan movements have their Bible, ritual, and human saviour. Their god is “the masses” or “race, blood, and soil.” The Kremlin or Berchtesgaden have become for millions of people the new, mysterious holy city or Mount Sinai. These people are given something to believe, someone to obey, to sacrifice and die for. The basic human urge to spend one’s self for a great cause is cleverly exploited. Correct dogma and conduct are rigidly prescribed; heretics are “excommunicated” in ruthless fashion.

Moreover, Communism and Fascism are youth movements directed by men who know how to turn to advantage youth’s impatience and crusading spirit. Older, more experienced people retain or recapture their Juedo-Christian faith as life teaches them how basic these religions are to an ordered society. The dictators themselves admit their failure to win many converts above the age level of youth.

Once again, Communism and Fascism are “missionary.” Their devotees believe their new faith should be established everywhere. With all the fanaticism that new converts can display, they will endure almost endless pain to plant the flag of their “faith” to the uttermost parts of the earth. That is why America is plagued with Communist and Nazi agitators. They are essentially missionaries who will not rest until they have “evangelized” the world.

13 centuries ago—it made him so much alive today.

There was nothing melodramatic about it; it was just as though I had said to Bishop Julian, “Well, we are in the midst of death, and what have you got to say about it?”, and he had said it, clearly and beautifully.

Now the bulk of the book is not wholly his own; he used both St. Augustine and St. Cyprian to strengthen his arguments, and, always honest, he acknowledged his sources in every quotation used. Reading, I remembered a few dates about him: he died in 690; conciliar business kept him busy until about 687. *De Origine* bears the imprint of a well-matured mind. It is unlikely that it could have been written before 688. It is not a young man’s book. The simplicity of some statements plumbs depths of genuine experience: “How good is death by which we pass into immortality.”

### A SOLEMN BOOK

It is a solemn book, but it never could be the solemnity of a vast and empty fane, its walls cold in spite of the setting sun rioting on the cold stone floor. Rather, Julian offers that kind of solemnity which can be experienced in a candle-lit chapel, intimate and warm with incense, filled with the reassuring presence of the Good Shepherd, a voice whispering that there is no need to fear evil, even in passing through a shadowy valley. A small chapel, I thought, on the night I got to know Julian; wild flowers on the tiny humble altar, small candles flickering, and the lovely lips of God’s angels singing so softly that one must keep very still to hear them at all.

A well-peopled chapel, I said to Julian, and he agreed with me on every line. For dying could never be a lonely business to a man of his vision; and dying should never be a coldly lonely business to any true Christian. He, Julian, had himself seen good men dying, and when I heard him speak on the presence of God’s angels, I knew him to be telling the truth.

“How good and kindly death is.” For a few moments I left off browsing over the quotations and pictured to myself the earth-

ly environment of this new friend of mine. He wrote in unquiet times; the days of wiser Gothic kings, when peace had reigned over Spain, were at an end. King Wamba’s delight lay in constant and stupid warfare. The last Visigothic kings brought no honors into the Spanish annals. There were difficult Popes, truculent and quarrelsome bishops. Elsewhere life held out little promise of coming peace and joy. The ninth century revival was afar off. The great monastic centers, which would spill their largess of learning and culture all over Europe, were as yet unbuilt. The Dark Ages were slipping into their cold twilight. In Spain, more than elsewhere, a few men were valiantly trying to stave the approaching twilight of the mind. They used no new oil for their lamps, but they kept them burning none the less. “You certainly belong to their number,” I said to Julian.

“How good and kindly death is.” Yes, he said so but, nevertheless, life was a very important business to him—as it should be to everybody, a business, a school, a marketplace, if you like, and its pivotstone was love embracing all things, ceaselessly decoding the message of the Creators in the symbols of His creation, ceaselessly striving to learn how to leave the temporal for the eternal—not in the sense of turning your back on the temporal, but in the deeper seeing the eternal as mirrored in the temporal. There is a point beyond, a vast field of pure asphodel, an unruffled sea of God’s peace tasted by the spirit while as yet imprisoned in flesh. But there Dante faltered; and there lesser masters of language could not hope to succeed.

“Yet why do some of us fear it?” I asked of him, and knew of his answer before it reached me: “Because their eyes are dim,” because they see life as a pleasantly lighted room and imagine cold darkness beyond.

### THE COMING OF HIS KINGDOM

With him there, that night, I went over the Lord’s Prayer; and Julian paused at the petition for the coming of His Kingdom. “Can anyone say this unless all fear of leaving the temple of flesh were absent from the heart? If this captivity please

us so very much, why pray for the coming of His Kingdom which could never be of this world?” And he asked again, “Why mourn and weep? Tears become a thick wall between us and the empty Tomb, the earnest of our own immortality. He gave Himself for our reward; He has promised us the Highest Good, He, the same who made us . . .”—a fitting epilogue to a little book which might be profitably studied by so many among us who stubbornly cling to the mournful image expressed by Tennyson’s young grief:

“ . . . where he sits,  
The shadow cloaked from head to foot . . .”

There need be neither shadow nor cloak for such as see the Risen Lord.

“Nothing is there for tears. . . .” And I remembered that an earlier writer than Julian left a Matins hymn in the Office of the Church, the famous “Nocte Surgentes.” I well knew that Julian would recognize the lines:

*“Ut pio Regi pariter canentes,  
Cum suis Sanctis mereamur aulam  
Ingredi coeli, simul et perennem  
Ducere vitam. . . .”*

“You would have said it yourself,” I murmured, and threw a fresh log on the fire, thinking that Julian’s whole life was, after all, very much a song of thanksgiving for the faith which lived in him. “How very busy you were,” I whispered, “Councils must have made such serious inroads into your time. There were so many grave and unexpected matters in an episcopal life of your day. Some of the Popes you had to deal with must have been exasperating. You could not have had much leisure—though you had your own garden at Toledo, and you loved it. . . . But your Spanish vigor has survived the centuries.”

I put away my shabby notebook. I had him there, I knew I could turn to him again at a moment of dire need. A door clanged somewhere, and the seventh century slipped away before the 20th.

“One Jerry brought down. Good night’s work, isn’t it?”

And I agreed and began pouring out the tea.

## China—Christianity's Opportunity

EDGAR SNOW, in *The Battle for Asia*, tells a story that typifies the spirit of the New China. A young Chinese engineer whom he met while traveling in China's vast Far West had just flown to Hongkong and back for his first visit "outside" since the war with Japan began. "He had forgotten, he said, that stores anywhere held so much merchandise. Fascinated, he had spent two days shopping. 'What did you buy?' I asked him. He took a box from his pocket and opened it before me. 'This is the best thing I bought,' he grinned. The box contained—of all things—a set of false teeth. 'Not for yourself, surely?' 'Yes,' he explained quite seriously. 'I don't need them now, but I will in a few years and I won't be able to get back to Hongkong till the war is over.'"

As Japan's highly mechanized army has moved up the river valleys and taken city after city, so that most of the industrial centers of China are now in Japanese hands, a transformation has been coming over China which may prove to be the most significant single development of the twentieth century, when the history of our own times is written. For unlike Poland, Norway, Holland, France, and scores of other European countries that have succumbed or collapsed before the crushing advance of totalitarian armies, China, whose defeat in six months was freely predicted by contemptuous Europeans, is still vigorously resisting. Moreover, with virtually all the centers of its pre-war strength in the hands of the enemy, China is developing new bases, new sources of supply, new industries, and a new morale to a degree that could not have been foreseen five years ago.

Under the relentless pressure of the Japanese, China has become a nation on the move. A great migration involving the movement of at least 40,000,000 people, from the coastal areas of the East into the fabled provinces of China's Far West, is taking place. It is largely a middle class movement. Government officials, students and teachers, industrialists, and skilled laborers and artisans make up a high proportion of the migration, which for the first time is opening up vast new areas to the industrial civilization of the 20th century.

That this will have a tremendous influence on the future course of world history is becoming increasingly apparent. It is comparable in some ways to the opening up of our own Far West, with the important difference that China's West is already heavily populated. It really means bringing into intimate contact with the rest of the world literally hundreds of millions of people who have heretofore been almost as thoroughly cut off from intercourse with Europe, America, and even Eastern Asia as if they had lived on another planet.

Will the Christian Church recognize the tremendous challenge of this great migration, and the overwhelming opportunity that it presents to her? Among the migrants from East to West China are a relatively high percentage of Christians, trained in missionary schools and churches. Will they carry their Christianity with them, or will it be swallowed up in the paganism, the ancestor worship, and the highly organized non-Christian philosophies of the vast Chinese hinterland?

Fortunately the Chinese Christians themselves are awake to the opportunities and the dangers of the situation, and are

tackling the many problems of their unique situation with intelligence and determination. Bishop Craighill, newly consecrated Bishop of Anking, writes:

"There seems to be a tendency in some quarters at home to consider the mission work in China in a state of suspended animation. This is perhaps not surprising in view of the withdrawal of missionaries from Japan, and the evacuation on the advice of our government of some of the women and children from the occupied areas in China. However, even in occupied China the Church is carrying on and in many places growing; while in 'Free China' there is a witnessing by deed and word to the power of Christ that may mark this as one of the notable periods of Church expansion in China."

Bishop Craighill's assistant, Bishop Robin Chen, is one of the great native leaders in the effort to carry the message of Christianity westward with the great migration, and to open up new areas in the western provinces for Christ and His Church. Together with Dr. Carlton Lacy, a Methodist missionary, Bishop Chen last year made a long journey by plane, by boat, by car, by ricksha, and on foot through the provinces of the South and West to study the effects of the migration on the work of the Church in those areas. Their findings are embodied in an important report entitled *The Great Migration and the Church in West China*, published at Shanghai under the auspices of the two sponsoring agencies, the Nanking Theological Seminary and the National Christian Council of China.

THE whole report requires careful study, but perhaps the most comprehensive picture of the situation is given in the authors' summary of their chapter on Immigration and the Church:

"The Church in West China is far less mature than in the areas from which most of the immigrants have come. In its immaturity it suffered more from anti-Christian movements, a changed educational policy, and a sudden reduction of mission-board subsidies; a fact which many immigrants fail to understand or appreciate. Recent air-raids have scattered city populations and thus further depleted church strength, leaving many practically emptied churches for the use of immigrant Christians.

"The chief deficiency of the Church in the western provinces was its dearth of trained leaders. . . . Immigrant Christians are accustomed to a large measure of Church leadership being Chinese. They are therefore the more critical of missionaries retaining so many pastorates and so much administrative control as they find in the West. . . .

"The Christian element in the immigrant population is conspicuous by its ability, character, trained leadership, and Church consciousness. . . .

"Students in large numbers are seeking genuine religion wherever it may be found. . . .

"The Church in west China, with its large immigrant additions, now seems to be in danger of being so preoccupied with itself as to neglect its service to the community. Many immigrant pastors are lending effective leadership but with little sense of mission or response to the tremendous task and challenging opportunity of building a Church in the West.

Thus the Church has a major problem to provide an adequate, permanent leadership for this developing Church."

One need especially felt by the Chung Hua Sheng Kung Hui (the Chinese Holy Catholic Church, which is the Chinese branch of the Anglican communion) is that of a national theological seminary, located in Free China at some point central enough to draw candidates from the western, southern, and northern provinces. As Bishop Chen and Dr. Lacy point out, "New conditions call for planning nationally rather than regionally." The old division in our own Church between dioceses staffed by American missionaries and financed from New York, others staffed with English missionaries and financed from London, and one staffed by Canadian missionaries and financed from Toronto, is giving way to a genuine national Church, fully autonomous in its government and order, bound to the rest of the Anglican communion by ties of Faith rather than by any bonds of financial control. To a considerable degree this autonomy has already been achieved, and its wisdom is apparent in the way in which the Chinese Church as a whole is beginning to tackle the problem of the westward migration.

In China the Church has perhaps the greatest opportunity of this age. It needs loyal disciples, trained and disciplined, who, like the young Chinese engineer, will look far into the future, realizing that the task will be long and hard but confident of ultimate victory. Fortunately there is a splendid nucleus of such disciples in the bishops, priests, and lay workers, both native and foreign, who are holding high the banner of the Cross in China today. They need the prayers, the sympathy, and the understanding of their fellow-Churchmen in the United States and throughout the Anglican communion.

### *Westminster Abbey Bombed*

THE partial destruction of Westminster Abbey by Nazi bombs, together with extensive damages to the Houses of Parliament, Westminster Hall, and other familiar London landmarks, brings the war home to American Churchmen with renewed force. Westminster Abbey particularly seems as much a part of our history and tradition as it is of the English. And what of the statue of Abraham Lincoln that stands across the street from the Abbey; has that been wrecked also?

Actually, the destruction of homes and hospitals, with the agony and sudden death, the heartaches and bereavements, that follow, are more costly in human suffering than the wrecking of churches and public buildings. But somehow the reduction to rubble of these famous landmarks, familiar to every American tourist in years gone by and symbol of the might of Empire, the Faith of the Church, and the witness of the past, has its own poignant significance to those of us who must perforce view from afar off the destruction that we are powerless to prevent.

Hitler's bombs are causing untold destruction in the British Isles, as they have throughout Europe. But they are doing something else also. They are slowly but surely uniting the Western Hemisphere into a solid bloc determined not only that Hitlerism shall not invade the Americas, but that the corroding evil represented by the Nazi philosophy shall be utterly defeated and banished from the earth. America is slow to anger, but terrible when aroused. And the American people, thank God, are still capable of being moved by righteous indignation to resist a tyranny ten times greater than that which caused our forefathers to rise up and drive out the oppressor 150 years ago.

### *Hess — Refugee or Super-Spy?*

STRANGEST mystery of the war to date is the spectacular flight of Rudolf Hess, third-ranking member of the Nazi hierarchy, from Germany to Britain. Has Hess deserted the Fuehrer in the hour of crisis? Has his better nature finally shown him the iniquity of the Nazi philosophy? Or has he fled to avoid a new purge and an impending fate like that of his erstwhile associate, Ernst Roehm? Does his defection portend revolution in Germany or new repressive measures? Will he reveal valuable secrets to the British? Or—most disquieting thought of all—is his apparent desertion actually a diabolically clever plot to convey false information to the British and lead them into a new and fatal trap?

These are but a few of the questions that this most amazing development raises. Who can answer them? What kind of place will Hess ultimately fill in history? That of a magnified Benedict Arnold? That of the boldest super-spy in history? Should the British believe what he tells them, or not?

This war has seen some strange and unheard of developments, but none so wierd as the one-man invasion of the peaceful Scottish moor by Hitler's chosen deputy and confidant, calmly surrendering to a rustic with a pitchfork and showing off the pictures of his family over a cup of tea, while awaiting the arrival of two soldiers to take him into custody. Is it a human time-bomb that so unexpectedly dropped out of the skies, or a dud? Hess in Britain may prove a more puzzling problem to the British than Hitler in Berlin. Now that they have him, what are they going to do with him?

### *Religion on the Radio*

RADIO, as represented by the great networks, has in general served religion well. Controversy and polemics have for the most part not been broadcast—at least not under the auspices of the nation-wide chains. But constructive religious programs—Catholic, Protestant, and Jewish—are regularly granted the full privileges of the great broadcasting systems, without cost and without censorship.

In commemoration of their fifteen years of religious broadcasts, the National Broadcasting Co. has issued an attractive brochure, entitled *The Word of God*. In it is told the story of the establishment and continuation of NBC's three great religious features—the Catholic Hour, the Message of Israel, and the interdenominational program under the auspices of the Federal Council, in which our own Church has frequently participated.

We felicitate NBC on its fifteen years of religious broadcasting, and hope for the continuation of its constructive policy in the years to come.

### *Through the Editor's Window*

OF NEW PERIODICALS there is no end. One of them, *City Life*, queried several prominent New Yorkers on the pleasures of life in the big town. Here are the candid answers of John Kieran, noted sports writer and Information Pleaser:

"What one thing do you like best about living in New York City?"

"The roads leading into the country."

"What is the city's greatest appeal to you?"

"The salaries they pay there."

"If you are city-minded, why?"

"I am not city-minded. I am a simple rustic at heart."

## NEW YORK

### "The Kingdom of God has Come"

A hundred young people took part in a conference held by the League for a Christian Society at the Chapel of the Intercession, Trinity parish, New York, on May 3d. The first session of the conference was conducted in the afternoon by the Rev. Dr. Reinhold Niebuhr, of the Union Theological Seminary. Dr. Niebuhr's subject was *The Kingdom of God in Doctrine*.

"The ultimate problem is not that there are evil men who defy God, but that good men are not good enough, not worthy to be exalted," said Dr. Niebuhr. "Christ was rejected because He offered no triumph to good people; because He taught that only God was to be exalted. The need of man is for forgiveness. Only in being forgiven of God is there peace, because God takes upon Himself *both* good and evil.

"Grace and truth came by Christ, not by Law. The Kingdom of God has come, because God has revealed Himself. . . . The true Law of God to be obeyed by man is Love—the love of the brotherhood. Where this does not exist, God is defied."

At the end of Dr. Niebuhr's address, the conference resolved itself into three discussion groups, to consider the points of the address. One of the groups was led by the Rev. W. Norman Pittenger, another by the Rev. Thomas J. Bigham jr., and the third by the Rev. Robert L. Clayton and Mrs. Reinhold Niebuhr.

The evening address was on *The Kingdom of God in Practice*. Mrs. V. G. Simkhovitch, director of Greenwich House, was scheduled to give this, but was absent because of illness. The address was given by the Rev. Paul V. Thompson.

### Greek Orthodox Churchmen to Honor Bishop Manning

As the result of requests made by Greek Orthodox Churchmen to Archbishop Athenagoras and the Greek Consul in New York, there will be a special service in the Greek Orthodox Cathedral in honor of Bishop Manning of New York on May 18th. The Bishop will be accompanied to the Greek cathedral by the Very Rev. Dr. James P. DeWolfe, dean of the Cathedral of St. John the Divine, and the other clergy of the cathedral staff, and the Rev. Lauriston L. Scaife, curate of St. Thomas' Church, who is the Bishop's representative in relations with the Greek Church in the diocese.

### Many More Churchwomen Attended the May Luncheon This Year

An interesting development of the entrance of the Episcopal Church into the Federal Council of Churches was the unusually large number of Churchwomen present at the 4th annual May Missionary Luncheon, held under the auspices of the Women's Division of the Greater New

York Federation of Churches at the Hotel Roosevelt, New York, on May 1st. Leading Churchwomen have for some time cooperated with the Women's Division, and there is always a group of Churchwomen at the May luncheon, but this year their number was notably increased. Mrs. Charles G. Kerley, diocesan president of the Woman's Auxiliary, was at the speakers' table. Also present were Mrs. J. Ralph Jacoby and Miss Florence Sullivan, former diocesan presidents.

#### THE WOMEN OF EUROPE

The first speaker was Dr. Adolph Keller, executive secretary of the Central Bureau for Relief of the Evangelical Churches of Europe. Dr. Keller said:

"Women in Continental Europe are doing noble service in these dark and difficult days. In Switzerland, which stands like the one beacon-light of freedom in that land, women are working day and night, through the Red Cross, to answer the thousands of appeals that come in every day.

"In France the brave wives of pastors who are still in military service or in concentration camps never cease to try to carry on the work of those husbands. I have met women who have the parishioners come for prayer, who read a sermon to them—perhaps an old sermon of the husband, in one case, or a printed sermon in another. In Germany, too, there are the devoted wives of the saints, like Pastor Niemoller, whom I know well, who are heroically keeping in close touch with the people of the parish and ministering to them as far as they can.

"You, in this land, help these women by your devotion, by your faith. They and you are sisters in Christ. You may count on them, and they are counting on you."

### Graduation at St. Mary's Hospital

Four young women graduated from the School of Nursery Nurses at St. Mary's Hospital for Children on May 7th. The Rev. Shirley C. Hughson, OHC, made the address and conferred the diplomas. This is the eighth graduation at the school, where students are trained to care for healthy children and to take full charge of a nursery.

## WEST MISSOURI

### Bishop Spencer Again in Good Health After Illness

Bishop Spencer of West Missouri collapsed of nervous exhaustion during a Service of Ordination held at Christ Cathedral, Salina, Kans., on May 4th. Bishop Spencer was the preacher at the service, at which the Rev. Remy Leland Clem, was advanced to the priesthood. The Bishop was assisted from the sanctuary during the Prayer of Consecration and taken by ambulance to a Salina hospital. He was able to return to Kansas City on the following day, but was obliged to cancel his appointments for the district of Salina convocation.

On May 12th, however, Bishop Spencer

was again in good health. He officiated at a public gathering in honor of Lord Halifax and left the following day for synodical duties.

## UTAH

### Bishop Moulton Ill

Bishop Moulton of Utah went to St. Mark's Hospital, Salt Lake City, Utah, during the week of May 4th suffering from bronchial pneumonia. Within a week his condition was regarded as not serious.

## MASSACHUSETTS

### Work Among the Young Men in Military Training

The role of the Army and Navy Commission of the Church in the defense program was a subject of lively discussion at the convention of the diocese of Massachusetts, held in Boston on April 29th and 30th, for there were present at the meeting the two men who are most familiar with the workings of the Commission—Bishop Sherrill of Massachusetts, the Commission's chairman, and the Rev. Dr. Henry B. Washburn, its executive secretary. Chaplain J. Burt Webster of the First Army was also present to tell in detail of the work of the Commission in supplying and equipping capable priests to minister to men in military service.

"This is not a question of peace or of war," said Bishop Sherrill. "If the Church does not follow the plans of the Commission, so vital and so critical for thousands upon thousands of young men, there will never be any use in talking about Young People's Fellowships and the like in the years to come."

#### RELEASED TIME SCHOOLS

The convention went on record as endorsing the plan now sanctioned by the state permitting the religious education of public school pupils on a released time basis. The convention also voted that support of theological educational institutions should be a part of every parish budget.

A sharp division of opinion arose in the afternoon after a resolution had been proposed calling for the endorsement of the sending of food and medicines to occupied countries. That portion of the resolution was not passed.

#### FOUR BISHOPS

Again Massachusetts' four bishops took part in the diocesan convention—Bishop Sherrill; Bishop Heron, Suffragan of Massachusetts; retired Bishop Lawrence; and Bishop Babcock, retired Suffragan.

Both Bishop Sherrill and Bishop Lawrence expressed the opinion, in the course of their addresses, that these are times when recourse to arms is necessary to enforce the right. Bishop Sherrill questioned the morality of the slogan, "Aid Short of War."

"Is it moral," he said, "to support causes

would not being willing to join in the supreme sacrifices which we expect of others?"

**ELECTIONS:** Deputies to provincial synod: clerical, H. K. Bartow, Wolcott Cutler, W. C. Herrick, C. C. Wilson; lay, Stewart Burchard, A. B. Carter, U. S. Harris, C. G. Page.

Diocesan council: clerical, W. C. Herrick, W. N. Bixby; lay, Carlton Kimball, O. W. Stewart. Standing committee: the Rev. H. McF. Ogilby, Robert Amory. Examining chaplain: Rev. Malcolm Taylor.

## MILWAUKEE

### "The Church Must Not Commit Itself to Any One Ideology"

Bishop Ivins of Milwaukee, in his annual pastoral address to the council of the diocese of Milwaukee warned his clergy against preaching the war and political economies from their pulpits.

He said: "Religion is fulfilling its purpose only when it calls men to rise above



BISHOP IVINS: He warned his clergy against war mongering.

their passions. The Church and Christians must minister to men under any and all forms of organized life; and it would be suicidal for the Church to commit itself to any one ideology, or to any form or type of social or economic organization. . . .

"Outside of the Church make such speeches and take such part in the war as your conscience dictates. There is already a plethora of propaganda being voiced from the platform, radio, and press, without the pulpit adding to it. Remember, the Church must minister to all men of different opinions everywhere, so long as those opinions are honest convictions."

Council meetings were held in the Guild Hall of All Saints' Cathedral in Milwaukee on May 5th and 6th. The Woman's Auxiliary met at the same time in the chapel of St. Paul's Church.

#### SOCIAL SETTLEMENT PROJECTED

Among the business of the council was the rejection of a recommendation by a committee that the property of St. Stephen's Mission, Milwaukee, be sold. Another committee was appointed to look into the matter of reducing the mortgage on this mission property, and perhaps establishing there a social settlement under di-

ocesan auspices. St. Stephen's has made splendid progress in recent years under the leadership of the Rev. Harold Hoag.

The Bishop in his pastoral address also announced the appointment of a joint committee on Holy Matrimony: The Rev. T. R. Harris, chairman, the Rev. Messrs. M. M. Day, G. C. Lund, G. F. Schiffmayer, C. F. Boynton; Messrs. C. M. Morris, H. N. Laffin, O. S. Reul, C. P. Morehouse, John Hand; Mmes. Erwin Schmidt, Jackson Bruce, Carl Oestreich, C. W. Anderson; Miss Elizabeth Pillsbury. The committee is to report findings and recommendations to the national commission headed by the Rev. Stephen F. Bayne of Northampton, Mass.

One of the speakers before the Woman's Auxiliary was Mrs. Grafton Burke of Alaska.

**ELECTIONS:** J. H. Daggett, treasurer; the Ven. William Dawson, registrar. Standing committee: Clerical, Holmes Whitmore, K. A. Stimpson, K. D. Martin, W. F. Whitman; lay, C. P. Morehouse, H. L. Laffin, H. T. Foulkes, J. K. Edsall.

Executive board: Clerical, Herman Anker, T. R. Harris, Frank Barr; lay, A. J. Kieckhefer, V. M. Stamm, J. M. Bruce.

Delegates to provincial synod: Clerical, Daniel Corrigan, H. T. Pallett, G. F. White and F. J. Bloodgood; clerical alternates, W. M. Wagenseller, E. M. Ringland, H. H. Haug, and E. H. Creviston; lay delegates, F. P. Jones, F. M. Sammond, Clarence Wright, Harry Janes; lay alternates, A. P. Wiseman, H. M. Mount, A. G. McGraw, J. J. Hrdlicka.

Woman's Auxiliary president: Miss Emily Bond.

## CHICAGO

### Lord and Lady Halifax Attend Services at St. James' Church

Historic St. James' Church, Chicago, where many famous persons have worshiped during its century-old existence, added the names of two more prominent personages to its parish register on May 11th, when Lord and Lady Halifax attended services there.

The British Ambassador and Lady Halifax were accompanied to the service by Lewis Bernays, British Consul General in Chicago, who is a vestryman of St. James'. The distinguished couple were in Chicago for a short time, while visiting several Midwestern cities. Lord Halifax also visited Bishop Conkling in his office at diocesan headquarters.

## BETHLEHEM

### Rev. William K. Russell to Replace Rev. Gardiner M. Day

Announcement was made simultaneously in West Englewood, N. I., and Wilkes-Barre, Pa., on May 11th that the Rev. William K. Russell had accepted election as rector of St. Stephen's Church, Wilkes-Barre, to succeed the Rev. Gardiner M. Day, who recently resigned to become rector of Christ Church, Cambridge.

St. Stephen's Church is the largest parish in communicant strength in the diocese of Bethlehem, having, with its missions at Alden, Plymouth, and Nanticoke, 2,147 communicants. With an exceptionally well-equipped parish and community house, the

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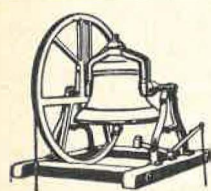
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Church has always carried on an extensive community welfare program and, in addition, possesses the only Church camp in the diocese of Bethlehem, Camp Great Neck, Vosburg, Pa.

The Rev. Mr. Russell went to his West Englewood charge in 1926. During his rectorship, a parish house and a rectory have been constructed, the number of communicants have more than tripled; and the church school is one of the largest in that part of the state. From 1933 to 1935, the Rev. Mr. Russell was director of the Emergency Relief Administration in Tea Neck. For eight years he was chaplain of the Bergen County jail and was one of the board of governors of the Englewood Hospital and is chairman of the Council of Social Agencies of West Englewood. He is a graduate of Rutgers' University and the Virginia Theological Seminary.

The date of his arrival in Wilkes-Barre has not yet been announced.

vention address dealing with The World. "Dungeons and concentration camps are of the past," he said. "Freedom is of the future. The crushing of individuals is of the past; respect for individuals is of the future. The exaltation of one race or nation above others is of the past; human brotherhood and equality are of the future. The so-called New Order is indeed a very old order, going back thousands of years, out of which man has been slowly and painfully climbing through the centuries."

England, he said, is America's first line of defense. To save England is not so much a generous act as sheer self-interest and wise political strategy.

The convention accepted the resignations of the Ven. Guy H. Purdy as archdeacon and of the Rev. Dr. R. W. Woodroffe as executive secretary, and at the suggestion of Bishop Oldham combined the two offices and elected the Rev. A. Abbott Hastings to the new office.

Other elections: Standing committee: Clerical, I. G. Rouillard, reelected; lay, G. P. Ide to succeed H. W. Thompson. Rural deans: The Rev. V. O. Boyle was appointed to succeed the Rev. C. E. Kennedy, and the Rev. G. T. Lascelle to succeed the Rev. J. Hill Johnson.

**ALBANY**

**"The So-Called New Order is Indeed a Very Old Order"**

"In the world today we are witnessing a titanic and portentous conflict which like a mighty flood, threatens to engulf all that civilized man holds dear. This is no wave of the future. Rather is it a temporary resurgence of a black and bloody wave of the past, carrying slavery and degradation on its crest and aiming to destroy all the good man has built through the ages."

With these words, Bishop Oldham of Albany introduced that portion of his con-

**32 Confirmed in Prison**

Bishop Oldham of Albany, on his annual visitation to Great Meadow Prison, confirmed 32 men presented by the Episcopal chaplain, the Rev. Carlos A. Aveilhe. Seventeen of these men were baptized in the prison since January 1st; 14 of the candidates were Negroes.

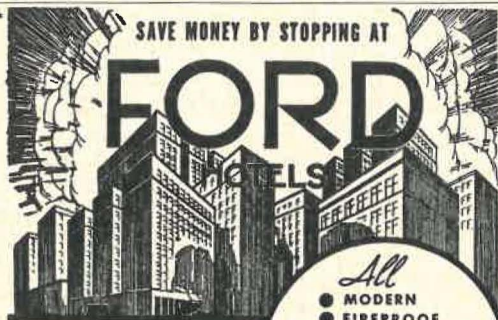
Fr. Aveilhe has under his pastoral care 180 communicants, as well as 18 Orthodox Churchmen and 11 Lutherans. Three of those baptized were Jews. Attendance at services from November to April has averaged 100 prisoners. The Woman's Auxiliary recently provided Communion silver for the prison chaplain; Bishop Oldham presented the box for bread.

**FOND DU LAC**

**Giant Mite Box, Musical Church Used at Children's Service**

A unique plan was adopted this year in connection with the annual Church school festival and mite box presentation held at St. Paul's Cathedral, Fond du Lac, on the afternoon of May 4th. The service from the National Department of Religious Education, entitled Publish Glad Tidings, was used; but in addition, a giant mite box was placed at the choir step into which representatives of each school placed the report of their offerings.

The mite box was then removed, revealing a small lighted church from which issued, by transcription, the music of an invisible choir telling of the light and power that the children's gifts of devotion supply to the Church. The delegates of the various schools then took turns in attaching ribbons running from the lighted church to a huge map of the world in the chancel, in order to point out the various mission fields where the Church is at work. As this was done, a huge floodlight caught a reflector placed at each mission field. The offering amounted to \$1001.14; and the cathedral was filled for the service.



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**SOUTH FLORIDA**

**Injured by Truck**

The Rev. Dr. Edgar L. Pennington, rector of Holy Cross parish, Miami, Fla., and secretary of the diocese of South Florida, is recuperating from injuries sustained when he was knocked down and run over by a truck on the day before the diocesan convention. Dr. Pennington's shoulder was fractured in the accident.

**GEORGIA**

**Nationalist Slogans Deplored**

**By Bishop Barnwell**

Nationalism which stalks under the cloak of patriotism—using such slogans as "Germany Over All," "Britannia Rules the Waves," and "America First"—was decried by Bishop Barnwell of Georgia, speaking at the convention of the diocese on April 23d at Savannah.

"Out of this sort of nationalism, which can see no good in other men, are born jealousies, misunderstandings, hatreds, and wars," said the Bishop. "The flames of all these are fed by sinister propaganda fostered and financed by those who make money out of the suffering and death of their brethren.

"There were the Krupps, and now their modern successors in Germany. There was Cruzeots in France, the far-flung Vickers organization in England, and Bethlehem Steel in America. Think what the word Bethlehem means to us and what it means to the world at large. Men torn to pieces by shrapnel made of Bethlehem Steel.

"Nationalism and war are part of the established order of things. They have existed from time immemorial; but they are utterly and irrevocably doomed because we cannot carry them with us into the Kingdom of God; and it is God's Kingdom toward which we and life are moving."

The day before the convention began, Bishop Gravatt of Upper South Carolina conducted a conference of the clergy on the theme, Go Forward in Service.

**HOME FOR DELINQUENT NEGRO GIRLS**

Among the business of the Woman's Auxiliary, meeting in connection with the convention, was the adoption of a resolution opposing the stand taken by Governor Eugene Talmadge of Georgia on a bill appropriating \$15,000 per year for the maintenance of a home for delinquent Negro girls. The Governor had vetoed the appropriation after it had received the approval of both the House of Representatives and the state Senate. The money was needed to maintain two houses already built for this purpose by the Federation of Negro Women's Clubs. The buildings now are unused.

**CLOSING OF MISSIONS**

Another important subject discussed at the Auxiliary meeting was the fact that the Every Member Canvass had fallen so far below the expectancy that either the funds on hand will have to be spread very thinly over the whole diocese or small missions which have shown little growth

will have to be closed. No action was taken at the meeting, but the consensus of opinion seemed to be that no mission should be closed. It was suggested that a trailer chapel, such as is used by the diocese of Southern Ohio, might solve the problem.

**ELECTIONS**

Treasurer of convention: W. Dewey Cooke, replacing the late Valmore Lebey. Standing committee: Clerical, D. C. Wright and Lawrence Fenwick, replacing D. N. Peebles and J. E. Hines. Auxiliary president: Mrs. Hunter Hopkins.

Delegates to provincial synod: Clerical, L. A. Belford, J. S. Bond jr., H. McC. Mueller, L. M. Fenwick, J. B. Lawrence; lay, J. A. Setze, James Gibbs, W. W. Douglas, H. B. Coolidge, H. B. Holmes, F. F. Powers.

**NEW JERSEY**

**"If the Trumpet Give an Uncertain Sound . . ."**

One of the first articles of business at the convention of the diocese of New Jersey was the formal presentation to retired Bishop Matthews of the diocese, of an honorary seat and voice in the convention, granted him under a canon adopted last October at General Convention.

The diocesan convention was held in Trinity Cathedral, Trenton, on May 6th and 7th. The address of Bishop Gardner of New Jersey centered around the theme, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" Analyzing the witness of the Church, the Bishop stated that emphasis must be put upon the righteousness of God.

Other convention speakers included Chaplain John O. Lindquist; Mrs. Arthur H. Fawcett, the new chairman of Christ Church Home; Miss Florence Newbold, headmistress of St. Mary's School; and Mrs. Clarence Blair Mitchell, who is chairman of the New Jersey section of the "Union of States" supporting the cathedral at Washington.

The Rev. R. G. Williams replaced the late Rev. A. Q. Bailey on the standing committee.

**ATLANTA**

**Work Among College Students**

**Progressing**

The progress of work among young people in colleges was among the favorable reports on diocesan projects presented at the annual council of the diocese of Atlanta, meeting at the Church of the Incarnation in Atlanta.

The Rev. E. H. Harrison reported on the student conference held recently at the University of Georgia and stated that Episcopal students at college in Dahlonga had requested that one of their number be made a lay reader and that the Rev. Mr. Harrison come to them once a month for Communion Services. Dahlonga is located in a county where the Church has had no active work.

The Rev. F. Harriman Harding told of the college work being done at the Georgia Woman's College and Georgia Military College and spoke also of the work being

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done in hospitals and penal institutions. E. V. Dunbar described the new Camp Mikell that has been built on 200 acres of land purchased by the diocese in the mountains near Toccoa, Ga.

Bishop Mikell announced that he had given consent to change the name of the Episcopal church in Elberton, Ga., from the Church of the Holy Apostles to St. Alban's Church.

PRESBYTERIAN VIEWPOINT

Among the persons who spoke before the Woman's Auxiliary was Mrs. T. W. Ayres, who discussed the refugee situation; Miss Sallie C. Deane of Richmond, Va., who has since held conferences with women throughout the diocese; and Mrs. William B. Elliott jr., wife of a Presbyterian minister, who presented a meditation stressing the need for a definite purpose in life and for power gained through prayer.

Bishop Abbott of Lexington was the principal speaker at the diocesan banquet.

ELECTIONS: Registrar, Canon R. L. Crandall; assistant secretary of council, Rev. H. D. Wilson. Standing committee: Clerical, H. G. Walker, J. M. Walker, D. C. Wright jr.; lay, C. T. Nellans, E. E. Pomeroy, W. C. Turpin.

Executive board: Rev. B. S. Eppes, Dr. Philip Davidson, Dr. C. G. Butler, Mrs. A. E. Foster. Delegates to provincial synod: Clerical, H. G. Walker, J. D. Wilson, Duncan Hobart, T. S. Willd, D. C. Wright jr.; lay, T. F. Lockwood, Anne Young, J. H. Lucas, A. E. Foster, Philip Davidson, Philip Steed.

EASTERN OREGON

Canon on Church Debt

The convocation of Eastern Oregon met in St. Mark's, Hood River, from April 27th to 29th, taking Forward in Service as its keynote. Addresses by Bishop Remington and by the guest speaker, Bishop Dagwell of Oregon, stressed this theme. Reports from the clergy showed that the Forward in Service messengers were at work and that there has been much enthusiasm for the movement in the district. The annual meeting of the Church Women's League, held at the same time, also took as its theme, Forward in Service.

Announcement was made at the convocation that a corporation has been formed to administer trust funds for Eastern Oregon. Care was taken in setting up the corporation, to provide for the possibility that Eastern Oregon may in the future come under a different jurisdiction.

A canon was passed concerning church debts. In the future, no church property in the district may be mortgaged unless one-third of the amount of the project is in hand in cash, one-third in pledges, and one-third provided for in a definite plan of amortization.

Speakers before the Church Women's League included Mrs. Walter Mitchell, wife of the Bishop of Arizona.

ELECTIONS: Executive council: Clerical, C. A. Kopp, E. O. Robethan, B. S. Moore, E. E. Tayler, J. M. Gill, Fred Wissenbach; lay, Theodore Barber, George Hartman, Charles Griffin, H. P. Davey, H. A. Miller, N. M. Reynolds.

Delegates to provincial synod: The Rev. Messrs. Wissenbach, Kopp, and Moore; Messrs. Arthur Hay, Wayne Metz, and Medford Reed. Clerical alternates: George Bolster, Victor Newman, E. E. Tayler; lay, Sidney Bloom, Eric Richards, Marvin Wightman.

President of Church Women's Service League: Mrs. Chester Kennedy.

SALINA

Bishop Nichols Installed as New Acting Bishop

Placing squarely upon the district's own shoulders the question of its continuing as a separate district, new acting Bishop Nichols of Salina minced few words in his address to the 37th convocation of Salina. A few minutes after the words formalizing his installation had been read by the Very Rev. James T. Golder, new dean of the cathedral, the Acting Bishop said:

"I call upon you, not only because we face a crisis, but also because this is our simple duty—to put behind us any idea that the Church owes us a pastor, and to think of our Church as something which, as much as or more than our home and our business, survives or perishes, improves or deteriorates, in proportion as we plan and work and give for it."

Almost one-tenth of the Churchmen of the entire district were present in Christ Cathedral, Salina, the night of May 4th, to hear Bishop Nichols, some having driven 300 miles. Though relatively small in number, the communicant list has shown a gain of 48% during the decade just past.

Foremost in the business of convocation was discussion of means by which the district might increase its endowment in looking forward to diocesan status; and the newly formed Bishop's Council was then charged with the request to outline a workable plan. The district also made canonical provision for the safeguarding of diocesan and mission funds in line with recommendations from the National council and voted for a committee study of Christian marriage. Convocation and the Woman's Auxiliary met in a joint meeting for Forward in Service discussion.

Delegates elected to synod were: clerical, J. T. Golder, A. B. Hanson, Joseph Young; lay, J. D. Tinklepaugh, J. C. Johnston, Reuben Sherwood. Delegates to Auxiliary meeting at Synod: Mrs. R. H. Rexroad, Mrs. C. C. Spangler, Mrs. A. B. Hanson, Mrs. John Snyder.

Dean Golder and the Rev. Charles Wilcox replaced the Very Rev. H. B. Vinnedge and the Rev. J. H. Chillington on the council of advice.

EASTON

Anniversary Project: Raising the Episcopal Endowment to \$100,000

The annual convention of the diocese of Easton, meeting May 6th at St. Paul's Church, Centreville, Md., heard its retired diocesan, the Rt. Rev. Dr. George W. Davenport, make an impassioned plea for greater zeal and for complete participation in the Presiding Bishop's Forward in Service program.

"If there ever was an opportunity for the Church of God it is today," said Bishop Davenport, "and I trust that this diocese will rise to the fullness of its strength. There can be no lasting peace until the Church gives to the nations of the world an objective that will lift them out of themselves."

Plans were inaugurated for the observance in 1943 of the 75th anniversary of the organization of the diocese. Bishop McClelland was asked to appoint two committees for this project, one to arrange the details of the observance and the other to consider ways and means of raising the episcopal endowment to \$100,000 by the 75th year.

ELECTIONS: Deputies to provincial synod: Clerical, R. W. Lewis, Thomas Donaldson, John White, W. C. Eastburn; lay, D. G. Roe, W. R. Baldwin, R. F. Kirk, F. W. Webb.

Executive council: Rev. Dr. J. W. Albinson, the Rev. Thomas Donaldson, W. A. Kirby, Mrs. Barclay Trippe. The Rev. John White was elected to the standing committee, replacing the Very Rev. R. B. Mathews, resigned.

NORTHERN INDIANA

"The Pendulum Has Swung Too Far"

In a revolt from erratic and sensational evangelism, the pendulum has swung too far and men are now ashamed to show any devotion to Jesus Christ, Bishop Gray of Northern Indiana told the council of the diocese, meeting on May 1st at St. Paul's Church, Mishawaka.

"The Evangelical school of thought, whether it be in our own Church or in Christendom at large, has gone or virtually

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gone," the Bishop said. "In the adjustment, we have, on the one hand, an over-emphasis upon authoritative religion as the only source of spiritual knowledge and, on the other hand, a liberalism which vaguely spends itself on efforts at social and economic betterment, without the power of a certain faith in God, who alone is able to overrule all human weaknesses and failures for good."

The Bishop then spoke of the "spiritual revival" presented in the form of the movement Forward in Service. He stressed the importance of the deepening and strengthening of the personal religion of the Church's members as the first step in spreading the Kingdom, "close at hand and far and wide," and in restoring justice and peace.

## QUINCY

### Englishwoman Describes Plight of British People

Increased giving for missions and the clearing of the debt on the Bishop's House were among the achievements of the diocese of Quincy during the past year, Bishop Essex told the annual synod on April 29th. The Bishop presented his annual address at the synod banquet, at which time the Rev. Dr. Harold L. Bowen also spoke. Dr. Bowen's subject was the Forward in Service program.

Mrs. John Pattison, an Englishwoman who has been visiting in the United States for several months, spoke before the Woman's Auxiliary on the plight of the British people. Most of the sessions of both groups were held in St. Paul's Church, Peoria, Ill.

**ELECTIONS:** John Potter was reelected treasurer of the diocese; and John Paddock, treasurer of the trustees of funds and property. The Rev. Dr. G. T. Lawton and the Rev. W. O. Hanner were appointed to the board of examining chaplains.

Delegates to provincial synod: Clerical, W. O. Hanner, C. F. Savage, E. P. Sheppard, J. K. Putt; lay, J. C. Paddock, Keith Hunter, Alex Loughin, G. A. Lyon jr.

Auxiliary president: Mrs. M. R. Beckstrom. Delegates to provincial meeting: Mrs. M. R. Beckstrom, Mrs. Harvey Lott, Miss Gladys Sivell, Mrs. Hugh Blair, Mrs. Lillian Gardner.

## UPPER S. CAROLINA

### "The Supreme Service to Render"

"The supreme service that we as Christians can and must render to God and humanity in the days ahead is a service far greater in importance than building political systems or economic orders. It is the high calling of leading wandering and suffering humanity into Christ's way of life," Bishop Gravatt of Upper South Carolina told the annual convention of his diocese meeting at the Church of the Advent in Spartanburg, May 6th and 7th. Present at the convention were 21 clerical delegates and 51 lay delegates, from 21 parishes.

#### SEWANEE SUNDAY

The Rev. William S. Lea, rector of the host parish, spoke on the University of the South; and it was announced that May

18th would be observed in all churches of the diocese as Sewanee Sunday, at which time offerings for the institution would be taken.

**ELECTIONS:** Executive council: Clerical, L. N. Taylor, L. C. Melcher, W. S. Lea, T. P. Ball, A. B. Clarkson; lay, W. B. Moore, J. W. Arrington jr.; J. K. DeLoach, R. B. Sloan, W. S. Rice, F. L. Mays, J. E. Boatwright, A. A. Manning, W. C. Thomas, J. N. Frierson, W. L. Smith, Mrs. J. E. Boatwright, Mrs. W. P. Peyton, Mrs. Hume Stith.

Standing committee: Clerical, L. N. Taylor, L. C. Melcher, A. G. Bennett, R. T. Phillips, W. S. Lea, C. H. Jones, J. E. Hart, J. W. Arrington jr., W. B. Moore, J. N. Frierson. The Rev. W. S. Lea was elected an examining chaplain, and Major R. E. Carwile, chancellor.

Provincial synod delegates: Clerical, L. C. Melcher, L. N. Taylor, A. G. Bennett, R. T. Phillips, W. S. Lea, A. B. Clarkson, clerical alternates, C. M. Seymour, A. R. Mitchell, Maurice Clark, H. L. Durrant, C. N. Sturup, G. D. Underhill; lay delegates, J. E. Boatwright, R. B. Sloan, J. E. Hart, J. W. Arrington jr., J. H. Faulk jr., F. L. Mays; lay alternates, G. C. Stuart, J. W. Jervey jr., W. S. Rice, W. B. Moore, F. C. Hensley, J. M. Vann.

## NORTH DAKOTA

### Gethsemane Cathedral Redecorated

Bishop Atwill of North Dakota recently dedicated the memorials which have been placed in Gethsemane Cathedral, Fargo, N. D., as a part of the refurbishing and redecoration of the cathedral's interior.

The chancel has been almost completely refurbished, with a new Bishop's chair and dean's chair, new choir stalls and organ screen, and a new parapet. The pulpit has been moved to its location adjoining the chancel; the walls of the chancel have been wainscotted in cathedral oak; and a new floor has been laid. The nave also has been refurbished, the walls covered with a composition material, and the wainscoting finished. The improvements were made at a total cost of about \$6,000.

## CONNECTICUT

### President of Clerical Association

The Rev. Louis L. Perkins has been elected president of the Fairfield County Clerical Association succeeding the Rev. Dr. Kenneth MacKenzie, who has been president of the association for the past 27 years and a member of the executive committee for 41 years. The Fairfield County Clerical Association is perhaps the oldest clerical association in continuous existence in the United States, having had meetings since 1815 in Fairfield County, Conn., near New York City.

### AMERICAN CHURCH UNION CYCLE OF PRAYER

#### May

25. Trinity, Fort Wayne, Ind.
26. St. Peter's, Freehold, N. J.
27. St. Andrew's, Baltimore.
28. St. Paul's, St. Paul, Minn.
29. Christ, Cuba, N. Y.
30. St. John's, Newport, R. I.
31. Trinity, Easton, Pa.

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Half the church's frontage on Brooklyn Avenue has been leased to an oil company for a long term of years. (Incidentally, the rector says, their filling station is less noisy than street traffic!) The rental automatically meets the interest and principal of a loan which covered the previous debt and financed reconstruction in full.

Improvements included moving the church 60 feet; construction of a parish hall seating 300, with classrooms, office, kitchen, lavatories, etc.; installation of an automatic oil heating plant; enlargement of chapel and sacristy; redecoration of the church; and rearrangement of the entrances. William R. Grant, original architect of the church, designed the improvements. The former small parish hall was given to the local YMCA and moved away for use as a gymnasium.

Christ Church serves a district surrounding the University of Washington with an enrolment of over 11,000, of whom 800 are accounted Churchmen. Any field imposing heavy responsibilities but having a rapid population turnover and little resident wealth requires some such "backlog" of assured income.

In his Easter Letter, the Rev. Paul B. James, now in his 20th year as rector, summed up recent gains. "It is reassuring to know," he said, "that, financially speak-

ing, we may look to the future without fear. The income from our ground adjoining the church, now under long-time lease, is equal to the interest on a \$50,000 endowment. Within 14 years, after amortization of existing loans, it will become directly available. No other parish in the diocese is so favorably situated."

**CO-OPERATION**

**Greek Orthodox Churchmen Contribute to Parish's Support**

Anglican and Greek Orthodox Churchmen are working hand in hand in a unique demonstration not only of unity of spirit, but unity of action as well, at Christ Church, Ottawa, Ill., where the Rev. H. P. Hilbish, Episcopal rector, ministers to many members of the Greek church in co-operation with priests of their own faith.

Under the arrangement in effect in the Ottawa parish, two services are held each year at which the liturgy is in Greek, and the celebrant is the Rev. Father Benedict of Joliet. Funerals, weddings, and baptisms of members of the Orthodox church are held in the Episcopal parish, with the services presided over by the Greek priest, assisted always by the Episcopal rector. Of four Requiems said during the year for all dead, the first two are in English by Fr. Hilbish, and the last two in Greek by the Orthodox priest.

A number of Greek-American families are communicants of Christ Church, and several of the altar boys are of Greek parentage. The secretary of the Sunday school is also a native of Greece, and the rector serves as chaplain of a Hellenic fraternal organization.

Members of the Orthodox church are giving financial support to the Ottawa parish as well as to their own church in Joliet, according to Fr. Hilbish, and last year gave a communion set to the parish. They are at present also planning a gift of three ikons, to be installed in the baptistry and chancel of the church.



CHRIST CHURCH, SEATTLE: The filling station pays the rent.

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Commencement week will begin on  
Monday, May 26th, with Evensong in the  
Chapel of the Good Shepherd and the  
baccalaureate sermon, which will be  
preached by Bishop Wyatt-Brown of Har-  
risburg. Tuesday, May 27th, will be  
Alumni Day. Several classes are holding  
reunions; and all returning alumni will  
attend the alumni luncheon in Hoffman  
Hall. The Rev. William Fisher Lewis, of  
the class of 1926, will give the alumni  
essay, on The Authority of Example. At  
the commencement exercises on Wednesday  
morning, May 28th, the address will be  
made by Dr. James Phinney, III, presi-  
dent of Williams College. The senior  
class luncheon in Hoffman Hall will be  
the final event of the day.

### COLLEGE WORK

#### Students Send Money to China

Young people at the Episcopal student  
center of Louisiana State University have  
become so interested in the work of the  
Rev. Kimber Den, Kiangsi, China, that  
they have raised \$10 to be sent to him.  
This gift will amount to about \$200 in  
Chinese currency.

Mr. Den has been working among ref-  
ugees, as well as in the Kiangsi rural ser-  
vice center. One of his unusual activities  
recently was the organization of an anti-fly  
campaign in the interests of public health.  
Clinics, land reclamation, development of  
weaving and other industries, schools for  
refugee children, and mass education  
projects are among the many enterprises  
developed and supervised by Mr. Den.

### PUBLIC SCHOOLS

#### Observe Religious Emphasis Week

Holy Week was Religious Emphasis  
Week in the public schools of Paris, Ky.,  
planned by the county ministers' associa-  
tion, in cooperation with the superintendent  
of schools. Each day the elementary school  
children were addressed in convocation by a  
local clergyman; the junior and senior  
high school convocation heard visiting  
speakers, including a Jewish rabbi. The  
Roman Catholic Church declined the in-  
vitation to be represented among the speak-  
ers. The Rev. E. W. Baxter, Frankfort,  
rector of the Church of the Ascension, was  
one of the visitors.

For five years the children of grades  
four to eight have been receiving religious  
instruction in their own churches on re-  
leased time one hour a week.

## SCHOOLS

### COLLEGES

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Full four-year courses leading to B.A. and B.S.  
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is recognized as the Church College of Minnesota.  
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Carleton College  
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### SEMINARIES

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BERKELEY, CALIFORNIA

Dean, Henry H. Shires, 2457 Ridge Road

## THE EPISCOPAL THEOLOGICAL SCHOOL

CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University  
Dean Angus Dun 3 Mason Street

## The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA

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## CHURCH SERVICES

### DISTRICT OF COLUMBIA

#### St. Agnes' Church, Washington

46 Que street, N. W.

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

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Holy Hour and Intercessions: Friday, 8 P.M.

Confessions: Saturdays, 4:30 to 5:30 and 7:30 to 8:30 P.M.

### NEW YORK

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

THE VERY REV. AUSTIN PARDUE, D.D., Dean

THE REV. FRANCIS W. BLACKWELDER, B.D.

Weekdays: 8:00 A.M. Holy Communion

12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

#### The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

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

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

Organ recital, Saturday at 4:30

#### St. Bartholomew's Church, New York

Park avenue and 51st street

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

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong. Special Music.

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

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

Madison avenue at 71st street

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

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

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

Fifth avenue and 53d street

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

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

#### TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

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

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

#### Trinity Church

Broadway and Wall street

In the City of New York

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

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

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

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

Sunday: Low Mass, 8 and 9 A.M.; 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.

## DEATHS

### Robert M. Botting, Priest

The Rev. Robert Makepeace Botting, who was priest in charge of Trinity Church, Guthrie, Okla., for eight years before his retirement in 1936, died on March 25th at the age of 71 years. The funeral was held in Trinity Church on March 27th, with the Very Rev. James Mills, dean of St. Paul's Cathedral, Oklahoma City, officiating.

In 1936 Fr. Botting had had a severe attack of flu which left him with serious heart complications. He was born in London and educated at Trinity College, Dublin, and the Kansas Theological School. After serving many churches in Kansas, he came to Trinity Church, Guthrie.

Fr. Botting served for many years as a member of his provincial council, was a deputy to General Convention in 1919, and served also as president of the council of advice in Salina.

### Arthur C. Cole, Priest.

The Rev. Dr. Arthur Carman Cole, professor of Church history at the DuBose School, Monteagle, Tenn., and former president of a college in India, died on May 7th.

Dr. Cole was born in Michigan and was graduated in 1894 from Olivet College, Mich. He later studied at Columbia University and received the degree of Doctor of Divinity from the University of the South in 1931.

In 1905 Dr. Cole and his wife, the former Miss Anna Paddock, went to India where he became president of the Voorhees Mission College, at Vellore, India. He held this position for nine years. When his health broke and he had to return to the United States, he was awarded a medal of distinguished service by King George V and Queen Mary.

For several years after his return from India he taught in a school in Mobile, Ala. In 1922 he came to the DuBose School as professor of Church history and was ordained a priest in 1925.

Dr. Cole is survived by his wife and one son, Dr. Cecil Cole.

### John J. Preston, Priest

The Rev. Dr. John James Preston, assistant to the superintendent of the Detroit Episcopal City Mission and chaplain at Eloise Hospital, died suddenly on April 18th, at the age of 58 years.

Dr. Preston came to Michigan in 1920, serving various churches in the diocese. From 1930 to 1938 he was rector of St. John's, Alma. Three years ago he accepted the position of chaplain on the staff of the Detroit Episcopal City Mission Society and was assigned to Eloise, one of the largest public institutions in the country. A faithful pastor and a diligent student, he was well received by the staff and patients of that large institution. Dr. Preston received his degrees from Trinity College, Toronto, and Kings College, Nova Scotia.

The funeral service was held at St. John's, Wayne, conducted by the Rev.

George Backhurst, superintendent of the Detroit Episcopal City Mission, assisted by the Rev. James G. Widdifield, the Rev. Wm. S. Blyth, and the Ven. Leonard P. Hagger. Interment was at Wiarnton, Ontario.

Dr. Preston is survived by his wife, Mrs. Margaret Preston, and four children, Patricia, Mary, James, and Robert.

### Emily L. Loveridge

Miss Emily Lemoine Loveridge, retired superintendent of Good Samaritan Hospital, Portland, Ore., died in the hospital on the afternoon of April 26th, after an illness of several weeks. She was 80 years old.

Miss Loveridge received her training as a nurse at Bellevue Hospital, New York, and came to Portland in 1890 to organize and superintend the Nurses' Training School at Good Samaritan. In 1905 she was made superintendent of the entire institution and remained in that position for 25 years, until her retirement.

Miss Loveridge was a well-known figure in the Northwest. During her career she worked for the registration law for nurses and for the improvement of regulations governing the nursing profession. After her retirement the alumnae of the training school placed a plaque in her honor in the hospital lobby.

### William Munro Shand

William Munro Shand, 59, of Columbia, S. C., who had been chancellor of the diocese of Upper South Carolina from the time it was organized, died on May 2d.

As a member of the law firm of Benet, Shand, and McGowan, Mr. Shand went into partnership with his father upon graduation from South Carolina College in 1903. He was reporter for the South Carolina Supreme Court from 1920 until his death. He was a former president of the Richland County Bar Association, a former president of the Columbia Rotary Club, and an officer and member of the advisory boards of the Citizens and Southern National Bank of South Carolina, as well as a vestryman and junior warden for many years.

His wife, Seline Coles Shand, and the following children survive him: Mrs. F. Barron Grier, William Munro Shand jr., Mrs. Emmett Wingfield, and Mrs. James T. Green. Also surviving are two brothers, Gadsden E. Shand and Stead Izard Shand, and two sisters, Miss Louly Shand and Miss Mary Wright Shand.

Funeral services were conducted by the Rev. Louis C. Melcher, rector of Trinity, Columbia, and Bishop Gravatt of Upper South Carolina on May 3d.

### COMING EVENTS

#### MAY

21. Convention of Eau Claire, Eau Claire, Wis.: of Western Massachusetts, Springfield.
- 23-24. Convention of Minnesota, Minneapolis.
27. Convention of Long Island, Garden City, New York.
- 27-28. Convocation of Western Nebraska, Hastings.