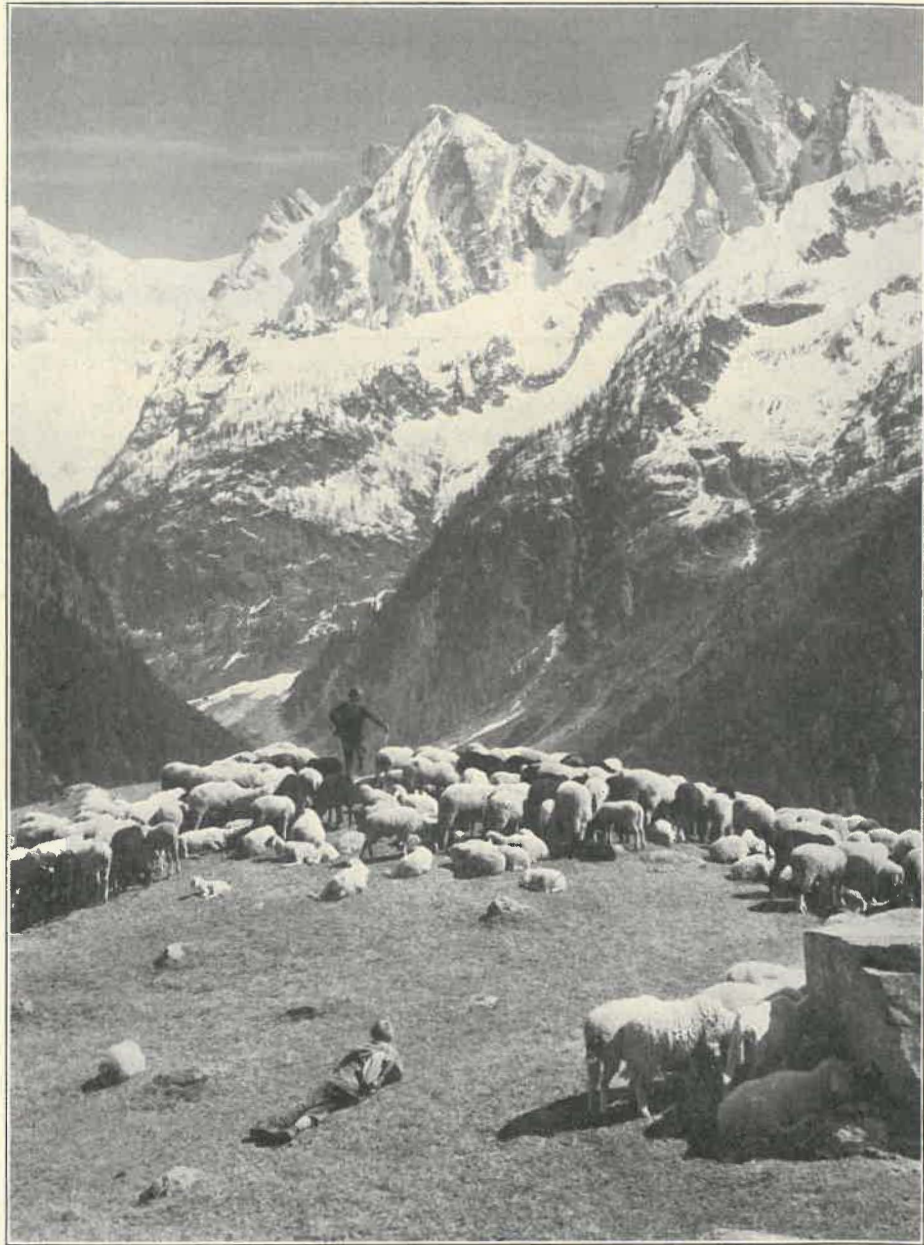
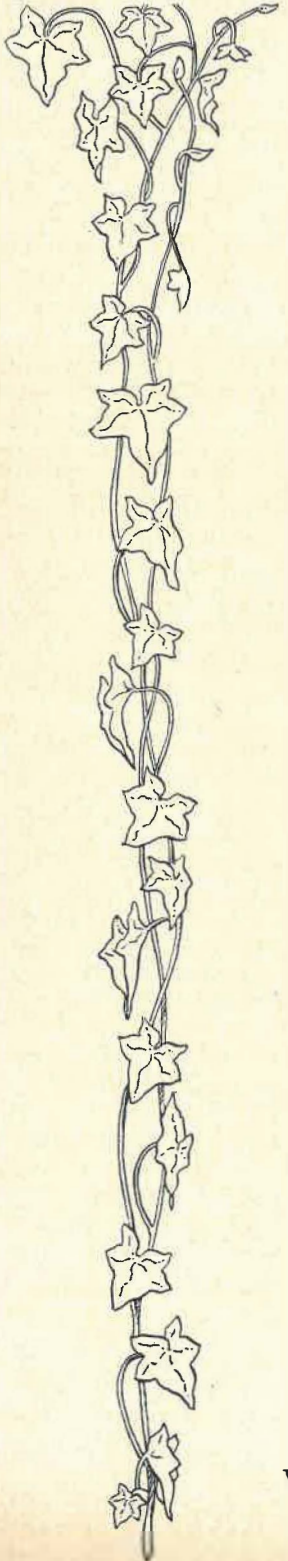


June 11, 1941



The Living Church



Albert Steiner, Switzerland.

“HE SHALL FEED HIS FLOCK LIKE A SHEPHERD”

Vol. CIII, No. 19

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LETTERS

"In Perils of the Sea"

TO THE EDITOR: It is with extreme hesitancy that I venture to ask the courtesy of your columns for the purpose of presenting a case of urgent need. I realize that the needs of the entire world are so great today that all personal and local needs should give place to the appeals of greatest importance. With this brief introduction, may I pass on to your readers an appeal to help in the purchase of a motor-boat for Archdeacon Najac's work in northern Haiti? You honored Archdeacon Najac, and this entire field, by selecting him for recognition in your Honor Roll for meritorious services to the Church in 1940. Yesterday I received a letter from him, the following being a translation of certain parts:

"I returned from La Tortue, May 15th, but on its return to the island the sailboat was sunk in the middle of the sea between Port de Paix and La Tortue. There were 9 passengers; 3 were lost. It was the sailboat that I have been using.

"Yesterday, 3 Roman priests, of whom 2 were missionaries of the Redemptorist Order, and the Curé of La Tortue were returning to the mainland after a few days on the island. Their sailboat overturned in the middle of the passage and 2 of the clergy were lost, the third being now in the Port de Paix hospital and very ill.

"The entire city has been thrown into consternation by these catastrophes.

"There is really no assurance of safety in these fragile craft.

"Dear Bishop, consider the life of your Archdeacon. Twice every month I am exposed to these dangers. If you cannot secure for me a motor-boat, pray for me earnestly. My family are reluctant to permit me to travel upon craft so frail and fragile. Again I ask your spiritual and material aid. I have confidence in you."

Two years ago I pressed upon the National Council in my annual report this particular need for Haiti. I doubt whether the members of the Council or the Department of Missions ever saw the appeal. Like many similar requests it was buried in the annual publication and read by no one. Through your columns I would make the appeal once more.

Church students at Princeton University through the interest of their student pastor, the Rev. Wood B. Carper jr., have pledged \$300, at least, towards a motor-boat. I shall need about \$450 more to cover the cost of hull, motor, and upkeep for at least a year.

To this charge at La Tortue, the Arch-

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By MARY JENNESS

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What kind of help does God give us? when are we patriotic? how can we make peace? what about race? what things will last?—these are some of the questions before us today, the same questions as were prevalent at the time of the Prophets. The answers to these and many others are worked out by Miss Jenness in this interesting work book, through the study of the lives of the Prophets.

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deacon adds also monthly visits to Le Borgne where we have a deacon stationed. To go to Le Borgne by land is a trip that is truly *penible*. There is no highway, simply a rocky trail over high mountains and at the end one is physically exhausted. Another route is by sea, along the northern coast, in a part of the Windward passage, where the winds are high and squalls frequent, with the sea correspondingly rough. I have made the trip in motorboat of the Sanitary Department and fruit barge and to La Tortue, on one occasion, by row-boat. But never have we owned a motor-boat of our own for this extensive and intensely interesting work.

Can some of your readers find a place for this additional charity? It is mainly concerned with a motor-boat but the appeal has to do with human lives and souls. Even so, I make the appeal with extreme reluctance.

✠ HARRY ROBERTS CARSON,
Bishop of Haiti.

Port-au-Prince, Haiti.

Editor's Comment:

We heartily second Bishop Carson's appeal for funds to purchase and maintain a motor-boat for Archdeacon Najac. This self-sacrificing native Haitian priest is doing a splendid piece of missionary work, and the motor-boat will add not only to his safety but also to the effectiveness of that ministry. We hope our readers will want to contribute the \$450 needed to complete the fund for the boat, and will be glad to forward contributions directly to Bishop Carson. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Motor-boat for Haiti," and sent to 744 N. Fourth St., Milwaukee, Wis.

The Seminarians' Letter

TO THE EDITOR: The public letter to the *New York Times*, signed by a considerable portion of the faculty of the General Theological Seminary and by over half its students, protesting against the identification of aid to Britain with the will of God, is an enheartening document and another evidence that Episcopalian "war mongering" is chiefly confined to the more aged of our membership.

Is it too much to hope that the more violently bellicose of our clergy, and more particularly of the Bishops, may now take pause and realize how they are hurting the Church in the eyes of thinking people? The cartoon in the *New York Daily News*—not at all an anti-clerical paper and the one with the largest circulation in the metropolis—is, to say the least, not helpful to the Church's

good name. And incidentally, such propagandists might ask themselves if such wildly exaggerated Episcopal appeals for Britain are really helpful to Britain. It is entirely possible to over-sell one's goods. The British agents in this country may well be saying, "We can handle our enemies; but may the Lord deliver us from too affectionate prelates." Again thanks to the seminaries for speaking up on behalf of the sanity of the Episcopal Church.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

Benediction

TO THE EDITOR: I cannot leave unchallenged the closing paragraph of the letter of Fr. Daniels in your issue of April 23d. If, and in so far as, Benediction is illegal in the narrow technical sense in the Episcopal Church, it is illegal solely because some of the devotions used are not in the words of Holy Scripture or the Book of Common Prayer or the official Hymnal. It is, then, on an equal footing—as far as strict technical legality goes—with the use of extemporaneous prayer by some of our most venerated clergy, or the use of Anthems which do not confine themselves strictly to the words of those three authorized sources, or the singing of "O promise me" at a wedding, and such like things, which are very widespread in the very circles which object most strongly to Benediction. These things are all, no doubt, technically illegal. But few people get very excited about that sort of illegality. As to fittingness, the extra devotions used in Benediction are far ahead of "O promise me" and many other technically illegal prayers and anthems.

Since it is an extra-liturgical service, of course any bishop is at liberty to direct its discontinuance; and he should be promptly and willingly obeyed by any good Catholic if he does so, unless he confuses the clear-cut issue of legality with doctrinal issues. For the same reason, any bishop who wishes to do so can (in the exercise of his *jus liturgicum*) authorize for use in his diocese the portion of the customary Benediction devotions which are not in the Bible, the Prayer Book, or the Hymnal. . . . And if he does so, the whole service is made legal, even in the strictest and most narrowly technical sense.

So much for the issue of technical legality. But Fr. Daniels raises a much more serious issue. He charges that Benediction is "flagrantly contrary to the intention of Article XXVIII" and—more serious still—that "the whole service of Benediction is based on a conception of the Holy Sacrament which is contrary to the teaching of our Church." I believe both of these charges to be totally unfounded, for the following reasons:

The Articles (both XXVIII and XXV,

which he does not mention) say only that extra-liturgical uses of the Sacrament were not of Christ's institution or intention. This certainly does not *condemn* such use explicitly. Does it do so by implication? I think not. There were, to be sure, many at the time of the Reformation who held all things not explicitly commanded, or intended, to be implicitly forbidden. And I have no doubt that the individual who worded those two articles thought that there was an implicit condemnation in what he penned. But there were many others who rejected this viewpoint and held that such things were *ipso facto* non-essential (and therefore within the province of every particular Church to require, forbid, change, or leave optional), *but not ipso facto wrong or forbidden*. And I think that Article XXXIV makes it indubitably clear that the Church officially accepted the latter position and rejected the former. In doing so, she made the inference drawn from the first viewpoint stated above not only unnecessary, but "flagrantly contrary to her official intention" in imposing the Thirty-Nine Articles.

As to the still more serious doctrinal objection, it seems to me even more impossible to sustain. For the service of Benediction seems to me to rest, beyond any faintest shadow of possible doubt, not on the doctrine of transubstantiation, which our Church really has rejected, but on the doctrine of the Real Objective Presence, which she certainly has not rejected. I am prepared to maintain, on the basis of a scientific and historical interpretation of our official formularies, against all comers, that this is indeed the official doctrine of our Church. But even if this be doubted, it is a certain—and formally adjudicated—fact that it is at least allowable Anglican doctrine. And that is all that need be proved to refute Fr. Daniels' objection. Benediction depends on the *presence* of Christ in the Sacrament (the Real Objective Presence); not on the *absence* of the substance of the bread and wine, which is what differentiates transubstantiation from that—the true Catholic—doctrine.

(Rev.) FELIX L. CIRLOT.

Mendham, N. J.

Sermons on the War

TO THE EDITOR: One can sympathize with the Churchmen described by Fr. Bell who are compelled on Sunday mornings to listen to discussions of foreign policy. I know of a small church in the Bad Lands of Chicago's West Side where we can be sure that, for an hour or two, we shall hear nothing about foreign policy. Here the war is scarcely referred to, except by way of prayers for peace before the altar. And a very good place, too, if you ask me.

VICTOR CRONK.

La Grange, Ill.

They Disagree

TO THE EDITOR: I think there is some value in my understanding of Mr. Mollegen's agreement [L. C., May 21st] with Canon Bell's letter. This is what I get out of Mr. Mollegen's letter:

1. Do not make your relative judgments absolute.
2. Make your absolute judgments relative.
3. Make your relative judgments combine in a transcendental unity.

So that puts Canon Bell and Prof. Mollegen in the same heaven, but I think they are still on earth, and I doubt very much if either of them have entered into the Kingdom. Therefore they disagree, they fight with mind and body, and so they will until *that day*.

(Rev.) W. OWINGS STONE.

Baltimore.

WE ARE NOT READY

WE ARE not ready to put on this garment
When we are threadbare,
We are not ready to put on this garment
Until we are naked:
The cloth the sun has woven in the darkness,
The garment measured, textured for the shame's admission,
A covering for a universe,
The dress of weakness and of weeping,
The robe of labor and of strength,
The seamless cloth of the undaunted hours,
The garment of sorrow.

ELLIOTT COLEMAN.

The Living Church

NATIONAL

EPISCOPATE

Dean Noble C. Powell Elected Bishop Coadjutor of Maryland

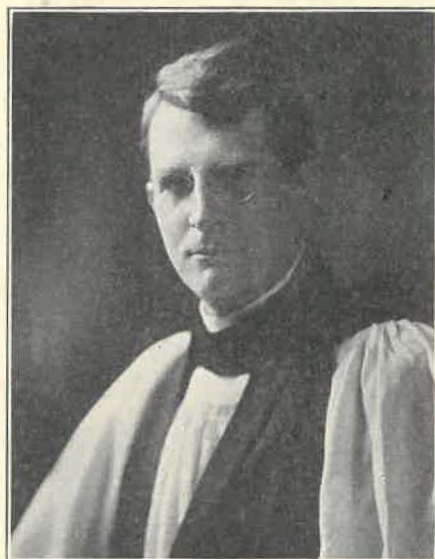
The Very Rev. Dr. Noble C. Powell, dean of the Cathedral of SS. Peter and Paul in Washington, was elected Bishop Coadjutor of Maryland on May 28th at the convention of that diocese.

At the suggestion of a special committee appointed by Bishop Helfenstein of Maryland, the delegates decided to cast a nominating ballot and have no nominating speeches. Nearly 20 names were placed in nomination; and on the first ballot Dean Powell, the Rev. Dr. Don Frank Fenn, and the Rev. Richard T. Loring received the majority of votes. Dr. Powell was elected on the second ballot.

A committee, headed by the Rev. Dr. Arthur B. Kinsolving, was appointed to wait on Dr. Powell. The Rev. William A. McClenthen, Henry S. White, and the Hon. Henry D. Harlan were the other members appointed to the committee.

Dean Powell has not yet announced whether he will accept the election.

He has several times declined elections to the episcopate. The diocese of Louisiana elected him twice, but he declined to leave his work in Washington, which, he felt, required his continued presence at that time.



DEAN POWELL: *Maryland elected him coadjutor.*

aspect of the Church's life and work, including evangelism, Christian education, community service, missions, and Christian unity. Bishop Tucker, having conferred and corresponded with large numbers of bishops, clergy, and lay leaders of the Church, believes that in order to carry out the purpose of the plan most effectively,

there should be offered for each year some dominant theme.

"This special object of endeavor," he said, "would not exclude the pursuit of other aims, but rather would be so broadly defined as to stimulate all other forms of Church activity."

THIS YEAR'S PROGRAM

Having, since the Forward in Service plan was inaugurated, concentrated the attention of the Church upon God—the Source of Power, the Presiding Bishop now is calling the Church to a very specific plan stressing the devotional life. The aims and objects of the program starting next fall include enlistment of every Church member as a regular worshiper, by drawing into the circle of worshipers those indifferent and nominal members who are now outside of it; reaching out to win new members; training of worshipers in the meaning, the art, and the practice of devout public worship so that they may become increasingly devout and intelligent in their worship; improvement of the form and quality of everything associated with public worship—liturgy, architecture, singing, reading, preaching, prayer—and enlargement of the variety and range of worship to meet the greatest number of needs; guidance in the practice of private and family prayer; encouragement of frequent celebrations of the Holy Communion and of more devout participation in them; enrolment of all children of the parish in church schools so they may have an opportunity to share in public worship; bringing to Confirmation all unconfirmed members of the parishes, especially young people, so they may share in the sacramental life; and, "since the worship of a God of love arouses the desire to serve, showing the opportunity for service in the individual's daily work, in the home and the community, and through the activities of the parish."

FORWARD IN SERVICE

Worship and Prayer to be the Theme of the Coming Year

The next step in the movement Forward in Service, according to the Presiding Bishop, is that Churchpeople shall take as their dominant theme for the coming year Worship and Prayer, and aim to enlist all baptized members in regular and devout worship and prayer, so that they also may acquire the incentive and receive the power to go forward in service. In addition, he said, the organization of every parish should be so perfected that it may be better able to play an active part in the 10-year program.

The Presiding Bishop pointed out that Forward in Service is planned as a long-term program of action, covering at least 10 years and aiming to invigorate every

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MARRIAGE CANON

Diocesan, Seminary Committees to Aid Joint Commission

The newly reorganized Joint Commission on Holy Matrimony is preparing a completely new study of problems of marriage and divorce, to be used as the basis of a new canon law which will be pre-



BISHOP DAVIS: *The Marriage Commission is preparing a new study.*

sented to the next General Convention at Cleveland, Ohio, in 1943.

The Commission met on May 27th at national Church headquarters in New York, with its new chairman, Bishop Davis of Western New York presiding. According to the secretary, the Rev. Stephen F. Bayne, 42 diocesan committees have already been appointed by their bishops; and it is expected that in the near future such a committee will be at work in every diocese.

Each diocesan committee will study the problem and submit a suggested canon on marriage to the Commission. The study of such committees in every part of the country will produce, it is believed, many suggestions that will be of value in drafting the final Canon. The Commission is supplying local committees with all reports prepared since the Denver General Convention of 1928 and will equip them with other material from time to time as it can be prepared.

Another part of the new plan is the appointment in each theological seminary of the Church of a special committee charged with making a historical inquiry into the subject of Christian marriage. Such inquiries will result in 13 separate reports for the use of the Commission, with special consideration of the contributions of thought to problems of marriage and the development of a definition of what Christian marriage actually is. The material developed by the seminary committees will be sent also to the diocesan groups conducting their local studies.

In addition to Bishop Davis and the Rev. Mr. Payne, the personnel of the new Commission includes Bishops Kirchhoffer of Indianapolis, Ivins of Milwaukee, Scarlett of Missouri, and Thomas of South Carolina; the Rev. Drs. Thomas N. Carruthers, Burton Scott Easton, George E. Norton, and Arthur B. Kinsolving; and Messrs. John Lord O'Brian, Charles F. Wilson, Frederick A. Pottle, Ethan A. H. Shepley, and Charles P. Taft.

ANGLO-CATHOLICS

Guild of All Souls

A total active membership of 1,117, with 34 branch guilds, was reported at the 59th annual meeting of the Guild of All Souls,

held recently in the Church of St. Edward the Martyr, New York. Officers were re-elected as follows: Superior, the Rev. Dr. Franklin Joiner; warden, the Rev. Dr. W. B. Stoskopf; general secretary and treasurer, T. E. Smith.

WAR

Bishop Wyatt-Brown Takes Issue With the Seminarians

Recently [L. C. June 4th], 52 students and several members of the faculty of the General Theological Seminary sent a letter to New York newspapers explaining how, in their opinion, support of the war could be reconciled with Christianity. "Christians who support aid to Britain," the letter said, "do not so act in blind identification of their personal opinion with the will of God."

Bishop Wyatt-Brown of Harrisburg, in his baccalaureate sermon, May 26th, at GTS, took issue with the viewpoint of the letter writers. He said:

"Two-thirds of the clergy of the diocese of Harrisburg are alumni of this seminary. Yet I am surprised that I have been asked to speak to you tonight, because I do not agree with that letter some of you sent to the *New York Times*. You said that this present war is not holy, that there had never been a holy war.

"Brethren, there was war in heaven itself, when Michael and his angels fought against the devil. War is holy when it is waged by holy men, for a holy cause. Consider the pioneers; consider Washington; consider Lincoln. Consider the men who fought under Woodrow Wilson. They were holy men, fighting for a holy cause.

"What has happened to the descendants of these men? What has changed strong men into pacifists? What has caused worshipful religion to go downhill in this land and many lands? Golf and movies, automobiles and crooning have taken the place of Sunday morning worship in church. Why?

BODY VS. SOUL

"I think what has happened is that men have learned to love the *bodies* of their neighbors, but not their *souls*. It is easy to get money for the Red Cross, and hard to get it for missions. The body has gained the pre-eminence. Christian social service means service to the *bodies* of men, not to their *souls*.

"Naturally, war has become the greatest of all sins in the eyes of people who hold this faith, because it kills *bodies*. Pacifism saves our bodies and the bodies of our tormentors."

At this point, Bishop Wyatt-Brown interrupted his sermon to look directly down at the students and say: "Now, don't get angry!" This puzzled accustomed observers of seminary chapel services, for the reason that the students were listening with their usual quiet attention.

"No longer do men say, 'Give me liberty or give me death,' because liberty is of the soul and death is of the body.

"Not long ago, six young men in Union Seminary refused to hurt the bodies of men. My brethren, it is the message of

Christ that where sin is strong enough, there is no remission of sin except through the shedding of blood. Our forefathers believed in salvation through the blood of Christ because *they* were willing to shed their *own* blood. Our Saviour forgave sins of the body; He even forgave sins of the mind. But there was one sin He never forgave—the sin of neutrality between right and wrong."

Dr. Baxter's View

Dr. James Phinney Baxter III, president of Williams College, who made the commencement address at the General Seminary, May 28th, also discussed the ethical problem of war. He took as his text the first two verses of Psalm 144: "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight. My goodness and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust"; and declared that "the historic position of the Church that it is no sin for a Christian to fight in a just war was never more true than it is today."

Analyzing a typical case of a conscientious objector which came before the local selective board of which he is a member, Dr. Baxter stated that the United States had learned from experience in earlier wars to treat conscientious objectors with more understanding and humanity; but he deplored the failure of many such objectors to seek the advice of a priest and their inability to see the problem in its general or historical context. He quoted Reinhold Niebuhr's observation that "Capitulation to tyranny in the name of non-resistant perfection may be very noble for the individual. But it becomes rather ignoble when the idealist suggests that others besides himself shall be sold into slavery and shall groan under the tyrant's heel."

A JUST PEACE

Taking issue with the Erastian view which regards the Church as a subordinate department of the State, Dr. Baxter argued that, if we go to war, as he thought



BISHOP WYATT-BROWN: "There was war in heaven. . ."

we should, the clergy should not preach hatred, or deny that war in itself is evil, or fail to emphasize that war can only be just if directed towards a just peace. He argued that such a peace could not be obtained without the defeat of the totalitarian powers; and he declared that Germany was nearer to world dominion today than any State had been at any other period in modern times. Since totalitarian victory would prove destructive of religion as well as of democracy and liberty, a Christian should be willing to fight to prevent such a catastrophe.

Dr. Baxter quoted a striking passage from Machiavelli's *Discourses on the First Ten Books of Livy*, as to the danger of interpreting Christianity "according to the promptings of indolence rather than those of virtue." Such a false interpretation of our religion, Machiavelli had declared, was "the cause of there not being so many republics nowadays as there were anciently; and that there is no longer the same love of liberty amongst the people now as there was then." The overthrow of one democracy after another in the past two years gives a tragic poignancy to these lines. If the United States took a non-resistant course there might soon be no free republics left. Machiavelli, Dr. Baxter declared, had pointed out a wiser as well as a nobler course: "For if we were to reflect that our religion permits us to exalt and defend our country, we should see that according to it we ought also to love and honor our country, and prepare ourselves so as to be capable of defending her."

PILGRIMAGE

Annual Brotherhood of St. Andrew Visit to Williamsburg

The annual Brotherhood of St. Andrew pilgrimage to Williamsburg and Jamestown, Va., will take place this year on June 14th and 15th. Leaders will be the Rev. Dr. C. Leslie Glenn, rector of St. John's Church, Washington, and president of the Church Society for College Work, and the Rev. Francis H. Craighill, rector of Bruton Parish Church, Williamsburg.

The pilgrimage is for all Churchmen, whether they are or are not members of the Brotherhood of St. Andrew. It is conducted for the purpose of celebrating the Holy Communion at the Robert Hunt Memorial Shrine on Jamestown Island, where the first Communion for the first permanent English settlement in America was celebrated.

In addition to the usual services at Old Bruton Church and the Robert Hunt Shrine, there will be brief services at St. John's Church, Richmond, which is celebrating its 200th anniversary in June. This is the church in which Patrick Henry, addressing a group of Colonists, uttered the ringing words, "Give me liberty or give me death!"

By invitation of Dr. John Stewart Bryan, president of William and Mary College, the visitors will be housed at the college. Reservations are being taken by William W. Mitchell, 1739 Eye St., N. W., Washington, D. C., general chairman. The overall cost of \$3.50 per person includes three meals and a bed.

ITALY

American Church in Rome

Carries on

Congregations averaging over 50 each Sunday, with 125 on Easter Day—an Easter offering of \$1,000—these are a few of the signs of the vigorous life of the American Church in Rome, where the Rev. H. Gruber Woolf is priest in charge. Fr. Woolf is the only priest of the Episcopal Church in active service in Axis-dominated Europe.

Very active in the affairs of St. Paul's American Church are American Ambassador William Phillips and Mrs. Phillips. They never miss a Sunday service, Fr. Woolf declares, when they are in Rome. The same is true of the new counsellor of Embassy and of Consul Gilson Blake and Mrs. Blake.

When Fr. Woolf arrived in Rome last December, in time for the Christmas day services, the people had not had a chance to receive Communion since the previous May. Without distinction of Churchmanship, all were eagerly awaiting the opportunity to receive the Sacrament, and were overjoyed at the arrival of a priest.

Fr. Woolf said that only once had difficulties been put in the way of conducting services. On that occasion a uniformed man and a plain-clothes man had arrived at the church a few minutes before service and demanded (among other things) to see the passports of all the choir. Through the influence of the American consulate the church has not been further disturbed.

However, permission has been refused for Fr. Woolf to visit British prisoners to administer Holy Communion, though asked both by the American Ambassador and by the person in charge of British interests. It is believed that Roman Catholic priests have been permitted to visit the Romanist prisoners of war, and in at least one concentration camp Mass is celebrated regularly.

THE CHURCH IN DRESDEN

For a time severe restrictions against travel prevented Fr. Woolf from visiting the American Church in Dresden, Germany, of which he is priest in charge, and the church at Florence. Now he is permitted to travel north from Rome, but not south, and he plans to visit both Dresden and Florence to administer Holy Communion as soon as possible.

On Easter Day, the senior warden of the Dresden church, Erich Haubold, appeared in Rome, and reported to Fr. Woolf that he had read Morning Prayer every Sunday with a congregation of four to eight persons each week. The rectory is being kept open and once a week the library is open for those who care to make use of it. Fr. Woolf told Mr. Haubold and Mr. Natscheff, the treasurer, in response to their request, that he would remain priest in charge of the Dresden church with the consent of the Bishop.* The church in

*Bishop Perry of Rhode Island, who is Bishop in charge of American Churches in Europe under appointment by the Presiding Bishop.



FR. WOOLF: *The only American priest in Axis-land.*

Munich is still keeping the library open, though it is not possible to hold regular services there at present.

The women of the American Church in Rome have been carrying on the work of the library there with a library tea each Wednesday, taking turns at being hostess. During Lent they have sewed for the refugees of the Quakers (whose office is in St. Paul's parish house) and for some of the Italian Wesleyans, who are entirely without support.

BRAZIL

Floods Ravage Rio Grande do Sul

A preliminary survey by Bishop Thomas of Southern Brazil indicates that the disastrous floods which have ravaged the whole state of Rio Grande do Sul have caused little damage to Church property. Most of the church buildings in Brazil are on high ground. The Chapel of the Mediator at Santa Maria is flooded; and the street in front of Trinity Church, Porto Alegre, is covered with water, but no water has reached the church itself.

The state has had continuous rainfall for more than two weeks. In Porto Alegre, water and light were cut off. It is estimated that more than 14,000 houses have been flooded in Porto Alegre, almost 200 industrial establishments have been forced to cease work, and some 600 business houses have been directly affected by the floods.

Bishop Thomas has organized a relief committee with the Rev. Barcellos da Cunha as chairman. Clergy of the city and students of the theological seminary have been active in securing clothing, food, and blankets for the refugees housed in the parish house of Trinity Church, the seminary, and the Southern Cross School.

The War and Christian Sociology

By the Very Rev. Joseph F. Fletcher, S.T.D.

WHAT is happening to Christian sociology in the present war crisis? More specifically, what is happening in this field within the Anglican communion? Space limitations prevent a very full account of even the Anglican developments and make possible only incidental references to religious sociology in other Churches.

Perhaps we should begin by pointing out that Christian sociologists have not been taken by surprise. In common with their secular colleagues, the Christian sociologists have held throughout the past 20 years that war was implicit in the domestic and foreign policies of the great industrial nations. V. A. Demant, in this writer's opinion the most competent of Anglican sociologists, contributed a paper to the Oxford Conference volume, *The Universal Church and the World of Nations* (1937), setting forth the psychic and economic satisfactions offered by war to men and countries who suffer artificial scarcity under the private enterprise system. Agreeing with most of us that war is a matter of cause-and-effect, Demant repeated von Clausewitz' axiom that "war is the continuation of politics by other means." In view of the usual tendency during war to interpret the struggle as one of the powers of Light against the powers of darkness ("Sunday School sociology"), it is worth noting Demant's warning to Oxford that "even if the material factors were the weightiest, Christians could sooner come to an understanding with Marxism and its materialist interpretations than with rational idealism that sees men's actions in terms of theories, ideas, conscious aims, and calculations." War assuredly demonstrates that this is a "fallen" world and that sin confines itself within no national frontiers.

WAR-TIME BOOKS BY SOCIOLOGISTS

The literature of Christian sociology has, of course, fallen off in volume due to the conditions of war. This is more the case with the prominent English writers—many of whom find their energies redirected into the work of chaplains and air-raid wardens—than of Americans or others. Nevertheless, two more volumes have been published of the Hudson-Reckitt materials for the historical study of Christian Sociology (*The Church and the World*, Allen and Unwin, 1940). Just as the war "broke out" in 1939, Demant's *Religious Prospect* appeared, an excellent comparative study of individualism, collectivism, and Christian "personalism" in their institutional aspects. This book, like his *God, Man and Society* (1933), is definitive for any scholarly grasp of the subject.

T. S. Eliot's *Idea of a Christian Society* appeared after the war began; but although written in superb style, it represents a somewhat amateurish effort. This writer can remember trying 10 years ago with

Demant and Reckitt and Peck and others to interest Eliot in Christian Sociology; but he preferred to stay in his *Criterion* office in Bloomsbury, and enjoy the 17th century with Paul Elmer More, until his own world blew up in his face. (Kind of an English Thomas Mann.) A much

¶ *The effect of the war on Christian social thought and sociological writings is told in this article by Dean Fletcher of the Graduate School of Applied Religion in Cincinnati. His article is one in a series of articles on Religion in War-Time, which is appearing in THE LIVING CHURCH.*

shrewder piece of work among the new recruits to Christian sociology is John Middleton Murry's *Price of Leadership*. This book shows a sound and realistic grasp of secular necessities and avoids Eliot's pre-occupation with vain ideas like Coleridge's "clerisy."

Murry also has written one of the Christian News-Letter series of little books edited by Alec Vidler. These books are all war-time publications and Murry's (*Europe in Travail*, originally BBC lectures) is the finest brief analysis of the dynamics of war and revolution available. A highly controversial English book has been the war-time study of the Soviet Union by the Dean of Canterbury, *Soviet Power*; the vicious attack on this book which honestly announces its favorable bias on the subject does not speak well for the objectivity of its critics.

The English woman, Miss Olive Wyon, who translated Ernst Troeltsch, completed Emil Brunner's *Man in Revolt* for Scribner's just before the war. This has made an important study of Christian anthropology available, as a sequel to Brunner's development of a European view of Christian ethics in *The Divine Imperative*. An important war-time publication has been the first volume of Reinhold Niebuhr's Gifford Lectures, *Nature and Destiny of Man*, to be followed by the second volume, *Human Destiny*, in the fall of 1941. Prof.

Niebuhr was in England giving these lectures on "moral man and immoral society" when the war started. He has also published *Christianity and Power Politics*, mainly a discussion of the ethical issues facing the partisan in this war. Little or nothing is known of the Orthodox writer, Nicholas Berdyaev; presumably he is in occupied France. Little has been heard from Christopher Dawson, the English Roman Catholic, or from Peter Wust, the German Roman Catholic.

AMERICAN VIEW

An important American contribution is Frederick Hastings Smyth's *Manhood into God*, in which the emphasis lies on the social implications of sacramental theology. In this connection it is important for Episcopalians to take note of the radical proposals being made in connection with the social implications of the Roman Liturgical Reform movement. An excellent survey is found in the Jesuit Gerald Ellard's *Men at Work at Worship*, 1940. Also, we should be alert to the proposals for a "corporative" reconstruction of society, apparently on the Portuguese model, in the statement of the American Roman Hierarchy, *The Church and Social Order*, issued Ash Wednesday, 1940, six months after the war began.

Two interesting and informative war-time studies of the ethics of war and peace have appeared. Alec R. Vidler has written one, *God's Judgment on Europe*, which can be highly recommended for its grasp of the social context of any Christian judgment. Ashley Sampson edited a symposium, *This War and Christian Ethics*, with papers on various phases including one by Norman Pittenger of General Seminary on Prayer in Wartime and one by a young priest of Baltimore, Powel Wawlev, on The Conditions of a Just War. (The latter might be recommended to read Father O'Toole's work on that subject in recent issues of *The Catholic Worker*.) A new bi-weekly edited by Reinhold Niebuhr and others, *Christianity and Crisis*, is obviously intended to combat pacifism in American Church circles and to arouse interventionist sentiment. Its theses and material are mainly ethical, not sociological.

SOCIOLOGISTS AND THE WAR

Some people may wonder what the "position" of the Christian sociologists is "on the war issue." They haven't any. Christian sociologists, like carpenters and political scientists and bond salesmen, differ among themselves as to the merits and expediency of the Axis cause and the anti-Axis cause. In this country, some of them think that America's intervention is a "good thing" and some think it is a "bad thing." This is, of course, a question of Christian ethics; not of Christian sociology. Nobody's opinions, not even a Christian's, are any better than his facts; and Christian sociology

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 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.*

aims at analyzing social processes and institutions in order to provide the factual and critical basis for important decisions on social ethics, like war and peace. For the most part, they are not inclined to take the absolutist position on ethical questions, and therefore we find few pacifists among them. On the other hand, most of them are too well aware of the relative claims to justice back of this war to take positions of naive and unqualified partisanship. Most of them recognize that this war is a critical stage in the structural changes of world society wherein the great capitalist powers will have to choose permanent war (to survive) or permanent revolution.

THE MALVERN DECLARATION

Unfortunately, in Christian circles, the ethical issue gets more attention and discussion than the sociological issue. Indeed, any expression of sociological comments today is immediately suspected as "appease-

ment" or "fifth column" propaganda! Perhaps the most important effort to face the Church with the bigger issues lying behind the war, issues of social change from capitalism to social order, is the Malvern Declaration. Under chairmanship of the Archbishop of York, a conference of English Churchmen at Malvern College last January issued a statement on the specifically *Christian* grounds for refusing to see the war as "an isolated evil detached from the general condition of Western civilization" and called for the organization of parish "cells" of Churchmen to work toward controlling production for profit and its artificial scarcity. By the end of March the CLID in the American Church had filled orders for more than 20,000 copies of the Declaration! Undoubtedly it is a unique document for war-time and offers a good occasion for greater organization of Christians behind a more rational type of social re-ordering.

The important point to make in this short discussion is that the prosecution of war is a problem of ethics and social engineering, not of sociology. Christian social thinkers whose emphasis is on the ethical aspects of the war tend to moralize its problems; those whose emphasis is on the technical aspects of the war tend to analyze its problems. Both are needed; moralists without sociology are either silly or sinister; and sociologists without an ethic are either pointless grub-worms or defeatists. For this reason, naturally, the Christian sociologists regard the war itself as fundamentally a shocking light on the things to come; and they leave the drum-beating to the popular-cause forces and turn their own efforts to bringing the Church and society to face the ultimate questions of its cause and cure. Tragically, they seem to be involved all over again in the old war-guilt red herring. But they carry on.

Why Doesn't the Church Attract College Men?

By Pardon Tillinghast

THIS year, about a million and a half young Americans are in college. They are the stuff of which tomorrow's world will be made; and their views, their aspirations, and their hopes will make America what it will be in a few decades. It is to the greatest interest of the Church that they have at least a sympathetic point of view to the Church and to its ideals, to the men and women who are its backbone. Yet, by and large, especially in the East where universities are concentrated, the greater number of students are either only interested superficially—to the extent of not "over-cutting chapel"—or shun the Church completely. The idealism which makes them cleave to the ideals the Church has ever stood for, yet turns them away from the Church. Since the beginning of the century, the Church has been losing ground. Here are five reasons why:

College students are self-assertive. Their faith in themselves is high, and it should be. And the more intelligent the student is, the bigger is his faith in himself. However, this is tending to take away faith in the Church. College students are trying to make a world better than the one in which their parents have lived, suffered, somehow muddled through. The Church opens its arms and offers them security—and they don't want it. The Rock Peter made his Church of is a Gibraltar to the suffering—but they aren't interested.

It has been said that "Heaven is far from those who are well-fed." College students, in general, are extremely well-fed. They have not had to suffer as older people have; they have not had to fight for vanishing ideals against sickening odds, and come home when it was finished to apparent failure. They know next to nothing of the ravages of sickness and death. And thus these portals, through which God calls so many of us to faith in Him, are closed to them until they shall have had greater experience.

They don't like stuffed shirts. This does not mean that the average clergyman is a "deadhead." It does mean that the Church

An undergraduate's trenchant analysis of one of the Church's most pressing problems is presented in this article by a junior at Williams College.

has not taken enough care that clergy who come into contact with college students are of a type congenial to them and able to be respected sufficiently by them. Probably the most frequent cause of college men staying away from church—when they don't have to go—is the dullness to them of the average Church service. The sermon often has little reference to them and a realistic solution of the problems they must face; the hymns are eminently suitable for a middle-aged congregation, but unappealing to a 20-year-old mind; the personality of the clergyman in charge often "reeks of the sacristy." The Church's future is in the hands of these young people, and it would certainly be a worth-while effort to see that men they like and respect are put into contact with them.

They think the Church lacks vitality. Church issues—the question of the Trinity, divorce, the reality of Christ—once were on everyone's lips. The best minds in the Christian world argued on these subjects once; now they take second place in popular thinking to topics like evolution, relativity, Socialism. Coupled with this is a feeling that the clergy live too much of their lives in a past without relation to the present. Young people are beset with their own problems as much as they ever were; but they feel that often the clergy are unable to help them.

They believe in reason. Emphasis in modern colleges is put on teaching the individual to think for himself. To do this, he takes mathematics, science, philosophy, to the exclusion of the former theology and moral philosophy. His beliefs are based on what can be proved, not what we believe. Empiricism has taken the place of mysticism, with the present repercussion as

a partial result. As one student put it, "I cannot accept doctrines without any other proof than my own desire to believe them." The dogmas of philosophy and science, never meant to conflict with those of organized religion, are taking its place in their minds—because the Church's case has not been strongly enough put up to them. Science has made man so small that his God-like image of himself looks ridiculous. He, a wee speck of dust on a minuscule planet whirling about a tiny sun, in the midst of boundless galaxies wheeling around and above and beneath him, dares to think he knows the riddle of the universe? "It takes a lot of crust to go before the might of infinity believing you can unlock its answers," one student told me.

They doubt the sincerity of belief in organized religion. They are apt to think of it as mass hypnosis, and to refer to it as "canned belief." They believe strongly that religion is the most intensely personal matter of anyone's life, and thus they do not think that the beliefs of as many people coincide exactly, as subscribe to the defined dogmas of a highly organized Church. And they are convinced that this mass hypnosis is bad, because through it faith in some great outside Rock of Strength replaces the tower in each man's soul, that it takes the place of the individual's *faith in himself*.

These are only some of the reasons why so many thinking students stay away from organized Churches. They believe in ideals, as youth always will. But these ideals can be directed back into the path the Church, the greatest organization for practical idealism that the world has ever seen, has set before them.

I believe the Church is destined to become a more and more powerful force for good as the years go on. Its work is already spreading among college students far more than it did 10 years ago. We have a vast potential source of believers and builders in the colleges, and their increasing Christianity is worth the biggest effort the Church can make.

A Church Editor's Creed

(The following "Church Editor's Creed," read by the Editor of THE LIVING CHURCH at a recent meeting of the Associated Church Press, appealed to the assembled editors of the religious press enough so that they voted to instruct the secretary to send copies of it to all of their members. Thus, although written by the Editor of this periodical, it has already appeared in several religious publications in this country and Canada, either as written or with alterations to adapt it to the particular convictions of other religious journalists. The version given here is the original one.)

I BELIEVE IN GOD, and in His revelation of Himself to the world through Jesus Christ and through the Church, which is the Body of Christ.

I BELIEVE in my fellow-man, and in his ability to respond to that revelation and to find in Christ the Way, the Truth, and the Life.

I BELIEVE in the ministry of the religious press, and in its power to "publish glad tidings" as a part of that revelation, and of man's response to it.

I BELIEVE that I have a specific vocation to this ministry of the religious press, as definitely as does any man to any ministry; for "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—and some, editors and publishers.

I BELIEVE that I am called (within the limits of my ability) to interpret the world to the Church, by the evaluation of current events in terms of Christian ideals, and by seeking to show the Purpose of God underlying the cross-purposes of men.

I BELIEVE that I am called to interpret the Church to the

world, by expressing the Christian attitude toward current problems, and by seeking to show the moral and social implications of the Christian religion in the world of today.

I BELIEVE that it is my duty and my privilege, with charity toward all and malice toward none, to give constructive leadership in the applications of the timeless precepts of the Catholic Faith to the ever-changing conditions of a Church, a nation, a social order, and a world in the throes of basic transition, and to endeavor, so far as in me lies, to re-orient man and society toward God.

TO THAT END, I will be constant in prayer, seeking the guidance of the Holy Spirit and never writing anything without a silent petition that it may be to the glory of God and the building of His Kingdom; I will be tolerant of criticism, realizing that I cannot always be right and that it is not my will but God's that I am seeking to express; bold to proclaim what I know to be true, without fear or favor; frank to admit my failures and shortcomings; quick to praise, without fawning; constructive in criticism, without fault-finding; slow to anger, without forgetting that righteous indignation is a part of man's God-given conscience.

I WILL SEEK the spread of Christ's Kingdom throughout the world; the unity of His Church on the solid foundation of the Catholic Faith; and the building of a Christian society; that His will may be done on earth as it is in heaven.

Amen.

The Fall of Crete

THE capture of Crete by the Nazis is a heavy blow to the cause of Great Britain. Crete is the key to much of the Near East and in Nazi hands it virtually closes the western approach to the Suez Canal and cuts off British troops in North Africa and Asia Minor from an important line of supply.

But serious though the loss of Crete is in itself, it is even more ominous in its possible foreshadowing of the long-anticipated attempt at the invasion of England itself. Although the British controlled the seas in the eastern Mediterranean and were able for some time to prevent landing of Nazi troops by ships, the German control of the air decided the issue, even against initially superior land forces. The use of gliders and other new techniques of aerial warfare demonstrated once more the diabolical effectiveness of Nazi blitzkrieg tactics. If the Germans should be able to obtain a similar air superiority over the British Isles, the defenders of the island fortress of England may find it impossible to resist the invaders.

Doubtless it was this danger that caused Ambassador Winant to come hurrying back to Washington by Clipper plane last week. World affairs have now reached a crucial point. If American aid to the democracies is to be really effective it must be tremendously speeded up. We have little doubt that this means only two possible alternatives—either a quick Nazi victory before American aid can become effective, or else the entry of the United States into the war as the full-fledged ally of Great Britain.

Americans don't want war. We have done and are doing everything short of war to help the Allied cause. Apparently that is not enough, and the hour is drawing near when we

INSIDE AMERICA

BY ELLIS E. JENSEN, Ph.D.

Group Hatreds an Old Story

PERSECUTION of minority groups has occurred thousands of times in the past, and is still going on in our day. Persecutors always pretend to give the minorities "the treatment they deserve," as if small groups are made up of bad people. In the name of justice, brutal attacks have been made against such diverse groups as the ancient Hebrews, the early Christians, the French Huguenots, the English Catholics, the Russian Lutherans, the German Jews, and the Armenian Christians.

In America, too, violence against small groups has occurred. Baptists and Quakers suffered in colonial days, immigrants to America in the 1830's, Mormons in the 1840's, Roman Catholics in the 1890's and 1920's.

All these cases of group violence were incited by unprincipled men who sought power or wealth by winning followers to a program of destruction or expulsion of some minority group. Even today such agitators are still with us, peddling hate literature and setting in motion whispering campaigns. By learning to know our neighbors of other groups better, we will keep ourselves free from hateful attitudes and discover how very false the accusations of hate-mongers are.

must choose definitely whether or not we are willing to go to war to prevent the Nazis from capturing the last citadel of freedom in Europe—with all that a Nazi victory would mean to our own future.

May Almighty God give us the wisdom, the courage, and the strength to make a right decision and to persevere in the course that we adopt, so that ultimately peace with justice and righteousness may return to this war-torn earth.

"War Babies"

NO, WE don't mean armament stocks. We mean real war babies—children under five who have been bombed out of their homes in the aerial attack on the British Isles.

As our readers know, THE LIVING CHURCH has assumed responsibility for maintenance of Barton Place, a nursery shelter near Exeter, for the care of 30 or more of these children. THE LIVING CHURCH FAMILY is responding generously to our appeal for \$3,000 or more for this purpose. The contributions acknowledged in this issue bring the total so far to \$637.50.

Now, as suggested in last week's editorial, we have completed arrangements through Save the Children Federation whereby a contributor of \$100 can become the sponsor for a particular child in THE LIVING CHURCH Nursery Shelter. Names and pictures of the children are being sent over to us by air mail and as soon as they are received they will be distributed to sponsors. Of course the children are too young to correspond directly with their sponsors, but sponsors who wish to do so may correspond with the superintendent, Miss H. M. Halstead, about the children to whose support they are contributing, and can send cards to the children.

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Nursery Shelter," and sent to THE LIVING CHURCH, 744 North 4th St., Milwaukee, Wis. They will be acknowledged as soon thereafter as possible in the columns of this periodical or of THE LAYMAN'S MAGAZINE.

The American Way

THERE is something inherent in our American life and government which we call, for want of a better name, "democracy." There are many who deny that our way of living is democratic. Sometimes "the American Way" is a phrase used to conceal something quite different. Be that as it may, there is something in it that distinguishes it from Continental European ways that produces far different and more satisfactory results. Some time ago we came across a story which illustrates what we have in mind.

A group of men, two of them of Spanish ancestry, were talking over affairs. One of the Spaniards was talking about the evidences of prosperity all over America. "Your standard of living is so much higher than ours," he said. "Yet my country has many natural resources too; why have you progressed so far beyond us?" There was a moment of silence. One of his companions replied: "Two or three hundred years ago the Spaniards landed on these shores, looking for gold. About the same time a handful of Englishmen came here looking for God."

One has only to read the story about the expeditions of the early Spaniards. They were brutal to the natives. For the most part they were not interested in developing the country.

All they wanted to do was to loot and murder and steal. Gold was their god. Gold, however, in the long run, always proves to be a weak god.

The settlers along our eastern shores were seeking new homes. They were true colonists. They were eager to build a better country. They developed natural resources. They built homes and schools and churches. They may have differed as to means to attain this end, and they did, but they planned to stay and become part of a new nation. That helps to explain why the United States is a happy home for 130,000,000 persons, free from the tyrannies and exactions of the Old World—a land in which "life, liberty, and the pursuit of happiness" are still within the grasp of the average man.

Let's keep it so.

Protective Coloration

FROM time to time we have bemoaned in these columns the tendency of Church organizations—especially the National Council—to use business terminology in their nomenclature, instead of traditional ecclesiastical names.

Having thought long and carefully about the matter, however, we have come to realize how valuable it must be to have this protective coloration. As the viceroy butterfly escapes being eaten by resembling the bitter-tasting monarch, the National Council undoubtedly is avoided by the Wolves of Wall Street, because the president, secretary, treasurer, vice-president in charge of administration, vice-president in charge of promotion, and department heads, not to mention the board of directors of the Domestic and Foreign Missionary Society (shouldn't it be Administrative and Promotional Corporation?) would be a bitter taste in any wolf's maw.

The tendency ought, however, to be carried out a little further. The words "Protestant," "Episcopal," and "Church" should certainly be translated into businessese: "Managerial Mutual Company" takes care of "Episcopal Church" nicely. But we confess that we can't quite find the appropriate business term for "Protestant." Such an un-coöperative-sounding term is the kind of thing smart business practice avoids.

We have consulted our thesaurus for an appropriate synonym for "Protestant," and here is what we found:

"Dissenting, nonconsenting, demurring, calling in question, disagreeing, agreeing to differ, saying no, refusing assent, refusing to admit, cavilling, wrangling, ergotizing [rare], protesting, raising one's voice against, repudiating, contradicting, having no notion of, differing *toto coelo*, revolting at, revolting from the idea, shaking the head, shrugging the shoulders, looking askance or askant, negative, dissident, dissentient, unconsenting, noncontent, nonjuring, *protestant*, recusant, unconvinced, unconverted, extorted, discontented, sectarian, sectary [rare], denominational, schismatic, heterodox, intolerant."

Another section finds "Protestant" in equally unattractive company: "Heterodox, heretical, unorthodox, unscriptural, uncanonical, unchristian, antiscriptural, apocryphal, antichristian, schismatic, recusant, iconoclastic, sectarian, dissenting, dissident, *Protestant*, secular, deistic, agnostic, atheistic, skeptical. . . ."

We're afraid that "Protestant" really carries protective nomenclature a little too far. Maybe "Ergotizing" would be better, since the combination of words and ideas is a rare one, at best.

Gentlemen, we give you "The Ergotizing Managerial Mutual Company of the U. S. A.!"

PENNSYLVANIA

"Hitler is Not the First to Rise up and Defy God and Man"

Many reports and resolutions important in the field of education and finance and in their spiritual effects came before the convention of the diocese of Pennsylvania, meeting in Holy Trinity Church, Philadelphia, May 5th and 6th.

The convention heard with surprise the report of the alarming financial condition of the Episcopal Hospital in Philadelphia. The institution, which has 550 hospital beds, is now maintained by endowments and bequests and grants from the diocesan budget. Bishop Taitt of Pennsylvania expressed the hope that diocesan support of the hospital would increase so that the work might be continued. Operating expenses of the hospital totaled more than \$500,000 during 1940.

RELIGIOUS EDUCATION

A committee report causing much debate was that of the committee studying the need for religious work among students in the diocese. The committee favored the creation of a corporation for college work, separate from other fields of religious education. A single corporation was, however, finally authorized by the convention, for the prosecution of "religious work in educational institutions."

An appropriation of \$200 was granted to further the Presiding Bishop's program, Forward in Service, in the diocese. The 10-year plan was presented to the convention by the Very Rev. Dr. James P. DeWolfe, dean of the Cathedral of St. John the Divine in New York.

"Hitler is not the first, nor will he be the last that will rise up to defy God and man," said Bishop Taitt in his convention address. "What the world needs to heal its ills is not more wealth, more intelligence, more democratic government, but more of the Grace of God."

ELECTIONS: Standing committee: Clerical, N. B. Groton, Franklin Joiner, C. E. Snowden, Granville Taylor, S. R. West; lay, W. P. Barba, W. H. DuBarry, Spencer Ervin, S. F. Houston, P. S. Williams.

Delegates to provincial synod: Clerical, E. H. Carhart, Franklin Joiner, S. V. Wilcox, C. H. Long; lay, Edward Clay, H. W. Jones, W. B. Read, R. L. Trescher.

MICHIGAN

A Youth Congress was Held on the Eve of the Diocesan Convention

Youth came in for a good deal of emphasis at the convention of the diocese of Michigan, held on May 14th and 15th at St. Paul's Cathedral, Detroit. For the first time in the history of the diocese, a diocesan youth congress was held on the eve of the convention; and representatives of that congress came before the convention on May 14th, presenting a series of resolutions which may have a far-reaching effect upon youth work in the diocese. Members of the congress also joined with the di-

ocesan convention and the convention of women in convention activities.

Resolutions of the youth congress were presented to the convention, asking the diocesan department of young people's work to plan regional and convocational meetings for the training of youth leaders in the diocese; to provide instructional material on the organization of parish youth councils; and to give consideration to the employment of a full-time youth director for the diocese. Another resolution, addressed to the Bishop, asked that he consider the organization of a youth commission and a diocesan House of Young Churchmen along the lines recommended by the National Youth Commission.

FR. ARTERTON ILL

Among the speakers before the youth congress was the Rev. Frederick H. Arterton, national secretary for youth work, who

SUMMER CONFERENCES

June

- 12-13. Woman's Auxiliary Convention of Western North Carolina, at Kanuga.
- 12-15. Conference and retreat for young people, sponsored by American Church Union, at Versailles, Ky.
- 13-20. Silver Bay (New York) student conference.
- 14-27. Junior Conference at Kanuga.
- 15-21. Nebraska summer conference.
- 16-20. Conference of Auxiliary of province of Washington.
- 16-26. Blue Grass conference.
- 16-27. Eastern Oregon summer school for Church workers and young people.
- 21-27. New York conference for youth leaders; girls' conference of Michigan, Pine Lake.
- 22-27. Quincy summer conference; Howe conference of Northern Indiana; Bethlehem conference for young people; Peninsula summer school of Easton and Delaware; Los Angeles summer school.
- 22-23. Conference on Christian education, Chatham, Va.; Newark summer conference; Western Michigan summer conference; California summer conference; Cranbrook conference.
- 22-July 3. Finger Lakes conference of Central New York, Rochester, Western New York.
- 23-27. Champlain conference (Vermont's new combined conference); second conference of Auxiliary of province of Washington.
- 23-July 2. Church conference of the province of New England (Concord conference); Wellesley conference.
- 24-29. Rhode Island summer conference.
- 26-July 3. Northern Michigan summer conference.
- 27-29. Eastern Oregon adult conference.
- 28-July 11. Young people's conference at Kanuga.
- 29-July 5. DeKoven conference for Church workers (high school age only); Valley Forge (Pa.) conference for young people.
- 29-July 6. Albany summer conference.
- 30-July 5. Virginia Church leaders conference.
- 30-July 11. Conference on rural Church work.

July

- 6-12. DeKoven conference for Church workers (adults).
- 11-13. Laymen's conference at Kanuga.
- 12-26. Adult and college conferences at Kanuga.
- 15-26. Clergy conference at Kanuga.
- 20-25. Virginia young people's conference.
- 26-27. North Carolina Laymen's League conference.
- 28-Aug. 2. North Carolina Woman's Auxiliary conference; Texas adult conference.

spoke on The United Movement of the Church's Youth, but was prevented by illness from finishing his address. The meeting was attended by many youthful delegates from all parts of the diocese.

The main speaker on May 14th at the convention of women was Mrs. Harold E. Woodward of St. Louis, Mo., secretary of the national executive board of the Woman's Auxiliary, national president of the Girls' Friendly Society, and a member of the National Youth Commission. Her subject was Youth in the Church—Women in the Church.

The convention voted to return to the assessment and apportionment method of levying quotas on parishes and missions, and the canons were so amended. Among the congratulatory resolutions passed by the convention was one of felicitation to retired Bishop Page and his wife, who are celebrating their 50th wedding anniversary this year, in June.

"SOME THINGS WORSE THAN WAR"

In his address to the convention Bishop Creighton stated:

"There are some things worse than war, much as we hate it—the misery and woe and humiliation and anguish of spirit of free peoples whose freedom is lost. At present there is a tendency to a fatalism which has no place in the Christian religion. Our fears may issue in a degree of cowardice which will undermine all our social structure, of which our religion is a part."

Bishop Maxon of Tennessee was the guest speaker at the diocesan dinner. His subject was Forward in Service.

ELECTIONS: Registrar: Rev. Edward Platts. Standing committee: Clerical, F. B. Creamer, W. R. Kinder, Henry Lewis, B. S. Levering; lay, W. T. Barbour, J. C. Spaulding, F. J. Weber.

Delegates to provincial synod: Clerical, S. H. Bean, L. P. Hagger, S. T. Harbach, O. G. Jackson; lay, Henry Booth, C. O. Ford, J. C. Spaulding, Robert Waldron.

President of Woman's Auxiliary: Mrs. Maurice Marr.

RHODE ISLAND

Conscientious Objectors to War

The Churchman stands for more than the preservation of Christian Faith and Christian institutions against the blast of hostile powers, Bishop Perry of Rhode Island told the convention of his diocese meeting on May 20th in the Cathedral of St. John in Providence.

"Our heritage of spiritual forces shall be put to more aggressive action than the quest of personal and public security," he said. "The salvation which Christ offers to the individual and to the world is never safety. The peace which He has promised is never a way of escape, but the way of the Cross."

Concerning conscientious objection to war, Bishop Perry said: "War, in whatever cause it may be waged, is destructive in its method and effect. The individual Christian may be left to decide whether, in the struggle between kingdoms of this world, a true servant of Christ, sure of the cause which he upholds, would fight."

Among the action taken at the conven-

tion was the appointment of a committee to consider the advisability of pooling the investments of the diocese into one fund.

ELECTIONS: Standing committee: Clerical, I. A. Evans, Clarence Horner, S. C. Hughes, J. B. Lyte; lay, J. N. Brown, C. R. Haslam, Benjamin MacDougal, A. E. Thornley. Registrar: Rev. B. McK. Garlick.

Delegates to provincial synod: Clerical, Ralph Bray, Nelson Bryant, Richard Lief, H. C. Whitmarsh; lay, Karl Anthony, Howard DeWolf, Charles Manchester, Edmund Truelove.

CENTRAL N. Y.

Conformity in Names

A number of changes were made in the canons of the diocese of Central New York during the diocesan convention which met May 13th and 14th at Trinity Church, Syracuse, N. Y. The changes allow for greater flexibility in arranging the boundaries of the mission districts in the diocese, and conformity between the names of departments of the diocesan council and the names of corresponding departments of the National Council. A committee of budget review was also set up to examine proposed budgets before adoption by the several budget-making bodies in the diocese.

Reports on diocesan work included reports on rural work, Church summer schools, and social work among Negroes in Syracuse. On the second day of meeting, the delegates took time out to witness a demonstration showing that excellent music can be presented by small church choirs. The choir was under the direction of Gilbert MacFarlane, organist and choirmaster of Trinity Church, Watertown.

Retired Bishop Fiske was the speaker at the diocesan banquet.

ELECTIONS: The Rev. W. J. Vincent was re-elected secretary and the Rev. R. J. Parker, assistant secretary.

Standing committee: the Rev. T. J. Dewees replaced the Rev. W. E. Tanner; new lay member, Dr. C. J. Longstreet.

Delegates to provincial synod: Clerical, S. F. Burhans, F. E. Cooper, W. M. Higley, H. W. Lamb, W. C. Middleton, W. J. Vincent; lay, C. L. Behm, G. P. Demler, H. B. Eccleston, S. T. Fowler, H. N. Ogden, I. D. Perry

MINNESOTA

St. Mark's, Minneapolis, Chosen as Cathedral Church

Action taken by the convention of Minnesota, convening in St. Luke's Church, Minneapolis, May 27th and 28th, made St. Mark's Church, Minneapolis, the cathedral church of the diocese, pending the approval of St. Mark's congregation.

The action was taken because the present cathedral at Faribault is no longer the geographical or administrative center of diocesan life. St. Mark's was chosen to replace it because of its location, its architecture, and its equipment.

The resolution approved by the convention provides for a cathedral chapter to be composed of the Bishop and Bishop Coadjutor of the diocese; the rector, wardens, and vestrymen of St. Mark's; three clergymen and three laymen elected by the convention; and three members appointed by the Bishop. The Bishop will be the pre-

siding officer; and the dean will be elected by the chapter upon nomination of the Bishop.

The change came as the result of deliberations of a special committee appointed at the 1940 convention. This committee will be continued during the coming year, the cathedral's period of transition.

OLD CATHEDRAL

The cathedral in Faribault, claimed to be the first built in the United States for that purpose, dates back to 1859 when Henry Benjamin Whipple, the first Bishop of Minnesota, decided to make his home in Faribault. In 1862 he laid the cornerstone of "the Bishop's Church" and later referred to it as "the Cathedral of Our Merciful Saviour." The cathedral committee is charged with planning the continuance of this church as a historic and spiritual shrine. The body of Bishop Whipple lies in the crypt. As long as he lived, Faribault remained the center of diocesan life and the see city. Succeeding bishops, however, have lived in Minneapolis, where the administrative offices are located.

Coincident with making a Minneapolis church the cathedral, the diocese has just purchased an episcopal residence in Minneapolis, in which Bishop Keeler, Coadjutor of the diocese, will make his home. The purchase was made possible by the late Mrs. Isabella T. Cooke.

The convention address was given in St. Mark's Church on May 27th by the Presiding Bishop. Many had to be turned away from the church, which was arranged to seat 2,000 persons. Many others heard the Presiding Bishop through amplifiers.

A budget totaling \$70,146.00 was adopted for the year; \$15,000 of which is designated for the general Church, in addition to the children's Lenten offering of approximately \$3,500.

The past year was marked by the anonymous gift of four strategically located lots in a new residential district of St. Paul, upon which a new parish church will be erected during the coming year; and the re-establishment of the Church's work on the campus of the University of Minnesota through the placing of a student chaplain.

ELECTIONS: Standing committee: Clerical, C. H. Gesner, Frank Zoubek, F. D. Tyner. Monroe Bailie; lay, H. C. Cook, G. A. King, B. G. Griggs, W. B. Webb.

Delegates to provincial synod: Clerical, C. H. Gesner, Philip McNairy, F. A. Croft, A. E. Knickerbocker, R. K. Johnson, J. S. Higgins; lay, E. R. Coppage, G. A. King, R. E. VanKirk, L. M. McArdle, Hannibal Choate, G. R. Kingham. Alternates: Clerical, V. O. Ward, Walter Schroeder, L. W. Clarke, O. R. Littleford, J. W. Smith, W. L. A. Rice; lay, A. F. Zache, W. W. Erickson, A. D. Sturley, J. S. Frame, L. P. Reuchmuth, R. G. Powers.

VIRGINIA

A Portrait Sent by a Diocese in North Wales

An address by the Presiding Bishop on the Forward in Service campaign, and the presentation of a portrait sent by the diocese of St. Asaph in North Wales were highlights of the council of the diocese of Virginia on May 14th and 15th. The council was held in St. John's Church, Rich-

mond, which this year is celebrating the 200th anniversary of its erection. Henrico parish, of which St. John's is the mother church, is the oldest parish in the diocese and has had 330 years of continuous existence.

The portrait presented at the council was that of Jonathan Shipley, who was Bishop of the diocese of St. Asaph in North Wales from 1769 to 1788. The portrait was obtained by the present Bishop of St. Asaph for St. Asaph's Church in Bowling Green, Va. Like many other counties and parishes in the Colony of Virginia, St. Asaph's had taken the name of an Englishman who had shown sympathy with the American Colonies in their opposition to taxation by Parliament. For the past two years an effort was under way to secure a portrait of the 18th century Bishop for the church.

In his address to the council, the Presiding Bishop, who is also the Bishop of Virginia, stated that the questions of whether America should enter the war and how much and what kind of aid should be given England are questions to be decided by statesmen and not by the Church.

SUCCESSFUL SCHOOL YEAR

The report on the Church schools showed a very successful year, with over 1,000 boarding and day pupils enrolled in the five schools of the system. Permission was given the school board to consider the admission of St. Agnes' School, Alexandria, into the diocesan system.

ELECTIONS: Delegates to provincial synod: Clerical, S. B. Chilton, D. A. Boogher, V. C. Franks, C. V. Covell; lay, G. L. Browning, A. L. Boothe, A. A. Smoot, G. E. Cary. Alternates: Clerical, R. H. Lee, G. P. Mayo, R. C. Montague, E. A. de Bordenave; lay, Harrison Wellford, W. F. Powers, F. F. Chandler, T. C. Hudson.

WEST VIRGINIA

"We Must Go Forward If We Would Keep Up With Him"

Addressing the council of his diocese, meeting at Christ Church, Point Pleasant, Bishop Strider of West Virginia urged the clergy and laity of the diocese to participate more fully in the movement Forward in Service.

"We today must go forward," he said, "if we would keep up with Him. We worship not a dead Jesus, but a living Christ. . . . He is out in front, not behind. The Church must go forward; otherwise it will part company with its Risen Lord, and so cease to be His Church."

In his report to council convened in executive session on the following day, the Bishop pointed out that the Church in West Virginia had grown 50% faster than the population in the last decade, and that more than five new mission fields had been opened in 1940. During the summer, in addition to the clergy and 10 permanent lay workers and Church Army workers, sixteen other lay workers will be on the diocesan missionary payroll.

ARMY CHAPLAINS

Chaplain Francis Burke of Fort Meade, Va., addressed the council and stated that

Post-Easter Slump?

NO!

Thanks be to God! His Holy Catholic Church did *not* take a tumble after Easter this year, and really wearied Priests and not so wearied Parishioners have kept up the Lenten standard beautifully. Blessed be God! Blessed be His Holy Name! We've much to be thankful for, as a Church, and so have we, the Church's aide-de-camp. We are doing more and more beautifully executed memorials to commemorate loved ones and to ornament our Churches,—we have found that The Prayer Book still ranks high as a "best seller," and the interest in seeing that young men going into the services are duly equipped with spiritual ammunition is another good sign. Keep it up! Have you done all you can to remember our young men with spiritual equipment? You who have no children can do a swell job for Our Lord in this way.

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the Church now has 103 chaplains in the service, and the Army is asking for more, although the proportionate share for the Episcopal Church is only 53.

A resolution was adopted saying that inasmuch as the Church League for Industrial Democracy has no official standing in the Church, the council will not recognize any obligations or responsibility to subscribe to or accept any statement, program, or plan promulgated by the CLID.

The Laymen's League, meeting in convention on the afternoon of May 13th, accepted a proposal from Bishop Strider for a corporate Communion of the men of the diocese and the presentation of an annual offering for mission work.

ELECTIONS: Delegates to provincial synod: Clerical, M. B. Hitchcock, G. J. Cleaveland, E. B. Mowers, S. R. Tyler; lay, J. E. Hatcher, R. L. Kingsland, C. L. Allen, E. P. May.

NORTH CAROLINA

"Churchmanship Must Make Way for Christianity"

A plea for unity among Churches in view of the world situation was voiced at the convention of the diocese of North Carolina, which was held at the Church of the Holy Comforter in Burlington, May 6th and 7th.

"Churchmanship must make way for Christianity," Bishop Penick said, "unless it is a means to Christianity, rather than a substitute for it."

The diocesan budget was discussed at length, especially the subject of quota-fixing. Amendment of the canons included changing from one to three years the period which must elapse before a member of the executive council is again eligible for election to the council. Encouraging reports were received on the Thompson Orphanage, St. Mary's School, and other diocesan activities. Forward in Service was the theme of the convention.

ELECTIONS: Delegates to provincial synod: Clerical, R. H. Man, W. S. Turner, J. M. Dick, I. H. Hughes, A. S. Lawrence, M. G. Henry; lay, S. E. Burroughs, A. B. Andrews, N. A. Gregory, U. T. Holmes, E. Hudgins, Channing Brown.

NEW MEXICO

Plans for Diocesan Status

Plans designed to lead to diocesan status were laid at the convocation of the district of New Mexico and Southwest Texas, held at St. Andrew's Church, Roswell, N. M., from May 10th to 12th. Aiding the district in attaining its goal will be the Bishop Howden Memorial Fund, which was set up during the convocation.

Unqualified support was pledged to the Presiding Bishop's 10-year plan, which was presented to the convocation by the Rev. Dr. G. A. Wieland. The Rev. Dr. Alden Drew Kelley, secretary for college work in the National Council, and Chaplains F. B. Howden jr. and A. A. McCallum were among the other speakers.

The district publication, the *Southwest Churchman*, was revived by the convocation and placed in the hands of a board of

editors: the Rev. M. N. Twiss, editor-in-chief, the Rev. Du Bose Murphy, Dr. Reginald Fisher, George Valliant, and Jack Hall.

ELECTIONS: Chancellor: Pierce Rodey. Council of advice: Clerical, Du Bose Murphy, D. J. Williams, F. B. Howden; lay, C. H. Eckford, J. C. Galbraith, Ballard Coldwell.

VERMONT

Aims of Secondary School

Delegates to the convention of the diocese of Vermont learned more about the Episcopal secondary school of their diocese, the Rock Point School for girls in Burlington. Miss Doris Wright, superintendent, was present to explain the work and aims of the school. Bishop Van Dyck of Vermont took as his subject the movement Forward in Service.

The annual meeting of the Woman's Auxiliary was held at the Rock Point School. Speakers included Bishop Van Dyck; Mrs. Henry Hill Pierce, on the work of the National Council; the Rev. W. L. Nieman on Youth; and the Very Rev. Arthur Lichtenberger, the new dean of Trinity Cathedral, Newark, N. J. Mrs. G. C. Howland was reelected president of the Auxiliary branch.

ELECTIONS: Chancellor: Theodore Hopkins. Standing committee: Clerical, W. F. Lewis, F. J. Knapp, E. P. Page; lay, J. H. Wright, C. A. Webber, G. E. Little.

Delegates to provincial synod: Clerical, S. P. Jones, W. L. Bailey, E. P. Page; lay, Mrs. Edward Congdon, G. E. Little, O. A. Rixford, F. G. Austin.

SOUTH CAROLINA

First Men's Thank Offering

The first presentation of a diocesan men's thank offering in South Carolina was made at the convention of the diocese, meeting on May 13th and 14th at St. David's Church, Cheraw. The preacher at this service was the Rev. John E. Hines of Houston, Tex.

At the opening service of the convention three deacons were ordained to the priesthood—the Rev. William M. Moore jr., the Rev. Alfred P. Chambliss jr., and the Rev. Colin R. Campbell.

ELECTIONS: Standing committee: Clerical, F. W. Ambler, A. R. Stuart, W. S. Poyner, William Way, H. D. Bull; lay, R. W. Sharkey, W. M. Manning, E. W. Duvall, S. J. Royall, C. P. Summerall.

Delegates to provincial synod: Clerical, Sumner Guerry, Harold Thomas, T. S. Tisdale, W. M. Moore jr., G. H. Harris, W. W. Lumpkin; lay, S. R. Lucas, M. W. Seabrook, Mark Reynolds, F. Covington, Porter Williams, C. P. Summerall.

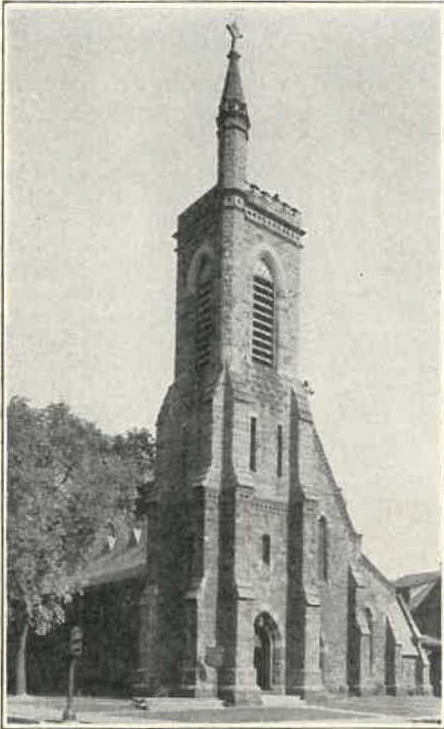
HARRISBURG

"Perhaps God is Waiting for America to Redeem Her Soul"

A number of the major conclaves of the diocese of Harrisburg are being held this year at Christ Church, Williamsport, Pa., in order to help the parish celebrate the 100th anniversary of its founding. Christ Church, with its 1,000 communi-

cants, was selected as the meeting place for the young people's convention this month, for the acolytes' festival in September, and for the convention of the diocese. Ordinarily, the convention meets at the Cathedral of St. Stephen in Harrisburg; this year the delegates gathered in the 80-year-old church in Williamsport, with Canon Stuart F. Gast as their host.

Another festive note that added color to the convention was the observance by



CHRIST CHURCH, WILLIAMSPORT: to help celebrate its anniversary, the convention of Harrisburg met here.

the convention of the 10th anniversary of the consecration of Bishop Wyatt-Brown of Harrisburg. The Bishop and his wife were presented with an eight-piece silver table service from the people of the diocese; and a festival Service of Thanksgiving was held.

CHURCH DEBT

Action taken by the convention included amendment of the canons to provide for restriction of church debt. An amendment to the constitution, passed for the final time, made provision for the single transferable vote, commonly called the Hare Ballot, for all elections except that of a bishop. A six-months' vacation was voted for the Bishop, to enable him to regain his full measure of health.

"Concerning the war itself and the present emergency connected with it in this country, we need say but little," Bishop Wyatt-Brown stated in his address. "From the declaration of war against Germany by Great Britain and France in September, 1939, in season and out of season, in the diocese and elsewhere, whenever opportunity afforded, we have preached a militant Christianity.

"Men wonder why God permits this awful deluge of barbarism engulfing hu-

manity to go on and on. Perhaps He is waiting for America, which traded her birthright for a mess of pottage in 1920, to redeem her soul by heroic defense of liberty and other blessings of the Christian religion in 1941."

ELECTIONS: Standing committee: Clerical, P. S. Atkins, J. T. Heistand; lay, J. D. Denney, W. B. Hamaker. Deputies to provincial synod: Clerical, S. F. Gast, S. B. Schofield, F. W. Lickfield, D. C. Means; lay, R. L. Jardine, L. G. Adams, G. L. Low, F. K. Lukenbach. Alternates: Clerical, H. W. Becker, R. H. Thomas III, G. D. Graeff, W. J. Watts; lay, T. J. Brown, S. S. Heiges, R. W. Bomberger, W. S. Crouse.

MONTANA

The High Cost of Living

The High Cost of Living was the subject of the address given by the Very Rev. H. R. Ragg of Calgary, Alberta, Canada, at the convention banquet of the diocese of Montana. Dean Ragg spoke particularly of the high cost of Christian living.

"If we place a cheap value on spiritual things, our lives will be cheap," he said. "It is our willingness to recognize that the costs of Christian living are high and to face those costs unflinchingly that makes life for us and for mankind in general valuable."

Dean Ragg gave as an example the tremendous price the English are paying in order that they may have a more abundant life.

The convention itself was held in St. John's Church, Butte, from May 11th to 13th. A separate feature was the training school for Sunday school teachers and other religious workers, conducted by Miss Charlotte Tompkins, field secretary of the Department of Christian Education of the National Council.

ELECTIONS: Standing committee: The Very Rev. C. A. Wilson in place of the Rev. Elmer Lofstrom. Delegates to the provincial synod will be appointed by the Bishop and the secretary of the diocese and council, Dean Wilson.

Delegates to the synod of the Woman's Auxiliary: Misses Tom Gilbert, H. H. Daniels, John Lyman, G. L. Banks, Joseph Brooks.

IOWA

Privileges of a Layman

Two conferences, one for clergymen and one for laymen, constituted an important part of the convention of the diocese of Iowa, meeting at St. Paul's Church, Des Moines, from May 11th to 13th.

The clergy were addressed by Bishop Ivins of Milwaukee, who spoke on A Consecrated Ministry. The Rev. John H. Higgins addressed the laymen on The Privileges of a Layman. The "all-convention" conference had as its theme, Forward in Service; Bishop Ivins and the Rev. Dr. Harold Holt were the speakers.

ELECTIONS: Standing committee: Rev. F. G. Williams; W. P. Peterson; the Rev. Messrs. L. H. Matheus and E. V. Kennau; C. H. Wilson; Dr. A. K. Meyer.

Provincial synod: Clerical, S. M. Fullwood, R. E. McEvoy, F. G. Williams, E. V. Kennan, Thomas Horton, F. B. Shaner; lay, J. A. Thompson, C. O. Pcwercs, C. M. Cochrane, S. A. Stub, Arthur Poe, Dr. A. K. Meyers.

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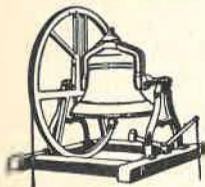
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MUSIC

REV. JOHN W. NORRIS, EDITOR

SUMMER COURSES

There was a time, not so many years ago, when the only summer conference that offered a serious course in Church music was the Conference for Church Work, held at Wellesley College, Wellesley, Mass. The greatly increased number of conferences which today are including this subject as part of their curriculums bears testimony to the growing recognition of the importance of this subject in the life and worship of the Church. Clergy and laity alike are recognizing more and more that Church music is a specialized branch of the art of music. For Church music requires not merely a knowledge of music, but a study of worship and of liturgics as well.

Wellesley Music School

Wellesley again this year offers an excellent course in its music school. Everett Titcomb of Boston, one of the outstanding Church musicians and a devoted Churchman, will be the dean. He is giving a course on Choral Worship which is designed to give practical training in the rendition of all the music required in the services. He will be assisted in the school by Mrs. Grace Leslie, who will present a course in voice training, and by George Faxon of Ann Arbor, Mich., who will conduct a master class in organ playing. Organists and choir directors in the East have a fine opportunity to do summer work in this school.

Evergreen School

For the Church musicians of the Plains states, the Evergreen School of Church Music offers an excellent opportunity for

specialized study. This school is under the direction of Canon Winfred Douglas, who is the outstanding authority on Church music in this country. Provision for training both the experienced musician and the beginner is made in this school. A large faculty headed by Canon Douglas and the Rev. Walter Williams has been chosen to conduct the work this year. Six general courses are being offered, nine elementary courses, and 10 advanced courses. The school is held at Evergreen, Colo., 27 miles from Denver.

Camp Wa-Li-Ro

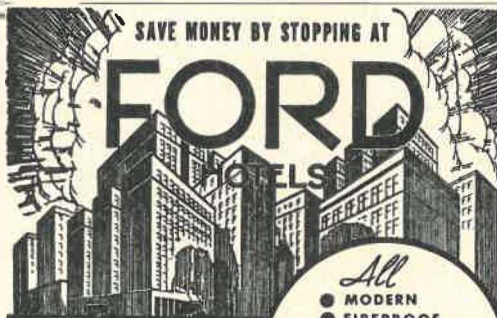
Between the Eastern and Western conference schools, lies Put-in-Bay, Ohio, where at Camp Wa-Li-Ro, the annual choirmasters' conference will be held during the first week in July. This conference provides short but effective training for choirmasters east of the Mississippi, who wish to receive instruction in choir directing. Unlike the courses at Wellesley and Evergreen, which are more detailed and theoretical, the course at Camp Wa-Li-Ro is designed as a practical demonstration.

A choir of men and boys will be available at Camp Wa-Li-Ro for the use of the leaders. Each leader will give instruction in tone production by actually working with the boys and commenting upon his methods as he employs them. Each leader will be given one of the three major services of the Church to prepare and will select the music and train the choir. He then will conduct the choir in an actual service, using the music thus learned.

In addition to the practical demonstration of choir work, lectures are given on the relation of music and worship. The leaders at Wa-Li-Ro this year will be Paul Allen Beymer and Laurence Jenkins of Cleveland, who head the camp. Healey Willan of Toronto, widely known composer, will be in charge of the music for the Communion Service and Beecher Aldridge of Detroit will prepare a service of Evensong. Lecturers will include the Very Rev. Kirk O'Ferrall, dean of St. Paul's Cathedral, Detroit; and the Rev. John W. Norris, Church music editor of THE LIVING CHURCH.

Diocesan Summer Conferences

The commission on music of the diocese of Pennsylvania will be in charge of the course given at the summer conference of the diocese, to be held at Ursinus College. A course of five lectures on Church music also is being provided by the Eagles' Nest Conference of the diocese of Newark, to be held at Delaware, N. J.



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To Be Published July 1

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CHURCH MANAGEMENT, 1900 Euclid Avenue, Cleveland, Ohio

CHURCH CALENDAR

June

11. S. Barnabas. (Wednesday.)
15. First Sunday after Trinity.
22. Second Sunday after Trinity.
24. Nativity of S. John the Baptist. (Tuesday.)
29. S. Peter. Third Sunday after Trinity.
30. (Monday.)

YOUNG PEOPLE

A Course for Pre-College Students

The 30 or 40 high school boys and girls of the parish who are about to graduate and who will next year attend college have been invited to enroll in a six weeks' course at Grace Church, Orange, N. J.

In this course the parish leaders will deal with the transition problems in faith and living which young people have to meet in leaving home and going to campuses. They will also outline a plan whereby they expect to keep in touch with the young people during their college years. Besides the religious aspects of the course, there will be presentations by a doctor, social worker, and probably a psychiatrist.

PLEDGES

Almost Double in Number

The fact that a recent money-raising campaign at St. Paul's Church, Jackson, Mich., brought 621 pledges of contributions for debt reduction and parish house improvements has presented a very encouraging picture of the potential growth of the Church in the community. The parish's Every Member Canvass in November had brought 341 pledges of support, little more

than half that number of pledges. The goal in the campaign for debt reduction and improvements was \$25,000. Late figures showed that more than \$29,000 had been pledged, representing an oversubscription of 16%. Director of the drive was Mortimer A. Stetson of Ward, Wells & Dreshman, financial campaign managers.

PUBLICITY

A Club to Train Prospective Church Journalists

A Journalism Club is being organized in Christ Church parish, Philadelphia, to provide a means for training persons interested in working for the parish paper or doing publicity work in connection with the parish's 250th anniversary in 1945. The plan provides for classes in publicity and newspaper work to be held once a month.

AMERICAN CHURCH UNION
CYCLE OF PRAYER

June

- 15. St. Andrew's, Plainfield, N. J.
- 16. Grace & St. Peter's, Baltimore.
- 17. St. Paul's, Endicott, N. Y.
- 18. St. Francis, Rutherfordton, N. C.
- 19. Christ, Dallas, Tex.
- 20-27. St. Mary's, Kemper Hall, Kenosha, Wis.



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SEMINARIES

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SEMINARIES

War Problems Prominent at GTS Commencement

Concern with the war and the conscription law were prominent at the commencement of the General Theological Seminary. Both the baccalaureate sermon and the commencement address [see *National*] dealt at length with the moral issues of war and pacifism; and the way in which the selective service law affects the seminary was the subject of a portion of Dean Fosbroke's report to the trustees.

At the meeting of the board of trustees, May 27th, the dean said that the list of new students for the 1940-1941 year had been substantially complete in June, three months before the act was passed with its definite exemption of theological students. "As the incoming men had thus already made their plans for beginning a seminary course," he said, "... it did not seem well to raise the question of how far they were justified in taking advantage of the exemption provided by the act.

"Some few applicants who were on the reserve list because of previous training withdrew to fulfil their obligations, but on the whole the numbers in attendance have not been affected. What the future may hold in store it is of course impossible to say.

"The act can hardly be interpreted as granting exemption to those who at the time of registration were in college with only an intention of entering a theological seminary. But local boards have apparently much latitude in the matter, and I have had interviews with one or two conscientious objectors whose convictions, it goes without saying, are entitled to sincere respect, and they have said that their boards had urged them to claim exemption on the ground that they were going into the ministry. Needless to say these young men have been told that must not practice any such evasion, counsel which they have readily accepted.

"No doubt the action of the boards in question was intended in all kindness, but in view of the possibilities it opens up steps are being taken to ascertain in the case of each applicant what his standing is in relation to the draft and to be sure that he has faced fairly and honestly his responsibility in this important matter. It would be most unfortunate for the ministry of tomorrow if its ranks should be filled with those who had had no part in the disciplined service of their country."

At the commencement exercises, 25 graduates received diplomas from the dean and 12 were awarded the degree of Bachelor of Theology by Bishop Washburn, who acted as bishop presiding. Honorary degrees of Doctor of Sacred Theology were conferred upon the Rev. E. H. Schlueter, the Rev. Oliver Shaw Newell, and the Very Rev. Henry H. Shires.

Nashotah Ends 99th Year

Nashotah House ended its 99th year with commencement exercises on Thursday, May 29th. The Dean sang the Solemn

High Mass at 10:30 A.M., assisted by the Rev. Charles A. Weatherby of Milwaukee as deacon, and the Rev. William A. Burritt of Green Bay as subdeacon. The Rev. L. E. Thatcher, chaplain of the House, acted as Master of Ceremonies, Bishop Ivins of Milwaukee pontificated, and there were also present in the sanctuary Bishops Gray of Northern Indiana, Essex of Quincy, Burton, suffragan of Haiti, and Conkling of Chicago, and Bishop Wing of South Florida, who preached the commencement sermon. The weather was hot, and the sunshine brilliant, and a very large gathering of alumni and friends attended. Much interest was evinced in the forthcoming centennial celebration, which is to be held about this time next year.

Two honorary doctorates were bestowed: of Divinity, on Bishop Conkling of Chicago, and of Laws on Associate Justice George B. Nelson of the Wisconsin Supreme Court.

The degree of Master of Sacred Theology was conferred on the Rev. T. A. Withey; 11 graduates received diplomas, and the degree of Bachelor of Divinity was conferred on eight persons.

Bishop Parsons Speaks at Church Divinity School

At the 47th commencement of the Church Divinity School of the Pacific, May 8th, the address was given by Bishop Parsons, retired. The Ven. J. Rockwood Jenkins, archdeacon of the missionary district of Arizona since 1914, and the Rev. Harold H. Kelley, superintendent of the Seamen's

SCHOOLS

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Church Institute of New York and a graduate of the school in 1910, were awarded the degree of Doctor of Divinity. The degree of Bachelor of Divinity was conferred on eight and certificates of graduation were given to three.

The Rev. Dr. Kelley read a paper on the church's work among seamen at the annual alumni meeting, presided over by the Rev. Daniel Wu. Speakers at the annual dinner included Mr. Wu, the Rev. Russell Staines for the alumni, J. Keith Hammond for the graduating class, the Rev. Dr. Randolph Miller for the faculty, and the Rt. Rev. Robert B. Gooden, president, for the board of trustees.

Four Churchmen Honored by Union Seminary

Four members of the Episcopal Church received recognition at the 105th anniversary and commencement of Union Theological Seminary, New York, on May 20th. Robert McQ. Grant, of New York City, and H. Laurence Spencer, of St. Louis, received the degree of Bachelor of Divinity. Richard S. Shaffer, of South Norwalk, Conn., received the degree of Master of Sacred Music and Dalton C. Fowlston, of Mount Vernon, N. Y., received a certificate from the School of Sacred Music of Union Seminary.

The awards to Episcopalians were a part of 86 degrees and honors which were conferred by Union Seminary this year.

Longfellow, Dickens Among Guests Who Gathered at the Famous Table

A famous mahogany dining table, the property of Dr. John W. Francis, who lived from 1789 to 1861, was recently presented by his grand-daughter, Mrs. Louisa Francis Lyon, to the General Theological Seminary at a tea in Seabury Hall of the seminary. Mrs. Richard Aldrich, a cousin of Mrs. Lyon, prepared for the occasion



MRS. LYON: Gave a famous table to General Seminary.

an account of Dr. Francis' life, which she read to the company assembled. After this paper, Mrs. Lyon presented the table, which the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary, accepted on behalf of the seminary.

"The General Seminary has always been closely knit with the life of the great city of New York," he said, "and it seems appropriate that this table, at which so many celebrated men and women were entertained by that celebrated New York physician, Dr. John Francis, should become a treasure of the seminary.

IMAGINARY CONVERSATIONS

"In the list of great men who have sat at this table, I see the names of Henry Wadsworth Longfellow and Clement Clarke Moore. I am sure that we can fancy them together, Longfellow reciting The Psalm of Life to Clement Moore, and Dr. Moore replying by reciting 'Twas the night before Christmas.' Doubtless Mr. Longfellow wondered whether Dr. Moore were as ordinary a professor of Hebrew as he was a poet.

"I see also on the list the name of Charles Dickens and that of Bishop John Henry Hobart. Did they sit at this table at the same time; and did Dickens talk to Bishop Hobart about America as he talked to the world about it in *Martin Chuzzlewit*? If so, we can imagine the good Bishop, with a pained expression, replying that the sections of the country so displeasing to Mr. Dickens had not yet had the advantages of the influences of the Church."

During the tea hour, the guests clustered around the table. On its shining round top had been wrought in gold letters the names of a few of the celebrities entertained by Dr. Francis: Bishop Hobart, Charles Dickens, Julia Ward Howe, Edgar Allan Poe, William Charles Macready, Clement Clarke Moore. Others, their names preserved in family diaries, were James Fenimore Cooper, Fitz-Greene Halleck, Washington Irving, Martin Van Buren, and the Rev. Benjamin Cutler.

SECONDARY SCHOOLS

New Headmaster at the Cathedral Choir School

The Rev. James Green, who has been priest-in-charge of St. Paul's Chapel, Trinity parish, New York, since 1939, has been appointed headmaster of the Choir School of the Cathedral of St. John the Divine and precentor of the cathedral, effective June 1st. He succeeds the Rev. W. D. F. Hughes, who recently resigned to become rector of Grace Church, Hastings-on-Hudson.

Gift from Lady Astor

On May 10th and 11th the Twenty-Fifth Anniversary of Virginia Episcopal School for boys, Lynchburg, Va., was celebrated with perhaps 150 alumni present, representing every class. A feature of the program was the dedication of the Buck Langhorne Memorial Field, a gift from Lady Nancy Astor in memory of her brother.

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 Bethany Beach, St. Martin's, 8 and 9:30 A.M.
 Lewes, St. Peter's, 9:30 A.M.
 Weekdays: All Saints', 9; Wednesdays, 7:30;
 Holy Days, 7:30.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
 REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule
 Sundays: Low Mass, 7 and 8:30 A.M.; Sung Mass
 and Sermon, 10 A.M.
 Daily: Mass, 7 A.M.
 Holy Hour and Intercessions: Friday, 8 P.M.
 Confessions: Saturdays, 7:30 to 8:30 P.M.

NEW YORK

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, Even-
 ing Prayer.
 Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street
 REV. GEO. PAULL T. SARGENT, D.D. Rector
 Sunday Services
 8:00 A.M., Holy Communion.
 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.
 11:00 A.M., Morning Service and Sermon.
 Holy Communion, Thursdays, 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.
 Daily Services: 8:30 A.M., Holy Communion.
 Thursdays: 11 A.M., Holy Communion.

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

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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

Bertrand R. Cocks, Priest

The Rev. Bertrand Richard Cocks, founder and for 33 years superintendent and managing director of St. Luke's sanitarium, Phoenix, Ariz., died on May 23d at his home on the sanitarium grounds, after a long illness. He was 64 years old.

Funeral services were conducted from Trinity Cathedral, Phoenix, on May 24th by Bishop Mitchell of Arizona, the Very Rev. Edwin S. Lane, the Ven. J. R. Jenkins, the Rev. E. T. Simpson, and the Rev. George E. Wharton.

A native of Canada, the Rev. Mr. Cocks moved to Colorado, when he was eight years old. He married Miss Mary Downing in 1904. Entering the Church Divinity School of the Pacific in the fall of that year, he was forced to leave because of ill health.

He came to Phoenix and spent the winter working at the Manza Nita camp, a rest home. He returned to school in the spring, but came back to Phoenix in 1906, when he met retired Bishop Atwood, then rector of Trinity Church.

Between these two men a firm and lasting friendship sprang up, and together they discussed establishing a new sanitarium. Then with an endowment of only \$5,000, they founded St. Luke's sanitarium in 1907. The building consisted of 10 second-hand tent houses on an eight-acre tract. This is a far cry from the institution that today stands as a monument to them.

Ordained a deacon in 1907, he became a priest in 1908. When Dr. Atwood became Bishop of Arizona, Mr. Cocks became archdeacon of Southern Arizona and canon of Trinity Cathedral. He also held a number of diocesan offices, was a trustee of the Church Divinity School, and was several times a deputy to General Convention.

There is probably no charitable or social service organization in Phoenix at present which has not profited by the active participation of the Rev. Mr. Cocks, who found time to organize and direct many charitable societies.

Edward Patten Miner, Priest

The Rev. Edward Patten Miner, who had served St. Mark's Church, Norfolk, Va., during his entire ministry, died on May 18th after an illness of several months. He had also served St. Luke's, Norfolk, and churches at Virginia Beach, Driver, and Chuckatuck.

The Rev. Mr. Miner was born in 1874 and was graduated from the Virginia Theological Seminary in 1901. He possessed a wide knowledge of the Church and the diocese, where he had many friends. He was a generous contributor to charity.

The funeral was held from St. Mark's, Norfolk, with Bishop Brown of Southern Virginia officiating.

Charles W. Nauman, Priest

The Rev. Charles W. Nauman, assistant of St. John's Church, Elizabeth, N. J., for the last eight years, died of a heart attack on May 5th. The Rev. Mr. Nauman, who had undergone an operation some time ago, assisted at the services in St. John's the

day before his death. He was 67 years old and a graduate of Yale Divinity School.

He had served the Church also as rector of St. James', Brooklyn, and as assistant at the Church of the Ascension in New York. Two brothers and a sister survive.

Edgar Martin Rogers, Priest

The Rev. Edgar Martin Rogers, who for 31 years was rector of Trinity Church, Everett, Wash., died of a heart attack on May 21st at the age of 67 years.

The Rev. Mr. Rogers, a graduate of the Berkeley Divinity School, spent his ministry in the state of Washington, in Washington, D. C., and in California, where he served for a short time as a missionary. He was married in 1910 to Mary Justina Lupen of Port Angeles, Wash.

In 1920, the new Trinity Church, one of the most beautiful churches in the Northwest, was erected largely through his efforts. The Rev. Mr. Rogers was especially popular with the young people of his parish. The funeral was held from Trinity Church on May 24th, with Bishop Huston of Olympia officiating.

Agnes L. Hodgkiss, Deaconess

Deaconess Agnes Louise Hodgkiss, who for many years was in charge of the Long Island Home for the aged and the blind, died in St. John's Hospital, Brooklyn, N. Y., on May 10th. She was 56 years old.

In 1915, Deaconess Hodgkiss, daughter of the late Rev. Samuel Hodgkiss, went to the Church Charity Foundation of Long Island and was placed in charge of the Home for the Blind. When the present building for the Home for the Aged and the Blind was finished, Deaconess Hodgkiss was placed in charge of both groups, about 100 persons in all. She kept this position until illness compelled her to retire about a year ago.

A requiem Eucharist was offered and the Burial Office said in St. John's Chapel of the Church Charity Foundation on May 12th. Interment was in Mt. Olivet Cemetery.

Josephine Gillette Williamson

Mrs. Josephine Gillette Williamson, 72, widow of Dr. Charles Spencer Williamson, former head of the department of medicine at the University of Illinois, died on May 14th in a hospital at Pasadena, Calif., after a brief illness.

Active in Chicago society for many years, Mrs. Williamson gave much time to the work of the Church. From 1929 to 1934 she was president of the Woman's Auxiliary of the Province of the Midwest and on three world tours studied the missionary work of the Church.

Since her husband died in 1933 she has spent her winters with a daughter, Mrs. Elizabeth Behnke, in California. During her visits, Mrs. Williamson delivered many lectures on the work of the Church.

She is survived by two other daughters, Mrs. Mary Josephine Zeiss and Mrs. Isabel W. Day.

CHURCH SERVICES NEAR COLLEGES

BOWDOIN COLLEGE

St. Paul's Church
Brunswick, Maine
THE REV. GEORGE L. CADIGAN, Rector
Sunday Services: 8:00 and 11:00 A.M.

CONNECTICUT COLLEGE FOR WOMEN

St. James' Church
New London, Conn.
THE REV. FRANK S. MOREHOUSE, Rector
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE

St. Thomas Church, Hanover, N. H.
REV. LESLIE W. HODDER, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

EVANSVILLE COLLEGE

St. Paul's Church
Evansville, Ind.
THE REV. J. G. MOORE, Rector
THE REV. RAY O'BRIEN
Sunday Services: 7:30, 9, 10:45 A.M., 6 P.M.
Weekdays: 7 A.M. on Monday, Tuesday, Thursday,
and Saturday; 10 A.M. on Wednesday and
Friday.
Preparation: 7:30 P.M. Saturday.

GEORGE WASHINGTON UNIVERSITY

St. John's Church
Lafayette Square, Washington
REV. C. LESLIE GLENN, Rector
Sunday Services, 8:00, 9:30, and 11:00 A.M.,
8:00 P.M.
Week Days: 7:30 Holy Communion, 12:00
Prayers, 4:45 Evening Prayer.

GOUCHER COLLEGE

Church of St. Michael and All Angels
St. Paul and Twentieth streets
Baltimore, Md.
THE REV. DON FRANK FENN, D.D., Rector
THE REV. HERSCHEL G. MILLER, M.A., Curate
Sunday Services
7:30 A.M., Holy Communion
11:00 A.M., Morning Service and Sermon
8:00 P.M., Evening Service and Sermon from
Advent Through Easter
Celebration of Holy Communion Daily.

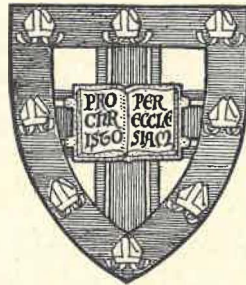
HARVARD UNIVERSITY RADCLIFFE COLLEGE

Christ Church, Cambridge
REV. FREDERIC B. KELLOGG, Chaplain
Sunday: 7:45 and 9:00 Holy Communion; 10:00
and 11:15 Morning Prayer; 7:30 Evening
Prayer.
Weekdays: 7:45 Holy Communion; 8:45 Rad-
cliffe College Prayers; 10:10 Holy Communion
(Saints' Days, Holy Days, and Tuesdays)

HOWARD UNIVERSITY

St. George's Church
Second and You, N. W.
THE REV. A. A. BIRCH B.Th., Vicar
Sunday: 7 A.M. Holy Communion, 11 A.M. Morning
Prayer.

"Pro Christo per Ecclesiam"



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Washington D. C.

UNIVERSITY OF MARYLAND

St. Andrew's Church
College Park, Maryland
THE REV. NATHANIEL C. ACTON, B.D., Rector
Sunday Services: 8 and 11 A.M.
University Bible Class: Sundays, 9:45 A.M.
Canterbury Club: Wednesday, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.
306 North Division Street
Henry Lewis Frederick W. Leech
Sunday Services: 8:00 A.M., Holy Communion:
11:00 A.M., Morning Prayer and Sermon; 7:00
P.M., Student meeting in Harris Hall, State and
Huron streets.

MICHIGAN STATE COLLEGE

St. Paul's Church, Lansing
THE REV. CLARENCE W. BRICKMAN, Rector
Sunday Services: 8, 9:30, and 11.
Chapel of Christ The King
445 Abbott Rd. East Lansing
Wednesday 7:00 A.M.; Sunday: 8:45 A.M.

MILLS COLLEGE

St. Andrew's Church, Oakland, Calif.
Madena at Hiller Dr.
REV. GILBERT PARKER PRINCE, Vicar
Sunday Services: 8:00, 9:45 and 11:00.

MILWAUKEE DOWNER COLLEGE STATE TEACHERS' COLLEGE

St. Mark's Church, Milwaukee, Wis.
REV. KILLIAN STIMPSON, REV. C. A. WEATHERBY
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, and 11 A.M.

NORTHWESTERN UNIVERSITY

Howe's Memorial Chapel
Evanston, Illinois
THE REV. JOHN HEUSS, Chaplain
Holy Communion, Tuesday, 7:15 A.M.

PENNSYLVANIA STATE COLLEGE

St. Andrew's Church
State College, Pa.
CANON EDWARD M. FREAR, B.D., Student Chaplain
REV. DR. HERBERT KOEPP-BAKER, Assistant
Sunday Services: 7:45 and 10:45 A.M.
Choral Evensong, Student Fellowship, 6:30 P.M.

PRINCETON UNIVERSITY

The University Chapel
THE REV. WOOD CARPER
Chaplain to Episcopal Students
THE REV. ROBERT MERRY, Assistant
Sundays: 9:30 A.M., Holy Communion
Weekdays: 7:30 A.M., Holy Communion
Holy Days: 7:30 and 9:00 A.M., Holy Communion

UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.
Whitis avenue and 27th street
3 blocks from campus
THE REV. CHESTER L. HULTS, Rector
Sundays: Holy Communion 6:30, 7:30, and on
first Sunday 11:00 A.M.; Morning Prayer and
Sermon 11:00 A.M.; Student Vespers 6 P.M.;
Student Club 6:30 P.M.
Holy Days: Holy Communion 7:00 and 10:00
A.M.

TUFTS COLLEGE

Grace Church
Medford, Mass.
REV. CHARLES FRANCIS HALL
Sundays: 8 A.M. Holy Communion, 11 A.M. Morn-
ing Prayer and Sermon.

WASHINGTON COLLEGE

Emmanuel Church, Chestertown, Md.
THE REV. C. L. ATWATER
Sunday and Weekday Services.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.
THE REV. ADDISON GRANT NOBLE, D.D., Rector
Sunday Services: 8 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel
Episcopal Student Center
1001 University avenue, Madison, Wis.
THE REV. CHARLES F. BOYNTON, Chaplain
Sunday Services: Holy Eucharist 8:00 and 10:30
A.M.; Evensong 7:00 P.M. Weekdays: Holy
Eucharist, Monday, Tuesday, Thursday, Satur-
day, 8:00 A.M.; Wednesday, Friday, 7:00 A.M.

CLASSIFIED

ANNOUNCEMENTS

Died

CARTER, AMELIA BELLAR—In loving memory of Amelia Bellar Carter, who entered into rest June 7, 1936. Grant unto her eternal rest. O Lord!

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SHRINE MONT—See adv. in display section.

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CHANGES

Appointments Accepted

ALBINSON, Rev. J. WARREN, rector of the Cecil County Associate Parish, and his two assistants are taking services and carrying on parish work at St. John's Church, Havre de Grace, Md., during the absence of the rector for military service.

BALDWIN, Rev. GEORGE IRWIN, will be in charge of the Church of the Annunciation in Philadelphia during the absence of the rector, the Rev. Carl I. Shoemaker, for three months due to ill health. The Rev. Mr. Shoemaker will be in Muncy, Pa.

CASEY, Rev. ROBERT, professor of Biblical literature at Brown University, will be rector of Holy Trinity Church, Tiverton, R. I. during the summer and has already assumed his new duties.

HUNTINGTON, Rev. GEORGE, of St. Stephen's, Providence, R. I., will become rector of Holy Trinity Church, Tiverton, R. I., in September.

KEITH, Rev. GEORGE E., vicar of St. Andrew's Church, Orient Heights, Boston, Mass., will be rector of St. Paul's Church, Gardner, Mass., effective September 1st. New address: 92 School Street, Gardner, Mass.

LARNED, Rev. ALBERT C., of the diocese of Rhode Island, will be on the staff of St. Martin's Church, Providence, R. I., effective October 1st. Same address: Griswold Avenue, Bristol, R. I.

LINES, Rev. STILES BAILEY, formerly assistant at St. Mark's Church, Shreveport, La., will be rector of Galilee Church (Bishop Tucker Memorial), Virginia Beach, Va., effective July 1st. Address: Virginia Beach, Va.

PEOPLES, Rev. JOSEPH W. JR., formerly assistant of St. Augustine's, Wilmette, Ill., is curate of Grace Church, Oak Park, Ill.

POLLOCK, Rev. WILLIAM DUNNE, rector of Nelson parish in the diocese of Southwestern Virginia, will be rector of St. John's Church at Glasgow and Christ Church at Buena Vista, both in Natural Bridge parish, Rockbridge County, Va., effective August 1st. He will also have charge of Grace Church in Woodville parish, Botetourt County.

STEPHENSON, Rev. GEORGE R., formerly rector of St. Stephens', Indianola, Miss. and minister to All Saints', Inverness, will be the rector of St. Peter's, Gulf Port, Miss., effective July 1st.

Military Service

GEARHART, Rev. KENNETH M., rector of St. John's Church, Havre de Grace, Md., has been called into service as a chaplain in the U. S. Army.

IMRIE, Rev. MATTHEW H., who has been doing graduate work in religious education, has been called to duty in the field of Foreign Service, U. S. Army, as a First Lieutenant. Address: Camp Paraiso, 5th Infantry, Canal Zone.

JUNG, Rev. G. P., who is on active duty as post chaplain of the 1301st Service Unit, Reception Center, New Cumberland, Pa., has received promotion to the rank of Major in the chaplain's section of the Officers Reserve Corps.

Resignations

LEWIS, Rev. HUNTER LEWIS, who for 30 years has been a missionary in the Rio Grande Valley in New Mexico, has retired. He will live in Messila Park, N. M., where he will continue to serve as the Bishop's vicar.

SANBORN, Rev. FRANCIS A., vicar of Emmanuel Memorial Church, Shelburne Falls, Mass., has resigned because of ill health.

New Addresses

CLOUGH, Rev. CHARLES A., priest in charge of Trinity Mission House, New York, announces his change of address from 29 Monroe Place to 101 Clark Street, Brooklyn, New York.

COLES, Rev. CHARLES E. of the diocese of Oregon may now be reached at Komani, Nelscott, Ore.

Ordinations

PRIESTS

EAST CAROLINA—The Rev. CHARLES MERCHANT JOHNSON was advanced to the priesthood by Bishop Darst of East Carolina on May 1st in St. Cyprian's Church, New Bern, N. C. The sermon was preached by the candidate's father, the Rev. Robert I. Johnson; the candidate was presented by the Rev. Alexander Miller. He will continue to serve St. Mary's, Belhaven; St. Paul's, Washington; St. Jude's, Aurora; and St. Thomas's,

Sladesville, all in the diocese of East Carolina. He will live at Belhaven.

NEW HAMPSHIRE—The Rev. ROGER WARREN BARNEY was ordained to the priesthood on May 17th in the Church of St. John the Baptist, Sanbornville, N. H., by Bishop Dallas of New Hampshire. He was presented by the Rev. John Harris; the sermon was preached by the Rev. Martin Raymond, OSF. The Rev. Mr. Barney will serve as vicar of Christ Church, North Conway, and St. Andrew's, Whittier, in the diocese of New Hampshire.

SOUTH CAROLINA—The Rev. ALFRED PARKER CHAMBLISS JR. and the Rev. WILLIAM MOULTRIE MOORE JR. were ordained to the priesthood on May 13th by Bishop Thomas of South Carolina in St. David's Church, Cheraw, S. C. The Rev. Mr. Chambliss was presented by the Rev. Thomas S. Tisdale; and the Rev. Mr. Moore, by the Rev. W. B. Sams. The Rev. Harold Thomas preached the sermon. The Rev. Mr. Chambliss, appointed to be rector of Holy Cross Church, Statesburg, S. C., was called to service in the Army on June 1st. The Rev. Mr. Moore will be rector of St. Alban's Church, Kingstree, S. C.

SOUTHERN BRAZIL—The Rev. LIBERO VENTURINI CORDOVA was ordained to the priesthood on March 23d by Bishop Thomas of Southern Brazil in the Church of the Holy Spirit, Montenegro. He was presented by the Rev. Albert N. Roberts; the Rev. Joao B. B. da Cunha preached the sermon. The Rev. Mr. Cordova is now rector of the Church of the Holy Spirit.

The Rev. SIRIO JOEL DE MORAES was ordained to the priesthood by Bishop Thomas of Southern Brazil on March 9th at Saviour Church in Rio Grande. He was presented by the Rev. Mario B. Weber; the sermon was preached by the Rev. Egmont M. Kriskke. He is now assistant of Saviour Church.

SOUTHERN OHIO—The Rev. J. BROOKE MOS-

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

CHANGES

LEY JR. was ordained to the priesthood by Bishop Hobson of Southern Ohio on May 24th at St. Barnabas' Church, Cincinnati. Dean Joseph F. Fletcher was the preacher; and the Rev. Francis J. Moore, the presenter. The Rev. Mr. Mosley will be on the staff at St. Barnabas' Church, under the lay missionary in charge, Captain Laurence Hall of the Church Army. New address: 909 Findlay Street, Cincinnati.

WEST VIRGINIA—The Rev. GEORGE H. CLIFF was ordained a priest by Bishop Strider of West Virginia on May 7th at St. Paul's Church, Sistersville, W. Va. He was presented by the Rev. T. G. Wheeler; the Rev. J. M. Waterman preached the sermon. The Rev. Mr. Cliff will be priest in charge of St. Paul's, Sistersville; St. Ann's, New Martinsville; and Grace, St. Mary's, W. Va.

WESTERN NORTH CAROLINA—The Rev. COLIN REID CAMPBELL was ordained a priest by Bishop Thomas of South Carolina, acting for the Bishop of Western North Carolina, at St. David's Church, Cheraw, S. C., on May 13th. He was presented by the Rev. W. W. Lumpkin; the Rev. Harold Thomas preached the sermon. The Rev. Mr. Campbell will be assistant rector of the Church of the Holy Communion, Charleston, S. C.

The Rev. JOHN H. COLE was ordained to the priesthood by Bishop Gribbin of Western North Carolina on May 18th at St. Matthias' Church,

Asheville, N. C. He was presented by the Rev. J. T. Kennedy; Bishop Gribbin preached the sermon. The Rev. Mr. Cole will be rector of St. Matthias' Church.

DEACONS

MARYLAND—JACK MALPAS was ordained to the diaconate by Bishop Helfenstein of Maryland on May 19th at Emmanuel Church, Baltimore. He was presented by the Rev. Theodore P. Ferris; the Rev. Elmore McN. McKee preached the sermon. He will be assistant at Emmanuel Church.

ALBERT EDWARD MARTIN was ordained a deacon by Bishop Helfenstein of Maryland on May 22d at St. Michael and All Angels' Church, Baltimore. He was presented by the Rev. Don Frank Fenn, who also preached the sermon. He will be priest in charge of St. Matthias' Chapel (William A. Simpson Memorial), Baltimore.

PANAMA CANAL ZONE—FITZ REGINALD ATWELL and CLARENCE AUSTIN CRAGWELL were ordained deacons by Bishop Beal of the Panama Canal Zone at St. Paul's Church, Panama. Each was presented by the Ven. A. E. Nightengale, who also preached the sermon. The Rev. Mr. Atwell will assist at St. Paul's Church, while continuing his secular employment as clerk in the commissary division of the Supply Department of the Panama Canal Zone. The Rev. Mr. Cragwell will also assist at St. Paul's, while continuing his secular employment as a teacher.

PUERTO RICO—Dr. DONALD F. GOWE, assistant medical director of St. Luke's Hospital, Ponce, was ordained to the diaconate by Bishop Colmore of Puerto Rico on April 27th at Holy Trinity Church, Ponce. He was presented by the Rev. E. Reus Garcia; the Rev. J. Richard Spencer preached the sermon.

WESTERN MASSACHUSETTS—MAUNSELL RICHARDSON JR. was ordained a deacon by Bishop Lawrence of Western Massachusetts on May 25th at St. John's Church, Worcester, Mass. He was presented by Canon Donald N. Alexander; Dean Angus Dun preached the sermon. He will be assistant at St. Stephen's Church, Pittsfield, Mass.

Sisterhoods

SISTERS ANITA MARY, AUGUSTA, and EUNICE of the Order of St. Anne arrived in Manila, P. I., on May 15th, from Hankow, China. They are at present living in the vacation cottage of the St. Luke's Hospital for nurses and will assist in the work of the Church of the Resurrection and of Easter School in Baguio.

Lay Workers

LEFERVRE, Dr. CHANNING, organist and choir-master of Trinity Church, New York, since 1922, has resigned, effective September 15th. He will go to St. Paul's School, Concord, N. H., to be master of music.

Church Army

ATWELL, Capt. JOHN, formerly a student at the training center, now at the Detroit City Mission.

AUSTIN, Capt. MILTON, formerly a student at the training center, now at Smoke Hole, W. Va.

DALTON, Capt. ALBERT, formerly a student at the training center, now with the Wayside Cathedral, diocese of Southern Ohio.

JONES, Sister THELMA, formerly a student at the training center, now at St. Peter's Church, Perth Amboy, N. J.

JONES, Capt. ROBERT, formerly at White Bluff, Tenn., now at Inasmuch Mission, Chattanooga, Tenn.

LAYLANDER, Capt. KING, formerly at McRoberts, Ky., now with the headquarters staff.

LEWIS, Capt. RAYMOND, formerly in charge of the training center in New York, now at Box 579, Great Bend, Kans.

MANDIGO, Cadet ALBERT, formerly at Detroit City Mission, now at 901 Findlay Street, Cincinnati.

MILLER, Capt. ERNEST, formerly at Great Bend, Kans., now at Elizabeth House, White Bluff, Tenn.

NISCO, Sister FLORENCE, formerly at Glendale Springs, N. C., now at Dover Plains, N. Y.

PRIOR, Capt. JOHN, formerly at Haw River, N. C., now in New Hampshire.

SMITH, Capt. WILLIAM A., formerly at Smoke Hole, W. Va., now at Bayou du Large, La.

WALMSLEY, Sister RUTH, formerly a student at the training center, now at Dover Plains, N. Y.

WELCH, Capt. JOHN, Sharples, W. Va.

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GUILDS, fellowships, other Church organizations. We have a plan by which you can easily and quickly earn money for your organization treasury, and at the same time help to build up your Church by making Churchmen better informed. Write for details on how your group can become a parish representative of THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. Address: BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

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PRIEST, as rector of small, active Midwestern parish. Adequate stipend. Pleasant apartment provided. Box P-1545, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

PRIEST, capable, sound Churchman, needs parish badly. Excellent record in mission field. Bishop recommends. Wife musically capable. B-1543, THE LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST of mature experience and recognized ability (10 years with present parish) desires Eastern rectorship where reasonable Anglo-Catholic standard is acceptable. Box G-1542, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, young, Prayer Book Catholic, unmarried, graduate of GTS, desires change. Has been rector of city parish for past six years. Highest recommendations, including present wardens and vestrymen. Mediocre preacher, intensive pastor, efficient administrator. M-1546, THE LIVING CHURCH, Milwaukee, Wis.

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PRIEST, 30, single, energetic, desires change; considered excellent pastor, preacher, executive; very successful with young people, children. Highest recommendations. Box P-1550, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST wants work in East or in Chicago during July. Musical. Box R-1547, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST wants Sunday supply in East during July and August. Prefer New England. Capable preacher, sound Churchman. Box S-1538, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

RETREAT at Margaret Hall School, Versailles, Ky. June 25 to 28. Conductor, the Rev. A. J. Dubois, St. Agnes' Church, Washington, D. C. For associates and friends of the ORDER of St. ANNE.

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