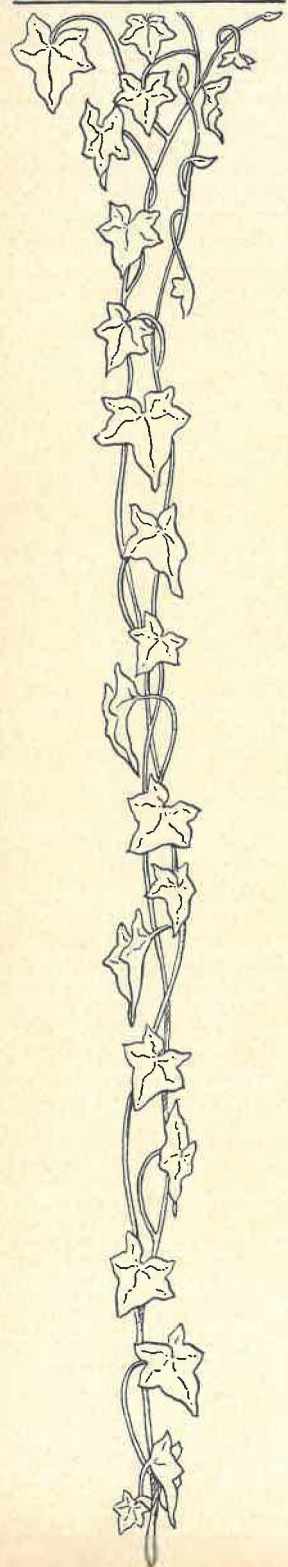


June 18, 1941



# The Living Church



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The church is a monument to the pioneering work among Bronx Italians of Fr. DiSano (see *Parish Life*).

Vol. CIII, No. 20

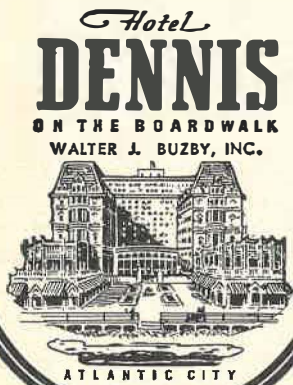
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## The Living Church

744 N. Fourth St. Milwaukee, Wis.

### The Church's Largest Parishes

TO THE EDITOR: Maybe the statistician on *The Church's Largest Parishes* [L. C. May 7th] intended to exclude the mission field; but for the benefit of your readers, it might be fitting to report from this missionary outpost that in the 1941 *LIVING CHURCH ANNUAL*, page 279, St. Paul's, Panama, is listed with 1,266 communicants, as compared with St. Paul's, Milwaukee, 1,263.

Which should be 80th on the list of the Church's largest parishes—St. Paul's, Panama, or St. Paul's, Milwaukee?

WILLIAM CURLING.

Cristobal, C. Z.

### Editor's Comment:

The list of the "80 largest parishes," compiled by Loomis B. Dill and published in our issue of May 7th, referred only to churches in continental United States, excluding territorial possessions and foreign missions. Had those been included, the list would have contained such large congregations as All Saints', St. Thomas, Virgin Islands, with 1,904 communicants, and the mission of St. Mary the Virgin, Sagada, Phillipine Islands, with 1,667 communicants—and neither St. Paul's, Milwaukee, nor St. Paul's, Panama, would have come within the first 80.

All of these figures should be accepted as approximate, owing to different methods of reporting communicants. Some parishes "prune" their lists more than others; and some dioceses are more strict about parochial reports. For instance, it is scarcely conceivable that Chicago, the second largest city in the United States, does not have one of the 80 largest parishes—yet so the official records indicate. A greater degree of accuracy in reporting parochial statistics is greatly to be desired.

### Spaniard and Pilgrim

TO THE EDITOR: Anent your editorial on Spaniards, the following appeared in a book of poems a few years ago:

DIFFERENCE  
Spaniard for gold,  
Pilgrim for God,  
Early American  
Pathways trod.  
Half of the story  
Is still untold:  
Spaniards really  
Discovered gold.

(Rev.) CHARLES GRANVILLE HAMILTON.  
Aberdeen, Miss.

### Inside America

TO THE EDITOR: I like your use of *Inside America*. I used the story in the first instalment as part of my talk on a 15-minute devotional service over local radio station KELD of this city.

El Dorado, Ark. (Rev.) T. P. DEVLIN.

### Index to History of Minnesota

TO THE EDITOR: The Rev. Dr. George C. Tanner's *History of the Diocese of Minnesota* is a valuable book, published in 1909 without an index. A careful index with many hundred references has now been prepared by the present registrar and historiographer. This is closely printed in a 12-page pamphlet which fits nicely into the



ST. EDMUND'S SCHOOL: This picture of boys on a hike at St. Edmund's School, Stockbridge, Mass., was erroneously captioned in the educational number of *THE LIVING CHURCH*. The Bishop of Western Massachusetts is the visitor of this well-known Church school for boys.

book. It includes a short bibliography and two pages of errata.

I have already sent copies of the index to as many libraries as I could think of that might have copies of the *History*. But this letter may reach some private libraries or others that have been overlooked.

A copy of the index will be sent to anyone sending 10 cts. in stamps to me.

(Rev.) FRANCIS L. PALMER,  
St. Paul, Minn. 592 Lincoln Avenue,

## The Living Church

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

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

CLIFFORD P. MOREHOUSE . . . . . Editor  
PETER DAY . . . . . Managing Editor  
REV. JOHN W. NORRIS . . . . . Church Music Editor  
ELIZABETH MCCrackEN . . . . . Literary Editor  
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## GENERAL

### WORLD COUNCIL

#### Toronto Conference Deliberates Amid Sights and Sounds of War

By CLIFFORD P. MOREHOUSE

##### WARNING

The sharp ears of Enemy Agents  
are always listening for scraps of  
information  
*Don't let your careless talk help  
the Enemy*  
**BE ON YOUR GUARD**

Signs such as this, posted in public places, forcibly remind the American visitor to Canada that the Dominion is at war. Other indications were not lacking to bring home the seriousness of the Canadian war effort to the 125 delegates from the United States who were in Toronto June 3d to 5th to confer with 75 Canadian and a handful of Latin American delegates on the problems of ecumenical Christianity in wartime.

Overhead, training planes droned throughout the days and bluish searchlights swept the skies by night. Outside, on the campus of the University of Toronto, a student regiment marched and counter-marched. The sound of their drums and bagpipes drifted through the open windows of Wycliffe College and even invaded the sanctity of Trinity Chapel; insistent voices of war providing a militant obligato to the prayers and deliberations of the men of peace gathered within.

##### KEYNOTES

*Reality:* In such a setting, it was inevitable that the keynote of the "North American Ecumenical Conference" should have been a note of reality; and reality did indeed pervade every address and every discussion group. No "careless talk" marked the deliberations. In time of war the representatives of Anglican, Eastern Orthodox, Old Catholic, and Protestant Churches in the Western hemisphere were earnestly endeavoring to keep alive the fellowship of the Christian Faith, a fellowship that knows no bounds of time or space and that alone can knit together men of widely varying race and nationality.

*Universality:* Dr. John A. Mott, that venerable apostle of Christian fellowship who for more than half a century has

travelled the world over and over again to knit together men and women of every nation and denomination in the consciousness of their oneness in the community of Christendom, sounded the keynote of universality that characterizes only Christianity among the religions and philosophies striving for the souls of the world. Presiding at the opening session, Dr. Mott chose as a text Goodspeed's version of those ringing words of St. John the Evangelist: "The Light is still shining in the darkness, for the darkness has never put it out." During the four years preceding the war, when the world was drawing apart with ever-increasing speed, only the Christian Church was able to draw together men from all over the world in five great conferences—those of Mysore in 1936, Oxford and Edinburgh in 1937, Madras in 1938, and Amsterdam in 1939. It was in the tradition of those great world conferences that the gathering in Toronto, of necessity limited to North America, met and deliberated.

##### ECUMENICAL PROGRESS

Three speakers on the first afternoon traced the progress of the ecumenical movement in the United States, Latin America, and Canada.

*United States:* Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, gave five examples as evidence of the spread of the ecumenical idea in the United States, where 20

Churches, including our own, have ratified the declaration of the World Council of Churches. These were: (1) that the word "ecumenical" itself has been domesticated,

*A distinguished visitor to the North American Ecumenical Conference in Toronto was Dr. Adolf Keller of Geneva, Switzerland. Dr. Keller told of an interview that he had with the Pope some years ago. "Ah, yes, I know about you," said the Holy Father. "I have read an article of yours in THE LIVING CHURCH."*

a process that he described as "the reminting of an old coin to meet a modern need"; (2) that American Christians are increasingly aware of the Church as a world community; (3) that ecumenical education and evangelism are progressing; (4) that organizational structures are showing a trend toward union; and (5) that the World Council movement is receiving financial support in the amount of \$50,000 a year.

*Latin America:* The Rev. Eleazer Guerra of Mexico told of his own experience in learning the meaning of Christian fellowship. Years ago, when he came to the United States as a student, he had hatred in his heart, for he had been so taught in the schools of his own country. Mexico, he said, had had a high civilization and a religion of sacrifice even before the coming of the white man to this country, but not until recently has it, with the rest of Latin America, begun to realize the true religion of love that makes its followers want to work together with their neighbors in Christ's Name for the common good.

Here the sessions were interrupted by the arrival of the Hon. Albert Matthews, Lieutenant-Governor (or "Leftenant-Governor," as the Canadians called him) of the province of Ontario, who welcomed the delegates in the name of the King. "Democracy has not failed, Christianity has not failed," said he, "but we have failed to uphold them."

*Canada:* Speaking for Canadian Christianity, Dr. Claris E. Silcox, minister, author, and educator, contrasted the religious history of Canada and the United States. The frontier, he pointed out, is still a prime factor in Canadian life. Canada, moreover, is more purely European than any other American country, with

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

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DR. MOTT: *Sounded a keynote of universality.*

the possible exception of Uruguay. Canada was founded on tradition; the United States on idealism. Canada is bilingual, and almost equally divided between Protestantism (with which he presumably included Anglicanism) and Roman Catholicism. Unlike the United States, French Canada was originally almost 100% Roman Catholic and the immigrants were Protestant. Dr. Silcox made a strong plea that if the Churches represented in the conference were to become truly ecumenical, they make a greater effort to understand and appreciate the Roman Catholics of French Canada and Latin America—a plea that was several times echoed during the conference, though most of the speakers overlooked or ignored it.

Although fully behind the British war effort, the Canadian Churches have maintained a high level of international outlook, remembering to pray for their enemies as well as their friends, Dr. Silcox noted. He called attention to the leadership of Canada in initiating world gatherings within

*Cables of greeting to the North American Ecumenical Conference were received from Dr. William Paton in England and Dr. W. A. Visser 't Hooft in Geneva. The latter read: "European members Ecumenical Movement greet conference. We pray for you. Ephesians 6:10-12. Please pray for us. Ephesians 6:19-20." Dr. Adolf Keller, secretary of the Geneva bureau for the relief of Evangelical Churches of Europe, said that the reference to "ambassadors in bonds" was intended to indicate that European Christians are prisoners of the censorship, and so cannot send their greetings freely, even from Switzerland.*

communions, such as the Lambeth Conference, and in contributing to the ecumenical cause such a distinguished native son as Charles Henry Brent, Bishop of Western New York and president of the first World Conference of Faith and Order.

THE PRESENT

Continuing the process of evaluation, two speakers Tuesday evening spoke on the Adequacy of the Church Today.

Dr. John A. Mackay, president of the Presbyterian Princeton Seminary, enumerated four criteria for testing the adequacy of the Church. These were: (1) spiritual awareness, (2) prophetic insight, (3) regenerative power, and (4) communal responsibility. Of all of these he found evidence, but in none of them did he feel that the Church today is living up to its high calling. He deplored especially the failure of the Church to reach either labor or the cultural groups. He denounced roundly the type of preaching and religious journalism concerned only with an exag-



DR. MACKAY: *This is a century "of the Church."*

gerated moralism, presenting Christianity in rasping, strident imperatives rather than in the indicative mood of the Gospels.

Referring to the Malvern declaration, Dr. Mackay declared that we can never have a Christian social order while individuals own and exploit the natural resources of the world. He reminded delegates that the State, as well as the Church, is a divine order and might have delegated to it by God the right and duty to restrain evil. Nevertheless he referred unfavorably to "a certain foreign minister and his chief assistant" who, he said, had spoken in an unChristian manner of the enemies of their state. "Education at Eton," he said, "is not enough. One must be educated also at the foot of the Cross." Despite the failings of present-day Christians, "this century will be remembered not as a century of the

State but of the Church—a witnessing, perhaps a martyr Church."

Discussing the same topic, the Rt. Rev. George F. Kingston, Bishop of Algoma, listed six tests of the adequacy of the Church: (1) The Church is adequate to offer worship acceptable to God. (2) The Church is adequate to reveal the power

*A reception in the parliament building by the Lieutenant-Governor of Ontario and Mrs. Albert Matthews was the principal social event of the conference. The delegates and their wives were most graciously received by representatives of the government, and by leaders of the religious life of Toronto.*

of the Holy Ghost (under this head, the Bishop made a strong plea for the Apostolic practice of Confirmation). (3) The Church should be able to declare the Word of God for our own generation. In this he saw evidence of the inadequacy of the Church today. (4) The Church is adequate to make over individual lives. (5) The Church is adequate to save society. This she has done successfully in the past, but her disunity and secularism seem to make her inadequate today. (6) The Church is adequate to develop a world fellowship, not only in theory but in fact.

THE WAR

The war issue, constantly smoldering under the surface of the discussions, burst into flame on the second day. Although the conference officials had tried to avoid having pronounced interventionists, isolationists, or pacifists on the official program, Bishop Ivan Lee Holt of the Methodist Church placed the issue squarely before the conference at the morning session on Wednesday.

"To repeat what has been said at recent



DR. CAVERT: *"Ecumenical" has become domesticated.*

world conferences would be meaningless," said Dr. Holt, who had flown from Dallas, Tex., to attend the conference, "unless one thinks of the utterances against the background of the present World War. Those who ignore that fact lack both mental and moral perspective. A group of religious leaders in the United States has insisted vigorously that this is not a war of God against the devil. . . . It is my conviction that the pronouncements of the totalitarian governments and their courses of action are so hostile to the ecumenical message of the Church that there is no possibility of a negotiated peace between them."

Pointing out, however, that a victory of the democracies would not in itself guarantee a Christian order, nor would it even insure real democracy, Dr. Holt observed that the Nazi and Communist doctrines could only be defeated if organized religion would "out-revolutionize" them. He felt that American and Canadian Protestants ought to try to find a way of religious fellowship with Latin-American Catholics in order to achieve a common religious front for this hemisphere and apply the "cohesive force of Christianity" against the divisiveness of totalitarianism.

Even more vigorous in his denunciation of isolationism, which he termed a "perfectionist doctrine," Dr. Reinhold Niebuhr made a characteristically fiery address at an unofficial meeting Wednesday noon. Dr. Niebuhr placed himself "among those citizens of the United States—and I think they are in the majority—who are increasingly convinced that as a nation we cannot afford a Hitler victory politically, and as Christians we cannot afford it morally." Nevertheless he called for a clear expression of war aims on the part of the democracies, stating that "it is horrible for us in the United States to slip into war without a clear definition of the war aims.

"Things are likely to grow worse before they are better," Dr. Niebuhr predicted. "For the next six months we are likely to hear bad news, involving perhaps the loss of the Middle East. But with the tremendous tenacity of the British people and with the awakening sense of urgency in the United States, I believe it will be possible to turn our effort into victory."

#### PACIFIST

In contrast to these militant speeches, Miss Georgia Harkness on the final day gave a carefully reasoned presentation of the pacifist viewpoint. In this day, said Miss Harkness, pacifist and non-pacifist alike could make valuable contributions to the thought of the Church. Pacifists realize the seriousness of a Hitler victory, she said, and have "sympathy for the ends for which the British Commonwealth is fighting." In the United States "there are many thousands of us, including some of the most vigorous and influential leaders." The principal contributions of pacifists, she said, are, "first, reconciliation—not passivism, isolationism, or self-righteousness, but Christian reconciliation; second, absolute loyalty to God alone—the recognition that the Cross is above the flag."

"We say to our brethren in all lands," concluded Miss Harkness, "In this day of confusion and strife, we rejoice that neither distance nor language nor conflict nor dis-

aster nor war can separate us from the love of God which is in Christ Jesus our Lord. In a holy fellowship of prayer for you and with you, we gather at the foot of the Cross, that we may learn there how suffering may transcend tragedy, and be used of God to draw a sinful world unto Himself."

Wednesday was mostly devoted to discussion groups. There were ten of these, under able leadership, and each of them considered the topics of the adequacy of the Church and its ecumenical message and mission. In the evening there were two noteworthy addresses, one by John Foster Dulles and the other by Dr. Gordon A. Sisco.

#### PEACE AIMS

Mr. Dulles, noted international lawyer who is chairman of the Federal Council's



MR. TAFT: Told of a practical field for interchurch action.

commission to study the bases of a just and durable peace, outlined the plan proposed by his commission as a first step in that process. (See his article in THE LIVING CHURCH of June 4th.)

Dr. Sisco, general secretary of the United Church of Canada, presented a somewhat less militant view of the war than that of some of the delegates from the United States. He said:

"This war which has engulfed us in its savage fury is not a conflict of black against white, Christ against the devil, good against evil, with no blurred edges or twilight zones. The war is the culmination of a vast complexity of sin and selfishness and utter stupidity for which all of us in varying degrees are responsible. But this should not be said in a way or in a manner that comes perilously near to being unsound. There is a moral issue at stake in this con-

*Charles P. Taft, giving the full title of his position with the government—one involving some 30 or 40 words—said he was reminded of the college president who was introduced by a colleague of African descent as "the greatest figurehead in modern education."*

flict the outcome of which will affect civilization for generations to come. For if Hitler and his legions have their way, Christianity in Europe will be driven underground and this American continent will have to orient its life toward militarism in apprehension of the future. The issue is moral in that it is a struggle to maintain if possible an order of society which promises free course to the gospel of Christ and holds out renewed hope for an international order based on the sanctity of law and approximating justice. It is for that reason that the Christian Churches in Canada have given their moral support to the Canadian government."

#### RELATIONS WITH ROME

Dr. Sisco also appealed for closer relations with the Church of Rome:

"The failure thus far of bringing together the Roman Catholic and non-Roman Catholic Churches on matters of common interest to all Christians is one source of Christianity's weakness today, and the divided state of Protestantism is another. Is it possible in view of what is happening around us today to achieve a larger measure of coöperation, outside the dogmatic field, between Roman Catholics and members of other Christian communions? There can be no doubt that the Roman Catholic Church will be periled in Europe if dictators have their way. Together with the Orthodox and Protestant Churches on that unhappy continent it may be entering upon a period in which its witness will have to take the form of martyrdom. Certainly its influence in shaping the life of European society will be reduced to a minimum. Such being the case, is it not now within the realm of practical possibility for all Christians, Roman and non-Roman, to collaborate on matters which affect the social and international field? There are some who see in the statement of the Pope to the college of cardinals on Christmas eve 1939, setting out the five fundamental conditions of a just peace, an invitation that opens the door to such collaboration. Should not this possibility be explored by the recognized leaders of our World Council of Churches in order that the whole of organized Christianity may play its full part in seeking to establish a better international order following the war?"

Dr. Sisco's proposal was made concrete in the report of one of the discussion groups, which recommended that the officials of the World Council's North American section make a definite approach to the Roman Catholic hierarchy of Canada and the United States, with a view to obtaining a joint statement of the Christian principles that should underlie a durable peace and a just international order, similar to the statement made by the Archbishops of Canterbury and Westminster and the moderator of the Free Churches in England. Like the other reports, this was not discussed or voted upon by the whole conference, but was referred to the officers for incorporation in the report\* and such action as they might deem advisable.

In one of the final addresses of the con-

\*The report will be published in about six weeks or two months, and will be available from the Universal Christian Council, 297 Fourth Ave., New York City, at not more than 50 cts. a copy.

ference, Charles P. Taft, distinguished layman of the Episcopal Church who has recently been appointed assistant co-ordinator of health, welfare, and related defense activities in the Federal Security Agency at Washington, told of the far-reaching efforts being made by the federal government for the welfare of American soldiers and sailors, and paid high tribute to the United Service Organizations, which are responsible for the social work in military camps. The problem of housing during the building of military and industrial defense establishments is, he said, one of the most pressing at the present time.

LATIN AMERICA

Dr. Mott, summing up the sessions, declared it is the duty of ecumenically-minded Christians to act as "apostles of reconciliation." He spoke especially of the importance of Latin America in our ecumenical view. During the past 18 months Dr. Mott has made five separate visits to Latin America, and he flew 3,000 miles to return from the last one in order to attend this conference. "It is nothing short of marvelous," he said, "that in spite of the present upset of world affairs, 74 communions, representing 27 nations, have voted to become members of the World Council of Churches." Nevertheless, he told the delegates, the ecumenical ideal will not be reached until every communion becomes a member, including all of the Eastern Orthodox Churches and the Roman Catholic Church. The problem of approach to the Roman Catholics, he said, is the greatest, adding: "We must have them constantly in mind, and always keep the door open to them; and to accomplish this we must hear and see more of them and they of us."



L. C. SHELTER CHILDREN: Above are five of the 30-odd children rescued from battered London to the comparative quiet and safety of Barton Place, Exeter — THE LIVING CHURCH'S nursery shelter, conducted in cooperation with the Save the Children Fund. Thanks to the proverbial generosity of THE LIVING CHURCH FAMILY, the shelter is already operating with \$1,267.17 received in three weeks for its support. Your contribution toward the \$3,000 total will help insure its continued operation.

CLOSING SERVICE

The sessions closed with an impressive "service of ecumenical worship" in Yorkminster Baptist Church, attended by more than 1,500 Toronto people and delegates. Bishop Oldham of Albany preached the sermon, taking as his text: "They were all with one accord in one place." This, said he, was the prerequisite for the descent of the Holy Spirit, and a similar accord is the prerequisite today for Christian unity. To emphasize the spiritual kinship of all nations and races, the service included prayers in Hebrew, Greek, Chinese, Hungarian, Ukrainian, Slavonic, Russian, and Czech by clergymen to whom those were native languages.

Anglicans attending the North American Ecumenical Conference were:

*From the United States:* Bishops Oldham of Albany, Beal of Canal Zone; the Rev. Drs. Norman B. Nash, Howard C. Robbins, Gilbert P. Symons; Clifford P. Morehouse, Charles P. Taft, Mrs. Henry Hill Pierce, and Mrs. Edwin A. Stebbins.

*From Canada:* Archbishop Owen of Toronto, Primate of Canada; the Bishops of Niagara, Ontario, Algoma, and Calgary; Canons W. H. Davison and W. W. Judd; Professor R. K. Naylor, and several others.

EPISCOPATE

Dean Powell Accepts Election as Maryland's Coadjutor

The Very Rev. Dr. Noble C. Powell, dean of the Cathedral of SS. Peter and Paul in Washington and warden of the College of Preachers, has accepted election as Bishop Coadjutor of Maryland. Dean Powell, who was elected at the convention of the diocese, has twice declined election as Bishop of Louisiana.

Bishop-elect Powell was born in Alabama and educated at the Alabama Polytechnic Institute, the University of Virginia, and the Virginia Theological Seminary. He is 49 years old, was married in 1924, and has two sons. He was the rector of Emmanuel Church, Baltimore, when he was elected dean of the Washington cathedral in 1937. Previously he had served for 11 years as rector of St. Paul's Memorial Church, Charlottesville, Va.

PRESBYTERIANS

Union of Northern and Southern Churches

Ultimate union of the Presbyterian Church in the USA (Northern) and the Presbyterian Church in the US (Southern) has seemed more certain than ever, since last month when each of the Churches held its General Assembly.

The Northern Church indicated that it would also continue its unity conferences with the Episcopal Church.

The Southern Church voted to continue its committee on coöperation and union and authorized the appointment of smaller committees to confer with similar committees already tentatively approved by the

Northern Church. The new plan is designed to enable the two branches to work together and become better acquainted and to make the resources of both Churches available in meeting local, national, and international problems.

COLORED WORK

New Hospital Superintendent

On July 1st, Miss Ruth E. Feider will become superintendent of St. Agnes' Hospital for Negroes in Raleigh, N. C., succeeding Mrs. Frances A. Worrall, who is retiring after 16 years of service. The an-



MISS FEIDER: New head of Colored Hospital at Raleigh.

nouncement was made recently by the Rev. Cyril E. Bentley, director of the American Church Institute for Negroes.

Miss Feider, who is still in her thirties, has already served on the Episcopal Church's mission staff as a nurse among the Indians at Nixon, Nev. She is a graduate of the University of California, where she also has taught for a year. Her first nursing experience was in the Los Angeles County Hospital where Mrs. Worrall, also started her work.

St. Agnes' Hospital was for a time the only hospital from Washington to New Orleans which provided training for Negro nurses.

RADIO

Bishop Tucker to Address English Christians on July 6th

For the second time in a year, the Presiding Bishop will send a radio message to people of the British Islands and the Dominions. The broadcast will be made by disc on Sunday, July 6th, at 1:45 P.M., EDTST; and it will be heard as far as Australia and New Zealand.

Arrangements are being made by Dr. Henry Smith Leiper, executive secretary

of the Provisional Committee of the World Council of Churches. Bishop Tucker will speak informally to English Christians everywhere, endeavoring to show them that American Christians understand their tragic situation and expressing hope for the future.

## MOUNTAIN WORK

### The Order of the Thousandfold

Many years ago, when he was the rector of a little church in Virginia, the founder of the Order of the Thousandfold used to say noonday prayers for missions. One day his little daughter, who was four years old, knelt beside him and made her doll kneel too.

As the story of this incident became known, the *Christian Herald* sent a colored picture of the scene throughout the world. In 1919 the Church used the picture in connection with its nation-wide campaign; and the following year the little group at the altar in Virginia developed into the Order of the Thousandfold, with the mission-minded priest, the Ven. Dr. F. W. Neve, as its founder. Before long the order had carried the message of the needy mountain folk to such far away places as Damascus, the Malay States, and Australia.

Archdeacon Neve became interested in the mountain people within a few weeks of his arrival in Albemarle County, Virginia, and has remained to work among them for 53 years. Especially notable has been the work at St. Anne's Preventorium [L. M. May] by the archdeacon, Miss Annie Park, and the Ven. W. Roy Mason, who has been Archdeacon Neve's associate since 1926.

This year Archdeacon Neve is celebrating the 60th anniversary of his ordination, which took place in the diocese of St. Alban's, Dedham, Essex. He is still active in work for the mountain people and is associate editor of the *Southern Churchman*.

## SOCIAL WORK

### Episcopal and Federal Council Conferences Merge

BY ELIZABETH McCracken

The Episcopal Social Work Conference, founded by the late Rev. Dr. Charles N. Lathrop when he was executive secretary of the Department of Christian Social Service of the National Council, has for several years been a part of the National Conference of Social Work, listed in its huge and comprehensive program under its divisions and sub-divisions. It has, however, always had its own separate printed program, in addition. The Church Conference of Social Work of the Federal Council of Churches has for 11 years held a conference similarly connected with the great National Conference, but also with its own separate program. This year, for the first time, the Church conferences joined together. To many persons, this was the most significant action taken since the Episcopal Church, at the General Convention of

1940, became a member of the Federal Council.

#### TITLES

The form of the printed program at once attracted the attention of all Anglicans, for the reason that the words "Reverend" and "Doctor" nowhere appeared in it, except in the case of a Doctor of Medicine. In no instance was any information given as to the religious body to which a speaker belonged, except when this was an integral part of his or her official title. The president of the Church Conference was set down as "Clarence E. Krumbholz, Secretary, Department of Welfare, National Lutheran Council, New York." The Rev. Almon R. Pepper, executive secretary of the National Council's Department of Christian Social Relations and one of the four vice-presidents of the Church Conference was listed as "Almon R. Pepper, Executive Secretary, Episcopal Social Work Conference." Other titles indicated that Presbyterians, Methodists, and members of the Salvation Army were included. Speakers whose positions were secular did not mention their religious affiliations, nor did any of the chairmen when introducing them.

While this plan was followed in order to minimize ecclesiastical differences, it actually led to considerable interest in such differences. "What Church does he [or she] belong to?" This question was heard on all sides at the end of each speech, particularly when it was a notably good speech. There was an eagerness to recognize the excellences of every religious group.

#### CHILDREN AND DEFENSE

At the first session, on the afternoon of June 2d, the speakers were Mark A. Dawber, executive secretary of the Home Missions Council of North America, who spoke on The Responsibility of the Church in Defense Areas, and J. Edward Sproul, program executive of the National Council

of the YMCA, whose subject was Problems of Defense Communities. Dr. Dawber pointed out that children are suffering most in the present defense emergency, with its boom towns and trailer communities, and that boards of education, health centers, and social agencies have a responsibility to these children.

Dr. Sproul dwelt on the moral and recreational problems in defense areas. The YMCA is already at work in such districts; and so is the YWCA. The aid of every right-minded person in each community is needed and should be offered, he said.

The papers were discussed by an Episcopal priest, the Rev. Thomas L. Ridout of Mount Holly, N. J. and by a Methodist pastor.

For the early afternoon session on June 3d, the Church Conference combined with the American Social Hygiene Association to consider the subject, Safeguarding Family Values. Roy E. Dickerson, the first speaker, who is legal consultant of the American Hygiene Association at Kansas City, Mo., spoke on Legal Protection for the Family. He dealt with the legislation, already passed or pending, for the prevention of venereal diseases: physical examination before marriage, prenatal examination and care.

Dr. Elizabeth Ford Love, a Quaker, spoke on Sex Education in Home and School. She said:

"To the Church falls the great work of helping the children and young people to see and to understand the difference between Christian marriage and all other relations in which sex is concerned. The pastor is called to do this delicate and supremely important work. Often, he has done it without the help of the school or the intelligent help of the home. When all three work together, through the years, then, and only then, is this goal reached: the right regard for the sanctity of marriage and the family."

#### RELIGION IN SOCIAL WORK

The second session of Tuesday afternoon began with The Organization of Protestant Social Work in Local Areas, discussed by John L. Mixon, director of the Department of Social Welfare of the Washington, D. C., Federation of Churches. Dr. Mixon is a Congregationalist minister. He said:

"In general, the workers in public and private agencies make very little use of religious resources in the adjustment of individuals. The situation in the child-care field, however, is something of an exception. Here some effort is made to see that children under care have Sunday school opportunity in line with previous religious background. . . .

"But the general picture remains one of neglect. There are three reasons for this: (1) Narrow sectarianism made it difficult to work out any coöperative relationship; (2) The settlement movement ruled out religion from its program; (3) The Protestant tradition has been to turn over to the community its welfare agencies whenever these have gained wide acceptance.

"We hear people say that religion should touch social work only as an influence, emanating from good, religious people, who are expert social workers. The physician does not function by emanating an influ-



FR. PEPPER: Vice-president of social work conference.

ence, no matter how good a doctor he is. He brings to the problems of disease a highly developed special knowledge and technique. So should the minister: he should bring his particular knowledge and technique of conveying 'soul's medicine' to the sick or maladjusted soul as directly and practically as the doctor. Religion has as important a function to play as medicine; and it should follow somewhat the same lines: find out the trouble, and then try to heal it."

On Wednesday, there was a breakfast meeting, the annual luncheon meeting, and a "sight-seeing and social education trip" to view a Negro housing project. In spite of a high wind and a driving rain, many took part in all these sessions. The luncheon speaker was Shelby Harrison, general director of the Russell Sage Foundation, succeeding John M. Glenn. Mr. Harrison was the only candidate for the presidency of the National Conference Work, to which he was elected at a later business meeting.

#### PERSONNEL AND PLACEMENT

Most of Thursday, June 5th, until the evening, was devoted to the consideration of Personnel and Placement Problems of Church Social Workers. The afternoon, in a session held jointly with the Church Association of Church Social Workers, was spent in a panel discussion of this topic, led by Ralph Cummins, field representative of the synod of Illinois of the Presbyterian Church.

The first panel "discussant," Miss Frances Guild, director of the social service board of the Presbytery of Chicago, brought out the fact that there is a lack of Church social workers and of definite ways of placing those who are available. This is recognized by the Church training schools. Many jobs are awaiting the right persons as religious education workers, parish workers, community workers connected with churches, secretaries to pastors.

Edwin L. Morrell, superintendent of the Methodist Children's Home at Worthington, Ohio, said, in support of Miss Guild's thesis:

"I am not a trained social worker, but that is not the reason why I do not know where to look for a trained worker. I am not a doctor; but I know where to find one. Neither am I a dentist; but I can find one. Still less am I a psychiatrist; but I am surrounded by them and can get one at a moment's notice. So with all the other special skills I may need. But I can't find a trained social worker. There should be some organization to help."

Brigadier George H. Marshall of the Salvation Army said: "We must have trained workers who are definitely Christian; and we find it hard to get enough workers who are both trained and Christian."

Miss Marnise Knickerbocker, head-resident of Samaritan Neighborhood House, Chicago, brought out another difficulty, saying: "Where are we to look for trained social workers with special training in religious education? The schools of social work give very little attention to their students' religious experience. On the other hand, a student well trained in religious education is not likely to have the social

worker's essential training. The combination is scarce."

After more discussion, the following resolutions were adopted: (1) That the Association of Church Social Workers set up a Church Social Work Placement Bureau; (2) That it be governed by nine directors appointed by the president of the Association of Church Social Workers; (3) That an appropriation of \$100 be made from the funds of that association to meet initial expenses; (4) That this first experiment should be for one year only, as an experiment in exploring the situation.

The annual dinner of the Church Conference of Social Work was unusually well-attended. This was partly due to the fact that the Episcopal Church Conference had joined with it, and partly to the speaker, Miss Alice Salomon, formerly director of the Berlin, Germany, School of Social Work. Taking for her subject, *The Impact of the Nazi System on the Family*, Miss Salomon drew a picture based on authentic documents which she read before beginning her speech. Even those present who were most widely read in the field of totalitarianism in Germany were shocked by Miss Salomon's account of the planned break-down of the family, of religion, and of what are ordinarily accepted as minimum moral standards.

Full as the program of the Church Conference was, and necessary as it also was to attend various related sessions of the great conference, the Church Conference held a Vesper Service on three days following the afternoon meeting. Dr. Krumbholz spoke at the first of these; Fr. Pepper at the second; and Miss Joanna C. Colcord, director of the Charity Organization of the Russell Sage Foundation, at the third. These Vesper Services were held in St. Paul's Methodist Church.

#### EPISCOPAL SERVICES

The spirit of friendly feeling and cooperation was evident throughout the Church Conference. Members of many communions exchanged ideas and experiences. It was significant, however, that each had one meeting for its own members. The Anglicans had a corporate Communion on June 5th, in the Church of the Ascension. Bishop Gardner of New Jersey came down especially to be the celebrant. He was assisted by Fr. Pepper and the rector of the Ascension, the Rev. H. E. A. Durell. The church was filled, with most of the Churchpeople of the great conference attending. After the service, all were entertained at breakfast in the parish house, Bishop Gardner being the guest of honor and the Rev. Dr. Charles W. Sheerin the speaker.

Religion and social work are rapidly drawing closer together, Dr. Sheerin said.

"Some years ago," he said, "it seemed almost as though religion and social work were about to have a complete divorce, or perhaps an annulment. There was a definite trend of antagonism between the leaders of religious thought and the leaders of social action. This has been on the wane in recent years, and there has grown up the feeling that all of us have a common ministry in the realm of social relationships.

"In many respects the Church is a great social service institution, and in recent

years the Church has definitely tried to adopt the best standards from the field of secular social agencies."

#### CHILD REFUGEES

"Emergency problems" discussed at the National Conference included the treatment of aliens, the care of "guest children," the proper understanding of adult refugees, and the responsibility for the young men in camps. The part that the Church must take came out, even in the discussion of the most technical questions.

Most numerous were the sessions at which the care of children was considered. At one crowded session, Miss Katherine Lenroot, chief of the U. S. Children's Bureau, spoke of The Program for Child Refugees; and Miss Charlotte Whitton, executive secretary of the Canadian Welfare Council, Ottawa, Canada, presented a paper on *The Canadian Problem for Overseas Children*.

Miss Lenroot said that 870 children had already been received in this country through the United States Committee for the Care of Refugee Children. That committee is making plans for the evacuation of additional children from Europe when circumstances make this feasible. Miss Whitton's paper was lighted up by many apt anecdotes of the boys and girls who have come to Canada from Great Britain for the duration of the war. She also declared that every agency and individual entrusted with the responsibility of the care of one of these children should and must be, in turn, responsible to the governments of the Dominion of Canada and of Great Britain.

#### FRANCES PERKINS SPEAKS

At the National Conference of Social Work luncheon, on the last day, June 7th, which is always a notable occasion, the guest of honor was Secretary of Labor Frances Perkins, an Episcopal Churchwoman, who spoke on *What Is Worth Working for in America?* Miss Perkins said that she had no speech, but would simply talk of what was in her mind as she thought of the great things done by the National Conference in its long history. Thereupon, she cited, one by one, the "good things" in American life, many in number and ending with the belief in "that Divinity in whose service we are working, and whose love for the whole world is our incentive."

## RURAL WORK

### Addresses, Case Studies, Courses

### Round Out Conference Schedule

Rural workers of the Church will again meet at Madison, Wis., for the National Episcopal Conference on Rural Church Work, held in cooperation with the Town-Country Leadership School of the College of Agriculture of the University of Wisconsin.

The dates are June 30th to July 11th, with Bishop Brinker of Nebraska as director and chaplain. The conference is operated under the auspices of the Departments of Christian Social Relations and Domestic Missions of the National Council.



## ENGLAND

### Westminster and Its Dean

Westminster Abbey now shares with St. Paul's Cathedral and hundreds of other churches in Great Britain the scars of war [L. C. June 4th]. The damage done to the lovely and historic shrine, the crowning place of England's kings, is serious, but mercifully not irreparable. Fire bombs have destroyed the 19th century roof over the lantern, at the intersection of the transepts, and the falling timbers and masonry have injured the choir stalls and partially destroyed the comely Jacobean pulpit. But the lacelike stone work of Henry VII's exquisite chapel still stands, with the main part of the structure, which to the casual eye looks little affected.

#### DEANERY WRECKED

The deanery, however, one of the most splendid examples of medieval domestic architecture in England, has been utterly wrecked; and the fine old houses in Little Cloisters, the residence of the canons of Westminster, have been burned out. The

with the name of Dr. Stanton; St. John's, Red Lion-square, Holborn; St. John-the-Divine, Kennington; and St. Agnes', Kennington. Wren's church of St. Clement Danes, in the Strand, has been bombed three times; the shell of its walls and its tower still stand; but it is feared that its famous peal of bells, familiar to English children through the nursery rhyme, "Oranges and Lemons, the Bells of St. Clement's," are past mending.

## GERMANY

### Liturgical Movement Suppressed by Roman Catholic Church

In the Roman Catholic Church of Germany and also in Switzerland a liturgical movement has been on foot, aiming to aid the faithful in understanding and participating in the liturgical life of the Church. The movement thus far has issued books, translated the Latin Mass into German, and introduced the German language in the Mass. Now the movement has been handicapped by the declaration of the

in the words of Archbishop Groeber of Freiburg, Germany . . . : "The isolation and the exclusion of the faithful Christian is since the war and behind the front of war more and more thorough and obvious." Many persons, he said, never go to church; others abstain from participation in all international Church movements.

#### INTERCHURCH RELATIONS DIFFICULT

Even the Old Catholics of Greater Germany have taken a step in this direction. They have issued a declaration, through their three bishops, that although the Old Catholic Church of Germany recognizes and holds fast the declaration of intercommunion between the Anglican and Old Catholic Churches, it forbids membership in the Society of St. Willibrord, the link of these Churches, and similar associations for maintaining international Church relations. The weeklies of the Old Catholic Church in Germany are also to be suppressed, "to free men and material for war purposes."

Priests and pastors of all Churches have been mobilized; and a want of clergy is apparent. To meet these difficulties, more and more laymen and women have been called to work in the parishes and in the churches.

Evangelical hospitals and asylums having Hebrew Biblical names, such as Bethesda, Bethanien, Bethlehem, Siloah, must be renamed.

## POLAND

### Old Catholic Church Recognized

The authorities of the Polish territory occupied by the Germans have recognized the Old Catholic Church in communion with Utrecht as the sole Old Catholic Church in Poland. Its see city is Krakow.

## CUBA

### Commemorate Life and Work of Ambassador Who "Kept the Faith"

Coert du Bois, Consul General of the United States in Cuba, gave a memorial address in Holy Trinity Cathedral, Havana, recently, at a service commemorating the life and work of the late Ambassador to Cuba, J. Butler Wright. Tracing the Ambassador's varied and interesting life in business, on a ranch, in the New York militia, and in many diplomatic posts, Mr. du Bois emphasized Butler Wright's kindness, tolerance, and love of man.

"When he stepped forward to read the First Lesson in this cathedral, I used to think 'What a fine figure of a man.' He won the love and respect of high and low. He did his job without fear or favor and devoted his life to the promoting of friendship between peoples."

Bishop Blankingship officiated at the service, assisted by the dean and canon of the cathedral. A memorial plaque was unveiled, erected by the contributions of people of many nationalities and all walks of life. On it is an inscription ending with the words, "I have kept the faith."



*Acme.*

**AFTER THE BLITZ:** *The dean of Westminster Abbey, bombed out of his home with nothing left but the cassock, overcoat, and tin hat he had on, saw to the needs of his bomb-damaged church before even hunting up a change of clothing.*

dean, Dr. de Labilliere, and his wife were left with nothing but the clothes they stood up in. The dean, in cassock, tin hat, and gumboots, inspired the workers on the night of the disaster with his calmness and unceasing help throughout the salvage operations.

#### FOUR FAMOUS CHURCHES

The censor now permits it to be published that, among the London churches destroyed in air attacks, are four which have played a famous part in the history of the Catholic Revival: St. Alban-the-Martyr, Holborn, imperishably associated

bishops in Germany and in Switzerland that only the Pope or the bishop in his own diocese is to be allowed to introduce changes in the Mass and in the liturgical life of the Church and that all unauthorized innovations must cease. The "innovations" of this movement are all those to which the Anglican and Old Catholic Churches are accustomed.

As Swiss journalists travelling on invitation of German authorities tell, the life of the Churches in Germany is becoming more and more hindered and hampered. Almost with one accord, the journalists who visit Germany describe the situation

## The North American Ecumenical Conference

A SMALL conference with a big name—so some might designate the conference of American and Canadian Churchmen held in Toronto June 3d to 5th, and reported in our news columns this week. Certainly as compared with the ancient ecumenical councils, which represented undivided Christendom, or such modern world conferences as those at Oxford, Edinburgh, and Madras, the Toronto conference was both small and relatively unimportant. But as marking the first real attempt on this continent at an international and interdenominational gathering in Christian fellowship, at a time when thinking in continental and hemispheric terms is growing rapidly, the “North American Ecumenical Conference” has a peculiar significance of its own.

First of all, there is that word “ecumenical,” which has been revived in modern Christian thinking after a lapse of many centuries. Dr. Cavert aroused a storm of laughter when he quoted the description of the word, in its current use, as “phonetically execrable and logically questionable, but etymologically incontestible, psychologically estimable, and pragmatically inevitable.” Certainly there is no other word that quite serves the purpose, for the ecumenical viewpoint is one that at least tries to include in its scope the whole of Christendom.

This was particularly apparent at Toronto. Interdenominational gatherings in the United States and (we suspect) in Canada almost invariably assume a pan-Protestant character. The presence of Anglican representatives may help to broaden the outlook, but we are so commonly regarded as just another Protestant sect (a misconception sometimes fostered by our own representatives) that the note of Catholicity that we might bring to such meetings is likely to be completely obscured. In Toronto several of the Anglican delegates, notably the Bishop of Algoma, stressed this note of Catholicity, while the presence of Bishop Jasinski of the Polish National Catholic Church and several representatives of Eastern Orthodox Churches added the note of universality that is so prominent a feature of ecumenical gatherings in Europe but so generally lacking in America.

So the conference was truly entitled to call itself “ecumenical,” in a sense. Its claim to be “North American” might also be considered a bit tenuous, for there was only one native representative from Latin North America, along with Bishop Beal and another American missionary from the Canal Zone and two representatives, one native and one missionary, from South America. But Canada and the United States were amply represented, and there was an increasing desire apparent, as the conference proceeded, to include within its view the Christians, both Catholic and Protestant, of Latin America, French Canada, and the West Indies. The credit for this broadening of scope is largely due to Dr. Mott, who has given special attention to the problems of Latin America, having made five visits to those countries during the past year and a half.

Those who have expected far-reaching findings from the Toronto conference, or a great forward step in the direction of Christian unity, were bound to be disappointed. Unlike such a conference as that at Edinburgh, in 1937, which met for two weeks and followed ten years of preliminary study, the Toronto conference met for only three days, and no partic-

ular topics were assigned for advance study. The papers were of a high order, and the discussions were valuable to those who participated in them, but for the most part the significance of the Toronto conference was in the Christian fellowship that it fostered and the general broadening of horizons that comes from friendly contact with those of other viewpoints within the Christian community.

The conference also had another significance—that of keeping open the channels of Christian understanding in war time. For it was very apparent in Toronto that Canada is wholeheartedly in the war. Flags and posters everywhere, troops drilling in the fields, soldiers on the sidewalks with shoulder designations indicating troops from such distant provinces as British Columbia or Alberta, military bands, exhibits of tanks and machine guns—all of these things lent a grim touch to the deliberations of the conference.

Someone in one of the discussions said that it was sometimes harder to understand and respect those within one's own nation who had a contrary viewpoint on the question of isolation versus intervention, or pacifism versus preparedness, than to love one's enemies, who at least had the virtue of being farther away. The point was well taken, and the Toronto conference was very helpful in that respect. Widely differing viewpoints on the war issue were represented and expressed. It was interesting to note that, generally speaking, the most militant utterances came from citizens of the United States, though the Canadians were without exception behind the war effort of their mother land. Thus it was an American who urged the immediate military intervention of the United States, and a Canadian who cautioned the gathering not to conceive of the war as a struggle between black and white, with no gradations of shadow. But the general tenor of the conference was (1) that Hitler must be defeated, not as an end in itself but as a prerequisite for a just and enduring peace, (2) that the channels of ecumenical friendship and (so far as possible) communication should be kept open in war time, and (3) that now is the time to plan for a peace settlement consistent with Christian ethics and morality.

THIS last point was accepted by the conference as one of especial importance. It was emphasized by several of the speakers—notably Mr. Taft, who pointed out that unless the Christian communions had a constructive, united, realistic program for peace, they will have even less influence on the diplomats gathered about the peace conference table than they did at Versailles in 1919; and that influence, said Mr. Dulles, who was present, was exactly nil. Consequently much attention was given to the ten points for a just peace set forth by the Anglican and Roman Catholic Archbishops of England and the Moderator of the English Free Churches. The Malvern findings also came in for discussion and general commendation, not in detail but as the kind of approach to post-war problems that should be made now, while the war is still in progress.

In this connection, a hopeful sign was the frequent reference to the importance of cooperating with the Roman Catholic Church in developing a common Christian front, not in matters of dogma but in the application of Christian morals and

ethics to the international situation. It was felt that Roman Catholicism and non-Roman Catholicism were in the same boat, and would alike suffer persecution if the totalitarian philosophy should prevail. It was further felt that if the non-Roman religious forces of North America were to take a truly continental or hemispheric viewpoint, they must work in harmony with the Roman Catholics of the United States, Latin America, and French Canada. While this was recognized as an area of great difficulty, it was felt that it must be explored. One discussion group gave special attention to this matter, and unanimously asked the leaders of the conference to make an official approach to the Roman Catholic hierarchy with a view to developing in Canada and the United States some such common front as that indicated by the joint setting forth of the ten points in England.

Still another noteworthy feature of the conference was the "service of ecumenical worship" that was held at its conclusion. A number of such services have been held in recent years, but this was, we believe, the first in Canada. Such a service is fundamentally different from the old type of "union service." It is of course non-sacramental, but it embodies traditional and customary prayers from many strains of Christian tradition—Eastern Orthodox, Anglican Catholic, European and American Protestant. This particular service, held in a large Baptist church, the front pews of which were filled with Anglican Sisters in their black and grey habits, emphasized at once the fundamental Christian fellowship of all baptized men and women, and also the unhappiness of the divisions into which the Christian Church has been torn by the sins of her children.

For all of these reasons, the Toronto conference marks a high point in the ecumenical movement on this continent. Perhaps the next such conference may be held in Havana or even in Mexico City, and may be even more representative and so more truly ecumenical. God moves in a mysterious way, sometimes very slowly and sometimes with amazing rapidity. And, as Bishop Oldham pointed out in his sermon at Toronto, the Holy Spirit can still accomplish miracles when the disciples of Christ gather together and find themselves of "one accord."

### *The North American Strike*

THREE weeks ago President Roosevelt said in his "fireside chat": "A nationwide machinery for conciliation and mediation of industrial disputes has been set up. That machinery must be used promptly—and without stoppage of work. Collective bargaining will be retained, but the American people expect that impartial recommendations of our government conciliation and mediation services will be followed both by capital and by labor."

Faced with a growing number of strikes in defense industries, Americans wondered whether or not the President's forceful words had teeth in them. Last week the President demonstrated that they did, when the Army, following his orders, took over the North American Aviation Corporation plant in California and put it back to work on the manufacture of United States and British warplanes.

The use of the Army to break a strike is not a pleasant thing; but the situation at Inglewood was not a pleasant one. In the words of Attorney-General Robert Jackson, "The situation at the North American aviation plant more nearly resembles an insurrection than a labor strike. The distinction between loyal labor leaders and those who are following the Communist party line is easy to observe. Loyal labor leaders

fight for a settlement of labor grievances. Disloyal men who have wormed their way into the labor movement do not want settlements. They want strikes."

The national leadership of the CIO had disowned the North American strike and branded it as a "wildcat strike." Sidney Hillman, himself a former vice-president of CIO and now associate director of the Office of Production Management, denounced it as an example of "interference with defense production by irresponsible and subversive groups."

The nation generally will applaud this determination on the part of the government. Labor itself has nothing to lose and everything to gain from a distinction between legitimate labor disputes and labor insurrections based on the Communist party line. The latter must be dealt with forcefully if the defense program of this country is to be carried out effectively.

Stanley High, writing in the *Reader's Digest* for June, 1941, on the subversive aspects of the Allis-Chalmers strike, observed: "That the Communists will strike again where it will hurt most can be depended on. But they can be forestalled if the public—and the labor movement—are awake to Communist aims and strategies and are aware that our democracy needs defense, not only from foes without, but from foes within." That the government seems now fully awake to that aspect of national defense is an encouraging sign.

### *Genuine Coöperation*

THE Church Conference of Social Work at Atlantic City was a notable example of genuine coöperation. Our own "Episcopal Church Conference," as it has for some years been listed in the program of the great National Conference of Social Work, joined this year with the Federal Council of Churches to have one Church conference in that program instead of two. Although our conference is almost twice as old as that of the Federal Council, yet it was courteously decided by our Department of Christian Social Relations, which has from the first, under Dean Lathrop of happy memory, had our conference in charge, to take only a part comparable to that of the other Churches belonging to the Federal Council. There was no compromise, which is a certain obstacle to genuine coöperation; but there was mutual respect and good feeling. We were the newest member of the Federal Council; as the newest, we were eager to give of our best, so far as we could, and to receive of the best of all the other, older members, so far as we might. The result was a splendid beginning in considering together the problems of how most effectually to serve in the wide field of social relations in a technically efficient and a truly Christian way.

Some obvious effort had been made to keep "denominational differences" in the background. It was interesting to observe that this effort was unsuccessful. The members of the conference wished to know to what Church every other member belonged. When the program gave no hint of this (and it seldom did give any hint), men and women asked one another: "What is your Church?" They all were interested in the very fact of difference. Particularly were those who were not Anglicans ready with questions, especially as to the precise meaning of the terms "practising Catholic," "Liberal Evangelical," and "moderate Churchman." It was much easier to point out shining examples of all three than to define their positions in exact phrases.

Enheartening details and further editorial comment will be given in a later issue. There were many, all of which our readers will wish to share.

# Reconciliation

By the Rt. Rev. G. Ashton Oldham, S.T.D.

Bishop of Albany

OUR ministry, like St. Paul's and like his Master's, is primarily one of reconciliation; and how desperately that is needed today! We are living a fateful and perplexing moment in history, between two worlds, one dead and one trying to be born. Despite the seemingly solid hopes of a decade or so ago, and the prayers and efforts of multitudes still, to achieve an ordered and peaceful world, we are now plunged into a war of such vast dimension and intense malignity as to challenge the bases, not only of our civilization, but also of our religion. Indeed, it is more than a war. It is a world revolution, planetary in scope and threatening the annihilation of all we hold dear.

Nor is this all. According to the Bible, all history is under the sovereign rule of God. Even evil is dependent on His rule and within the compass of His purpose. Disasters that happen to individuals or nations are not just arbitrary or meaningless. Instead, everything that happens is part of the process by which God is testing and judging men. In the light of all this, the present war has for Christians a deeper significance than is commonly understood. It is not simply a war between rival imperialisms, nor is it simply an attack of evil forces on the good. Rather is it what the ancient prophets and the Bible call a judgment of God upon the whole world. We are all involved. We have all fallen short. We have all sinned, and God's righteous judgment has come upon us all. Reconciliation to God, therefore, is our first and desperate need; and then, and only then, will follow the reconciliation of men and nations to one another.

## FAILURE OF WORLD PEACE

Let us consider briefly one of the causes which for the moment seems to have failed, namely, that of world peace. Athanasius, writing just at the time when the Church was acquiring influence and power in the Roman Empire, asks himself the question: What will be the result of the spreading of Christianity throughout the world?—and answers that he has no doubt it will mean the abolition of war, because he cannot conceive of Christian brethren killing one another. Events prove that he was mistaken; but we cannot help asking, Why? Never before in history have there been so many plans for peace, so many peace societies, so many persons longing and praying and working for peace; and yet all their efforts have proved as futile as the famous "painted ship upon a painted ocean." Again we ask, Why? The simple answer is that God has largely been left out; and this is increasingly the feeling of workers in this cause. Peace leaders are coming to see that man's clever devising or good intentions are not enough. Said a well-known editor a few years ago, "Now that the peace cause has failed, the burden must rest upon the Churches." One summer in London a noted economist, after stating

clearly the economic conditions of world peace, said to me in conclusion, "But nothing can save the present situation unless the nations get a change of heart, and that only religion can give."

Both of these statements—and they are typical—indicate a recognition of a need of

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¶ *What the ministry of reconciliation must do for a warring world and dismembered Church is told in this article by Bishop Oldham, taken from his baccalaureate sermon at the Episcopal Theological School, Cambridge, Mass., June 12th.*

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something more than human. However dimly realized, they point to the fact that the nations must be reconciled to God before they can be reconciled to one another. Mazzini truly says, "nationality means mission." This means that the nations must bow humbly before Almighty God and seek to learn His purpose for their existence and determine to do His will.

Said the late Lord Milner, a great imperialist, as he drew toward the close of life: "The thought of the Empire no longer inspires in me the desire to wave a flag or sing 'Rule Britannia.' It makes me rather want to get down on my knees in prayer." Such is the spirit that must prevail among the nations if we are to have a true and lasting peace, and such spirit can come only through the Church of Christ. As says the unknown writer of the Epistle to Diognetus in the second century: "What the soul is to the body, that Christians are in the world. The soul holds the body together; and Christians hold the world together. God has assigned them that position, which it were unlawful for them ever to forsake." In other words, the Christian Church has a solemn responsibility to exercise among the nations its ministry of reconciliation.

## A DIFFICULT AND SLOW TASK

It may be that there are times and circumstances when reconciliation will not work. Even our Lord could not reconcile the religious leaders of His day. Men must first be brought to believe in a holy God and become conscious of sin before God Himself can reconcile them. So at the present moment there seems no realistic hope that attempts at reconciliation could be successful. But the day will come; and the Church of God must be prepared and ready whenever opportunity offers to exercise this, its unique and abiding ministry. This is of supreme importance. The glib and easy way in which Americans talk of our helping to build a new world after the war would be ludicrous were it not so tragic. To build such world will require an amount of insight and sacrifice nowhere yet apparent. I cannot see the slightest sign that our people or Congress are in any measure morally or spiritually ready for

such a task. Here lies the Church's great and solemn opportunity. Today she seems little more ready than the world. Can she, by some miracle of God, become ready in time? Everything depends upon the answer.

## CHRISTIAN UNITY

Another great cause of our day, Christian unity, affords an excellent example of the need of reconciliation. To me it is the most significant and hopeful movement of our time, and the most necessary. How, for example, can we tell the nations of the world that they should compose their differences and live together in peace and harmony when we in our own limited sphere are unable to heal our divisions? How can we preach coöperation in industrial and economic life when we present a picture of several scores of competing organizations? Well may the world tell us to set our own house in order, to practice what we preach before presuming to give advice. How indeed can we call men to accept "the one name given under heaven among men whereby we must be saved," when we each pronounce it so differently and insist on so many different ways of approach as to confuse even the elect? Modern man often fails to find God because the Church, with its divided witness and selfish concern for its own welfare, has absconded instead of revealed Him. How can we preach the brotherhood of all men when we ourselves give so poor an example of the beloved community? Only a united Church can witness with compelling power.

Moreover, the pressure of events is driving us to Christian unity. The Church today is on the defensive. Political opposition has driven Christianity out of country after country, and in others distorted it beyond recognition. National ideologies are being offered as substitutes for the worship of the true God. The acids of modernity are corroding the spiritual life of Moslem, Hindu, Buddhist, Confucian, and Christian alike. New clamant, insurgent, pagan materialism menaces the hardly won freedom of man's spirit. New mythologies of blood and soil, race, nation, party, and class give radiant, if transient, meaning to life for millions of young men and women. If ever there was a compelling call to unite or perish, it is being sounded today in the march of events. In the words of Bishop Brent, "The world is too strong for a divided Church."

But, despite this urgency, the cause lags and will continue to lag until the churches make God and His will central.

## FUNDAMENTAL UNITY IN CHRIST

We must remember, moreover, that Christian unity is not so much something to be discovered or created as recognized and acted upon. In a very real and deep sense all Christians are already one—one in our faith in Jesus Christ and our allegiance to Him. As says the Edinburgh Affirmation: "This unity does not consist

in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself. . . . We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious Gospel." This unity of heart and spirit is not yet complete because of our divisions; but it is a reality even now that cuts across many differences and may actually learn to glory in some of our varying spiritual insights, as so many gleaming facets comprising the bright jewel of God's truth. This, however, can only be as the Churches are first drawn nearer to God as the indispensable condition of drawing nearer to one another. As we labor together in God's house, and particularly as we pray together before His throne, we inevitably realize and deepen our spiritual fellowship. A recent notable pamphlet entitled, *Spiritual Emulation*, by Fr. Maurice Villain, S.M., of Lyons, encourages Roman Catholics to pray with other Christians and adds the following penetrating words: "It has very truly been said that the problem of Christian unity is essentially a problem of directed spiritual emulation. . . . Thus reaching out towards God . . . the souls of men come towards one another with an irresistible movement. Above the necessary diversity of the mentalities, above their disciplinary and even dogmatic divergences, they have communion in the mystery of the Incarnate Word; they take knowledge of the kinship created within them by the possession of the same grace. But at the same time as their hearts find this meeting place *in altissimis*, their minds in turn benefit by the affinities of charity, and the field of faith begins to be lit up for them. . . . These are truly 'catholic' (universal) souls and constitute the invisible monastery of Christian unity."

In this enterprise our Church occupies a unique position and opportunity for leadership and mediation between the Churches. God grant that we may not fail here in our ministry of reconciliation.

These two great causes, world peace and Christian unity, the two most important causes of our time, and causes to which the Church by its very nature must be committed, present golden opportunities of service to our Church. The nations and the Churches constitute two great areas for the exercise of the Christian ministry of reconciliation.

#### RECONCILIATION ON EARTHLY BASIS

Reconciliation, however, is no simple or easy task. It fails often because it is considered merely on the human plane. On this level it takes for granted that all the forces to be reckoned with are already present. What is to be sought, therefore, is simple adjustment, a restoration of equilibrium, a return as near as possible to the *status quo* by a simple rearrangement of the various factors involved. On this plane reconciliation becomes little more than negotiation or appeasement with their process of give and take; but even this is no small achievement, as witness the noble words of Walt Whitman:

"Reconciliation—Word over all, beautiful as the sky,  
Beautiful that war and all its deeds of carnage must in time be utterly lost,  
That the hands of the sisters Death and Night incessantly softly wash again, and ever again, this soil'd world."

With all their haunting beauty, however, these lines move only on the human level. "This soil'd world" returns to its former condition. "War and all its deeds of carnage" are utterly lost. Pain is pure evil; the blood and tears have passed into oblivion. This will not suffice for one who believes in the redemptive efficacy of the Cross, the sufferings of which are an essential contribution to man's salvation. Someway, somehow, the blood and tears must be caught up into the problem.

#### TRUE RECONCILIATION

Reconciliation, then, is first of all a divine thing. It springs from God and introduces a new element. Just as in the chemical laboratory, when to two elements a third is added an entirely different substance is the result, so, as St. Paul says in the Epistle to the Ephesians, Christ makes "in Himself of twain one new man, so making peace." So, in true reconciliation new energy comes into play, bringing what had hitherto been opposing forces into a new and glorious unity. The redemptive power that streams from the Cross is creative. That is brought into being which did not exist before. The suffering and struggle, conserved and transmuted, become part of a higher entity. Not in spite of, but through suffering was the Captain of our salvation made perfect. "God was in Him reconciling the world unto Himself."

Reconciliation is a costly thing both for man and God. Creation for God must have been a delight and easy. "Let there be light, and there was light." But redemption, to

turn a selfish and sinful soul into a pure and loving one—that cost all the agony and bloody sweat of Gethsemane and Calvary. No ministry of reconciliation for God or man is possible without the Cross. God is love; and love must suffer with and for the loved one. Something of agony there must be in the heart of every true minister or disciple of Christ, as he shares the suffering love of God for His estranged children. Like Zangwill, he must occasionally lie awake at night, as he thinks of the 'eternal insomnia of God.'

Reconciliation is a personal thing. God's reconciliation was through a Person, as is eloquently set forth by Justin martyr: "Wherein is it possible for us, wicked and impious creatures, to be justified, except in the only Son of God? O, sweet reconciliation! O, untraceable ministry! O, unlooked-for blessing! that the wickedness of many should be hidden in the godly and righteous man, and the righteousness of one justify a host of sinners."

So it must always be. Men are not reconciled by boards or committees, or concordats or constitutions or canons, but only by the living and loving heart of some Christ-centered man.

Reconciliation is what this old world needs in its every part and activity. It is the only cure for its misery and its sin. But it is the cure. The future is not dark, but full of hope, if men will try God's way. The sufferings of this present time need not be the pains of death, but rather the birth pangs of a brave new world, if only the Church can exercise to the full its Godlike and God-given ministry of reconciliation.



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**ALABAMA**

**The Goal: 1,000 New Communicants in One Year**

One thousand new communicants in the next 12 months is the goal set by the Bishop and clergy of the diocese of Alabama at a clergy conference held at Battles Wharf, Ala., from May 14th to 17th. The theme for the regular spring conference was Forward in Service. Being held immediately after the Roll Call, its findings lent themselves to formulations of parish programs, discussions of which were held under the direction of the chairman of the diocesan commission on Forward in Service, the Rev. William H. Marmion, and the Rev. David Covell.

A highlight on the program was the talk by Dean Fleming James of the School of Theology at Sewanee on Thoughts on Jesus as He appears in St. Mark's Gospel.

Bishop Carpenter of Alabama announced that much enthusiasm had been shown during the Roll Call in the diocese, and that arrangements were completed to man the various fields in the diocese that have been vacant.

**LOS ANGELES**

**Executive Council Endorses President Roosevelt's Address**

The executive council of the diocese of Los Angeles has endorsed President Roosevelt's recent address in which he declared a state of unlimited emergency.

"The Bishops and fellow members of the executive council of the diocese of Los Angeles in the Episcopal Church hereby express their unreserved agreement with your address to the nation and pledge their unstinted support of all measures which you and the Congress shall adopt to effectuate the policies stated in that address," said the council.

**WESTERN N. Y.**

**Convention Endorsed the Bishop's View Concerning the War**

"The United States should throw its whole strength into this conflict on the side of Britain, whatever the cost to us," said Bishop Davis of Western New York at the convention of his diocese held in Grace Church, Lockport, on May 19th and 20th.

Asserting that he is in complete disagreement with pacifists and Christian leaders who hesitate to call upon the religious motive for America's active participation in the war, Bishop Davis said, "I believe that our religion itself urges us to defend by force, if need be, the spiritual values that are threatened by totalitarian aggression."

Bishop Davis also asked the convention to endorse old age pensions for lay employees and offered detailed suggestions for making youth work and general Church work more effective.

On the second day, the convention by a vote of 72 to 16 endorsed the view of Bishop Davis concerning the war. A secret ballot was taken as individuals on this part of the address.

ELECTIONS: Secretary, Dean Ansell Morrell; assistant, Rev. Sigfrid Sundin. Standing committee: Clerical, H. D. Baldy, C. D. Broughton, Joseph Groves, Austin Pardue; lay, C. N. Kennedy, G. T. Ballachey, H. J. Hutton, W. C. Baird.

Delegates to the provincial synod: Clerical, Sigfrid Sundin, Edgar Tiffany, Dinnick Baldy, G. N. Smith, Eversley Ferris, Frank Patterson.

**LEXINGTON**

**"The Church Must Appreciate the Aspirations of the Common Man"**

"The Church must understand the thought of the people, must appreciate the aspirations of the common man and meet his needs," Bishop Abbott of Lexington stated in his annual address at the convention of the diocese of Lexington. His subject was The Old Church and the New Time.

The Bishop expressed the belief that the Church can conquer indifference by "making her doctrine of man match the majesty of her doctrine of God." The opportunity of the Church lies in the existence of "a heart-hunger for reality" within men today, he declared. The address was delivered at the opening service of the convention in Christ Church, Lexington, on May 14th.

A committee of five laymen was elected to work out a plan for a diocesan laymen's organization. The convention also approved a motion to ask all parishes and missions to increase their givings in 1942 by 30% over their givings in the current year. This will make it possible for the diocese to accept an increased national Church apportionment in 1942, without a deficit in mission funds within the diocese.

The Woman's Auxiliary at its meeting heard an address on the Malvern Declaration by the Rev. E. W. Baxter.

ELECTIONS: Lt. Comm. S. I. M. Major replaced F. W. Clarke on the standing committee. The Ven. F. M. Cooper is the new chairman of the Forward in Service committee.

Delegates to Provincial Synod: Clerical, G. R. Madson, F. Davis, C. P. Sparling, E. W. Baxter, F. M. Cooper, R. T. Becker; lay, Mrs. Preston Johnston, Mrs. Scott Babey, H. T. Soaper, Mrs. L. A. Short, Elmer Ware, Mrs. J. R. Cowan. Alternates: Clerical, H. R. Ziegler, B. C. Decamp, N. E. Annable; lay, Miss Josephine Simpson, Mrs. James Atkins, Mrs. W. W. Pardon, Mrs. Mame Mathewson, Mrs. T. T. Moss, E. C. Newlin. President of Woman's Auxiliary, Mrs. R. W. Phillips.

**CHICAGO**

**Home for Aged Enlarged**

Completion of a new addition to Chicago's Church Home for Aged Persons was celebrated on May 20th when the board of managers entertained several hundred friends and supporters of the home at a tea and open house.

The occasion marked the latest forward step in the improvement program of the institution, which was established by the Rev. Walter Delafield in 1890. Today the

home occupies a three-story brick building which comfortably houses over 100 residents.

The improvement program, in addition to providing much needed space for more residents, also includes the remodeling and enlarging of the lounge, dining hall, and library and the refurbishing of other rooms. The Home is also improving its occupational therapy department, where the residents who choose to keep active are given an opportunity to make a pleasant and profitable use of their time through arts and crafts.

**Church Club Elections**

John D. Allen and Henry M. Huxley were reelected to head the Church Club of Chicago for the coming year at the recent annual meeting of the layman's organization. Mr. Allen is serving his 12th consecutive year as chairman of the board and Mr. Huxley his second term as president. Other officers named were Roscoe B. Starek, vice-president; G. Franklin Richards, treasurer, and Robert E. Kenyon jr., secretary.

**EAU CLAIRE**

**Bishop Wilson Ill at Time of Diocesan Council**

Because of the illness of Bishop Wilson of Eau Claire, the annual council of his diocese was convened by the Rev. Robert

D. Vinter, rector of Christ Church, LaCrosse, and senior priest in the diocese in point of service. The council was held at Christ Church Cathedral, Eau Claire, Wis., on May 21st. Bishop Wilson is gradually recuperating from his several weeks' illness.

Forward in Service was stressed at the council, with Bishop Ivins of Milwaukee discussing the movement at the banquet held on the eve of the council. Though the times are confused and difficult, he said, Christian people need no further revelation from God, but are to go forward in the way He has revealed. A special offering for British missions was taken at the corporate Communion on May 21st.

ELECTIONS: Secretary, Rev. R. E. Ortmyer. Standing committee: Clerical, R. D. Vinter, G. L. Hill, Victor Hoag; lay, C. L. Baldwin, O. W. Mohle, Jonathan Boothby. Deputies to synod: Clerical, R. J. Spinner, A. R. Heyes, G. L. Hill, R. D. Vinter; lay, O. W. Mohle, G. Van Steenwyck, J. S. Pitts, W. V. Jackson.

**WESTERN N. C.**

**Boarding School Trustees**

The convention of the diocese of Western North Carolina was held on May 6th and 7th at St. Luke's Church, Lincolnton, which is this year celebrating the 100th anniversary of its founding.

Presiding over the convention was Bishop Gribbin of Western North Carolina, who, as Lieutenant Colonel in the North Carolina National Guard, is serving a year's

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## DIOCESAN

duty as post chaplain at Fort Jackson, South Carolina. Bishop Gribbin returns to his diocese for occasional duties; and other bishops assist him in the oversight of the diocese, as he may call on them.

A change in the management of three of the diocesan boarding schools was made effective. Each of these schools—Valle Crucis, Patterson, and Appalachian—will each have its own board of trustees, functioning under the direction of the Bishop. Heretofore they have been under a department of the executive council of the diocese. The fourth school, Christ School at Arden, has had its own board of trustees for many years.

### NEW CHURCHES

Mission churches built during the year include St. Luke's, Boone, St. Mary's, Quaker Meadows, and Our Saviour, Woodside. A slightly increased budget for diocesan expenses and for the missionary quota was passed. Among the convention speakers was the Rev. H. B. Hodgkins of Pensacola, Fla.

ELECTIONS: Standing committee: Clerical, G. F. Rogers, J. P. Burke, W. C. Cranmer, W. S. Stoney; lay, Haywood Parker, W. L. Balthis, S. E. Elmore, F. P. Bacon.

Delegates to provincial synod: Clerical, B. M. Lackey, G. F. Rogers, W. S. Stoney, J. P. Burke, Rufus Morgan, C. L. McGavero; lay, F. P. Bacon, W. S. Balthis, W. D. Anderson, Harold Smedburg, G. F. Wiese, W. M. Redwood.

## MARYLAND

### Elections at Diocesan Convention

Beside the election of Dean Noble C. Powell of the Cathedral of SS. Peter and Paul, Washington, as Bishop Coadjutor of Maryland [L. C. June 11th], business at the convention of the diocese of Maryland included election of officers and delegates.

Standing committee: Clerical, D. F. Fenn, R. T. Loring, B. B. Lovett, R. A. Walke; lay, H. M. Brune, T. F. Cadwalader, C. W. Chesnut, J. A. Latane. Delegates to synod: Clerical, D. C. Trimble, W. O. Smith jr., R. A. Walke, W. C. Roberts, J. G. Schipp, R. N. Turner, H. S. White, E. A. Lycett.

## SOUTHERN VIRGINIA

### Ill-Advised Methods of Raising Money for the Church

Forward in Service was emphasized at the annual council of the diocese of Southern Virginia, which met in Trinity Church, Portsmouth, Va., on May 13th and 14th.

Bishop Brown of Southern Virginia referred to the movement Forward in Service in his council address and repeated also his condemnation of ill-advised methods of raising money for the Church, methods

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that "fail to train and educate men and women to know that the cause of Christ is worthy of sacrifice."

A new feature of this year's council was the preparation of a general message to the people of the diocese on aid to British missions, Forward in Service, and the Bishop's council address. An "asking budget" of \$42,000 was endorsed for the year 1942; and sympathetic support was promised to the beginnings of a diocesan division of youth. The number of communicants in the diocese was reported as 15,017.

**ELECTIONS:** Historiographer: G. C. Mason. Standing committee: Clerical, N. E. Wicker, G. P. Gunn, D. C. George; lay, E. W. Maupin jr., E. R. Willcox, H. H. Little.

Delegates to provincial synod: Clerical, M. D. Ashbury, J. F. Ward, W. M. Entwisle, B. W. Harris; lay, L. J. Taylor, George Humrickhouse, G. B. Townsend, C. G. Milham. Alternates: Clerical, G. P. Gunn, F. H. Craighill, C. W. Sydner jr., P. H. Sloan; lay, Charles Field III, Caleb West jr., Fred Martin, L. B. Cooke.

**S. W. VIRGINIA**

**Editorial Commends Bishop's Address**

A day or two after Bishop Phillips of Southwestern Virginia had presented his annual address to the council of his diocese, meeting at Emmanuel Church, Bristol, there appeared in the Roanoke (Virginia) *Times* an editorial commending the Bishop's address.

"We do not believe that we can do better than reproduce Bishop Phillips' fine and timely statement, which expresses a line of thinking so eminently appropriate to the times through which we are passing, and voice the hope that readers of the *Times* will ponder it soberly and earnestly."

In the editorial the Bishop was quoted as saying:

"We have been too complacent, too satisfied, too selfish. In the United States, selfish interests too often have been placed above the good of the whole; whereas, whether we are laborers, industrialists, or farmers, we are first and foremost Americans. It is the duty of all of us to see that in our own society justice is done, whether it be in the workshop or in the office. . . . The Constitution of the United States specifically enunciates democratic principles; but the expression of a democratic way of life rests fundamentally and basically upon the characteristics which grow out of a belief in God."

**ELECTIONS:** Standing committee: Rev. C. C. Fishburne, H. M. Sackett jr. Deputies to synod: Clerical, C. C. Fishburne jr., C. G. Leavell. W. A. Seager, E. R. Rogers; lay, Robert Whitehead, M. A. Smythe, C. M. Hunter, G. R. Sharitz. Alternates: Clerical, H. V. Clary, J. F. Feild, S. J. Hutton, W. D. Pollock; lay, B. F. Boan, C. P. Macgill, W. E. Walker, J. L. Cambles.

**WYOMING**

**Churchpeople Urged to Encourage and Befriend Migrant Farmers**

In great numbers, migrant farmers, traveling from the Dustbowl to the "promised lands" of California, Oregon, Idaho, and Washington, have begun to settle in

Wyoming, having found on the banks of the great rivers which flow out of the Northern Rockies a place where they can build new homes.

"These are not the typical migrants, reaching onward from one harvest crop to another to be harvested next month," Bishop Ziegler of Wyoming stated at the convocation of the diocese in Jackson on May 20th. "These, many of them, are God-fearing men and women who, when the top-soil blew away, themselves have been blasted out and are seeking and finding in Wyoming . . . a place, a home, a ranch, or farm where they may put down their roots more deeply, and raise and feed and strengthen their children to be the strong men and women America needs for a hopeful future.

"Left to their own resources, this result cannot be expected. Sought out, welcomed, assisted, and encouraged by our men and women missionaries, with children gathered into Sunday schools, modest log churches soon erected, and a decent social life provided, a good result is assured."

**A SUCCESSFUL YEAR**

In another portion of his address, Bishop Ziegler reported that during the past year, he had traveled 53,403 miles in his automobile and almost 8,000 miles by train. All in all, he said, the year was a notable one in Wyoming Church history; more isolated ranchers were receiving ministry by mail, and there were more baptisms, confirmations, and churches.

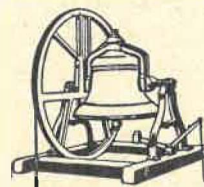
Important business of the convocation included a canon amendment on assessments. Assessments will hereafter be based

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## DIOCESAN

on financial strength and willingness to bear a fair share of expense, rather than on communicant strength.

Included in social activities were a tour to the Chapel of the Transfiguration at Moose, famous for its reredos window and the view through it of the Teton Mountains, and a tour of the Teton National Forest.

Picturesque visitors at the convocation were four Arapahoe Indians, including two members of the Woman's Auxiliary.

ELECTIONS AND APPOINTMENTS: Secretary: Rev. R. C. Simms. Forward in Service committee: Dean Eric Montizambert, G. R. McConnell, Rev. W. W. McNeil, Miss Mildred Capron, Mrs. E. S. Brooks, and the following other clerical members: A. L. Jones, H. M. Kellam, O. G. Lager, J. F. McLaughlin, D. B. McNeil, D. G. Smith, C. L. Street.

The Bishop's Cross was awarded this year to Lillian H. Baker, Mrs. M. E. Geer, Deaconesses Marian Brown and Mary Frances Ward, and Miss A. L. Wharton.

### WESTERN MASS.

#### "We are not Called on to Decide"

"As individuals, we are not called upon to decide how the campaign in Europe shall be waged," stated Bishop Lawrence of Western Massachusetts in his address to the convention of his diocese meeting on May 20th and 21st at Christ Church Cathedral, Springfield. "There are others on whose hearts and shoulders this great responsibility rests. God will not call on us to account for their decision; our own problem is to route out of our own lives the same sins and selfishness which are revealed and greatly magnified in war."

Needs in the present day American system, he said, include a higher standard of living for two-thirds of America's families, reduction in the nation's \$15,000,000,000 crime bill, and religious education of the 63% of the population that has no connection with organized Christianity. Twenty-four million children have had no formal religious instruction.

Other speakers at the convention included the Very Rev. Dr. Henry B. Washburn on the Army and Navy Commission, the Rev. Charles F. Lancaster on weekday religious education, and E. O. Heyl on the Hoover plan for feeding Belgium.

ELECTIONS: The Rev. Dr. Marshall E. Mott, who retired after 34 years as secretary of the convention, was replaced by the Rev. R. W. Smith, whose assistant will be the Rev. John Pickells.

Deputies to provincial synod: Clerical, F. W. Cooper, L. P. Nissen, R. B. Putney, H. M. Rogers; lay, J. H. Church, H. R. Moulton, L. H. Peters, F. E. Punderson.

### FOND DU LAC

#### The Council was One of the Largest in the History of the Diocese

For the first time since 1875 the council of the diocese of Fond du Lac was held outside of the see city, Fond du Lac, being taken this year to Green Bay, where in 1875 the first Bishop of Fond du Lac was elected. Meetings and services were divided between the two local churches—the Blessed Sacrament, with its new guild

hall, and Christ Church, which is the mother parish of the Church in the state of Wisconsin. The council was the largest for many years, perhaps the largest in the history of the diocese. Delegates came also from the Church of St. John Evangelist in Wisconsin Rapids, a new parish of the diocese.

Speakers included Harry Whitley on The United Movement of the Church's Youth; Chaplain R. M. Evjen of the 32d Division; and Dr. Clark Kuebler of Northwestern University. Forward in Service was presented by the Rev. J. M. Johnson and several laymen.

Bishop Sturtevant stated in his address: "America faces today a momentous decision. We pray that that decision will courageously place us forever on the side of enlightened justice and Christian freedom and that the right of all men to worship God in freedom of conscience and to govern themselves shall not perish from the earth."

ELECTIONS: Standing committee: Clerical, E. P. Sabin, H. M. Keyes, William Elwell, H. S. Stanton, W. F. Christian; lay, H. W. Whinfield, F. A. Foster, A. L. Barker.

Delegates to provincial synod: Clerical: F. C. St. Clair, E. P. Sabin, William Elwell, W. R. Otto; lay, H. W. Whinfield, A. L. Barker, Morey Smith, J. Vickery.

Auxiliary president: Mrs. H. W. Whinfield.

### VERMONT

#### A New Summer Conference

A conference new to the diocese of Vermont is the Champlain conference, which will include the conference on Church music held at Rock Point for the past six years, a conference for women, and a conference for young people of college age or older. The Champlain conference will be held from June 23d to 27th at Bishop Hopkins Hall, Rock Point, Burlington, Vt., and is quite separate from the Rock Point conference for young people of high school age, which will be held in August.

## SCHOOLS

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SEMINARIES

**Dr. Hedrick Appointed Acting Dean of Berkeley Divinity School**

At the request of Dean William Palmer Ladd, who has been ill for some time, the trustees of the Berkeley Divinity School, at their meeting on June 4th, appointed the Rev. Dr. Charles B. Hedrick as professor in charge and acting head of the school. The Rev. Harold Belshaw was elected bursar accountable to the board of trustees through the treasurer. Dr. Hedrick is professor of literature and interpretation of New Testament at Berkeley.

**11 Seabury-Western Graduates Receive Bachelor's Degree**

Eleven members of the graduating class received the degree of Bachelor of Divinity at the commencement service at Seabury-Western Theological Seminary on June 5th. The service was held in Anderson Memorial Chapel, with Bishop Conkling of Chicago as the preacher.

An honorary degree of Doctor of Sacred Theology was also conferred on Dean Austin Pardue of St. Paul's Cathedral, Buffalo, at the service, while the degree of Master of Sacred Theology was awarded to the Rev. F. H. O. Bowman of Chicago and the Rev. James Leslie Hayes of Rumford, Me.

Receiving a degree of Bachelor of Divinity with the graduating class was also the Rev. Leland Hobart Danforth, rector of the Church of the Holy Comforter, Kenilworth, Ill., who matriculated at Western Theological Seminary in 1922.

Speakers at the alumni banquet were Bishop McElwain of Minnesota, dean of the seminary; Loren M. Lindquist, president of the student convocation; Bishop Keeler, coadjutor of Minnesota; Bishop Conkling; Dean Pardue; and the Rev. Herbert L. Miller, toastmaster.

**Bishop Taitt Presents Degrees at Philadelphia Divinity School**

Six young men who have chosen the sacred ministry as their life work, this year received diplomas at the Philadelphia Divinity School. Two others received certificates in recognition of special work in the graduate school. The exercises took place in St. Andrew's Collegiate Chapel on the campus, one of the most beautiful existing examples of collegiate Gothic architecture.

Bishop Taitt of Pennsylvania, president of the joint boards of the school, presented the diplomas and degrees. Bishop Taitt, who is 79, is the oldest graduate of the school still in active service.

Only one honorary degree, that of Doctor of Canon Law, was conferred. The recipient was the Rev. Francis C. Hartshorne, who, as executive vice-president of the Church Foundation, has charge of nearly \$2,000,000 of invested funds of the Church in the diocese of Pennsylvania. The Rev. Dr. Edward Clowes Chorley,

Church historiographer, delivered the commencement address.

**Commencement at the Bishop Payne Divinity School**

The 63d session of the Bishop Payne Divinity School closed on May 21st. Highlights of this year's commencement exercises were an essay by the honor graduate of 1941, Lemuel B. Shirley of the Canal Zone; the address to the graduates by Canon H. N. Arrowsmith of Baltimore; addresses to the alumni by the Rev. Dr. Robert J. Johnson and the Rev. P. H. Sloan, a member of the faculty; and the baccalaureate sermon by the Rev. St. Julian A. Simpkins, father of one of the graduates. A loyal group of alumni also returned for the annual gathering and made plans to increase the influence of their alma mater.

Joseph A. Davis received a certificate of graduation; and Bishop Brown of Southern Virginia, president of the board of trustees, conferred upon the following the degree of Bachelor in Divinity: Mr. Shirley, St. Julian A. Simpkins jr., Quintin E. Primo jr., the Rev. Henry T. Butler, and the Rev. John C. Davis.

SECONDARY SCHOOLS

**Northwestern Military Academy Given to Diocese**

Northwestern Military and Naval Academy at Lake Geneva, Wis., with land and buildings valued at \$750,000, has been given to the diocese of Chicago by its superintendent and owner, Col. Royal Page Davidson. At the request of Bishop Conkling of Chicago, the announcement was made by Col. Davidson at the commencement exercises of the school on June 9th. Bishop Conkling was among those present at the exercises.

The school was founded in 1888 by Col. Davidson's father, Col. Harlan Page Davidson. In announcing the gift, Col. Davidson said:

"I have no heirs, and I want to assure myself that the school will continue to operate at the high standard maintained during its history. I selected the Episcopal Church as being equipped to do that."

Col. Davidson will continue to direct the school.

**A Campaign for the Annie Wright Seminary**

A large and enthusiastic group gathered at the dinner given on May 27th by friends of the Annie Wright Seminary and heard Bishop Huston of Olympia outline the financial campaign which is designed to give the secondary school of the diocese a more secure footing.

Under the leadership of Bishop Huston, president of the seminary board, the school recently began its campaign to raise \$150,000 to redeem its outstanding bonds. Bishop Huston undertook the campaign on condition that the school would become the absolute property of the diocese and found

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 Holy Days, 7:30.

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 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**

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 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  
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 Daily Services: 8:30 A.M., Holy Communion.  
 Thursdays: 11 A.M., Holy Communion.

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Locust street between 16th and 17th streets  
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 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.

that this was what nearly everyone concerned—Churchpeople, parents of pupils, townspeople, and the trustees themselves, had long wished might happen.

Speakers at the dinner included the headmistress, Miss Elizabeth M. Fitch, who cheered the hearts of the guests by announcing that the year's graduating class was the largest in several years. The school was founded 57 years ago by the late Rt. Rev. John Adams Paddock, with the financial help of Charles B. Wright of Philadelphia. The school was rebuilt in 1933 under the late Rt. Rev. Frederic W. Keator on a site overlooking Puget Sound and the Cascade Mountains.

**DEACONESS SCHOOLS**

**Commencement at New York School**

Four seniors received certificates and one was awarded the diploma of the school as a full graduate at the commencement exercises of the New Training School for

Deaconesses in the Cathedral of St. John the Divine on May 23d. Bishop Manning preached the sermon, and the warden of the school, the Rev. Dr. Charles N. Shepard, officiated. Luncheon at St. Faith's House, with Deaconess Eleanor P. Smith, head of the school, and Deaconess Lydia A. Ramsay, her assistant, as hostesses, followed.

The four new graduates have been placed in the following positions: Miss Elinor Arnold of Madison, Wis., summer work at Camp White, Bantam Lake, Conn., and permanent work in St. Mark's Parish, New Canaan, Conn.; Miss Emmie Eugenia Carter of Toccoa Falls, Ga., missionary by appointment of the National Council to Puerto Rico; Miss Louis-Dean Virgin of Pittsburgh, Pa., missionary by appointment of the National Council to Alaska; Miss Irene Mildred Wood of Providence, R. I., summer work at Crow Creek Reservation, South Dakota. Miss Evelyn Twining is already at work in the archdeaconry of the Blue Ridge, Charlottesville, Va.

**PARISH LIFE**

**PIONEER**

**Fr. DiSano Showed That Italians Can Be Episcopalians**

The Rev. Don Lorenzo DiSano, priest in charge of the Church of St. Mary of the Angels, New York City, celebrated the 25th anniversary of his ordination to the priesthood on Whitsunday, June 1st. The 25 years thus celebrated covered a pioneering ministry in a little-known Church field.

At the request of Bishop Burch, then Suffragan Bishop of New York, Fr. DiSano came to Wakefield in the northern Bronx, in November 1916 to establish the present work. It then consisted of a small number of Italian children who used to meet in an old fire engine house, under the direction of a woman employed by the Chapel of the Holy Spirit.

With the coming of the Italian-born Fr. DiSano to Wakefield, a new enthusiasm was stirred among the children and their parents. Work in the Sunday school was continued during the ensuing six months, while preparations were being made for the erection of a church. The room used by the Sunday school was transformed into an attractive chapel and was used for the first time on Ascension Day in 1917. Since then Masses have been offered daily, and step by step, the goodwill and friendship of the community has been gained.

During the 25 years of Fr. DiSano's work in this community, he has seen it develop from a mere handful of children gathered in a delapidated old house to a good sized congregation, worshipping in a beautiful Church valued at \$50,000 [see cover picture]. The church, built little by little over a period of seven years, was completed with the assistance of the New York Altar Guild in 1927.

The Italian people in the northern part of the Bronx knew little if anything of the Church 25 years ago. Now about 300 per-

sons are in touch with the Church. There are 124 communicants and 50 children in the church school. A group traditionally considered temperamentally uninterested in the Episcopal Church has shown a love and loyalty to the Church that effectively disposes of the tradition.

Father DiSano was born in Italy and received his theological education at Nashotah House in Wisconsin. He was ordained by the late Bishop Weller in St. Paul's Cathedral, Fond du Lac, on June 4th, 1916. He is a brother of the Rev. Carmelo DiSano, pastor of the Church of the Holy Redeemer, Port Richmond, Staten Island, New York.

**CHURCH CALENDAR**

**June**

- 22. Second Sunday after Trinity.
- 24. Nativity of S. John the Baptist. (Tuesday.)
- 29. S. Peter. Third Sunday after Trinity.
- 30. (Monday.)

**July**

- 1. (Tuesday.)
- 4. Independence Day. (Friday.)
- 6. Fourth Sunday after Trinity.
- 13. Fifth Sunday after Trinity.
- 20. Sixth Sunday after Trinity.
- 25. S. James. (Friday.)
- 27. Seventh Sunday after Trinity.
- 31. (Thursday.)

**AMERICAN CHURCH UNION**

**CYCLE OF PRAYER**

**June**

- 20-27. St. Mary's, Kemper Hall, Kenosha, Wis.
- 28. St. Bartholomew's, Ely, Nev.
- 29. St. Peter's, Paris, Ky.
- 30. St. Mark's, Mystic, Conn.

# CHURCH SERVICES NEAR COLLEGES

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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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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

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ATLANTIC CITY: 103 South Stratford Avenue closed July 1st until September 1st. MRS. NEEL.

SHRINE MONT—See adv. in display section.

### BOOKS

LIBRARY of 1200 valuable volumes for sale. Excellent theological books; also many others such as Andrews' History of U. S., Works of Browning, Life of Disraeli, Lives of the Saints, God in History, Chambers' English Literature, Catholic Encyclopedia—16 v, Lingard's History of England—24 v, Beacon Lights of History—8 v, History Life & Letters—10 v, Mosher's Bibelot—21 v. Must be sold for cash—Write B. L., 702 Kensington Ave., Flint, Michigan.

### CAMPS

THOSE desiring to place boys (under 16 years of age) in SONNY BOY CAMP, Evergreen, Colo., should make reservations at once.

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## DEATHS

### Anna M. Barbour, Deaconess

Deaconess Anna Maynard Barbour, a resident of the Church home in St. Paul, Minn., for several years and the author of a number of popular novels, died on May 10th. Deaconess Barbour has been listed in every *Who's Who in America* since volume three of 1903.

She was married in 1893 to William James Barbour of St. Paul. From 1897 to 1906 she wrote five novels, including *That Mainwaring Affair*, a mystery story which became a best seller and was published also in England, Canada, Germany, and Denmark.

After a course at the Philadelphia Training School, she became a deaconess in 1909. Her first work was in Massachusetts, as head of the House of Mercy at Roxbury. In 1916 she began her long term of service at St. Andrew's, Tenn., at the school for mountain boys.

The Burial Service was read by the Rev. Frank Zoubek on May 15th. Deaconess Barbour was 84 years old.

### Rena Hoyt Clark

Miss Rena Hoyt Clark, died recently at her home in Tarboro, N. C., at the age of 54 years, a heart attack caused her death.

She was a member of Calvary Church and was known throughout the diocese and Auxiliary for her Church work. She served as diocesan president of the Auxiliary from 1930 to 1933.

She is survived by four sisters, Mrs. Mardsen Bellamy, Mrs. Haughton James, Mrs. Douglas Taylor, and Miss Nan Clark; and three brothers, Senator W. G. Clark, D. Russell Clark, and Sam N. Clark.

The funeral took place on May 26th with Bishop Penick of North Carolina officiating, assisted by the Rev. M. George Henry.

### David B. Lyman

David B. Lyman, 69, a Stockton, Calif., attorney since 1917 and an active layman of the district of San Joaquin, died on May 9th after a heart attack. He had several days before returned from a local hospital, where he had for two weeks undergone treatment.

Mr. Lyman had served as chancellor of his district and as chancellor, vestryman, and lay reader at St. John's Church, Stockton. He had also been instrumental in founding Emmanuel mission at Terminus, Calif. He is survived by his wife, two sons, David and Parmella, and a sister, Mrs. Murray M. Baker.

### Mrs. Samuel Scollay Moore

On May 8th, Mrs. Samuel Scollay Moore, widow of the late rector of Trinity Church, Parkersburg, W. Va., died at her home there as a result of injuries received in a fall. The funeral was in Trinity Church on May 10th, the service read by Bishop Strider of West Virginia, assisted by the Rev. Dr. Joseph M. Waterman. The Rev. Dr. Moore, who died in 1935, had served as rector of Trinity Church for 35 years.

### E. Walter Roberts

Burial services for E. Walter Roberts, who was for 42 years assistant treasurer of the board of missions of the Episcopal Church, were held in Greenwood Cemetery, Brooklyn, N. Y., on May 24th.

Mr. Roberts died at his home in Boston, May 21st, aged 88. He was perhaps best known to churchpeople as the inventor of the United Thank Offering box, which is still used by Churchwomen for the missionary offering which is presented at each General Convention.

Just recently Mr. Roberts wrote an account of his invention of another valuable missionary instrument, the "mite box," saying that it happened about 1865. "At first," he said, "it was a black walnut box costing about fifty cents. I made some of these as a lad, very much reducing the cost. When I came to the treasurer's department at national Church headquarters in New York, in 1877, the box used was of thin wood, covered with red paper. In 1891 I invented and patented and gave to the Church for the Sunday school offering, a pyramid-shaped cardboard box, then later one in the form of a keystone, and later still, in 1911, the rectangular boxes now used—each time reducing the cost.

All these box inventions were offered free to the National Council, without profit to Mr. Roberts.

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RETIRED PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411, THE LIVING CHURCH, Milwaukee, Wis.

**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

## Appointments Accepted

**BETHEA**, Rev. JAMES EDWARD, rector of St. Mark's parish, Culpeper, Va., will be rector of the Robert E. Lee Memorial Church in Lexington, Va., effective August 1st.

**FRANCE**, Rev. ALFRED O., formerly priest in charge of St. James', Marshall, Minn., is now locum tenens of St. James', St. Paul, Minn. Address: 1706 Maryland Avenue, St. Paul, Minn.

**MINTURN**, Rev. EARL O., formerly priest in charge of Grace Church, Wetmore, Kans., is now the Bishop's vicar at St. Matthew's, Newton, Kans. Address: 614 Poplar, Newton, Kans.

**SMITH**, Rev. A. E., who has been in charge of the church at Rapid City, Manitoba, in the diocese of Brandon, will be priest in charge of churches at Grafton, Bathgate, Park River, and Walhalla in North Dakota, effective July 1st.

## Military Service

**HELMS**, Rev. J. R., superintendent of the Hospital of the Good Shepherd, Fort Defiance, Ariz., has resigned his position, having been called for active service as a chaplain in the Army.

**MUNDAY**, Rev. WILFRED A., rector of St. James' Church, St. Paul, Minn., has been granted a year's leave of absence while serving as chaplain with the military forces. He is stationed at the Reception Center, Camp Grant, Ill.

## Resignation

**TOOP**, Rev. GEORGE HERBERT, rector of the parish of the Holy Apostles, Philadelphia, will retire, effective October 8th.

## New Addresses

**HOGARTH**, Rev. MELBOURNE R., has moved to 3816 Fifth Avenue South, Minneapolis, Minn.

**NUTTER**, Dean E. J. M., of Nashotah House, should be addressed at St. Mary's Church, Burlington, N. J., during June and July.

## Restoration

**HARTMAN**, Rev. POMEROY, has been restored to the priesthood by Bishop Atwill of North Dakota and appointed to be in charge of missions in Rugby, Lakota, Langdon, and Walhalla, with residence in Lakota.

## Ordinations

### PRIESTS

**CHICAGO**—The Rev. CARTER FOSTER BUTTS was ordained to the priesthood by Bishop Conkling of Chicago at St. Luke's Church, Evanston, Ill. He was presented by the Rev. N. B. Quigg; the sermon was preached by the Rev. C. E. Buck; He will be priest in charge of Grace, Galena, Ill.

**LONG ISLAND**—The Rev. FREDERICK WILLIAM DORST was ordained a priest on June 2d by Bishop Stires of Long Island at the Cathedral of the Incarnation, Garden City, Long Island. He was presented by the Rev. Wilburn C. Campbell; the Rev. George T. Gruman preached the sermon. The Rev. Mr. Dorst will continue to be in charge of St. Stephen's Church, South Ozone Park.

**SPRINGFIELD**—The Rev. MICHAEL RAY BECKER was ordained to the priesthood on June 1st by Bishop White of Springfield at St. Andrew's Church, Edwardsville, Ill. He was presented by the Rev. Ralph T. Milligan; the sermon was preached by Dean E. J. M. Nutter of Nashotah House. He will be priest in charge of St. Bartholomew's, Granite City, Ill.

### DEACONS

**CHICAGO**—LEONARD CURTIS ANDERSON, John Oscar Bruce, and Charles Burton Upson jr. were ordained to the diaconate by Bishop Conkling of Chicago at St. Luke's Church, Evanston, Ill. The candidates were presented by the Rev. W. B. Sutherland, the Rev. E. Victor Kennan, and the Rev. C. B. Upson sr. The sermon was preached by the Rev. Calvert E. Buck. The Rev. Mr. Anderson has been appointed assistant of St. Thomas' Church and will do special City Mission work.

**COLORADO**—M. LEWIS MARSH JR. was ordained a deacon by Bishop Gardner of New Jersey on May 22d at St. Paul's Church, Rahway, N. J. He was presented by the Rev. Earle G. Lier; the Rev. William L. Dunphy preached the sermon. Bishop Gardner was acting for the Bishop of

Colorado; the Rev. Mr. Marsh will serve as curate of the Mission of the Transfiguration, Evergreen, Colo. He is a graduate of the General Theological Seminary.

**EARNEST DELL RICHARDS** was ordained a deacon by Bishop Washburn of Newark on May 1st in St. Thomas' Church, Newark, N. J. Bishop Washburn was acting for the Bishop of Colorado. The candidate was presented by the Rev. John H. Keene; the sermon was preached by the Rev. Robert C. Dentan. The Rev. Mr. Richards will be curate of Grace Church, Colorado Springs, Colo. He had just graduated from the Philadelphia Divinity School.

**LONG ISLAND**—On June 2d, at the Cathedral of the Incarnation, Garden City, Long Island, Bishop Stires of Long Island ordained the following candidates to the diaconate:

**JOSEPH ALAN DIPIETRO**, who was presented by the Rev. George T. Gruman, and will be engaged in mission work in Suffolk.

**HAROLD ARTHUR DURANDO**, who was presented by the Rev. C. Lawson Willard, and will be in charge of Trinity Church, Northport.

**THOMAS AUGUSTUS FRASER JR.**, who was presented by the Rev. David T. Atwater, and will be in charge of St. Andrew's, Ozone Park, and St. Andrew's, Belle Harbor.

**WILFRED FRANCIS PENNY**, who was presented by the Rev. Wilburn C. Campbell, and will be in charge of St. James', Franklin Square, L. I.

**CHARLES WILLIS TAYLOR**, who was presented by the Rev. Wilburn C. Campbell, and will be in charge of Holy Trinity, Hicksville.

The Rev. Mr. Gruman also preached the sermon.

**MARYLAND**—CHARLES HARBAN BEST was ordained a deacon by Bishop Helfenstein of Maryland on June 2d at St. Timothy's, Catonsville, Md. He was presented by the Rev. Powel M. Dawley; the Rev. C. Sturges Ball preached the sermon. He will be deacon in charge of Dear Creek parish, Darlington, Md.

## SUMMER CONFERENCES

### June

- 21-22. Florida young people's convention.
- 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.
- 22-28. Conference on Christian education, Chatham, Va.; Newark summer conference; Western Michigan summer conference; California summer conference; Cranbrook conference; junior conference of New York.
- 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; Albany: cathedral summer school, combining with the provincial conference on rural work.
- 23-July 2. Church conference of the province of New England (Concord conference); Wellesley conference.
- 23-July 5. Georgia's college conference.
- 23-August 11. Wa-Li-Ro summer choir school on Lake Erie.
- 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; young people's conference of Rochester and Western New York.
- 29-July 6. Albany summer conference.
- 30-July 5. Virginia Church leaders conference; Atlanta adult conference.
- 30-July 11. Conference on rural Church work; advanced conference of province of Washington.

# CLASSIFIED

## POSITIONS OFFERED

**POSITION** of Organist and Choirmaster open in Southern parish. Fine teaching field. Churchman preferred. Address correspondence to Rev. FRANK E. WALTERS, Box 53, Helena, Ark.

**CHURCHWOMAN** wanted, alert, capable, to call on Episcopalians for Church organization. Income depends on ability, and may run as high as \$2,500 a year. Write, giving full details, to Box 4111, THE LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, Catholic, wanted to take daily services during July, August, first two weeks of September, or part of that time. Small Southern town. Box M-1555, THE LIVING CHURCH, Milwaukee, Wis.

**CHURCHMAN** wanted with sales ability. Must be man who can call on executives. Opportunity for right man to earn \$2,500 a year with national Church organization. Give full details in first letter. Box 1114, 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.

**TRAINED DIRECTOR** Christian education, with parish, diocesan, and national experience, desires change of position. Secretarial training. Box E-1553, 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.

**PARISH PRIEST** desires supply work or will serve as locum tenens for the month of July or August or both; preferably in the Middle West. State proposition in first letter. Box M-1551, THE LIVING CHURCH, Milwaukee, Wis.

**MARRIED PRIEST**, mature experience, desires small active parish. Efficient pastor, capable preacher. Box M-1552, THE LIVING CHURCH, Milwaukee, Wis.

**YOUNG WOMAN** wishes position as librarian in Church institution. Degree in library science with nine years' experience. Best references. M-1554, THE LIVING CHURCH, Milwaukee, Wis.

**CHURCH** woman, capable and refined, interested in position caring for invalid. Box M-1556, THE LIVING CHURCH, Milwaukee, Wis.

**CULTURED**, capable, Churchwoman, holding college degree and familiar with all phases of institutional life, would like position. Box M-1557, THE LIVING CHURCH, Milwaukee, Wis.

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

**PRIEST** 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** for associates and other women will be given at St. Mary's Convent, Kenosha, Wis., beginning with Vespers, June 13th, and closing with the Mass, June 17th. Conductor, the Rev. Boyden K. Yerkes, Sewanee, Tenn. Persons who desire to attend should notify the REV. MOTHER SUPERIOR.

**RETREAT** for laymen from Friday afternoon, July 4th, to Sunday morning, July 6th, at Holy Cross, West Park, N. Y. Please notify the GUESTMASTER.

## Summer Reading Suggestions

### FAITH AND PRACTICE

By the RT. REV. FRANK E. WILSON

The *Anglican Theological Review* says, "This is a popular presentation of the whole dogmatic and practical teaching of the Christian faith as inculcated in the Episcopal Church. . . . The book covers pretty much the whole ground of belief and practice: God; revelation and Scriptures; . . . the Church's ministry; confession, absolution, and healing; eternal life and last things; . . . and the duties of a Christian." Price, Cloth, \$2.50.

### CHRISTIANITY IS LIFE

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A pointed book on this "business of living." Bishop Creighton shows the pitfalls and points the way toward better relations between ourselves and our fellow men in our daily contacts. Whether it is in the home, with our friends, or in our business or social relationships we can, as individuals, improve our mental attitudes toward one another, thereby raising the standards of society. Price, Cloth, \$1.00.

### THE MEANING OF CHURCHMANSHIP

By the RT. REV. KENNETH MACKENZIE

A book explaining, from the Anglo-Catholic viewpoint, what is meant by and what is involved in Churchmanship, written by the Bishop of Brechin. The author approaches the subject from the standpoint that no previous knowledge of the subject is assumed. He discusses religion in general, Christianity in particular and the status of the Church.

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AN OUTLINE OF THE NEW TESTAMENT  
AN OUTLINE OF THE OLD TESTAMENT AND APOCRYPHA  
AN OUTLINE OF CHRISTIAN SYMBOLISM  
AN OUTLINE HISTORY OF THE EPISCOPAL CHURCH  
WHAT A CHURCHMAN OUGHT TO KNOW

### THE EPISCOPAL CHURCH

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A book written for the average layman in layman's language, dealing clearly and non-technically with the Church's history, teachings, usages, and ideals. It is for persons seeking the Church, for persons about to be confirmed, for the newly confirmed, and for churchmen who feel the need of further knowledge of the Church. Price, Cloth, \$1.50; Paper, 85 cts.

### WHO? A BOOK ABOUT GOD

By the REV. BEDE FROST

The author writes: "Experience proves that most, if not all, of the problems and difficulties which press upon the minds and lives of men have their root in some ignorance of, or misunderstanding about, God Himself. The object of this book is to state as clearly and intelligently as may be what is to be understood by the word 'God.'" Price, Cloth, \$2.00.

### OUR LIFE OF PRAYER

By the REV. J. WILSON SUTTON

A discussion of the nature, purpose, spirit, and method of prayer dealing with the essential elements; namely, confession, petition, intercession, thanksgiving, worship, and meditation. A practical guide for beginners in prayer. Price, Cloth, \$1.25.

### APOSTLE OF CHINA

By JAMES ARTHUR MULLER

An unusual biography of Bishop Schereschewsky who labored for many years in China under difficult handicaps. A record of the early missionary activities in China. The life of the man greatly responsible for the success of those activities. Price, \$1.00.

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