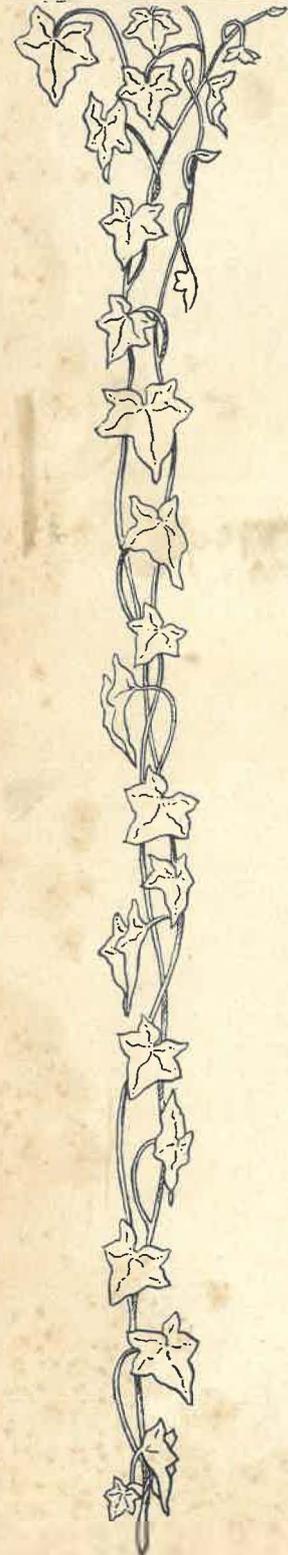
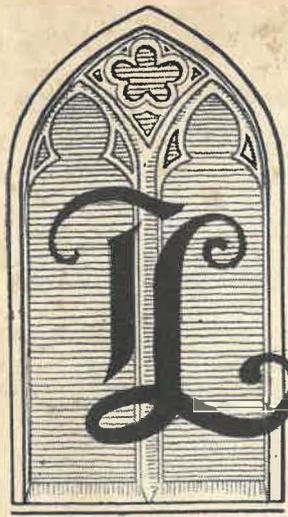


December 27, 1939



The Living Church



SCHOOL RETURNS TO CHURCH

Lawrence Hall, boys' school in Chicago, has come back to the Episcopal Church with Bishop Stewart of Chicago as head of the board of trustees. The picture shows a group of school members who are interested in making model airplanes.

(Kaufmann and Fabry photo.)

(See page 13)

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged, or returned unless return postage is sent.

The West Indies

TO THE EDITOR: The Most Reverend Arthur Dunn, Archbishop of the West Indies, was called by the Province in 1917 to the diocese of Honduras including all Central America, lying between Mexico and the Panama Canal. He had previously for 23 years served the Canadian Church, where he was ordained by his father, the former Bishop of Quebec. He was elected Archbishop in 1936, after the death in Chicago of Archbishop Hutson. As his diocese is so largely an American sphere of influence, the Archbishop has had the sympathy of American Churchpeople since the time of Bishop Tuttle. He has had but few opportunities to bring his work to our attention, but some of us have felt that it deserved wider sympathy and support, especially from those who have reason to be interested. Harvey T. Sayen, Esq., Real Estate Trust Co., Philadelphia, has consented to act as the Archbishop's treasurer in the USA and will gladly forward to the Archbishop any sums sent to him at the above address.

(Most Rev.) H. St. GEORGE TUCKER,
Presiding Bishop; Bishop of Virginia.
(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York.
(Rev.) A. E. CATTENBURG.
(Rev.) FLOYD APPLETON.

TO THE EDITOR: The war in Europe with its attendant repercussions is already bringing dire results to our Church's work in British Honduras and Central America. Through the fall in the value of Sterling and the loss of some regular sources of external support, we are losing at once about \$2,000 per annum, and I am faced with the necessity of making drastic cuts. We have had a constant struggle through two financial depressions and the disastrous hurricane in 1931, which has left heavy debts and diminished local resources. This fresh blow comes as a major disaster. I have already detained in England one of my priests, sorely needed in Nicaragua, and on my arrival in Belize I anticipate having to send home two more workers. I am convinced that I am right in making an appeal to American friends to come to our rescue. I know that I have the sympathy of several American Bishops, including the Presiding Bishop, and I wish to do everything possible to draw attention to our severe predicament. My clergy and all my workers are a noble body, who have accepted salaries that offered the barest living, for the sake of maintaining the religious and educational work in the seven countries of our diocese. We have been receiving a fixed sum through the SPG and extra help from our Honduras Association in England. This latter is now decreasing and the former is liable to reduction in 1940. What can we do to save the situation? Must we discontinue our great evangelizing work among Indian tribes of which we have only touched the fringe in Nicaragua?

Other Christian communions in our area are able to draw generous assistance from the USA. We Episcopalians must not desert those for whom we have become responsible, by founding the Church among them. The people we serve are in poor circumstances and quite unable to shoulder the extra burden caused by the war.

Here is a bare outline of the facts, and

it is a case of "He gives double who gives quickly."

✠ ARTHUR HONDURAS,
Archbishop of the West Indies.

ALTHOUGH American Churchmen are faced with many domestic appeals at this time, we feel that the work of the Church of England in Central America has a special claim because of American interests in those countries. We are therefore glad to endorse this appeal and will be glad to transmit contributions through The Living Church Relief Fund if desired.

—THE EDITOR.

Pacifist Pledge

TO THE EDITOR: It seems to me that you have jumped at conclusions in your condemnation of the pledge of the Episcopal Pacifist Fellowship. The wording of the pledge is ambiguous. It was only adopted subject to revision and the word "participate" was not defined. My impression is that the signers of the pledge may define it according to individual conscience, and if they choose, may plant turnips to their heart's content. Simply to use the words, "Refuse to bear arms," would mean nothing to a woman or priest, because they are scarcely likely to be called upon to do so.

This is what the pledge means to me: It means that I do not intend again to take part in any war as I did in 1917-1918, when I heartily believed that I was helping to make the world safe for democracy. We all are participating in war now, because even now, I am told, 75 cts. out of every \$1.00 of our taxes goes to pay the cost of wars, past, present, and to come. But this general involuntary participation is surely different from the activity to which we were whipped up in 1918.

Although young children kept me at home a good deal, I managed to sell Liberty Bonds,

gave up pleasures to buy them, worked long afternoons in the freezing Red Cross home service rooms, on soldier's family problems, served coffee to troop trains, worked as a farmerette in summer, and the last months, fasted so loyally for Hoover, that my boy, born with his father in uniform, was underweight.

Never again! Not that I mind helping soldiers, but that I would rather go right on helping missions. I think it is more worth while. It seems to me that everything we did for the war, all the lives lost, were utterly wasted, and I think it is fairer to the government to take this stand openly now. . . .

As for the saints you mention, St. George is one of those, according to Pope Gelasius, "whose names are justly revered among men, but whose acts are known only to God." He seems to be chiefly celebrated for killing a dragon. I never saw a painting of him killing a man. Incidentally, there has been no meeting of the E.P.F. at St. George's.

St. Francis, according to the *Catholic Worker*, did not even allow his third order to have anything to do with war, and in the life of St. Martin of Tours, Louis Foley writes that Roman soldiers were not allowed to receive Communion until two or three years after they had left the army!

To go back to the pledge. It is unsatisfactory and misleading. I am sure that the executive committee would welcome suggestions for better wording. They simply tried to make it plain that members of the Episcopal Church are taking the Quaker stand. If we seem mad, to believe in that, in which the Friends have for so long believed, then let us be fools in Christ, dear brothers! Is the world so sane?

MILDRED WHITNEY STILLMAN.

New York.

Dr. Eapen's Work

TO THE EDITOR: Several weeks ago, the Rev. Neil E. Annable called attention to the work of C. T. Eapen, Ph.D., at the Sasthamkotta Home school, Adur, Travancore, South India.

The late Ven. Percy C. Webber who was such a successful mission preacher for many years, journeyed around the world several times, and was instrumental in bringing Dr. Eapen to America for his education. On his last trip, Archdeacon Webber visited Dr. Eapen and the school, and came back home with the project of raising \$3,000 for the building of a needed addition to the plant. As he died before this could be accomplished, a number of the Archdeacon's friends subscribed to a fund in his memory, and this was sent through THE LIVING CHURCH. The building was erected and later was dedicated by the late Bishop Gore.

To many, Dr. Eapen's work represents the better method of participating in the conversion of India to the Christian Church and Catholic Faith through the agency of a branch of the Church that in addition is thoroughly Indian, of long history, and right on the spot.

There may be some of the older clergy and other Church folk who were friends of the late Archdeacon, and it would be a very gracious thing for them to continue their interest in this project so dear to the good man's heart. (Rev.) HARWICK A. LOLLIS.

Foxburg, Pa.

The Living Church

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Established 1878

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

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No. 26

EDITORIALS AND COMMENTS

Roll of Honor

FOR the fifth consecutive year *THE LIVING CHURCH* here sets forth its honor roll of men and women who have rendered distinctive service to our Lord and His Church. As in previous years, we do not claim to cite in our list those Churchmen who have rendered the most notable service, since to make any such claim would be to arrogate to ourselves super-human powers of judgment. The task would moreover be an impossible one. We content ourselves therefore with recording the names of certain individuals who because of the prominence of their position, or the unusual character of their witness deserve the special recognition of Churchpeople.

We are also publishing in this issue the list of those whose names are inscribed on *THE LIVING CHURCH* Rolls of Honor in previous years. Many of these would merit citation in the present list, but for our policy of not repeating earlier citations.

Last year, for the first time, we divided our citations into three groups. In the first group we placed the names of men known throughout the world for their courageous Christian witness against the anti-Christian encroachments of totalitarian states. In the second group we listed some distinguished American Christian leaders in Church and State who had borne notable witness during the previous year to the Christian ideals of peace, unity, and brotherhood. In the third group we listed members of our own Church whom we felt to be deserving of special recognition for distinguished service.

This year we shall confine our citations for the most part to members of our own Church. However, in order to round out the record of those noted for courageous Christian witness in the face of totalitarian aggression, we record the names of the presidents of the two States that are the latest objects of that aggression:

IGNACE MOSCICKI, former President of Poland, typifies the nation that chose to resist the Nazi demand for surrender of national integrity, even at the cost of foreign invasion and the temporary extinction of Poland by a new and ruthless partition between Germany and Russia.

KYOSTI KALLIO, President of Finland, whose nation has won the admiration of the world by its courageous resistance against the Soviet aggression. With the name of President Kallio should be coupled that of **AIMO CAJANDER**, former Premier

of Finland, whose resistance of both Nazi and Soviet demands preserved the honor of his country even though it necessitated his own resignation.

TURNING to America and to our own Church, we wish to nominate the following Churchmen—three bishops, six priests, one deaconess, one sister, and three lay men and women—for distinguished service to Christ and His Church:

Rt. Rev. PHILIP MERCER RHINELANDER, D.D. sometime Bishop of Pennsylvania, and sometime warden of the Washington College Cathedral of Preachers, who died September 21, 1939. Bishop Rhineland's death brought to a close a life of genuine godliness, during which he probably exercised a greater personal influence in building the spiritual life of the clergy of the Episcopal Church than any other individual has ever done. His memory will ever remain one of the treasures of the American Episcopal Church.

Rt. Rev. HERMAN PAGE, D.D., whose resignation as Bishop of Michigan was accepted by the House of Bishops at its meeting in November, 1939. Although it was Bishop Page's desire and intention to enter into a well-earned retirement he has agreed to serve during the coming year as bishop in charge of the diocese of Northern Michigan, which is without a bishop of its own. For fifty years Bishop Page has actively served the Church as priest and bishop. He has also given notable service as chairman of General Convention's Commission on Marriage and Divorce, and as a member of the National Council representing the province of the Midwest.

Rt. Rev. PAUL JONES, D.D., president of Antioch college, Yellow Springs, Ohio. As chairman of the committee on German refugees, appointed by the National Council, Bishop Jones has brought the organized assistance of the Church to the aid of hundreds of men, women, and children who have come to America seeking protection from political or religious persecution. He has also been instrumental in arousing the members of the Church to a recognition of their responsibilities and opportunities for helping these people make the difficult adjustment to their new surroundings.

Rev. Canon WINFRED DOUGLAS, Mus.D., of Evergreen, Colorado. A brilliant musician, Canon Douglas has

The Living Church Honor Rolls for Previous Years

FOR 1938

Group I—For courageous Christian witness against anti-Christian totalitarianism:

Rev. MARTIN NIEMOELLER of Germany.
MICHAEL CARDINAL VON FAULHABER of Germany.
KURT VON SCHUSCHNIGG of Austria.
EDWARD BENES of Czechoslovakia.
ILDEFONSO CARDINAL SCHUSTER of Italy.
TOYOHICO KAGAWA of Japan.
ANONYMOUS confessors and martyrs in Soviet Russia.

Group II—American Christian leaders in Church and State:

President FRANKLIN D. ROOSEVELT.
CORDELL HULL, Secretary of State.
ALFRED M. LANDON, Republican leader.
ARTHUR H. COMPTON, physicist.
DR. JOHN R. MOTT, Protestant leader.
DR. RUFUS M. JONES, Quaker leader

Group III—For distinguished service in our own Church:

Most Rev. HENRY ST. GEORGE TUCKER, D.D., Presiding Bishop.
Rt. Rev. PETER TRIMBLE ROWE, D.D., Bishop of Alaska.
Rev. Dr. GRAFTON BURKE of Alaska.
Rev. Dr. CHARLES W. SHEERIN, second vice-president of the National Council.
Dr. CLAUDE M. LEE, medical missionary in China.
JOHN P. INGLE, Jacksonville, Fla.
LAWRENCE OXLEY, Washington, D. C.
SARAH MORRISON, editor of the *GFS Record*, New York.

FOR 1937

Most Rev. WILLIAM TEMPLE, D.D., Archbishop of York.
Rt. Rev. FREDERICK R. GRAVES, D. D., Bishop of Shanghai.
Rt. Rev. THOMAS CASADY, S.T.D., Bishop of Oklahoma.
Rt. Rev. EDWARD L. PARSONS, D.D., Bishop of California.
Rev. Dr. BAYARD HALE JONES, of Church Divinity School, Berkeley, Calif.
Very Rev. HUGHELL E. W. FOSBROKE, D.D., of General Theological Seminary, New York.
Rev. GEORGES FLOROVSKY, of Russian Theological Seminary, Paris, France.
Rev. MALCOLM E. PEABODY, of Philadelphia (now Bishop Coadjutor of Central New York).
Rev. Canon DAVID E. GIBSON of Chicago.
Rev. ALFRED E. NEWBERRY, late of Boston.
Rev. HENRY A. McNULTY of Soochow, China.
PAUL RUSCH of Tokyo, Japan.
HERBERT S. SANDS and his associates, J. HARRY CUSTANCE

and ARTHUR PONSFORD, all of Denver, Colo.
PERCY JEWELL BURRELL of Philadelphia.
Dr. FRANCIS C. M. WEI of Hankow, China.
FIORELLO H. LAGUARDIA, Mayor of New York City.
MOTHER BEATRICE of the Community of the Transfiguration, Glendale, Ohio.
EVELYN UNDERHILL of King's College, London.
MRS. EDWARD A. STEBBINS of Rochester, N. Y.
MRS. HARPER SIBLEY of Rochester, N. Y.
Mrs. JOHN M. GLENN of New York City.
ANONYMOUS WORKERS in the Forward Movement.

FOR 1936

Rt. Rev. WILLIAM T. MANNING, D.D., Bishop of New York.
Rt. Rev. GOUVERNEUR F. MOSHER, D.D., Bishop of the Philippine Islands.
Rt. Rev. FRANK E. WILSON, S.T.D., Bishop of Eau Claire.
Very Rev. SERGIUS BULGAKOV, of the Russian Theological Seminary, Paris.
Rev. Dr. FREDERICK H. SILL of the Order of the Holy Cross.
Rev. Dr. GILBERT P. SYMONS of Cincinnati, Ohio.
TADAO KANEKO of Tokyo, Japan.
Dr. WILLIAM S. KELLER of Cincinnati, Ohio.
SAMUEL WARNOCK of Philadelphia.
HARRIETTE A. KEYSER, late of New York City.
Mrs. ADA LOARING-CLARK, late of Sewanee, Tenn.
Mrs. ANNA ROSE OUTLAND of Washington, N. C.

FOR 1935

Rt. Rev. HENRY W. HOBSON, D.D., Bishop of Southern Ohio.
Rt. Rev. JOHN MCKIM, D.D., sometime Bishop of North Tokyo.
Rt. Rev. REGINALD H. WELLER, D.D., sometime Bishop of Fond du Lac.
Rev. GEORGE I. BALDWIN of Philadelphia.
Rev. Dr. FRANK GAVIN of New York City.
Rev. CHARLES G. MARMON, Jr., of Columbus, Tex.
Rev. Dr. DANIEL A. MCGREGOR of the National Council staff.
Rev. BARTEL H. REINHEIMER of the National Council staff (now Bishop of Rochester).
Rev. MALCOLM S. TAYLOR of the Commission on Evangelism.
PAUL B. ANDERSON of Paris, France.
RICHARD B. HARRISON of New York City.
GILBERT HOOPER of Alameda, Calif.
MARGARET I. MARSTON of the Woman's Auxiliary, New York City.
ELIZABETH MATTHEWS of Glendale, Ohio.
FRANCES PERKINS, Secretary of Labor, Washington, D.C.

done much to raise the level of music in the Church and to restore to her services the beauty and dignity of traditional Catholic worship. During the past year Canon Douglas celebrated the 40th anniversary of his ordination.

Rev. JOHN W. GUMMERE of Charles Town, W. Va. By his thorough study of the problem of Church debt and his able presentation of the subject to the synod of the third province he was instrumental in inaugurating action in several provinces to control the increase of parochial and diocesan debt, and to place the operating units of the Church more nearly on a pay-as-you-go basis, so that funds now going to the payment of interest can be released for missionary purposes.

Rev. JAMES K. FRIEDRICH, of Beverly Hills, Calif. Through Cathedral Films, which he organized, Fr. Friedrich is developing a medium for bringing the talent and facilities of Hollywood to the service of religion. The first full length

motion picture made by Cathedral Films, *The Great Commandment*, won such high acclaim in its previews that one of the largest distributing firms has purchased all rights to it.

Rev. FRANK C. LEEMING, who in less than two years has established a Church boarding school for boys in which vocational indications are observed and guided. Quite as remarkable is the parochial school established by Fr. Leeming at the same time though in different quarters. Both schools are distinctly Catholic and maintain high educational standards.

Rev. CHARLES L. PARDEE, D.D. Secretary of the House of Bishops since 1922, he has become the authority on the proceedings of that body, not only during his time of office but from the beginning. Moreover, he has always courteously been ready to put his great knowledge at the disposal of anyone who needed it, willingly giving time to explain or verify difficult points. Entirely as a courtesy, he has become one of

the foremost instructors in General Convention procedure the American Church has ever had.

Very Rev. HENRY B. WASHBURN, D.D. Succeeding Dr. Hodges as dean of the Episcopal theological school, he has continued the work of Dean Hodges and carried the school still farther as a centre of learning and practical training for the sacred ministry. A noted ecclesiastical historian, Dean Washburn has stressed the importance of unremitting study of all that bears upon the history of the doctrine and discipline of the Church.

DEACONESS HARRIET M. BEDELL. Single-handed, with no financial resources except her modest salary, Deaconess Bedell is making her home in the Everglades of Florida, among the Seminole Indians. She has helped the men and women to develop their native crafts to such a point that their products are readily salable on their merits. More remarkable than this, she has won the confidence of the Seminole Indians, to a degree never before achieved by a White person.

IVY BOLTON. Under this *nom de plume*, a Sister of the Community of St. Mary has written several unusual books for young people. *Tennessee Outpost*, published this autumn, has been cited as one of the best historical stories for youth issued in many years, notable for accuracy, style, and plot and for its appeal to older boys and girls.

JOSEPH E. BOYLE, editor of the *Spirit of Missions*. Under his editorship this official missionary organ of the Church, which is more than 100 years old, has taken on new life, attracted new readers, and become a more potent missionary and educational force.

EVA D. COREY. A member of the National Council, one of the first women to be elected, Miss Corey is eminent in the Church by reason of many years of carefully planned, thoroughly accomplished work. While much of her attention has been given to work with and for women, she is foremost among the women of the Church in her understanding of and work in coöperation with young people.

GRACE LINDLEY, for over 20 years executive secretary of the Woman's Auxiliary. Miss Lindley has announced her intention to retire after the triennial in October, 1940. Known, trusted, admired and loved throughout the whole Church, Miss Lindley has done a service to the cause of Christ notable in the history of the Church.

Mrs. Clinton Rogers Woodruff

IT is with sorrow that we report to THE LIVING CHURCH FAMILY the death of Mrs. Florence Woodruff, wife of our associate editor, Clinton Rogers Woodruff of Philadelphia. Mrs. Woodruff was a keen Churchwoman, active in all good works, kindly, capable, and of a winsome personality. We speak for all of our readers in expressing our deep sympathy to Mr. Woodruff at his sudden bereavement on the eve of the holiday season. May her soul and the souls of all the faithful departed rest in peace!

Placement of the Clergy

DURING the past quarter century, much has been written in the Church press, and said in General Convention and elsewhere, on the subject of the placement, transfer, and removal of the clergy. Distinguished committees and commissions have wrestled with the problem and have made recommendations. The net result of all of these efforts has been exactly nil, so far as action by the Church as a whole is concerned.

In one diocese, however, definite progress has been made. This may be true of some other dioceses, but the only one

that has come to our attention is the diocese of Erie, which in 1931, under the leadership of the late Dr. Martin Aigner, adopted a specific and workable plan of clergy placement. This plan has formed the basis of a study made by the province of the synod of Washington. The principal results of that study are outlined in the article in this issue by the Rev. Philip C. Pearson, chairman of the provincial committee.

The committee rightly began by studying the clergy placement policy of other religious communions in this country, notably the Baptists, Lutherans, Methodists, Presbyterians, and Roman Catholics. The first thing that they found was that all of these communions have a well thought out policy, whereas our own Church has none. The next step was to try to devise a policy for our own Church that would be in harmony with her order and traditions, and to formulate that policy in canonical terms.

The conclusions of the committee as here set forth by its chairman are worthy of the most careful consideration by every diocese in the Church. About half of the dioceses will hold their conventions during the next two months, and all of them will have conventions between now and the General Convention next fall.

We suggest that every diocesan bishop appoint a committee to study this subject and make a report to his diocesan convention, which in turn may be able to make a specific recommendation to General Convention. In this way the ground will be cleared, both to improve the situation locally as regards this important subject and also to make possible General Convention action in formulating a national Church policy for the placement of the clergy.

Personal

THE Editor begs the indulgence of his readers for a very brief personal note. We have been traveling almost constantly since the middle of September, and our mail has accumulated incredibly at the Milwaukee office. Returning, we have had to spend almost all of our time on completing plans for a very bold forward step in the policy of THE LIVING CHURCH—a step that was hinted at as long ago as last summer, and that will be fully announced next week.

The result of all of this is that we have been unable to give our usual prompt attention to our mail, and Christmas has come upon us before we could even send out our usual Christmas cards and greetings. May we take this opportunity to ask further indulgence of those who have sent us letters or articles for consideration, and to assure them that we shall reply as promptly as possible.

The entire office staff of THE LIVING CHURCH, including Livy, the Office Cat, join with us also in expressing appreciation and thanks for the hundreds of Christmas greetings that have been received from our readers. To one and all we wish you a happy, blessed, and fruitful New Year.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND	
E. E. W.	\$ 5.00
Wellesley Hills, Mass.	2.00

\$ 7.00

FINNISH RELIEF FUND

Ascension Church, Montgomery, Ala.	\$10.00
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RUSSIAN THEOLOGICAL SEMINARY IN PARIS

A Traveler	\$50.00
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Sursum Corda

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

The Christmas Octave

HOLY Church has arranged her worship and her calendar in such fashion as will prevent my becoming merely sentimental about the Christmas pastoral, forgetting the serious purpose, the tragic implications of the Incarnation.

This lovely Child, serene in a manger-crib, cared for by our dear Lady and the good Joseph, gazed on by tranquil ox and curious ass, bowed to by honest yokels and revered by mysterious rulers from the East, has come into the world poor, forlorn—to live, to suffer, to die for man's redemption, come to be crucified by the cruel folly of a self-maddened race—come to do all this for *me*, who am one of a woeful people; to do all this that He may cleanse and send forth those who, down the ages, will live with Him, suffer with Him, be despised and rejected with Him, die with Him; that sin-crazed man may be rescued from eternal woe. There is a heavy price to pay for the privilege of adoration, a price worth paying.

This is Christ-mass week. When we met together on the Holy Eve at midnight, what we did to greet the new-born Jesus was to plead with awe His sacrificial death. We showed forth a death in honor of a birthday. How odd, and how wise! For who knows the meaning of any baby's coming save in the light of how the child shall die? Helpless, trusting, very dear an infant is to look upon; but what will he signify when his earthly span is over and his time is reckoned? Will he in the end curse this day on which he came to birth? Or will he, like most flesh, surrender and be conformed; with no complaint, to failure? Or will he save his people from their sins? It is not chiefly the beginning in Bethlehem that matters; what matters more is all that life which there was born, a life so completely sacrificial that men who understand do with certainty perceive that this is indeed Emmanuel, God-with-us.

And surely it is also well that Holy Church during the Octave reminds me of the ending of other, lesser lives than His, lives made possible and significant only by His life: *Stephen*, stoned to death gazing into Heaven, crying "Lord, receive my spirit"; old *John*, lonely on Patmos, exiled, with vision of the Christ enthroned on High; the *Innocents*, slaughtered by them that hated the Christ and wreaked their anger upon the guiltless; Thomas Becket, murdered rather than to acknowledge the right of the worldly State to command that Church the creation of which was made possible by Calvary. No, it is not enough to sing "Holy Night" before the Child of Bethlehem; it is also required that I shall be willing to die with Him. The joy of Christians is in a baby truly, but in a baby grown to manhood, come to sacrificial triumph; joy, too, in the noble company of His co-redeemers, in His strong sons, His brave daughters, in them in whom neither softness nor conformity is able to prevail.

And then the Octave ends on the Feast of the Circumcision, with the Child's first cry of pain. The long, hard work of man's redemption has begun. Rejoice, my soul, and take good courage. You have looked on Him who is born the King of saints.

THERE are many things beyond our reason that are not contrary to divine reason. When, in our troubles, we would curse God and die, it will be our great surprise, some day, to find that God was right.

—Bishop Woodcock.

The Orthodox Church of Latvia

By the Rev. Canon W. A. Wigram

THE tiny republic of Latvia—it contains no more than 2,000,000 inhabitants, and so is smaller than several American cities—has been given a certain prominence by the recent turns of the kalaidoscope of Russo-German politics, though it really belongs by ethnology to neither of them.

The bulk of its inhabitants are "Letts," and the Lettish race is neither Russian, Scandinavian, nor German, though each of the three have ruled the land at one time or another. The Letts are found in possession when history first begins on the forest clad shores of the Baltic (at about 1000 A.D.), and are there still, though for the last 900 years they have been subject to various rulers.

The first of these were the Teutonic Knights, those adventurers who formed a military religious order in those lands at the time when the rest of Europe was thinking of the Crusades, and who found it easier and more profitable to conquer Lett savages than Saracens. Their principality developed into the Mark of Brandenburg and the later state of Prussia.

Neither Teutonic Knights nor Hanseatic merchants were exactly gentle tutors in the arts of civilization, but they did give the Letts an alphabet, and a measure of Christianity, though the old gods of the forest continued to exist, hardly under the surface of the newer religion.

When the Teutonic Knights found it expedient to turn Protestant and become avowedly secular rulers at the Reformation, many of the Letts followed the example. Russian, Swedish, and Pole all tried their hands at ruling them, but still the unassimilable Lettish type survived, and proved itself stronger than any of its masters. The peasants were reduced, of course, to the position of serfs, but though there must still be living men who were born in that status—for serfdom lasted here pretty well as long as slavery did in America—yet their level of education and culture now is well above that of the average Russian peasant, and they are quite capable of prizing the freedom that they won for themselves when Russia went down in the Great War.

In religion, about half of the people are Lutherans in faith, and about a quarter are Roman Catholic. Of the remainder, about 250,000 are of the Orthodox faith, though by a strange rule they perform their services in the rather queer German that most of them speak. There are many English-speaking Orthodox in America of the second generation, but we doubt if many of them perform their services in what has probably now become their vernacular tongue.

Ecclesiastically, the church of the Latvian republic remained dependent on Russia after the war, and in 1920 received its first bishop, John Pommers, from the Patriarch Tikhon of Moscow. When he died by violence in the year 1934, the question of his successor was not easy, for the Letts had no wish to see their Church continue dependent on Russia, and indeed it was not easy to get a bishop thence at that time.

Application was made to the Serbian Patriarch, but the synod of that land referred them back to their Patriarch in Moscow, which was impossible. After a while, the Patriarch of Constantinople sent the Exarch Germanus (that "general utility man" of the Orthodox Church in all Northern Europe) to see what could be done, and by his advice Constantinople took Latvia under its wing, as it had already done with the Churches of Esthonia and Finland. In February 1936 August

(Continued on page 11)

Clergy Placement

By the Rev. Philip C. Pearson

DO YOU realize that in practice the Church has no system whatsoever for the placement of the clergy?

In the business world, a man may write a letter of application, ask for an appointment, get one, present his qualifications and be considered for a position; but, if a priest applies for a parish by letter and asks for an interview with the vestry or committee, an interview is seldom granted.

What is the result? All sorts of wire pulling, cheap politics, attempted use of fraternal affiliations. When a clergyman has a legitimate reason for re-locating, he must neglect his parish to write many letters, to travel, to get contacts by indirection. Do you not see this robs a man of self-respect? makes his family bitter? and accounts for the fact many sons of clergymen turn against the ministry, and—some against religion? Have you learned that when a bishop writes to another bishop recommending a deserving man, he is suspected?

In all sections of the country there are men of ability and consecration who are not in places where they can use their gifts. They want to change, they are unhappy, and the people under their care are unhappy. Do you know that officially the order of the priesthood has no voice deciding in where priests serve the Church, except through the acceptance or rejection of a call? A man is a scholar, a specialist in education, social relations, rural work; is there any official system in the Church by which he can be appropriately placed? What of seniority and the use of experience in its personnel? Vestries will not consider men over 45 years, yet the average age of the locomotive engine drivers on the fast express trains of our country is 56. Do you understand better one of the important reasons for the inefficiency of the Church?

Other questions might be asked to try to startle you to the chaos, the confusion, the injustice, the hit and miss ways of the Church in respect to clergy placement.

But some one will say, do not the bishops make recommendations to the designated officials of vacant parishes? Yes, they do. But in many instances, their recommendations receive little attention or are rejected. But what of the bishop's approval? In practice, this means nothing in many dioceses. In a certain parish three different rectors were called against the advice of the Bishop; each one of these priests proved to be an unwise selection. Did this parish learn anything from these experiences? No.

The way now followed worked when the Church was small, and everybody knew everyone else and there were fewer clergy than places. But the Church has grown, and we are still following the ways in clergy placement of horseback, powder horn, and open fireplace days.

Before the last several General Conventions many letters appeared in the national Church papers calling attention to the need for some more orderly plan of clergy placement. Yet no plan has been adopted. No experiments have been tried. No chance has been given by trial and error to learn by experience. Admitted the problem is difficult. This is all the more reason why it should fascinate red blooded men to work for a solution.

Under the leadership of Dr. Aigner (see pp. 31 and 85, Journal of 1931), the convention of the diocese of Erie adopted a plan of clergy placement. This formed the basis of the action at the synods of the province of Washington in Richmond and Wilkes-Barre.

At Richmond, the president of the synod, the Bishop of Bethlehem, appointed a committee consisting of the Rev. Philip C. Pearson (chairman), Bishop Brown of Harrisburg, the Rev. Dr. George H. Toop of Philadelphia, the Rev. Robert B. Nelson of Winchester, Va., Mr. B. H. Howard of Washington, and Mr. Spencer Ervin of Philadelphia on Placement and Replacement of the Clergy.

This committee made a survey of the practice of the Baptist, Lutheran, Methodist, Presbyterian, and Roman Catholic Churches, and learned:

(1) Each has an authorized officer or committee (with varying powers) to be consulted in case of a vacancy, and their recommendations *are seriously considered*. The bishops in the Methodist and Roman Catholic Churches appoint the clergy to their places, and we found this is efficient in the large majority of cases. Much of the criticism of these two Churches in this respect is ill founded.

(2) The lay participation varies widely from full power in the Baptist Church to very little in the Methodist and the Roman Catholic.

(3) While this Church of ours has no official service record of the clergy and no custodian thereof, all of the others have well worked out systems, which tell of a minister's background, what he has done, how he has developed, and of his special gifts. This information is made available in a regulated way.

The report on the Anglican Communion throughout the world showed precedent for the recommendations of the committee.

AT THE synod of our province in Wilkes-Barre last month the report of the committee was adopted, all of its resolutions (with the exception of Section 4 of the proposed canon) were adopted, this action was recommended to the 13 dioceses of the Province for consideration at their several diocesan conventions, and the secretary of the synod was instructed to communicate these results to each diocese.

What are they?

(1) The action of the General Convention of 1937 (Journal p. 285, 421-422) affirmed that the Church does not owe its clergy a living merely because they are ordained, rather the ministry is a vocation to give service. This was adopted as a basic finding by the synod.

(2) In accordance with the request of this General Convention a clergy placement bureau of the Third province (with the Rev. Thomas J. Bigham of Pittsburgh as its secretary) was set up, and a blank form to be filled by a designated officer of a vacant parish and a questionnaire to be filled out by the clergy were adopted.

(3) It was recommended that the dioceses establish clergy placement bureaus with a secretary, who shall keep a copy of each filled form and forward another within 72 hours to the provincial secretary. Thus the recommendation of the General Convention is dependent upon favorable action in a diocese before the provincial clergy placement bureau becomes operative.

(4) The following proposed form of call to the rectorship of a parish was adopted by the synod and recommended to the several diocesan conventions for their consideration:

"The Vestry of..... have

elected and do invite the Rev.
to be Rector of said Parish (or congrega-
 tion) at an annual salary of payable
 with (or without) the use of the
 Rectory, and an annual vacation of (length
 of time) at full salary and do further agree to pay to the
 Clergy Pension Fund the premium on stipend as provided
 by Canon and with the
 agreement that said Rectorship shall continue until dissolved
 by mutual consent or by arbitration and decision as provided
 in Canon Sec. 4."

(5) Sections of a diocesan canon were approved and recommended by the synod as follows:

"Section 1. There shall be a placement committee consisting of the Bishop of the diocese, together with three presbyters and three laymen to be elected annually by the diocesan convention.

"Section 2. In the case of a vacancy in the rectorship of any parish it shall be the duty of the vestry to consult the placement committee with a view to securing a clergyman in good standing in this Church for election as rector who, after such a consultation with said committee, may be elected.
 or: alternate proposal,

"It shall be the duty of this placement committee, in case of a vacancy occurring in the rectorship of any parish, to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the placement committee be satisfactory to the parish, the placement committee shall then nominate three more and continue so to nominate until a selection has been made.

"Section 3. In case of a vacancy occurring in a mission, the Bishop shall advise with the placement committee in making an appointment."

For lack of time to give it proper consideration, Section 4 was referred back to the committee. If what was heard about the halls afterward should be approved by the committee, it would read:

"On petition from a minister or a vestry, the Bishop and placement committee shall have power of removal or recommendation for transfer. The right of a hearing shall be given to the parties interested, and the relationship may be terminated at once provided that the stipend received at the time is continued until the minister has been placed. If he is not placed, the payment of the stipend shall be discontinued at the expiration of six months. Whenever a rectorship shall be terminated under the provisions of this paragraph, it shall become the duty of the Bishop of the diocese or missionary district in which such rector is canonically resident, and the placement committee, to secure for him other work, within the jurisdiction or elsewhere, if possible."

PARAGRAPH 1 of Section 2 is inserted as an alternative in order to meet the situation in the Dioceses of Easton, Maryland and Washington where the so-called Maryland Vestry Act is operative.

In its report the committee said:

"The proposals when carefully analyzed take no power away from the bishop of the diocese, as bishops in practice actually exercise the same today.

"The bishop's burdens are lightened by the help of the elected placement committee which shares responsibility with him.

"Neither do they take power away from the vestries, for in the final analysis it is the vestries who make the choice. The proposals help the vestries by (1) shielding them from undesirable men; (2) and putting vestries in touch with men who are experts in the type of specialty the vestry of the said parish (knowing its own conditions) thinks the local situation requires.

"The proposals help priests by making possible reasonable



Preludes and Postludes

HERE is a protest that has come from a layman: "May a layman in religion and music protest against the loud and florid so-called preludes and postludes with which vigorous organists seem wont to overcome the poor sinners who would much prefer to have a quieter ten minutes before a service in which they might make some personal and prayerful preparation! As it is now, we are treated to very much the same musical overtures with which the movie houses loudly hasten the exodus of customers at the intermission. It does not seem quite right to walk out even from a church to a Beethoven postlude, but one of those fugues will hasten the exit."

This note raises the issue of the purpose of preludes and postludes. They should always be utilized as a means of furthering the thought of the day, if the service has been carefully constructed. A quiet, meditative prelude may well serve to establish the mood of the congregation; to provide an atmosphere in which the service to follow will be developed. A meditative prelude might, however, prove inappropriate for a service with a marked note of rejoicing. Here the stirring type could be used to advantage. Again the postlude should be of such character that it will tend to fix in the minds of the hearer the character of the service that has preceded it. In both instances some time of silence should be allowed, to give to the congregation the opportunity for preparation.

Since it is a layman who writes the protest it might be added that preludes of the noisy type have been known to be employed for the express purpose of putting a stop to the noisy chatter of the congregation before the service began! The "noise" of the organ seems preferable to the noisy clatter of tongues discussing what has happened since their owners last saw each other.

consideration of background, education, record, experience, and seniority.

"In broad outline, what we recommend follows the model of this Church of ours. Let us bear in mind how our General Convention, our synod, our diocesan convention is constituted. Likewise, we recognize the bishop, the clergy, and the laity in the way the placement committee is constituted; all sharing in the responsibility of clergy placement.

"We have tried to keep before ourselves, and we would suggest to the synod the importance of the axiom: 'The clergyman in his preaching and teaching must be free at all times to speak the *truth* as this Church has received the same, to rebuke sin and to plead for righteousness.'"

It is recognized that there are related problems such as that of supply and demand. For example, "The Methodist Church will not allow more ordained clergymen in a district than there are places to be served in that district. Therefore the Methodist Church has no unemployment." Again, not sufficient care is taken in admitting postulants, that men obviously not adapted to the ministry be not encouraged. In other words, the plan for clergy placement adopted at the synod and recommended to the dioceses of the Third province is not a "cure-all." Neither is it perfect; but it is patient of trial and error. It gives the Holy Spirit possibly a larger chance to be heard than He has today. If we try some plan that recognizes modern conditions, as we go along, He will guide us to a better one. Our God is a God of order.

War Problems of English Christians

By the Rev. William G. Peck, S.T.D.

THIS strange war goes on, and up to the present little has happened to provide material for moral comment beyond that which the outset of hostilities provoked. As I write, the mood and purpose of the British people remains unchanged. But the events of the past few weeks are giving rise to new speculations. Russia has invaded Finland, revealing herself as a pariah among nations. This revelation of cynical brutality, coming from the State which claims to be the harbinger of a new world order, has cast a fresh searchlight upon the depravity which occupies some of the seats of power in Europe. At first sight the Russian attack on Finland is a depressing and disheartening event. Yet, as I have said, it is already receiving some interesting interpretations. One is that Germany has decoyed Russia into this act of aggression, intending thereby to scare the world with the menace of militant Communism. Germany, it is suggested, hopes by detaching herself from the Russian pact to secure her own acceptance as a bulwark against the Russian flood, and as the defender of Europe.

In the first days of the war, I half-jestingly remarked to a group of friends that this conflict would probably end with an alliance between Britain, France, Italy, and Germany against Russia. It seems that this prospect is now being considered by some of our expert diplomatic commentators. Of course, any strong revulsion of the German people against Russia would eventually alter the whole shape of the war; and this would somewhat modify the grounds of the Christian discussion. If peace were established between the Allies and Germany, for the purpose of preventing a Communist advance in Europe, it would probably soon be necessary for us to explain that Christian social philosophy, though definitely antagonistic to Communism, is equally antagonistic to the secular "right."

Meanwhile, thought in those circles in which I move is occupied with two issues. The first concerns our participation in the war against Germany. I think there can be no doubt that the very great majority of thoughtful Churchmen continue to take the line which I have described in *THE LIVING CHURCH* [September 27th and November 22d]. It is interesting, and not a little surprising, that the pacifist question, at least in its accustomed form, has not really arisen. I can discover scarcely any traces of the high doctrinal argument that any use of force is essentially un-Christian. In the last war there were not lacking Anglicans who made that declaration; but there seems now to be but little discussion of this sort. This, however, does not mean that Anglicans are exactly 100% in favor of the war. A position is being taken by some of our young men—including some very fine minds—to which deep consideration needs to be given, for it is expressed in profoundly Christian terms.

One of the foremost of those who occupy this critical attitude is Mr. Donald Mackinnon, philosophy tutor at Keble College, Oxford, and a prominent member of the Anglo-Catholic sociological group. He recently submitted a document to the committee of the Anglican War Time Council, which is receiving our close study. Briefly, his argument is as follows:

Christendom is dead. This therefore cannot be a "just war" in the Catholic sense. It is not a war for the preservation of a Christian order, for no such order exists. Whatever its immediate cause—and admittedly the rape of Poland was a

hideous crime—it has its ultimate origins in the false assumptions common to our secularized and perishing Western civilization. The Church should not identify herself with any national cause today. All national causes are now bound to be inadequate to save the soul of Europe; and Christians should therefore stand aside, in prophetic witness on behalf of a new order.

Mr. Mackinnon is a friend of mine, a brilliant and forceful thinker, and a devout Catholic. Actually there is no great chasm between his position which is described as "qualified non-coöperation," and that which most of us take, known as "qualified coöperation." But my reply to Mr. Mackinnon has been that although Christendom may be dead, although it is humbug to pretend that the allies are fighting in defense of a civilization justly to be defined as Christian, it may yet be claimed that they are fighting for the natural pre-conditions of a Christendom; for those elementary conceptions of man and of human relations which are derived from ancient sources and constituted the preparation for the Gospel.

So desperate is the plight of modern Europe, that those very pre-conditions are threatened; and both Britain and France have at least declared with passionate emphasis that they have entered this conflict to rescue them from obliteration. That is to say, they are fighting to secure the natural essentials of a human world against the encroachment of the jungle. And if they succeed, it will yet remain to proclaim the supernatural condition of their permanent establishment. In other words it will still be necessary to preach the Gospel as the abiding basis of life. And no military success can do that.

THE second issue now arising is that of the movement for the federal union of Europe. There is already an organization, not, I think, specifically Christian, which has undertaken the promulgation of this purpose in England, and it is likely to attract a measure of Christian support. It is certain, nevertheless, to be resisted by many of those Christians who have thought most deeply upon the problems of world order. Only yesterday, Dr. Oldham, whose *Christian News Letter* is doing excellent work, described this movement to me as "the latest project of humanistic utopianism." I suggested that it might become "the new myth," and he agreed. Those Christians who oppose it must not be understood as desiring no principles of international agreement, no common international effort for lasting peace, no recognition of the brotherhood of peoples. What they criticize is the facile assumption that a mere "federation" of nations whose socio-economic structure remains unaltered, can perform any fundamental service.

Their contention is that the stress of modern Europe is the extroversion of the interior strain in every nation, arising from its pursuit of false ends and from the wrong ordering of its community life. They hold that a mere federation of finance-ridden States will give to the financial powers a more unified and comprehensive hold upon the whole life of Europe and of the world. They believe that in such a federation, the uniquely valuable contribution of each nation's culture would tend to be suppressed in the interests of a financial autocracy. They see the danger of an international totalitarianism; and they argue that the more successful the nations are

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The Year in Religion

By Winfred Ernest Garrison, Ph. D.

Associate Professor of Church History, University of Chicago

IS RELIGION going up or going down? Does it occupy an increasing or a diminishing place in public attention?

Such questions will touch off an argument in almost any company. For the most part the interchange will be one of opinions and general impressions rather than of conclusions drawn from carefully collected and thoroughly studied data.

The questions themselves need to be more clearly conceived and stated before any answers to them can mean much. How evenly balanced the opposing opinions are is indicated by the results of a Gallup poll in March 1939. Of those interrogated as to whether religion had more or less influence and prestige now than it had a few years ago, about one-third thought it had more, one-third thought it had less, and one-third thought there was no change. When the vote was analyzed with reference to the age and residence of the voters, a rather surprising result was disclosed: the younger and urban groups gave religion a more important place among present social facts and forces than did the older and the rural groups.

Ambiguous as these results are, they compare favorably—from the standpoint of those who are interested in the continued influence of religion—with the figures representing *Fortune's* survey in January 1937, which found that only 24.8 per cent think that religion is gaining, 17.2 per cent think it is just holding its own, and 49.9 per cent think it is losing ground. These are summaries, of course, not of the questionees' interest in religion but of their estimates of other people's interest. Taking the returns at face value, they show that those who think religion is a waning influence have decreased from one-half to one-third of the population, while those who believe it to be a rising force have increased from one-fourth to one-third.

If that is a correct interpretation of the public mind, doubtless the state of the world accounts for the change. The most important fact of the past year for religion is the outbreak of war. Millions ask, perhaps cynically, what is the good of religion if it could not prevent a war? To other millions, religion seems more necessary in time of war than in time of peace.

For those whose nations or whose sympathies are involved in the conflict, religion furnishes the terms and values by which to sanctify the cause of their side and the luminous background against which to see the program of the other side as an insult to God as well as a vicious assault upon the rights of man. Since every war tends to become a holy war in the eyes of those who wage it or sympathize strongly with either contestant, a state of war inevitably gives prominence to some part of the basic ideology of religion.

Meanwhile, still other millions, sensitive to the inconsistency between the Christian law of love and the mood and methods of war, are troubled by problems of their own conduct and of public policy. Whether the fruit of their concern is perplexity or conviction, the demands of conscience and the implications of religious faith are brought into the focus of attention.

Soon after the outbreak of hostilities in Europe, the Federal Council of the Churches of Christ in America issued a message to all the Churches urging upon them eight things that Churches should do in wartime: repent for the past sins and inadequacies of the Church; defend the liberties of press, plat-

form, and pulpit; brand war as evil; minister in practical ways to sufferers in war-torn lands; explore the hidden causes of war; study the conditions of a just peace; resist hatred and reaffirm universal good will; pray without ceasing.

Even before the beginning of 1939 appeals for an international economic conference began to be heard from Christian sources. The argument was that the best chance of preventing a war in which the "aggressors" professed to seek only the satisfaction of just economic demands would be to sit down with them and try to find out how urgent their needs and how just their demands might be. Governmental action on this suggestion could not be obtained, but in July a small group of Christian leaders from three continents and ten communions met in Geneva to initiate the study of the problem and to agree upon the principles underlying a Christian solution of it.

In the years since the World war pacifism, in degrees ranging from absolute to conditional, has gained a large following in the Churches, especially among the younger and more highly trained ministry. Most of the American churches have gone on record as considering war the complete negation of everything Christ wished and worked for. In defining war, under whatever circumstances, as "sin," the official resolutions adopted by conventions have doubtless outrun the sentiments of their constituencies, but the number of thoroughgoing pacifists and potential conscientious objectors is vastly larger than in 1914-18.

Still larger is the number who believe that, in the interest of freedom of conscience, even non-pacifist Churches should stand by their pacifist members if their liberty should be threatened. It does not appear that the international crisis has caused a great number of pacifists to recede from their position, though there have been some conspicuous casualties in their ranks.

The Fellowship of Reconciliation reported in September a larger number of new members this year than in any preceding. The most significant poll of student opinion on war was the one addressed to students in Roman Catholic colleges and universities in the United States. Of more than 50,000 students replying, four-fifths thought any proposal to enter a foreign war should be submitted to a national referendum, and one-third declared that they would be conscientious objectors if drafted.

AN OUTSTANDING event in the Christian world was the election of Cardinal Pacelli as Pope Pius XII on March 15th in succession to Pius XI who died on February 22d. The conclave was delayed to permit the arrival of the American cardinals and their participation in the election. The selection of the former papal secretary of state, contrary to precedent, was received with universal acclaim in view of the confidence inspired by his character and by his reputation for diplomatic skill and knowledge of world conditions—universal, that is to say, outside of Germany, where the government's wish had been for "anybody but Pacelli." As nuncio, Pacelli had negotiated the German concordat of 1933, which has now been virtually scuttled by successive violations on the part of the government.

The election of Commissioner George L. Carpenter as

commanding general of the Salvation Army, succeeding Evangeline Booth, is taken as an indication that the Army is moving definitely away from the centralization of control in the Booth family.

The drawing of the Churches into closer relations for fellowship and service continues to furnish some of the most important items in the chronicle of the year, as it has in each of the recent years. The Madras Conference, held in December 1938, had its chief impact on the Churches of America and of the world in 1939 as its proceedings were published and discussed and as returning delegates brought their reports.

The first World Conference of Christian Youth, meeting at Amsterdam in July, with 1,500 delegates from 72 nations, sought ways of realizing an ecumenical ideal of the Church and of bringing Christianity to bear to meet social and international as well as personal needs.

The World Council of Churches still continues to be in process of formation, and will so continue for two or three years. In 1938 the constitution was drafted at Utrecht and submitted to the constituent Churches in all countries. During 1939 many of the Churches have acted favorably upon it. The project goes forward, but an enterprise of such scope and magnitude takes time. The provisional committee met in Paris last summer to study and stimulate the progress of the movement. Meanwhile, continuation committees of Life and Work and of Faith and Order are directing extensive coöperative studies of the nature and function of the Church.

THE Methodist uniting conference, at Kansas City in May, brought to completion the reunion of three great bodies—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church—to form a single denomination, the largest Protestant group in America, with 7,500,000 members.

The Episcopal Church and the Presbyterian Church in the USA have under consideration a concordat drafted and submitted by a joint commission with the avowed purpose of seeking a way to organic union as speedily as possible. The difficulties are evident. On both sides there are unionists and also those whose consciences will permit no yielding upon any point of difference. No hasty action is to be expected.

Union overtures between the Presbyterian Church in the USA and the Presbyterian Church in the U.S. (sometimes called the Northern and Southern Churches) have reached the point where the former, having already taken action in approval, can do little more than wait for the latter to act; but the latter, at its general assembly in June at Montreat, N. C., again postponed action. The general assembly of the "Northern" church, at Cleveland in May, made clear its desire for a union of the whole family of Presbyterian and Reformed churches.

American Lutherans also are moving toward unity. Commissions of two of the three large Lutheran bodies—the United Lutheran Church and the American Lutheran Church—early in the year came to agreement upon a formula of union which is to be submitted to the biennial conventions of the two Churches in 1940.

Toward the end of 1939 the first public steps were taken toward a year of preparation (in 1940) for a year of evangelism (1941) in a National Christian Mission under the direction of the Federal Council's department of evangelism.

Statistics of 22 leading non-Roman communions show for the last year an increase of 2.6 per cent in membership and of 3.36 per cent in total offerings.

The movement toward better understanding and coöpera-

tion among the three great religious groups of Protestants, Catholics, and Jews has gone forward during the year, for the most part under the leadership and direction of the National Conference of Christians and Jews.

There has been evident a very widespread conviction that exacerbations of racial and religious hostilities in lands across the seas constitute a threat to the perpetuation of wholesome human relations in this country. This has been accompanied by the expression of an equally widespread determination to maintain here "the right to be different" and to cultivate a sense of national unity in spite of, or perhaps with the help of, the prevailing cultural diversity that has always characterized American life.

Recognizing that an attack upon any group has in other lands been merely a precursor of an attack upon all religious groups, the religiously-minded are coming to be convinced that all must stand together in defense of religion.

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War Problems of English Christians

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in solving their own interior problems, the less dangerous will they be to each other, and the less need will there be for any restraint of their autonomy.

This controversy is likely to develop. Dr. Oldham's interdenominational group, as well as the Anglican War Time Council, are devoting close attention to the subject. I have undertaken to supply the latter body with a memorandum, as a basis for its discussion. And such Christian consideration is very necessary, for our secular authorities have no philosophy of Europe. They mean to win the war, and they will most probably succeed; but in the realm of ideas they have long been living from hand to mouth. And there is not the slightest sign that they will ever do anything else, until they have been reëducated in the Christian concept of society.

The Orthodox Church of Latvia

(Continued from page 6)

tine Patterson was consecrated Archbishop of Riga, and the diocese was declared to be autonomous, which is the grade next below that of "autocephalous" in the Orthodox Church.

The new Archbishop was to have two assistant bishops—in point of fact he has only one at present—and was to rule his Church in a synod of both clergy and laity.

The Patriarchal letter making this arrangement declared that circumstances had now made it impossible for the Church of Moscow to exercise any of its rightful and ancient jurisdiction in Latvia, and that by ancient custom, where there were bodies of Orthodox Christians who were not included in any autocephalous Church of that communion, it was the right and the duty of the Patriarchal Church of Constantinople to exercise pastoral care over them. So the regular arrangement of such cases was made, and a new "autonomous" Church added to the long list of autocephalous and autonomous Churches that make up the Orthodox communion.

Christian Standards

THERE are people who in many respects live up to Christian standards and pay no attention to the Church; but if it were not for the Church they would have no standards to live by. In short they are living on the Christianity of other people."

—"Faith and Practice" by Bishop Wilson.

BOOKS OF THE DAY Edited by Elizabeth McCracken

The Most Interesting of Dominicans

ST. VINCENT FERRER, by Henri Ghéon. Translated by F. J. Sheed. Sheed & Ward. Pp. 190. \$2.00.

THOSE who conduct religious book shops say that today the thing most in demand is good lives of the saints. People are more interested in the product of religion than in its theoretical justification. Mr. Ghéon is doing all he can, and it is a great deal, to supply this need. His lives of the Little Flower, of St. John Bosco, above all of the Cure d'Ars, have gained for him place as the leading popular hagiographer of our times. To these former treatises he now adds a book on St. Vincent Ferrer, that most interesting of Dominicans after the Founder and St. Thomas Aquinas.

It is a delightfully simple and winning telling of a strange tale. St. Vincent Ferrer, under God, had perhaps the greatest influence of any human being on composing the Great Schism and in the consequent rehabilitation of the papacy in time for it to stand through the Renaissance decay and the Reformation intrigues. He *must be* counted as one of the outstanding dozen of papal statesmen through the ages; but that extraordinary service was performed in odd moments, as it were, in a career of popular evangelistic preaching quite unparalleled in his time, or before or since. Confessor to Benedict XIII, he refused a bishopric and even a cardinal's hat, and secured instead a legateship "to go through the world preaching Christ." He it was who deserves most of the credit for the reconversion of Spain, including over 25,000 Jews, after the centuries of Moorish struggle (and incidentally he laid the foundations for the later empire of Ferdinand and Isabella). At the age of 66, an old and worn man, he preached with astounding effect in France, a country torn by the Hundred Years war, before peasants, burghers, kings (including Henry V of England), and died at 70, in the year 1420 in Brittany, where in two years he had come to be to the Bretons so preëminently "the Saint" that he has ever since been patron of that region. All this is ably told by M. Ghéon whose French original is translated by F. J. Sheed into a clear-cut nervous English prose which fits the Saint well.

The book makes no attempt to treat Vincent in modern fashion, but "as his own century saw him." In consequence, there is a tremendous lot of miracle-working in it. One may read with some discrimination concerning these marvels; but they cannot hide, even if for a modern man they do not especially enhance the creative genius of his sanctity. And one may overlook, too, the repellent scourgings of the Confraternity of Flagellants which followed Vincent everywhere, comforted by the thought that, having won the common people so, he fed souls, "the simplest of catechists, as easy and unassuming as any country priest, practical, easy to talk to, very much on the spot."

Various most droll and delightful samples of his preaching are included; but the essence of his message was emphasis on a point which needs even more reiteration today, that "the charity of Christ is not soft; it holds out its hand, but there is a sword in the hand."

BERNARD IDDINGS BELL.

Dr. Parsons on the New Testament

THE RELIGION OF THE NEW TESTAMENT. By Ernest William Parsons. Harpers. \$2.50

TO WRITE a "New Testament theology"—by whatever name it may be called—is a task that demands entire mastery of the material and great familiarity with the work of one's predecessors. Both these qualities are lacking in this present volume. In pages 42-56, for instance, Dr. Parsons discusses the problem of Christ's Messianic consciousness and reaches a negative conclusion; but the handling of the critical evidence is fumbling. He does not face the problem offered by the title on the Cross. He is inclined to question the authenticity of Peter's confession but accepts as genuine the request of the Zebedees—incomprehensible without Messianic presuppositions. And the only conceptions of Messiahship he considers are the "revolutionary" and the "eternal transcendent" of Enoch; the obvious form in Daniel 7 is not mentioned at all. In other matters we find him relying on Dr. Angus' notoriously inaccurate book on the mystery-

religions, so that, *e.g.*, the influence of the taurobolium is antedated by a century or more. He tells us that St. Paul explained Christ's death in terms of the Jewish sacrifices—without noting that the two essential words "sacrifice" and "offering" are absent from the Pauline writings (Ephesians 5:2, if Pauline, describes the thank-offering, not the sin-offering). Nor does Galatians 3:13 describe a penal substitution quite as simply as Dr. Parsons tells us: the "curse" from which Christ delivered us is not that of God but of the *stoicheia*. In minor matters, the religion of the Pastoral Epistles should not be confused with that of the hymns cited in them, nor should St. James be treated as a purely Christian work. And it is scarcely objective to call sacramentalism "dangerous" (pp. 99, 101) before ascertaining the facts.

None the less, when all this has been said, Dr. Parsons writes with deep warmth and a hearty endeavor to understand even when he does not sympathize. "Sacramentalism"—he does not define the word—in his mind stands in sharp contrast to "spiritual religion" (p. 198), and yet on page 197 he tries with all his might to see good in his enemy and succeeds remarkably well. The unusually stringent prohibitions laid down by the publishers forbid citation of this passage and of many others that are very well worth citing and remembering.

BURTON SCOTT EASTON.

A Noted Librarian Tells His Story

A LIFE WITH MEN AND BOOKS. By Arthur E. Bostwick. H. W. Wilson Co. \$3.25.

PUBLIC libraries have become a commanding influence in American life and Arthur Bostwick has been one of the important influences in bringing this about. In 1895 he was appointed to the newly created position of librarian of the free circulating library in New York. At that time, there was no public library, properly so-called in New York. In 1899, the Brooklyn public library received its first municipal support and Dr. Bostwick became its librarian. Two years later he returned to New York to the free circulating library which had agreed to consolidate with the newly formed public library, constituted by the amalgamation of the Astor library, the Lenox library and the trustees of the Tilden fund. In 1909 he was called to St. Louis where today he is associate librarian, after serving 31 years as librarian. In 1925 he accepted an invitation to make a survey of Chinese libraries and to make recommendations for their extension and improvement. He also visited Japan and writes of his impressions of the two countries. Four years later he was a member of the International Library Conference in Italy which was addressed by Mussolini—who "was apparently not much interested."

During all of this long and useful career he was not only a skilled administrator but was a pioneering force of very real power. He was one of the earliest to advocate the idea of open access to the shelves, introduced for the first time I believe by John Thomson, Then librarian of the Philadelphia free library, who himself was no inconsiderable pioneer. It will be of interest to our readers to know that Thomson was a devoted Anglican and the husband of Mary Ann Thomson, whose "O Sion, haste, thy mission high fulfilling" has a place in our Hymnal. He also had a hand in the compilation of the New Hymnal.

Dr. Bostwick was something more than a librarian, he was a man among men. His autobiography (for that is what the book is) is a chatty account of the men he has met in his peregrinations and activities. In fact this book deals more with men than libraries and librarians. Nevertheless, what he has to say about them is authoritative and decidedly interesting. Of the early days in New York when libraries were considered charitable institutions, he writes: "A library that was both free and circulating was a new thing in New York and was looked down upon there, even in library circles." Nevertheless, he educated the American public, so that in time Miss Catharine Bruce, donor of the Bruce branch building in West 42d street, was once greatly angered when she saw a carriage standing in front of the library. It was "not for carriage people," she declared.

Altogether this is a readable and informing book.

CLINTON ROGERS WOODRUFF.

NEWS OF THE CHURCH

Primate Proclaims Church Press Week

Sets Aside January 14th to 21st as
Time for Stressing the Need for
Christian Magazines

NEW YORK—Declaring that the printed word has played an important part in the advancement of the Church through five centuries, the Presiding Bishop in a statement issued December 15th asked that the week of January 14th to 21st be set aside as "Church Press Week."

A strenuous effort to place Church periodicals in Church homes during the week was suggested by Bishop Tucker.

His full statement follows:

"One of the great and effective forces in the advancement of the Church through the past five centuries has been the printed word. In more recent times, a press devoted especially to the cause of Christ has played an important part in the Church's work.

"Church publications are and must continue with increased effectiveness to be a means of bringing our people to a knowledge of and interest in the Church's life and activity. Never before has the Church so needed a virile Church press as today.

"Yet when we survey the situation, we find that an infinitesimal percentage—perhaps one in 15—of our Church families subscribe to or read any Church periodical.

"Not only does this work a hardship upon our Church papers, but also it works a hardship upon the Church itself. For we are losing the fullest possible benefits of a great medium at our command for advancement.

SUGGESTS DRIVE

"In order that the whole Church may join in bringing our people to consider the value and the benefits of reading Church publications, I ask that the period of January 14th to 21st be set aside as *Church Press Week*. I suggest that during this week a strenuous effort be made throughout the Church to place Church publications in the hands of our people and that they be encouraged to subscribe to them and to read them.

"Every Church family should take and read regularly a Church periodical. It is with



IN SCHOOL LIBRARY
Two young Lawrence Hall students are shown in the library, which features a wide selection of books and periodicals.
(Wesley Bowman photo.)

Answer to Problem May be So Close at Hand That We Overlook It, Rector Notes

TRENTON, N. J.—Sometimes the answer to a problem is so close at hand that we continually overlook it in our search for something far-fetched and novel, it was pointed out recently by a New Jersey rector. While convocational meetings and the board of missions have debated about how mission stations might be helped by their convocation, he added, a laywoman asked her rector: "Would you like me to do some personal calling on the people of the mission which you are looking after?" The rector accepted her offer and arranged with her the manner in which the calling was to be done. The results have been that both Sunday school and church attendance have increased by 50%, and there is a spirit of encouragement and fellowship evident in the whole mission.

Last year, in another small parish which had no priest in residence, a devoted laywoman sought out confirmation candidates, saw parents, and so persistently pushed the enterprise that one of the largest classes the place had ever had was presented to the Bishop.

this objective in view that I declare *Church Press Week!*"

Plans for Church Press Week, according to the Presiding Bishop, have been worked out in cooperation with editors of *THE LIVING CHURCH* and other national Church magazines. The Department of Promotion of the National Council is sending out a Church Press Week poster and a folder relating to national Church publications. Cooperation of diocesan and parochial publications likewise is asked.

To Head Case Work at St. Mary's

CHICAGO—Miss Kate Bumpstead of Minneapolis has been placed in charge of case work at St. Mary's Home for children here, succeeding Mrs. Ruth Seabrook. Mrs. Seabrook, and her husband, the Rev. J. A. Seabrook, have opened the work of the newly founded South Dakota children's aid society at Mitchell, S. D.

Lawrence Hall Back With Church Again

Bishop of Chicago is Chairman of
Board; F. H. Hardy and Walter
K. Morley Made Officers

CHICAGO—A return to its former status as an institution wholly under control of the Episcopal Church was announced recently by Lawrence Hall school for boys following an amendment of its by-laws which made the Bishop of the diocese chairman of its board of directors with power to approve or disapprove all future nominations to the board.

Thus the school, which sprang in part from the Chicago Home for Boys, originally a diocesan institution, became another valuable addition to the diocesan group engaged in community service.

The change in by-laws was also accompanied by the election of officers to serve until the annual meeting in June.

Those named were: president, Francis H. Hardy; vice-president, the Rev. Walter K. Morley; secretary, Theodore Sheldon; treasurer, James E. Russell; assistant secretary, Erskine Wilder; assistant treasurer, Maurice E. Groves.

FILL BOARD VACANCIES

Five vacancies on the board of directors were also filled. Prominent local Churchmen were named in each instance. These were:

Henry Huxley, H. V. Lytle Jr., E. J. Burnell, Scott W. Hovey, and George W. Traver.

Negotiations leading to the completion of the new arrangement have been under way for the past two months, and the proposal has the hearty approval of both the social service department of the diocese and the diocesan council. Supervision of the school will be maintained by the former, under the direction of Dr. Herbert W. Prince of Lake Forest, chairman of the diocesan department.

In assuming control of the school, the Church takes over a property in first class operating condition. The buildings of

"Cathedral Age" Editor

Is to Take New Position

WASHINGTON—Edwin N. Lewis, secretary of the National Cathedral association, and editor of the *Cathedral Age*, has resigned his position at Washington cathedral to take up executive work in the commercial field.

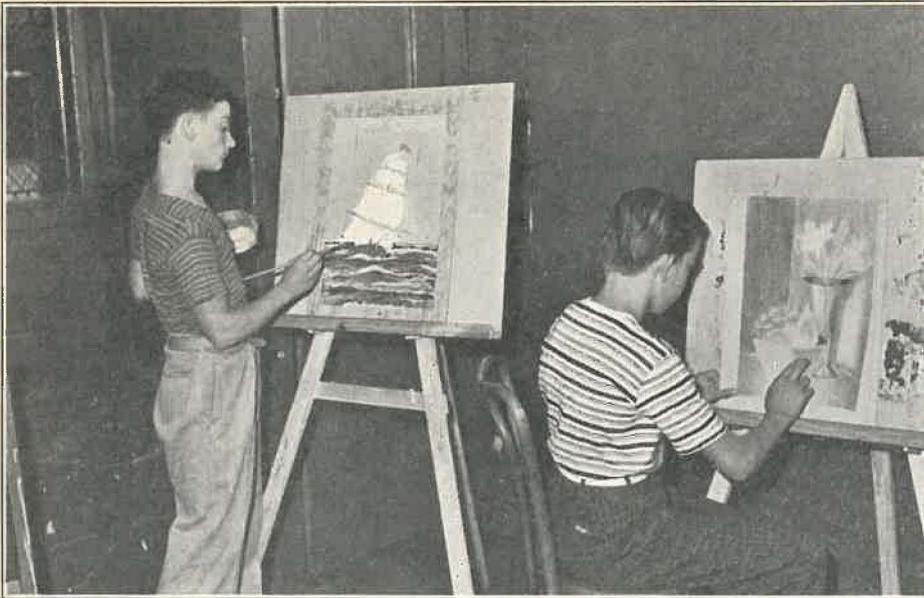
Mr. Lewis' most distinctive work was done as editor of *Cathedral Age*, a monthly magazine devoted to cathedral activity and cathedral lore. This periodical was recognized as one of the most attractive religious magazines published in America.

Cincinnati Clericus is

Headed by Negro Priest

CINCINNATI—A Colored priest, the Rev. Dr. E. H. Oxley, is the new president of the Cincinnati clericus. He was elected at the December meeting. Other new officers are the Rev. Wayne S. Snoddy, rector of the Church of Our Saviour, vice-president; and Rev. Alan-son Higbee, curate, Church of the Advent, Walnut Hills, secretary-treasurer.

Dr. Oxley, who is rector of St. Andrew's church, Cincinnati, is a member of the National Council Commission on Negro Work.



PAINTING IS A LAWRENCE HALL ACTIVITY
Class groups to develop talents of students at Lawrence Hall include instruction in the graphic arts. (Wesley Bowman photo.)

Lawrence Hall and its Camp Hardy in western Michigan are all in fine shape. The endowments—in largest part the gift of the late F. A. Hardy, who also gave the main building and the camp—amount to about \$300,000 and there is no debt.

ONE HUNDRED AND FORTY BOYS

There are at present 140 boys in the home, ranging in age from 6 to 16 years. Raymond H. Barrows is superintendent, assisted by Mrs. Barrows, who is a trained case worker. The boys attend nearby public schools and many of them have attained leadership in scholastic rating and school life. The boys spend the entire summer vacation at Camp Hardy, a 335-acre lakeside retreat near Muskegon, Mich.

The home provides boarding school facilities for boys, many of whom are fatherless and whose mothers are employed, or for boys from broken homes. It is doing a tremendously fine piece of work in its field and an enormously important one for boys who might otherwise be turned loose on the streets to form far less desirable associations with street corner gangs. Under the Christian guidance given at the school they are taught to become useful citizens.

The school has maintained a constant contact with the church even before this time. Bishop Randall, as superintendent of city missions, has for years supplied as chaplain a priest from the city mission staff to conduct Sunday services in the chapel, assisted by a seminary student. The Rev. Arthur Willis of the city mission staff is the present chaplain.

BISHOP STEWART COMMENTS

In commenting on the addition of Lawrence Hall to the diocesan institutions, Bishop Stewart said:

"Lawrence Hall is not a mere institution. It is a genuine home. It is now completely under the auspices of the Episcopal Church in the diocese of Chicago, and I hope every Churchman will take a real interest in it.

"If you want to give a boy a chance to grow up in a wholesome Christian atmosphere, put Lawrence Hall on your list for regular support. On your behalf—all of you

who are Churchmen in the diocese—I welcome to our goodly fellowship Lawrence Hall and ask you to pray for God's continued blessing upon this warm, human, helpful service to that builder of our community of the future—the American Boy."

Junior Daughters of King Chapter Calls Itself After a Distinguished Churchwoman

ELMHURST, ILL.—The newly chartered chapter of the Junior Daughters of the King, Church of our Saviour, Elmhurst, chose to name itself not—in the usual manner—St. Margaret's or St. Ann's, but after a very devout laywoman who has served her Church faithfully and long.

She is Miss Jannette Sturges, distinguished as the founder of the House of Happiness, Chicago; at its beginning in 1909 it was known as the Providence day nursery.

Miss Sturges modestly insists that this great work was really begun by "an unknown," because the first capital was a ten dollar bill she found on the street in Elmhurst those many years ago.

Miss Sturges was also a hardworking member of the Elmhurst parish for most of her life, but, due to ill health, she is now retired and living in Redlands, Calif.

With such an example to pattern after, the Jannette Sturges Chapter is flourishing. The 10 young girls have already accomplished a number of projects—such as clothing a young Church girl in the Chase house district, Chicago—and have likewise made themselves useful to their own rector, the Rev. W. Ridley Parson.

Fr. Parson was one of the three Chicago priests who, in 1939, were given the Bishop's Cross by Bishop Stewart.

Fr. Parson's parish, Church of our Saviour, in the past year has completely remodeled its social room which runs the complete length beneath the church, and is installing new pews for Christmas in the church proper.

International Youth Conference is Model

Virginia Holds Series of Meetings
With the Holland Assemblage as
General Theme

RICHMOND, VA.—The great ecumenical youth conference held at Amsterdam, Holland, July 24 to August 2, 1939, was reproduced in miniature in the diocese of Virginia this fall through regional meetings of the young people of the Church. The meetings were so arranged as to give all young people of the diocese opportunities to attend one of the six meetings held respectively at Charlottesville, Lynnwood, Orange, Leesburg, Warsaw, and Richmond. The church building in each instance provided the necessary facilities for the gathering.

The meeting at Amsterdam was portrayed as nearly as possible by flags and standards of many of the countries which had sent delegates to the international conference, in order to preserve the conception of the universality of the Christian Church evidenced at her latest ecumenical gathering. The focal point of the decorations was a huge banner hung across the chancel with the words "Christus Victor" written thereon, the theme for the miniature, as well as the international, conference.

The program was given entirely by the young people acting as delegates of many of the countries represented at Amsterdam. It opened with a processional hymn led by a choir of young people. The worship service which followed was the closing service used at the international conference. After another hymn one of the young people who had actually been to Amsterdam described some of the important events which took place there.

The roll call of nations followed, with someone representing each nation responding with an interesting fact about his country or describing some event or conclusion reached at Amsterdam. One of the young people gave a talk on the subject "Give Us This Day Our Daily Bread," after which the young people divided into small groups and discussed Bible questions and references on this topic.

Over 80 churches and missions participated in these meetings, which were well attended and afforded an opportunity for many of the young people of the several churches to become acquainted, not only with the scope of the Church and her challenge to young people in general, but also enabled them to obtain a sense of unity with the Christian youth of the world.

Dedicates 22 Windows

CLEVELAND—The Very Rev. Chester B. Emerson on December 17th dedicated 22 stained glass windows at Trinity cathedral here. Several persons in whose names the windows were dedicated were present, including Miss Cornelia Root Ginn, Mrs. Lawrence Hitchcock; and Mrs. Ralph T. King.

Grace Lindley to be Honored by Auxiliary

Will Present UTO at Triennial Meeting in Recognition of Her Long Service

NEW YORK—From the Woman's Auxiliary of the diocese of West Missouri, the national executive board of the Auxiliary has received a request asking that the United Thank Offering to be presented at the triennial meeting next October be given in recognition of the long service of Miss Grace Lindley, executive secretary of the Auxiliary, who is retiring from office at the end of 1940.

The board at its meeting in New York, December 8th to 11th welcomed the suggestion of the West Missouri women and through its provincial representatives is sending out this message:

"Resolved, that as we present the United Thank Offering of the women of the Church at the triennial meeting in Kansas City, Mo., we do it with our hearts full of deep thankfulness for the 40 years of consecrated and beautiful service of our retiring secretary, Grace Lindley."

Mrs. T. K. Wade, national secretary for supply work, announced to the board that she intends to retire at the end of 1940. She has served on the national Auxiliary staff since May, 1920.

The first elections of new members for the executive board of 1941-43 were announced as two provincial meetings have elected their representatives:

NEW REPRESENTATIVES

Miss Mary Chester Buchan of Wellesley Hills, Mass., will represent the First province, succeeding Miss Mary Louise Pardee, who is ineligible for reelection. Miss Alpha Nash of Sarasota, Fla., retiring president of the South Florida Auxiliary, will represent the Fourth province, succeeding Mrs. Fred Thomas of Asheville, who is ineligible for further membership.

The board was glad to learn of the National Council's recent action in connection with the federal social security act and urged all women to study the subject. Of 15,000 lay employes in the United States classified as Church workers, less than 5% are covered by any kind of pension provision or other social insurance. The board felt that inclusion within the coverage of the federal act would be desirable.

Of interest to Churchwomen are a number of approaching national meetings, noted by the board:

Council of Women for Home Missions, Indianapolis, Ind., January 12th to 16th.

Council for the Cause and Cure of War, Washington, January 22d to 25th.

World Day of Prayer, always the first Friday in Lent, February 9th.

With the Triennial meeting only a few months ahead, much time is given at each board session to plan the program of this meeting which is not only a convention but

Noted Layman, Long Ill, Shows Signs of Recovery

CHICAGO—Critically ill for several months, Austin J. Lindstrom, Chicago banker and member of the National Council of the Episcopal Church, is showing a slight improvement according to the latest report of his physician.

While Mr. Lindstrom's condition is still extremely grave, the fact that he is more than holding his own after several severe setbacks recently is considered a hopeful sign by his friends and associates.

Mr. Lindstrom has been under the care of physicians continuously since last June, when he was first stricken. Since that time he has been unable to resume his customary activities, either in Church or business affairs. He is a vice-president of the First National bank here.

a conference. Regarding preparations for the Triennial, a recent statement of the Auxiliary reads in part:

"The potential importance of a triennial gathering of the women of the Church can hardly be overstated. It is both a climax of the work of the past triennium and a beginning of the work of the coming triennium. . . .

"The meeting to be held in Kansas City in October, 1940, comes in critical times. The Christian Church is becoming increasingly aware of its responsibility as an ecumenical body.

"At Kansas City the women of the Episcopal Church will be called to face their share of this responsibility. They will hear from leaders in the Church, both from home and from overseas, of the need for an aggressive and consecrated use of the power of God to meet the needs of today's world. Under those two influences therefore, the world's needs and God's power, the Triennial will have to consider all questions which may come before it. . . ."

SUGGESTS QUESTIONS

The national executive board, responsible for planning the program of the Triennial, suggests that individuals and groups consider carefully these questions:

"To what extent are the women of our parishes working together in a program representing every phase of the Church's life and all fields of its activity?"

"How far is the work of the Auxiliary centered in worship and in the development of the religious life of the women?"

"How may we develop a sense of individual responsibility for the support of the Church's program?"

"What effort are we making to emphasize the fact that a truly Christian home is not only 'a haven of peace and security' but also a working fellowship, with a growing sense of responsibility toward the local and the world community?"

"How may the women of the Church become a force for the building of a world Christian community?"

Southern Ohio UTO is \$13,672

CINCINNATI—The United Thank Offering of the women of the diocese of Southern Ohio for 1939 totaled \$13,672.90, Mrs. Anne P. Woodhull, diocesan UTO treasurer, has reported. The total number of women participating was 3,617.

To Hold Conference for College Women

Three Organizations Sponsoring Vocation Study Group to Meet at Milton, Mass.

NEW YORK—The vocational conference of carefully selected college women, to be held under the joint sponsorship of the National Council Division of College Work and Youth, the Church Society for College Work, and the Woman's Auxiliary will meet at Dalton, Mass., with the Irving House as headquarters.

The conference will open Friday evening, February 16th, and continue until noon of February 18th.

The purposes of the conference, as stated by its planning committee—the Rev. Stephen Bayne, Northampton, Mass.; Miss Ellen B. Gammack, personnel secretary of the Woman's Auxiliary; Misses Joan Osborn and Emily Tucker, Radcliffe; Dorothy Pugh, Wellesley; Sue Dickinson, Mt. Holyoke; Kitty Hobson, Smith—is "to help college students gain a working knowledge of the major fields of Christian vocation, through conference with representative leaders:

"To guide them in the real technique of choosing a vocation as distinct from just 'finding a job';

"To acquaint them with the manifold possibilities of working for the Church and in fields allied with religion;

"To underline the absolute necessity, in the light of the world situation today, of intelligent and realistic and deeply religious choice of the work that God has planned for us to do."

Bishop Freeman is Speaker at Federal Council Mass Meeting

WASHINGTON—The Bishop of Washington was the chief speaker at a mass meeting held December 11th in Baltimore, preparatory to the launching of a nationwide mission in 1940. The mission is to be held under the direction of the Federal Council of Churches of Christ in America, and the meeting was held under the joint auspices of Baltimore churches.

On the week before, Bishop Freeman addressed the annual Congress of Manufacturers of America in New York. Several thousand business men attended the meeting. Bishop Freeman is the only prelate ever to be invited to speak at the opening of the National Association of Bankers.

First Bishop of Edmonton Dies

EDMONTON, ALTA.—The Rt. Rev. Henry Allen Gray, Anglican Bishop of Edmonton from 1914 to 1931, died at Bungay, Suffolk, England, December 12th. In his early years he was known as the "cowboy parson." Elected first Bishop of Edmonton in 1914, he had already served seven years as archdeacon of Edmonton. He was born in London in 1863.

Kemper Hall Provides Christmas Party for 50 Kenosha Children

KENOSHA, WIS.—Fifty children from the Kenosha county orthopedic school had a Christmas party at Kemper Hall recently, with Santa Claus present in person to hand out gifts. The children ranged in age from 5 to 16 years. They arrived at Kemper Hall at four in the afternoon and stayed until seven.

Assembling in the school gymnasium, the children witnessed a Nativity play. They then went to the chapel with their Kemper Hall hostesses to sing carols. A banquet climaxed the party, and the children crowded around the Christmas tree to receive their gifts.

Christmas in Trenton

TRENTON, N. J.—The office of the department of social service here has been buzzing with preparations for annual Christmas giving to the institutions of the state in which the Woman's Auxiliaries of many churches and Girls Friendly Society branches play a most active part. Over 4,000 individually packed and addressed gifts were delivered to grateful recipients who at Christmastime found themselves outside a family circle.

"Pro Christo Per Ecclesiam"



The Church Society for College Work

**A fellowship of prayer, work,
and giving—for the Church's
mission to schools and
colleges.**

Write to:

Church Society for College Work
3805 Locust Street
Philadelphia -- Pennsylvania

(See page 21 for listing of Church
Services Near Colleges)

Diocesan Investment Trust is Described

Massachusetts Chancellor Tells of Opportunities for Parishes Provided by New Organization

BOSTON—The diocesan investment trust, recently established in Massachusetts, is described in detail in the December issue of the diocesan magazine, the *Church Militant*, by Stoughton Bell, chancellor of the diocese and clerk of the Bishop and trustees.

Through the trust, an opportunity is offered whereby funds of churches, missions, and all religious and charitable organizations of the Church within the diocese, may be invested, in combination with other diocesan funds, under the management of those skilled in the handling of trust funds.

One of the greatest advantages of thus combining Church funds is that derived from diversification of investments. No matter how small a mission which commits its funds to this trust may be, that mission will have its proportionate share in a fund of several millions of dollars.

This matter of combining all investments in a common fund has been under consideration and investigation since 1925; but it was not until the present year that steps were taken to obtain the necessary authority from the Massachusetts legislature, with the result that a special act was passed.

THE TRUST MEMBERS

The members of the trust investment committee, are 12 in number and include presidents, vice-presidents, and executive committee members of the great financial institutions of the city. They receive no compensation for their services.

The income received from the common fund will be distributed equally, *pro rata*, among the shareholders. Additions to investments, or withdrawals on due notice may be made semi-annually. Annual reports will be made to shareholders and the diocesan convention.

"In effect," concludes Mr. Bell, "the diocesan investment trust is simply an investment trust represented by non-transferable shares. It differs from the usual commercial investment trust in several respects: only Protestant Episcopal organizations within the diocese may subscribe; the trust is run for the preservation of principal and maintenance of income; the trustee cannot receive compensation for services and subscriptions for shares in the trust will be accepted in securities at market value as well as in cash."

40th Year of Rectorship

BROOKLYN, N. Y.—The congregation of the Church of the Good Shepherd here marked the 40th anniversary of the rectorship of the Rev. Dr. Robert Rogers on December 3d. At the special service the Rev. Dr. Frank M. Townley was the preacher.

Church in Long Island is Partly Destroyed by Fire

BROOKLYN, N. Y.—Fire partly destroyed All Saints' church, Richmond Hill, in the diocese of Long Island, and endangered the entire building on the evening of December 13th. The church is a wooden structure seating 200. To the chancel end, a parish hall is attached.

The fire started where the two sections of the building join. Both sections were badly damaged. So far, the cause of the blaze is unknown.

Sacred vessels and altar ornaments were saved. The chancel, however, was gutted and most of the furniture was destroyed. Though the walls of the parish hall still stand, the interior is a wreck. The building was insured by Church Properties Fire Insurance Corporation.

The Rev. Lewis C. Beissig, rector of All Saints', resigned some time ago. On January 1, 1940, he is to take charge of St. Andrew's church, Queens village. His successor has not yet been chosen.

Though his family has already moved to St. Andrew's, he has offered to continue in charge of All Saints' until the present emergency has been met. The Church of the Resurrection, Richmond Hill, which is the mother parish, and the nearby Methodist church, have offered the use of their buildings.

The empty rectory, for the present, will be used for the early Eucharist and for the Sunday school.

Hospital for Children Has Doubled Services in Eight Years, According to Report

CINCINNATI—That the Children's hospital, a diocesan institution serving children of all creeds and races in the Cincinnati area, has practically doubled the volume of its services in the last eight years, was shown in its 56th annual report November 30th. A drive to raise \$100,000, about one-third of the estimated operating expense for 1940, was announced. Families of more than two-thirds of the child patients treated are unable to pay for this service.

More than 4,000 patients were admitted to the hospital in 1939, and nearly 30,000 clinical visits were recorded. In 1931 the number of patients admitted was 2,238, and the number of clinic visits 10,732. Operating expenses in 1931 were \$298,000; in 1939 they will approximate \$304,000.

A. E. Anderson, president of the board of trustees, reported that one-third of the hospital's operating expense is covered by payments from private patients, one-third by revenues from endowments and special funds, and the remainder must be met by generous contributions from friends interested in the hospital's community service.

Two new beds have been endowed recently for the Children's hospital. One was in memory of the late Mrs. Joseph Rawson, the gift of her three daughters, and was dedicated November 30th. The other, in memory of the late Dr. Frank H. Nelson, was the gift of the Girls' Friendly Society of Christ church where Dr. Nelson was rector.

NECROLOGY

✠ *May they rest* ✠
in peace.

WILLIAM O. CONE, PRIEST

GOLDSBORO, N. C.—The Rev. William Osmond Cone, former rector of St. Stephen's church here, died December 9th at the age of 73. Funeral services were conducted at the church December 12th by Bishop Darst of East Carolina, assisted by the Rev. John C. Grainger, present rector of St. Stephen's. Interment was in Willowdale cemetery.

Mr. Cone had been ill for seven years. He is survived by his widow, the former Elizabeth Mary Booth, and one daughter, Virginia.

Born in Bound Brook, N. J., July 6, 1866, the son of Orson Childs and Catherine Talmage Cone, he became assistant at Holy Trinity church, Pueblo, Colo., in 1891. The next year he became rector of St. Thomas' church, Alamosa, Colo., where he remained for five years. He later was in charge of the Church of the Ascension, Pueblo, Colo., for seven years, and then of St. John's church, Barrytown, N. Y., for two years.

From 1914 to 1920 he was dean of the cathedral at Quincy, Ill. He left Quincy to come to Goldsboro.

JESSE HIGGINS, PRIEST

UTICA, N. Y.—The Rev. Jesse Higgins, rector emeritus of St. George's church, Utica, died at his home in Utica on December 9th, at the age of 83.

Born at Poolsville, Md., October 15, 1856, son of Jesse T. and Margaret Waters Higgins, his early life was sent in Baltimore. He was graduated from Racine college in 1877 with the degree of Bachelor of Arts, receiving his degree of Master of Arts four years later. In 1880 he graduated from the General theological seminary and was ordained deacon by Bishop Seymour. He was advanced to the priesthood by the same Bishop in 1881.

Fr. Higgins served as missionary in the diocese of Springfield from 1880 to 1883. He was vicar of the Old Swede's church, Wilmington, Del., from 1883 to 1888; rector of All Hallows' church, Snow Hill, Md., from 1889 to 1891; curate at St. Luke's church, Baltimore, Md., from 1891 to 1893; rector of the Church of the Ascension, Westminster, Md., from 1893 to 1896, and rector of Calvary church, Philadelphia, from 1900 to 1902.

In 1903 Fr. Higgins became assistant to Fr. Coleman at St. George's church, Utica, and succeeded to the rectorship of the parish in 1905. He retired on account of age in 1926, after service in the parish for 21 years.

He married Miss Agnes Stuart in 1883 at Lincoln, Ill. Mrs. Higgins died in 1929. One daughter survives, Miss Alice Martin Higgins, a member of the faculty of the Utica Free Academy.

The burial office was read at the home on December 10th by the Rev. Donald C.

Stuart, present rector of the parish, and a Solemn Requiem was sung in St. George's church on December 11th in the presence of the Bishop of the diocese of Central New York.

Fr. Stuart was officiant, assisted by the Rev. Harold E. Sawyer and the Rev. Norman B. Godfrey, rector and assistant respectively of Grace church, Utica, as deacon and subdeacon.

Burial was in Forest Hill cemetery, Utica, with Fr. Stuart reading the committal.

MRS. CHARLES H. HIBBARD

PASADENA, CALIF.—Mrs. Charles H. Hibbard, widow of the late Rev. Dr. Hibbard, died at her home here on December 12th, at the age of 85, after an illness of several years.

The funeral was held at St. James' church, South Pasadena, on December 14th, with the Rev. T. Raymond Jones, rector, Dr. John R. Macarthur, assistant, Bishop Stevens of Los Angeles, and Bishop Gooden, Suffragan, officiating. Burial was in San Gabriel cemetery.

Mrs. Hibbard was the former Rebecca Lewis Hopkins of Philadelphia and was married in St. Mark's church of that city, where her husband was assistant, in 1882. She lived in the following parishes, where he was rector: St. John Baptist church, Germantown, Pa.; St. Mary's, Burlington, N. J.; and St. Peter's, Morristown, N. J. Coming to California in 1902, where Dr. Hibbard later became rector of St. James' church, South Pasadena, Mrs. Hibbard had been a resident of Pasadena for 35 years.

She is survived by four children: Mrs. Malcolm S. Huey; Miss Rebekah and Miss Margaret Hibbard, and Charles H. Hibbard Jr.; one grandchild, Mrs. Paul Roberts; and a sister, Miss Ellen Lathrop Hopkins.

MRS. J. G. NEUBER

HAVANA, CUBA—Mrs. Josephine G. Neuber, for many years a teacher of English at St. Paul's school, Camaguey, died suddenly on the morning of December 8th of a heart attack. She was 71 years old and had undergone an operation in Philadelphia last summer from which she only partially recovered. She continued her activities at the school, however, until the day before she died.

Mrs. Neuber was born in Bejucal, near Havana, in 1868, the daughter of José Gonzalez Corbelo. The family moved to Philadelphia, where she was brought up in the atmosphere of the Cuban revolutionary junta. Her father was the confidential agent of the revolutionary government, and many of the great leaders such as Martí, Calixto García [*A Message to García*], and Máximo Gomez, were frequent visitors at her home. She collected many letters of historical value.

After her marriage to Max Neuber in Philadelphia, she returned to Cuba to live with her husband. She was one of the early pioneers in the La Gloria colony, where she taught several generations of American and Cuban children.

After her husband's death Mrs. Neuber moved to Camaguey.

The funeral service was held on

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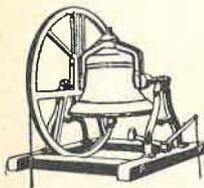
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December 10th at St. Paul's church, Camagüey. Various offices were said in the interval and a Requiem celebration was held on the 9th for the throngs of people who came to pay tribute to her memory. At the funeral Archdeacon Townsend officiated, assisted by the Rev. R. C. Moreno and the Rev. Segundo Luya. The Rev. Ignacio Guerra had pronounced a eulogy on the night of the 9th.

Mrs. Neuber is survived by a sister, Mrs. Ada G. Reis, of Philadelphia, two brothers who live in the United States.

WALKER WASHINGTON

TOTTENVILLE, STATEN ISLAND, N. Y.—Dr. Walker Washington, retired physician, senior warden of the Church of St. Stephen here, and descendant of George Washington, died December 10th at his home here. He was 79 years old. He gave over 50 years of continuous service as vestryman and warden of St. Stephen's parish.

Born in Fredericksburg, Va., the son of Walker H. and Mary W. Washington, he was educated at Richmond college, now a part of the University of Richmond, at the Medical college of Virginia, and at Bellevue medical college. In 1888 he was married to Miss Frieda E. Kreisler.

Regretting the passing of the horse and buggy, Dr. Washington refused to abandon his carriage until 1925. Then he reluctantly bought an automobile. His benefactions to the Church were large and frequent.

Surviving are a brother, Lawrence; two nieces, Mrs. R. B. Leslie and Mrs. Lee Davis; and a nephew Lawrence. Funeral services were held December 12th at St. Stephen's.

MRS. C. R. WOODRUFF

PHILADELPHIA—Mrs. Clinton Rogers Woodruff, wife of a prominent Philadelphia attorney and civic worker, died here December 14th. Mrs. Woodruff was the former Florence Carpenter Dinning. Her husband was formerly director of public welfare here. He is an associate editor of THE LIVING CHURCH.

Mrs. Woodruff, who was active in social and political life, was a vice-president of the Church Women's club, a vice-president of the Republican Women's club of Pennsylvania, corresponding secretary of the Home for Incurables, and a former president of the Occupational Therapy club.

She was also a former state regent of the Daughters of the British Empire and a member of the English Speaking Union. She was keenly interested in the musical life of Philadelphia and a supporter of the musicians' relief fund. She was a devout Church woman.

A Requiem Mass was sung at St. Clement's church, Philadelphia, for Mrs. Woodruff on December 18th. The Rev. Dr. Franklin Joiner was the celebrant. Bishop Taitt of Pennsylvania pontificated. In the procession were the Very Rev. Wilmot Gateson, the Rev. Drs. D. M. Steele and Leicester C. Lewis, and the Rev. Messrs. Edmund Wood and Walter F. Tuhey.

The pall bearers were the Hon. J. Hampton Moore, Dr. William Pepper, president of the Free library, Frederick Watson, British consul general, Frank H.

Caven, James Starr, J. Bertram Lippincott, John Kremer, Dr. Herbert B. Carpenter, the Hon. John M. Scott, Franklin H. Price, Sheldon P. Ritter, Edmund C. Taylor, Geoffrey Gilmour, Paul Casey, Dr. Francis D. W. Lukens, Dr. William H. Jefferys, Alexander H. Randall, Dr. John L. Pool, Edward B. Clay, George R. Bedinger, Roger H. Wolcott, Robert H. Page, and Willard Brinton.

Mrs. Woodruff was born in Quebec, Canada, the daughter of the late Henry Dinning, of the Dinning Shipbuilding and Lumber company. She is survived by her husband and a brother, Ernest Dinning. She was buried at Laurel Hill in the family vault of her first husband, the late Henry Voorhees Stilwell.

**St. Paul's, Detroit, is
Scene of Unity Service**

DETROIT—A service which was planned as a practical demonstration of what can be done in the movement toward unity between the Episcopal and the Presbyterian Churches was held in St. Paul's cathedral, Detroit, on December 10th. The service was conducted by Bishop Creighton, Co-adjutor of the diocese, and the Rev. Dr. Joseph A. Vance of the First Presbyterian Church was the preacher.

More than six hundred Churchpeople of both denominations were present. Later on it is planned to hold a similar service at the First Presbyterian church, at which Bishop Creighton is to be the preacher.

**Pageant Written by Priest's Wife
to be Given in Plainfield, N. J.**

PLAINFIELD, N. J.—A pageant written by Mrs. Rebecca Taylor Mills, the wife of the priest in charge at St. Mark's mission here, is to be presented on Holy Innocents' day by St. Mark's. It is being supported by many parishes in the northern convocation in New Jersey. The pageant will be presented in Plainfield's largest auditorium.

As a result of a developing convocation system in New Jersey many of the diocesan mission stations are being aided in new ways. Assistance in underwriting the cost of the pageant is one of these ways.

In Atlantic Highlands, Arthur Fawcett, a member of the diocesan board, has volunteered to recruit friends to help build up a small choir.

Parishes in the Camden area are working to develop the Lawnside Sunday school. They are contributing equipment for a recreational program and other Sunday school needs, and thus, without further donations of money, integrating and developing the Church's work.

Priest in Hospital

CAMDEN, N. J.—The Rev. Dr. Rudolph E. Brestell, retired rector of St. Paul's church, this city, and who is at present taking voluntary services in St. Andrew's mission, was run down by an automobile as he was leaving the mission on December 4th. He suffered a fracture of his right leg. He is in the Cooper hospital, Camden, making a good recovery.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ARLIN, Rev. W. AUBREY, formerly at St. John's Church, Clyde, and St. Stephen's Church, Wolcott, N. Y.; is in charge of St. James' Church, Hammondsport, and Grace Memorial Church, Dendee, N. Y. (Roch.).

BAUKNIGHT, Rev. JULIAN, has been appointed in charge of St. Luke's mission, Mineral Wells, Tex. (Dal.). Address, 707 Northwest 4th St.

BEISSIG, Rev. LEWIS C., formerly rector of All Saints' Church, Richmond Hill, L. I., N. Y.; to be in charge of St. Andrew's Mission, Queens Village, L. I., N. Y., effective January 1st. Address, 221-24 Edmore Ave.

COWDERY, Rev. ARTHUR R., formerly rector of St. Mark's Church, Malone, N. Y. (A.); to be rector of St. Thomas' Church, Rochester, N. Y. (Roch.), effective January 1st. Address, 88 Castlebar Rd.

HAIGHT, Rev. JOHN MALCOLM, formerly vicar of St. John's Chapel, Bernardsville; is rector of St. Bernard's Parish, Bernardsville, N. J.

HANNER, Rev. WILLIAM O., formerly rector of St. Mark's Church, Geneva, Ill. (C.); to be rector of Trinity Church, Rock Island, Ill. (Q.), effective January 15th. Address, 1818 6th Ave.

HEAD, Rev. ALBERT H., has taken up his duties as rector of St. Mark's Church, Penn Yan, and in charge of St. Luke's, Branchport, and St. John's, Dresden, N. Y. (Roch.). He has been in charge of these parishes during 1939. Address, St. Mark's Rectory, Penn Yan, N. Y.

HEMSLEY, Rev. BERNARD ARTHUR, formerly curate of Holy Trinity Chapel, New York City; to be rector of St. Luke's Church, Sea Cliff, L. I., N. Y., effective January 1st.

JUNG, Rev. G. PHILIP, formerly at 3308 W. Garrison Ave., Baltimore, Md.; is locum tenens of St. Paul's by the Sea, Ocean City, Md. (E.)

LINSLEY, Rev. JOHN C. W., formerly rector of the Cathedral Parish of St. Mary and St. John, Manila, P. I.; is vicar of All Saints' Cathedral, Indianapolis, Ind. Address, 1535 Central Ave.

MUELLER, Rev. HOWARD F., formerly rector of St. Luke's Church, Live Oak, Fla.; to be rector of the church of St. Michael and All Angels, Savannah, Ga., effective January 1st.

SPINNER, Rev. RALPH J., formerly at Mount Sinai, L. I., N. Y., and later listed as serving, with the Order of St. Francis, in the diocese of Chicago; is in charge of St. John's Church, Sparta, and St. Peter's, North La Crosse, Wis. (EauC.). Address, Sparta, Wis.

WOOD, Rev. ARTHUR, formerly in charge of St. Barnabas' Church, Apponaug, R. I.; to be in charge of the Church of the Ascension, Auburn, R. I.; effective January 1st. Address, 445 Wellington Ave., Cranston, R. I.

NEW ADDRESSES

DAY, Rev. W. FRIEND, formerly 1307½ First Avenue South; 2008 First Avenue South, Great Falls, Mont.

HARTER, Rev. WALTER G., address after January 1st, Trinity Chapel, 16 West 26th St., New York City.

ORDINATIONS

Priests

CHICAGO—In the Church of the Atonement, Chicago, Ill., Bishop Stewart of Chicago ordained the following to the priesthood on December 17th.

The Rev. SCHELL HARMON, presented by the Very Rev. George G. Moore, and in charge of St. Ambrose's Mission, Chicago Heights, Ill.

The Rev. FREDERIC J. HASKIN, JR., presented by the Rev. Joseph G. Moore, and assistant at the Church of the Atonement, Chicago, Ill.

The Rev. JOHN HENRY HAUSER, presented by the Rev. Dr. Dudley S. Stark, and assistant at St. Chrysostom's Church, Chicago, Ill.

The Rev. JOSEPH P. HOLLIFIELD, presented by the Rev. Robert Holmes, and in charge of Trinity Mission, Niles Center, Ill.

The Rev. Calvert E. Buck preached the sermon.

PITTSBURGH—The Rev. CAMERON McCUTCHEON, in charge of St. Thomas' Church, Canonsburg, Pa., was advanced to the priesthood in St. Thomas'

Church, by Bishop Mann of Pittsburgh December 9th. The ordinand was presented by the Rev. L. Herimann Harris, and the Rev. Dr. E. J. Van Etten preached the sermon.

ROCHESTER—The Rev. RUSSELL OTTO KIRSCH, in charge of the Church of the Redeemer, Addison, N. Y., was ordained to the priesthood by Bishop Reinheimer of Rochester in Redeemer Church, December 13th. He was presented by the Rev. Roger Ailing, and the Rev. Thomas A. Withey preached the sermon.

VERMONT—The Rev. WILLIAM LEWIS NIEMAN, in charge of the Church of the Good Shepherd, Barre, Vt., was advanced to the priesthood by Bishop Van Dyke of Vermont in Good Shepherd Church, December 9th. He was presented by the Rev. Frank J. Knapp, and the Rev. Harry Jones preached the sermon.

Lieutenant Governor Gives Organ

BENNINGTON, VT.—A new organ was recently presented to St. Peter's church here in memory of Harry A. Wills, vestryman. The gift was from William H. Wills, junior ward of St. Peter's, and lieutenant governor of Vermont.

\$70,000 in Mortgages is Cancelled on Long Island

BROOKLYN, N. Y.—Within a few months mortgages aggregating \$70,000 have been cancelled on church properties in the diocese of Long Island.

Last summer the Colored congregation of St. Augustine's, Brooklyn, celebrated the cancellation of a mortgage of \$47,000 on their property. At Michaelmas, the people of St. Michael and All Angels' church at Seaford commemorated the 50th anniversary of the organization of their church by cancelling a mortgage for \$2,000, leaving the property free of debt.

In November Christ church, Babylon (West Islip), by strong efforts paid off a debt amounting to \$16,000, and on St. Andrew's day, St. Andrew's parish, Brooklyn, announced the payment of a mortgage of \$4,000, and commemorated its 50th anniversary with a parish dinner.



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CHURCH CALENDAR

DECEMBER

27. St. John Evangelist. (Wednesday.)
28. Holy Innocents. (Thursday.)
31. First Sunday after Christmas.

JANUARY

1. Circumcision. (Monday.)
6. Epiphany. (Saturday.)
7. First Sunday after the Epiphany.
14. Second Sunday after Epiphany.
21. Septuagesima Sunday.
25. Conversion of S. Paul. (Thursday.)
28. Sexagesima Sunday.
31. (Wednesday.)

75 Years in Astoria, Ore.

ASTORIA, ORE.—The 75th anniversary year of Grace church here was observed the week of December 3d. At a dinner a nephew of the first rector of Grace parish, who was also the founder, spoke, as did Ivan L. Hyland, chancellor of the diocese of Olympia, and the Rev. William S. Short, a former rector for 22 years.

COMING EVENTS

January

14. Convocation of North Texas, Amarillo, Tex.
16. Convention of Springfield, Cairo, Ill.
16-17. Convention of Western Michigan, Battle Creek, Mich.
17-18. Convention of Nebraska, Omaha; of Oklahoma, Muskogee.
21-23. Convention of West Texas, Corpus Christi, Tex.
22-24. Convention of Texas, Galveston.
23. Convention of Upper South Carolina, Columbia, S. C.; election of Bishop of Louisiana, New Orleans.
23-24. Convention of Pittsburgh, Pittsburgh, Pa.; of West Missouri, Kansas City, Mo.
23-25. Convention of Mississippi, Aberdeen.
24. Convention of Arkansas, Fort Smith; of Atlanta, Atlanta, Ga.; of East Carolina, Wilmington, N. C.; of Louisiana, New Orleans; convocation San Joaquin, Bakersfield, Calif.; convention of Tennessee, Nashville.
24-25. Convention of Alabama, Tuscaloosa; of Dallas, Corsicana, Tex.; of Maryland, Baltimore.

25. Convocation of Haiti and the Dominican Republic, Port au Prince, Haiti; convocation of Nevada, Elko.
25-26. Convention of Los Angeles, Los Angeles, Calif.
28-29. Convention of Olympia, Seattle, Wash.
30. Convention of California, San Francisco.
30-31. Convention of Ohio, Cleveland; of Chicago, Chicago, Ill.
31. Convention of Michigan, Detroit.

Bishop Beecher is Given Kiwanis Medal for His Service to State

LINCOLN, NEBR.—The Rt. Rev. George Allen Beecher, pioneer missionary and since 1910 missionary Bishop of Western Nebraska, was given the 1939 Kiwanis club distinguished service medal at a chamber of commerce banquet December 15th.

The award is given annually to some Nebraska Kiwanian, and it was presented to Bishop Beecher in recognition "of almost a half century of service in the state."



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Weekdays

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day, and Saturday. 7:00 A.M., Tuesday, Thurs-
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REV. FREDERIC B. KELLOGG, Chaplain
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7:30; Saints' Days, 7:30 and 10:10 A.M.

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and 5:30 P.M.

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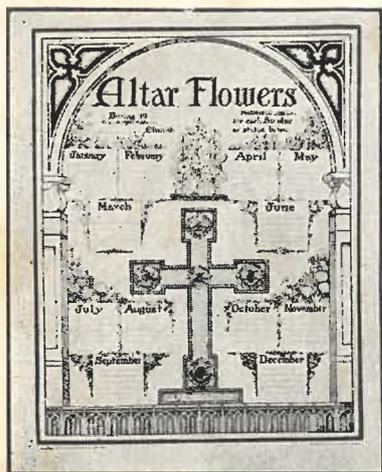
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