

May 12, 1938
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THE WITNESS



WITH THE 8th ROUTE ARMY
Ting Ling, Chinese Writer; Commander Chu Teh of the Army;
Tso of the Political Department

VISITING THE 8TH ROUTE ARMY

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CLERGY NOTES

BILKEY, C. L., rector of St. Mark's and in charge of the Redeemer, Cleveland, Ohio, died on April 19th in Los Angeles, after a short illness.

BYNUM, JOSEPH N., has been given an indefinite leave of absence from All Saints, Roanoke Rapids, N. C., because of ill health.

CARTY, D. A., formerly curate at All Souls', New York City, is now the curate at St. Philip's, New York City.

CHAFE, ALBERT J., rector of Grace Church, North Attleboro, Mass., has accepted the rectorship of St. Stephen's, Lynn, Mass.

COLE, C. ALFRED, assistant at Grace Church, Charleston, S. C., has accepted the rectorship of St. Stephen's, Oxford, N. C.

DOAN, EDWARD S., on leave of absence for four months, has resumed work, on a modified schedule, at Emmanuel, Petoskey, Michigan.

GAYNOR, EDWARD HENRY, rector emeritus of St. Paul's, Sioux City, Iowa, died on April 30th in his 88th year.

GILLETT, GORDON, former curate at Grace Church, New Bedford, Mass., has accepted the rectorship of St. James', Old Town, Maine.

HAIGHT, J. McVICKAR, has resigned as rector of St. Andrew's, New York City, to accept appointment to St. Luke's, Tuckahoe, and St. Martha's, North White Plains, N. Y.

HAYNES, JOHN WILSON, was ordained priest by Bishop Perry of Rhode Island at Holy Trinity, Paris, France, on April 20th. He is to be in charge of the church in Munich, Germany.

HUNTER, J. WILSON, formerly rector of St. Andrew's, Fort Thomas, Kentucky, has accepted the rectorship of St. Andrew's, Louisville, Kentucky, effective May 15th.

MADARA, GUY H., army chaplain in charge of work with the Civilian Conservation Corps, has accepted charge of St. James, Hammondsport, and Grace Church, Dundee, N. Y., residing at Hammondsport.

MANLEY, H. WALDO, formerly rector of Congress Heights parish, Washington, D. C., has accepted the rectorship of St. Paul's, Bantam, Conn.

NEFF, EDGAR R., in charge of St. John's, Montgomery, Ala., became the rector of the parish on April 1st.

PARDINGTON, GEORGE P., in charge of several missions near Mobile, Ala., has accepted the rectorship of St. Paul's, Greensboro, and St. Wilfred's, Marion, Alabama, effective July first.

PARKER, THOMAS, formerly assistant at the Holy Apostles, Philadelphia, has accepted the rectorship of the Memorial Church of St. Paul, Philadelphia, effective May 15th.

PHILBRICK, JOHN H., in charge of St. James', South Groveland, Mass., has accepted the rectorship of Trinity, Weymouth, Mass.

SCAIFE, LAURISTON L., was ordained priest on May 3rd by Bishop Dallas in the chapel of St. Paul's School, Concord, N. H.

STEWART, GEORGE CRAIG, Bishop of Chicago, sailed on May 2nd for Europe to attend the interchurch conference in Holland. He returns to the United States on May 20th.

YODER, JAMES W., was ordained deacon on May 1st at St. Matthew's, Indianapolis, by Bishop Francis. Formerly a Congregational minister he is to serve his diaconate at St. Matthew's.

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VISITING THE 8TH ROUTE ARMY

By

DEACONESS JULIA CLARK

Missionary of District of Hankow, China



COMMANDER CHU TEH

WHAT has happened to the Red Army, "The Communist Bandits", who, as recently as two years ago, used to strike terror to all who heard their name because of the tales of ruthless cruelty, torture of captives, foreigners held for ransom and wealthy landlords "persuaded" to contribute toward their support? Today they are the 8th Route Army, incorporated into the national forces as their 18th Army, fighting a successful mobile warfare against the advance of the Japanese.

It was hoping to find an answer to this question that I joined a group of five foreigners who were recently guests at the 8th Route Army headquarters in Central Shansi. We carried medical supplies, knitted socks and gloves and money, contributed by friends in Wuhan, the largest gifts coming from the International Red Cross and the Chinese Red Cross, all to be sent behind the lines to the "partisans", guerilla bands operating in collaboration with the Army. We travelled under their escort, sleeping at their headquarters, eating their food of millet and a few vegetables and finding a comradely welcome at every turn.

We found an army that seemed to express in all they did and said their Three Major Rules and Eight Minor Rules:—

- I. Promote the anti-Japanese program for the salvation of China.
- II. Obey Commands.
- III. Take nothing from the people.

WHEN a Church paper can present an uncensored story of the Commander of China's Red Army, together with missionaries of the Episcopal Church, attending Mass celebrated by a Roman Catholic Bishop it is a scoop. The central figure in this story is Commander Chu Teh. A wealthy man and a hopeless drug addict, he resolved to cure himself in order to be of service to his country. For days he lay in a coma. When the urge to return to his old habit became unbearable he went aboard a steamer where the drug could not be procured, and stayed there for weeks until he was able to walk off a free man. He then studied in Paris and Berlin. Returning to China he soon was in command of the Red Army, first giving all his possessions except the clothes he wore and a mosquito netting to the party with which he was allied. Once the terror of China the unit that he commands is today perhaps the most effective agent in resisting Japanese aggression.

1) Use propaganda (i.e. against Japan) everywhere and always.

2) Keep everything neat and clean.

3) Speak quietly.

4) Buy things honestly; give a fair price.

5) Replace exactly all borrowed articles.

6) Replace anything ruined in use.

7) Commit no public nuisances.

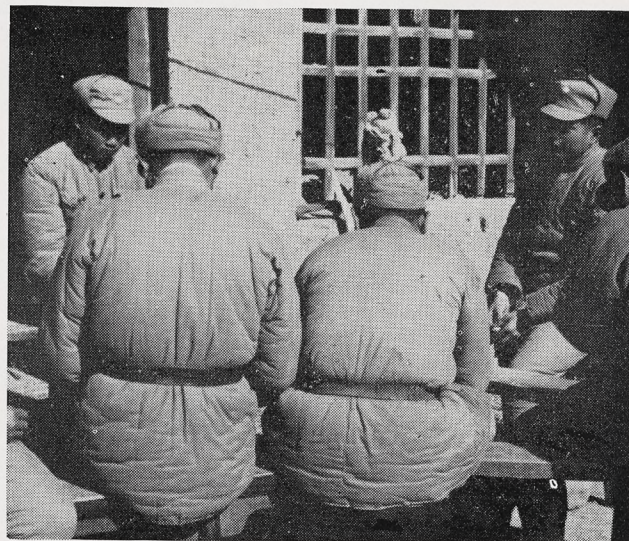
8) Do not kill or take a thing from captives.

We visited every department, at any time we wished, but had to arrange the previous night for our special interviews with the department heads, sending in early, the questions we had prepared, for translation, and with official interpreters taking down all we said as well as their answers when we met the next morning; and this, although many of the leaders spoke one or more foreign languages. We chatted with the local people in whose homes we lived, and marvelled at their easy friendliness both with us and with the army. And we had instances of this friendliness in buying at the roadside shops, and heard of others from the "Small Comrades", the "Little Red Devils", who were appointed as our special orderlies at the farmhouse to which we had been assigned. On our way home one morning, with pockets filled with peanuts just purchased, we met Comrade Chu Teh, held open a pocket to him and all walked along together, munching peanuts and chatting, and none of those we met showed the least surprise as the Commander-in-Chief strolled along the dusty road without guards.

At an outdoor mass meeting our gifts were presented, and another was arranged to give us a send-off the night before we left. At both of

these Ting Ling's "Front-Line Service Group" provided part-singing and plays that would be a credit to any University players. And with good reason for her group is made up of boys and girls who want to work for their country, but in a special way. They are from colleges and schools from many parts of China, graduates and undergraduates, and country boys and girls too. They wear uniforms and walk from place to place, using the old forms of China country-dances, singing to gong and fiddle, giving plays, all telling of the present emergency and arousing the interest of the people and letting them know what is going on. They write too and publish, and Ting Ling is the foremost woman writer of short-stories at this time in China, now about thirty years old. After her release from three years of imprisonment at Nanking, in daily danger of execution because her writings were considered subversive of the government, and her friends and she revolutionists, she went straight to Sian and organized this group. They are friends of the army but not a part of it, and do not fight.

We went in and out of the classes of three grades that are conducted daily save when engaged in fighting; found the highest class discussing a manifesto of Generalissimo Chiang's, the next out of doors copying a letter the instructor had written on a black-board as a model of a letter of introduction to a new department, and the beginners were learning to read and write as they copied the Three Major Rules and Eight Minor ones into their home-made notebooks. We found the radio guards drilling and the headquarters guards playing games, and watched exhibitions of marksmanship, and riding on both bicycles and horses by the communications squads, that were put on especially for us but much enjoyed by the country people as well. After seeing notebooks found on the Japanese killed in battle, and Buddhist spells and other trophies, we visited the two prisoners still there, in their room in a farmer's house, dressed in Chinese uniforms and allow-



8th ROUTE ARMY DISCUSSION GROUP

K'ang K'eh-Ch'in, wife of Commander Chu Teh, is at the right in the doorway teaching the soldiers.

ed to wander about through the village without guards. All the others had been sent to Yennan where is the main enemy works department. Everywhere were the same friendly comrades.

One term was heard at all our interviews and in all parts of the army and that was the "United Front," and on being asked what sacrifices Chu Teh felt had been made on their part to bring about this United Front he said:—1) Being now the 8th Route Army and a part of the National Forces instead of the "Red Army" under their own independent leader. 2) The Central Government insignia worn instead of the Red Star. 3) The emphasis they now lay on Dr. Sun Yat Sen's "San Min Chu I" instead of the teaching of communistic principles. But when we asked if he felt these sacrifices justified by their present position he said that it was what they had been urging for years, to be fighting with all of China against Japanese aggression, for peace in China and for world-peace. In the special section of *Asia* for February of this year, Nym Wales tells of what she saw in Yennan, formerly the capital of the Northwest Soviet, now called "The Bordering Districts of Shensi, Kansu and Lingsia." She says: "So ends the long epic chapter of the Chinese Soviets which began ten years ago, when the Soviet slogan was decided upon at the first Communist Party Delegates' Congress held just after the Nanking uprising in August, 1927. . . . After June, 1930 . . . the agrarian Soviets developed rapidly and the year 1931 marked a new period of transformation of partisans into Red Army regulars and of the partisan area into Soviets. . . . Then after having been defeated in his first four anti-Communist campaigns Chiang Kai-Shek succeeded in the Fifth Campaign in 1934 in forcing the Communists to give up their Soviets" (mainly in Kuangtung and Kiangsi and other parts of south and central China) "and march the Red Army to the North where they arrived one year later. The decision to give up the struggle for the Soviets was made in a mani-



VISITORS TO THE 8th ROUTE ARMY

Left to Right: Miss Rolf Suess; Ting Ling; John Foster; Deaconess Julia Clark; The Rev. Charles Higgins; Student Ch'in of Ting Ling's Front Line Service Group; Miss Frances Roots, daughter of Bishop Roots.

festos dated August 1, 1935, but the Kuomintang refused to negotiate on the terms asked. There was little development in the United Front movement until the whole national crisis came to a point in the Northwest Revolt at Sian on December 12, 1937. The Communists took almost full responsibility for the peaceful settlement of this revolt in the interest of cooperating with the Kuomintang and Chiang Kai-Shek. After this negotiations were conducted secretly, but the final agreement was made only after the fighting with Japan began. Early in August the Red Army received its order to go to the front as a part of the national forces."

In another part of her article Nym Wales calls it "the voluntary abdication of the world's second stable Soviet republic in favor of a nationalist bourgeois-democracy, after a decade of such bitterly fought class warfare as human society has seldom engaged in." And again she quotes her body-guard as saying:—"In this crisis, we must support the unification of China in order to fight a successful war against Japan. We cannot have two separate class governments at such a time, so we must give up all forms of Soviet power, of course. Japanese aggression has forced the Kuomintang to have a revolutionary tendency again, so now we can cooperate with it."

This is the United Front that they feel worth any sacrifice. They still have their section of the country to govern, with the capital at Yennan, but now even landlords are allowed to vote, only "minors under sixteen, mental defectives and criminals barred from voting by law" being excepted from their universal suffrage. And if still Communists, they seem to be developing a new variety. One day while at headquarters, the Chinese Bishop of the neighboring Roman Church invited them to attend Mass there that was to be said with special intention for the killed and wounded and for peace in China and the peace of the world. All the higher officers went and they took us. After the Mass, in the guest-room, when Commander Chu Teh was asked to speak he said that so far as he could see there was no conflict between Christianity and Communism in China in aim and in spirit. He mentioned the self-sacrifice taught by both groups of people, their working for others rather than for themselves and their desire for peace, and said that the complete United Front in China must include Christians. Yet two years ago, he seemed as anti-Christian as he did anti-foreign and anti-bourgeoisie. This incident makes a Christian missionary ask herself if the Christian Church in China will recognize the opportunities that lie in becoming a part of the United Front, while still seeing clearly the danger of being drawn into a position untenable for a Christian, and with the wisdom to cooperate whenever and wherever possible; and the generosity and friendliness to offer the further gifts it would share without giving offense.

As to the Red Army, now the 8th Route Army,—and as to all Chinese Communists,—we all know that men can change their behavior to meet an emergency without a corresponding change in their convictions, and

then be the same as ever at a later period when the crisis is past. But we also know that ideas and convictions change and grow with experience. Whether this present development in the 8th Route Army is permanent, or temporary, or a stage in their development, who dare say? At present they are living what they teach, and are doing great things in China.

Prayer Book Inter-Leaves

SOME STRAY THOUGHTS

IT IS always profitable to see ourselves as others see us, and to listen to what intelligent critics have to say. Prof. James Bissett Pratt of Williams College is well known to the American public by his many books on religious psychology and philosophy. He is not an Episcopalian, but he has been for many years an attendant at our services. In answer to an inquirer he recently sent the following "stray thoughts," as he calls them, which he has given permission to publish in this column:

"While performing the ritual properly, the priest should certainly be as inconspicuous as he can. His bodily presence is needed, but his own particular personality should not intrude. In reading the Scripture, the prayers, etc., while he should not use an expressionless voice, he should beware of too great inflections and too much stress, and should strive to let the texts speak for themselves.

"As you know my book, and its chapters on worship, you know in a general way my views of the mechanics of the service. The Episcopal Church comes nearer the golden mean, in my opinion, than either the Roman or the ultra-Protestant. The weakest spot in the service in your Church is usually the sermon: both because it is so often neglected and because in so many cases the rather superficial remarks of the priest are delivered in a pompous and tremendous tone, as if he thought he were saying something of profound importance and great originality.

"There is one small change which I should like to see tried (though I doubt if I shall ever see it), and that is that the congregation remain seated whenever the choir sings something in which the congregation is not expected to join—e.g. the anthem, or the Te Deum. I say this because it is the worshipful, the contemplative, attitude of mind which is, at the time, desired; and standing is the least contemplative of bodily attitudes. For successful contemplation, the merging of the individual with the Divine, one needs relaxed muscles, but the erect posture predisposes one to the strenuous, the active attitude of mind, and produces sensations which force themselves upon one's notice. I always find my own worship in your Church noticeably interfered with by the standing attitude. There are parts of the service where the strenuous mood is proper, e.g., in the creed and the hymns, and here the congregation should stand.

But not all the Church service should be strenuous, self-conscious, and militant.

"I might add that personally I have never found anything valuable in responsive readings. It is not a worshipful performance, it is neither contemplative nor morally strenuous—a kind of reading lesson—and in your Church too often a kind of race. I also wish we might have more *silence*."

There may be a question about some of these points,

but there can be no doubt that many of our clergy need elocution lessons; and if their sermons are so poor it must be because they have nothing of vital importance to say. So the hungry sheep look up and are not fed. Perhaps one thing that keeps the clergy back is having too many unintelligent admirers, and too few intelligent critics.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

THE PARSON'S LOST SHEEP

By

LANE BARTON

An article, to be concluded next week, by the Rector of Grace Church, Orange, N. J., based upon a study of his former parish, St. Paul's, Flint, Michigan.

ONE Sunday morning in church I realized with a sickening feeling that since my ministry in the parish had begun, 322 persons had been confirmed and that the eleven o'clock services did not average that many persons in attendance. What had happened to those 322? Why were they not in church? Or, if they were in church, what had happened to those who were members of the parish before I began my ministry? With this in mind, an analysis was made of those 322 persons presented for confirmation. It was an analysis from two different angles. One was the angle of the church office. What evidence was there from the standpoint of the rector, parish secretary, director of religious education and treasurer that these persons were actively engaged in the life of the parish? The other viewpoint was that of the 322 people who had been confirmed. A questionnaire was sent them in the hope of eliciting from them their attitudes and feelings. The results of this two-fold analysis are here presented.

Of the 322 who were presented for confirmation, 139 or 43% were under 18 at the time of confirmation, while 183 or 57% were over 18 years of age. The religious background: 146 persons or 45% were reared or baptized in the Episcopal Church. Included in this figure are those who had no religious or church background and who were baptized in anticipation of confirmation. This means that 55% or 176 persons came to us from other religious bodies. It should be said that none of the persons included in this group were subject to the slightest pressure of any kind to bring them to confirmation.

Not all of the 322 should be included in this study. Three have died, two have left the Church for other communions. Seventeen members of the deaf congregation are not included because their life in the parish is not quite normal. Seventy have been transferred, gone to college, etc. This leaves 230 persons who are known to be in Flint and who could do what is expected of them if they would. It might be added that these

persons are presented over a period of four years, the last group included in this study was presented two years ago. Their average life in the church is 3½ years.

These 230 persons have been divided into four groups. The first includes those who never come to church, and who are, so far as any parish activities are concerned and visible participation in the life of the parish, entirely non-existent. There are twenty in this group, none of whom pledge.

The second group includes those who are casual in their church life. They come once a year, or possibly two or three times a year. They are not identified with any parish organization and few are contributors. There are 42 in this group, six of whom pledge.

The third group embraces those who are almost active. They attend church six or eight times a year, sometimes once a month and have been known during Lent to be present with amazing regularity. There are 81 in this group, many of them are financial supporters and not a few, active in parish organizations.

The fourth group, of which there are 87, is made up of those who are in church every Sunday, or at least, with such regularity that they are missed when they are not there. They are active in one or more parish groups and 75 of the 87 contribute regularly.

Thus of the 322 persons presented for confirmation we have after an average life in the church of 3½ years, only 87 persons who measure up to the standards set forth in the office of instruction: "My bounden duty is to follow Christ, to worship God every Sunday in His church and to work and pray and give for the spread of His Kingdom." It is admittedly difficult either to follow Christ or to judge a person as to whether or not he is following Christ. It requires more than most of us are willing to give, and besides it is somewhat vague. But on the other hand, church attendance, working and praying and giving, are not vague and the fact that after 3½ years in the church, only 87 persons or about a fourth of the total number confirmed, come anywhere

near satisfying the requirements, ought to cause grave misgivings as to our methods.

SO MUCH for the statistics. Something might be said as to what sort of preparation has been given these people, how they are recruited and what changes have been made as a result of this rather depressing study. All candidates for confirmation were recruited by members of the parish. The names of people we had reason to believe were interested in confirmation were given to a selected committee who visited them and asked them to attend the classes of instruction. This would not obligate them to be confirmed but would help them decide if the Episcopal Church is the Church best adapted to their needs, and prepare them for confirmation in the event that they decided to take the step. This method seems to have two advantages. First, it creates the impression that it is the members of the parish who want them and this removes the stigma of professionalism which is apt to be felt if the minister does the recruiting. Second: it gives the minister a chance, in the class, to challenge people with the responsibilities of Church membership, which he cannot very well do if he is directly responsible.

Why, when people have been told what is expected of them before they take the step, do so many of them "peter out"? One of the things that is wrong is human nature. All men, or most men, have an aspiration to live nobly, which is difficult of achievement. "The good that I would I do not and the evil that I would not, that I practice." Many who are confirmed do so because they want sincerely to align themselves with what is best, and they think the Church will help them. They find inspiration in confirmation which carries them along for a while, but their staying qualities do not hold up. Many of those confirmed, having sensitive feelings, suffer from slights which cool their ardour. Others are confirmed, and then in the course of time, their status changes. They marry, or they leave for college, or they move from the city and the change in environment breaks a tie or a habit which they have neither the time nor the energy nor the desire to fashion again. However we shall not get far attributing all this mortality to the instability or perversity of human nature. What can we do to stop the leakage?

Strange as it may seem, many of those who are eager to be confirmed are not in the habit of attending church. They have, of course, sampled the church and know some of the people and think they would like to be members. But church attendance as a part of their regular Sunday program simply does not exist. This is apt to lead to difficulty after confirmation. They get the impression in confirmation class that they will be fully prepared to take their place as real Episcopalians after confirmation. Then they come to church full of pride and joy and enthusiasm. They are coming to *their* church; they are members of it. The usher meets them, there is no gleam of recognition in his eye. They might just as well be strangers. They go to a pew. They sit among people they never saw before. Maybe some well-

meaning and hospitable person asks them if they are strangers in the city! And so all the glory of confirmation departs!

This difficulty has been overcome in part by making church attendance an integral part of confirmation instruction. When the roll is called the members of the class answer "Yes" or "No" as to whether or not they were in church the Sunday before. This encourages people to find a place in church for themselves before confirmation. If people have been coming to church during the twelve weeks of preparation, the chances are that they will feel themselves a part of the congregation. We are apt in the church to baby people too much in making their contacts. We ought to encourage the old-timers to be friendly, but when all is said and done, people to be happy are going to have to break the ice for themselves. This practice of making church attendance a part of instruction has the further advantage of making people more familiar with the handling of the Prayer Book. When the Prayer Book is discussed in class they have had some experience which makes the instruction more practical.

Another thing to try is the lengthening and enriching of the course of instruction. This serves not only to give people a fuller understanding of the Church and the Church's conception of the Christian religion but it tests the staying powers of the candidates. One of the strange impressions many people get of the Church is from the music. People are drawn to the Church by the dignity and reverence of the services, but they miss the old familiar hymns. An hour or more with the parish organist will help materially to dissipate this feeling. The music may still be strange, but if they know why it is strange, they will not resent it so much.

We miss a wonderful opportunity to inform people about missions by not including missions in the instructions. It may not be our fault if the elder members who were here before we were born, do not believe in missions, but it is our fault if we let people into the Church through confirmation without making it clear that the test of a man's love for Christ is his enthusiastic determination to let others know about Him. If those 322 people had been imbued with missionary interest and information we should have gone a long way toward transforming the whole parish!

We should also work away from the mechanics of the Church in confirmation instruction and devote more time to matters of personal religion; religion and health; the character of God; prayer; and the proper use of the minister. If we could make people see that our function as ministers is not to grease and operate parish mechanics, but to deal with the spiritual hunger of individuals, and if we could make people see that it is their duty to their personalities to use the Church and the minister in the full and free development of those personalities, we should find that more than a fourth were active after three and a half years. In the article for next week the 322 will speak for themselves, based upon their answers to the questionnaire.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Bishop Freeman of Washington, whose service of Holy Communion at Washington Cathedral to which non-Episcopalians were admitted, resulting in the recent "Statement on Reunion" as a protest, has been invited to speak at the annual conference of the Liberal Evangelicals. The conference is to be held at St. George's, New York, on May 24-25. Communion with members of other Christian bodies is to play an important role in the agenda. A statement on the subject is to be presented by the New York chapter of the organization, a committee consisting of Bishop Ludlow of Newark, the Rev. John Gass, rector of the Incarnation, and the Rev. Guy Emery Shipler, editor of *The Churchman*, now preparing "a positive exposition of the other side of the question" as an answer to the "Statement on Reunion" which was recently signed by over 1,400 Episcopal clergymen. The Social Implications of Liberal Evangelicalism is to be presented by the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn; Liturgy and Worship by the Rev. Alexander Zabriskie of the Virginia Seminary, with the Rev. Burton Scott Easton having been invited to speak on the same subject. Peace and War is to be the subject of an address by the Hon. Norman H. Davis, vestryman of St. George's who is President Roosevelt's Ambassador-at-Large, with the Rev. Theodore M. Evans of New Haven and Dean Arthur B. Kinsolving of Garden City speaking on the same subject. On the second day of the conference, following a celebration of the Holy Communion at which the Rev. W. Russell Bowie of Grace Church is to be celebrant, there will be a discussion of the report of the English archbishops' doctrinal commission that has stirred things up in Church circles, particularly on the other side of the Atlantic.

* * *

Churchman Wants Rule of Law

Brothers very frequently disagree. An outstanding Episcopalian today is the Rev. J. Nevin Sayre, director of the Fellowship of Reconciliation, which is so strong in its pacifism that it will not endorse even the boycotting of Japanese goods. Another is his brother, the Hon. Francis B. Sayre, assistant secretary of state, and a frequent speaker before Church groups. Addressing the American Society of International Law on April 30 he declared that the United States "cannot be a cipher at

this critical moment of the world's history."

"The strengthening of a rule of law comes not through supine inaction," he asserted. "When forces of lawlessness are abroad, supine inaction in effect means siding with the evil against the good; the strongest encouragement which can be given lawless aggressors is to make it quite clear that they have nothing to fear from those with power to withstand them. The United States cannot afford to be a cipher at this crucial moment of the world's history. We must be resolute and prepared if necessary to withstand the aggression of the lawless. This does not mean desire for war. War is evil incarnate. But it means recognition of the fact that some things are worse than fighting or fighting be in defense of life or principles."

Without naming aggressor nations, a move the state department strongly discouraged when proposed last week by a Congressional bloc favoring a more outspoken foreign policy, Mr. Sayre condemned treaty breaking.

"Fighting, cruelty and mass killings in two important countries have continued unabated for months. Barbaric ruthlessness is threatening Europe as well as Asia," he declared, adding that the time had passed when the content of international law was the matter of consequence, that the question today was the stark issue of whether or not a law of nations claimed any recognition at all.

* * *

No War Between Christian Countries

Declaring that war as a method of settling differences should be declared to be apostasy by the churches, Lord Hugh Cecil in addressing a meeting of the Laymen's Missionary Movement of England said that there could be no war between Christian nations if this was done. Alfred Salter, British economist, said at the same conference that the only solution for international difficulties is to share resources.

* * *

Illinois Priest Goes to Law

Bishop White of the diocese of Springfield, together with a number of the clergy of the diocese, are being sued by the Rev. Franklin H. Spencer, former executive secretary of the diocese, for "slander, libel and defamation of character." It is also claimed by Mr. Spencer that the Journal of General Convention for 1934 erroneously stated that he had been deposed; that efforts on his part to have ecclesiastical authorities correct the mistake came to nothing, and that the 1937 General Convention Journal stated that he had

been restored, thus implying that he has at some time in the past been deposed. According to reports the trial has been set for May 23rd, with the plaintiff requesting a trial by jury.

* * *

Convention of Diocese of Albany

The losses resulting from disunion—lack of fellowship, loss of truth, lack of evangelistic zeal—was stressed in the address by Bishop Oldham at the convention of the diocese of Albany, meeting May 3-4. Plans were made for the raising of a fund of \$600,000 as a part of a five-year program for the diocese. Miss Grace Lindley, national executive secretary of the Auxiliary, was the headliner at the annual meeting of the Auxiliary of the diocese.

* * *

Children's Chapel in Des Moines

A beautiful chapel for children was dedicated last week at St. Paul's, Des Moines, Iowa, where the Rev. Ernest V. Kennan is rector. It is a memorial to a former parish secretary, Miss Phoebe M. Dorr, who left funds for the altar of a children's chapel should one ever be built. The chapel completes the first part of a program which called for the expenditure of \$28,000. Plans are now being made for the renovation of the interior of the church.

* * *

Commencement at Hobart College

Bishop Moulton of Utah is to preach the baccalaureate at Hobart, and Mrs. Harper Sibley the baccalaureate at William Smith, at the commencements of the two colleges which will be held May 21-23. President Clarence A. Dykstra of the University of Wisconsin is to deliver the commencement address.

* * *

Lenten Offerings Are Presented

The boys and girls of the diocese of Massachusetts presented their Lenten offerings at services on May 8th. The Rev. George Shriver, missionary to India, was the speaker at Trinity, Boston; the Rev. Arthur Lichtenberger preached at the service in Lowell; the Rev. Phillips Osgood at the service in Lynn; the Rev. R. R. Beasley of Milton preached at New Bedford and the Rev. Herbert L. Johnson of Everett at Taunton.

* * *

Parish Forum on International Relations

Christ Church, West Englewood, New Jersey, is sponsoring a forum on international relations under the direction of the rector, the Rev. William Russell. It opened on May 5th with an address by Ernest W. Meyer, who recently resigned as secretary

of the German embassy in Washington because he could not accept the Nazi policies. On May 12, Peter Y. F. Shih, president of the Chinese Christian Convention, is to speak on the far east; A. J. Muste, director of the Labor Temple, New York, is to be the speaker on the 19th and Rabbi Louis I. Newman speaks on the problems of his race on the 26th.

* * *

An Innovation in New Jersey

Bishop Gardner of New Jersey, presiding over his first convention May 3-4, got everyone off to a jolly start by opening the affair with an informal supper meeting. Not only that, instead of speeches by big-wigs he gave each of the newcomers to the diocese a chance to have a bit of a say by calling upon them for short talks.

* * *

Bequest to Buffalo Parish

Grace Church, Buffalo, where the Rev. G. Napier Smith is rector, has been left \$10,500 by the will of the late Frances O. Ogden, a life long member of the parish.

* * *

Convention of District of Utah

The 18th anniversary of the consecration of Bishop Moulton was observed at the convention of the district, meeting at Salt Lake City, April 28-May 1.

* * *

Large Confirmation Class in Danbury

Bishop Budlong confirmed a class of 126 at St. James', Danbury, Connecticut, on May first. Two-thirds of the number were adults, many of whom had been previously unchurched and were baptized by Rector Hamilton H. Kellogg before the confirmation service.

* * *

A Falling Off in Cash

Receipts for the National Council Program to May first was \$312,479 this year, over against \$391,078 in 1937. However, the late date of Easter this year has to be taken into consideration since the Lenten offering of the children does not begin to come in until some weeks after Easter.

* * *

Liberal Churchmen Hold Conference

Ministers and religious workers from southern states met in conference at Raleigh, N. C., on April 21st, under the auspices of the Fellowship of Southern Churchmen, and took emphatic stands concerning civil liberties, industrial democracy, race relations, war and peace. The May bill, now before Congress, was denounced as being one which would bring America to Fascism; they acted favorably to resolutions calling for both



W. RUSSELL BOWIE

Leader at Liberal Evangelical Conference

federal and state anti-lynching laws; supported the right of workers to organize; asked for the abolition of the poll tax as a qualification for voting; and called for the ending of racial discrimination in the administration of relief. They split on the international issue, some taking an isolationist position and others declaring that "as Christians we cannot stand idly by when our fellowmen in other lands are murdered, their homes and civilization destroyed." One of the leaders at the conference was the Rev. A. T. Mollegen, professor at the Virginia Seminary.

* * *

American Church Union Endorses Protest

The executive committee of the American Church Union, meeting April 25 in New York, endorsed the statement of the 1,406 priests who recently protested against intercommunion services.

* * *

Plans for 1939 Church Congress

The Church Congress, for many years an institution of the Church, is to meet again. Announcement is made that the first triennial Congress will meet in Washington, D. C., April 25-28, 1939. The committee in charge of arrangement, headed by the Rev. Donald Aldrich of New

York, is to meet with consultants from theological seminaries at the College of Preachers on May 22-24.

* * *

Convention in Massachusetts

The convention of the diocese of Massachusetts met on May 4th, with a service the evening before at which Bishop Sherrill delivered his address and Bishop Heron made his first report as Suffragan Bishop. The convention closed the evening of the 4th with the dinner of the Episcopalian Club.

* * *

Rector Looks At City Problems

The Rev. Charles T. Hull, celebrating the 11th year of his rectorship at St. Paul's-by-the-Lake, Chicago, had things to say that strikingly support the article in this paper by the Rev. Lane Barton. The communicant strength of his parish, he said, remains approximately the same as it was eleven years ago in spite of the fact that 440 have been confirmed and 320 transferred from other parishes. During his rectorship more than \$200,000 has been collected for church purposes, but about 15% of it has gone toward interest and debt. There was a debt of \$55,000 eleven years ago; today there is still one of \$45,000, with \$20,000

having been paid out in interest and for refinancing. Mr. Hull however is encouraged by church attendance which he says has shown a marked increase, particularly in recent months.

* * *

The Sailors Are Confirmed

Auxiliary Bishop Bennett of Rhode Island confirmed fourteen sailors on April 24th at the naval training school at Newport. They were presented by their chaplain, the Rev. R. W. Shrum.

* * *

Summary of Council Appropriations

Interested in money? Here is the general summary of the appropriations made by the National Council for 1938.

I. Missionary Work

Dept. of Domestic Missions	\$508,492
Dept. of Foreign Missions	1,214,607
Dept. of Religious Education (college work) ..	14,250
Church Institute for Negroes	140,030
Colored Institute Workers	4,875
St. Agnes Hospital, Raleigh	568
Additional UTO Workers.	10,000

Total Missionary Work \$1,892,822

II. Education and Promotion

Dept. of Religious Education	\$21,165
Dept. Christian Social Ser.	12,633
Field Dept.	35,582
Dept. of Publicity.....	25,625
Woman's Auxiliary	43,364

Total Education and Promotion \$138,369

III. Miscellaneous Activities

Comm. Ecclesiastical Rel.	\$4,400
Conference and Training Centers:	
St. Margaret's, Berkeley	1,620
Brent House, Chicago.	7,662
Windham House, New York	3,000
Bp. Tuttle School, Raleigh	6,620
Training from U.T.O..	5,000
American Churches in Europe	1,000
Forward Movement	10,000
Comm. on Strategy and Policy	1,000
Total Miscel. Activities	\$40,302

IV. Co-operating Agencies

Girls' Friendly Society..	\$3,000
Church Mission of Help..	4,500
Church Periodical Club..	3,770
World Conference on Faith and Order	1,500
Total Co-operating Agencies	\$12,770

V. Administrative Expense

Dept. of Domestic Missions	\$6,102
Dept. of Foreign Missions	15,374
Dept. of Religious Ed....	8,854
Dept. of Social Service..	4,193
Field Department	10,038
Dept. of Publicity	20,277
Finance Dept.	40,601
Office Equip't & Maint...	21,647
Staff Insurance	7,300
Printing	10,000
Other Accounts	22,550
Church Missions House ..	22,578
Purchasing and Shipping.	6,121
Book Store and Library, etc.	6,988
General Administration .	28,594
Retired Workers	6,960
Contingent Fund	3,910

Total Admin. Expense. \$242,087

Summary of Groups

I Missionary Work	\$1,892,822
II Education and Promotion	138,369
III Miscellaneous Activities	40,302
IV Co-operating Agencies	12,770
V Administrative Expense	242,087
Total	\$2,326,350

* * *

Milwaukee Church Book Store Closed

Morehouse-Gorham has announced the closing of their Milwaukee bookstore and the transfer of headquarters to New York. Both the Living Church and the Living Church Annual are to continue to be published in Milwaukee.

* * *

Women Presented With Challenge

The Auxiliary of the diocese of Rhode Island held its spring meeting on May 6th at St. Peter's-by-the-Sea, Narragansett Pier, where the Rev. Thom Williamson is rector, and heard Miss Eva Corey of the diocese of Massachusetts and a member of the National Council, present a challenge for greater missionary support. The Rev. Richard R. Beasley spoke on southern mountain work.

* * *

A Number of Missionaries Are Appointed

The following missionaries were appointed at the recent meeting of the National Council: Miss Ada Clarke, sister of the Church Army, to the Philippine Islands. The Rev. John R. Ramsay Jr., to the Philippines. He was formerly assistant at St. Andrew's, Baltimore. Miss Marian E. Latz to the diocese of Dornakal, India, supported by special funds from her own diocese of Rochester. Miss Caroline Hines was appointed for student work at Winthrop College, Rock Hill, S. C., and Miss Emma Louise Benignus for similar work at the University of

Wisconsin. Miss Edith M. Anderson was appointed as a nurse at the new Good Shepherd Hospital, New Bern, N. C.

* * *

Church School Is to Close

St. Alban's, boys' school of the diocese of Chicago, is to close in June and not reopen in the fall. It is a casualty caused by the lack of both students and funds. The Rev. Charles L. Street, headmaster, announced in January that unless a campaign was pushed to insure its support he would resign. The committee that canvassed the situation reported that they could not at this time recommend a campaign for funds, nor could they recommend

Waiting For Help



Relief work is being carried on in Loyalist Spain where thousands of children are being cared for by trained social workers, sent by The North American Committee to Aid Spanish Democracy.

In China a great work for children is being directed by Madame Sun Yat Sen and Madame Chiang Kai-Shek.

Donations, split equally between the two, will be forwarded by the Emergency Committee of the

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that the school be kept alive with inadequate support. Bishop Stewart in making the announcement pays a high tribute to the attainments and devotion of both the headmaster and his wife, "both of whom have given themselves and their substance unstintedly. We can never repay them the debt we owe."

* * *

Dum-De-Dum Hymns and Inferior Sermons

President Mildred McAfee of Wellesley College, speaking in New York on May 3rd, said that college students were neither godless nor irreligious, but that due to their improved esthetic and intellectual tastes they could not stand the "dum-de-dum" hymns and the inferior sermons they were called upon to listen to in their home churches.

* * *

Bishop Jenkins Writes a Protest

Bishop Jenkins of Nevada has written a strong protest against the rumored plan to close Bexley Hall, the theological seminary of Kenyon College. He declares that the school was founded to prepare men for the ministry, and quotes documents to support the statement. He then asks the question, "Are not the secularizing influences now at work within its walls such as to alienate it eventually from its foundations as a college of the Protestant Episcopal Church?" He states that daily chapel at Kenyon has been discontinued even on a voluntary basis, and that for two years there has been no chaplain and the students without regular pastoral care. His statement ends with a resolution signed by 67 alumni of Bexley, protesting against proposals to either close the school or to merge it with another theological seminary.

* * *

New York Auxiliary Holds Meeting

The annual convention of the Auxiliary of the diocese of New York met May 3rd and elected Mrs. Charles G. Kerley as president for the next three years. Bishop Manning and the Rev. George Trowbridge were the speakers at a luncheon in honor of the outgoing president, Mrs. J. Ralph Jacoby. A United Thank Offering was presented of \$32,232, and Mrs. Jacoby in her report stated that \$120,173 was the 1937 total of gifts for all purposes, with the expense for administration being but \$1,547, or "only 1 3/10 per cent of our gifts."

* * *

Conference of Socialist Christians

A conference of the Fellowship of Socialist Christians is to be held at Bound Brook, New Jersey, May 19-20. Among those on the program

are Professor Paul Tillich of Union Seminary, who is to review the international situation; Professor Reinhold Niebuhr, also of Union, whose subject is "The Christian Facing the Victories of Reaction"; Mrs. Reinhold Niebuhr, Episcopalian wife of the Union professor, who is an authority on many matters in her own right, and Professor Eduard Heilmann of the University in Exile.

* * *

Notes of This Troubled World

An American company was asked to bid on aerial bombs by the Argentine. Knowing that these bombs were intended for use by the new Martin bombers against Chile, the American company immediately approached Chile for an order of the same bombs. Meanwhile the Christ of the Andes stands on the heights between Chile and the Argentine with the inscription: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace sworn at the feet of Christ the Redeemer." An army of 75,000 men are busy in Czechoslovakia fortifying the Czecho-Austrian frontier. The German frontier has been fortified for some time. . . . War scares have their purposes apparently. During the recent difficulties between Poland and Lithuania men went through Polish villages frightening people about the imminent war and its results and persuaded them to sell Polish bonds at a fraction of their real value. . . . With German aircraft threatening London, German devices for sealing air raid shelters against poison gas are being sold in London. . . . Paintings by Rembrandt are being removed from German art galleries by the Nazis since he is a "ghetto painter". Also Michelangelo's famous sculpture, "David" is now to be omitted from German textbooks on art since David was a

Jew. . . . The Church also plays its part. At least word comes from New Guinea that German missionaries are actually Nazi propagandists and are declaring that the country will soon be a German colony. They are preparing the children for it by teaching them the Nazi salute and to cry "Heil Hitler". . . . Agitation is under way to take the 1940 Olympic games away from Japan. The Finnish delegation proposes a change in the rules to prevent the games from being held in any country that is at war.

* * *

Vacation Schools in Michigan

An institute for training persons to conduct vacation church schools is to be held in Detroit on May 18th. A new manual, "The Quest of the Holy Grail," which provided for a ten-session course of instruction, has been prepared for use this summer.

* * *

Discuss Problems of Religious Education

The department of religious education of the diocese of Michigan held an institute on problems and methods at Trenton, Michigan, on April 29, with about 60 persons at-

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tending. Diocesan leaders in religious education led the discussions and Bishop Page was the speaker at the dinner which closed the session.

* * *

Choir Festival in Detroit

Three hundred adult singers from fifteen choirs of Detroit took part in the Choir Festival held May 1st at St. Paul's Cathedral.

* * *

Why Give to China Relief

Three hundred children died in one day in a Chinese refugee camp, too undernourished to resist an epidemic of measles. If, after reading Deaconess Clark's article in this number you wish to aid China, one way to do so is to contribute to the relief work being carried on by Madame Sun Yet Sen and Madame Chiang Kai-Shek among children. A notice on page 14 of this paper tells you how.

* * *

Hartford Cathedral Renovated

Christ Church Cathedral, Hartford, Connecticut, where the Rev. Walter H. Gray is dean, is being renovated; sanctuary redecorated, walls and woodwork repainted, pews done over, stone work of the altar and reredos cleaned. . . . The Hon. Origen S. Seymour, chancellor of the diocese of Connecticut, addressed the men's club of the Cathedral on May 5th.

* * *

Commencement at the General

Bishop Essex of Quincy is to preach the baccalaureate sermon and Professor Kilburn Root of Princeton is to give the address at the commencement of the General Seminary, to be held May 23-25. The alumni essay is to be by the Rev. Lossing Cirlot of the class of 1927. Presiding Bishop Tucker is to present the diplomas as chairman of the seminary's board of trustees, while Dean Fosbroke will confer degrees.

* * *

That Election in Alabama

We were able to give you the outcome of the election of a bishop for Alabama in our last number though we could not present details. Our correspondent explains this by writing that "the election finished at 11 P.M. in a community which even in the day time hasn't telephone, telegraph or railroad. And country people believe in sleeping at night as perhaps you know." The Rev. C. C. J. Carpenter, whom I shall continue to call "Chuck" until he gets the purple, was as you know elected. The clergy and laity voted separately, the former in the village schoolhouse in the little historic town of Carlow-

ville, while the laity voted in the church. Mr. Carpenter and the Rev. R. Bland Mitchell of Birmingham tied from the beginning in the clergy vote, with the Rev. R. A. Kirchhoffer of Mobile a close third. After eleven ballots Carpenter received 20 votes, an exact majority of the 39 clergy voting. The laity tied in a three way ballot; Carpenter, Mitchell and the Rev. J. M. Stoney of Anniston. There was finally a conference and Carpenter was elected on the next ballot. Plans for his consecration are being pushed with the hope that it may take place this summer. The final comment of our correspondent is "The best man won—six feet three and 260 pounds." Others to receive scattered votes on the early ballots were Vernon C. McMaster of the national department of religious education; the Rev. A. R. McKinstry of San Antonio; Willis G. Clark of Charlotte, N. C., and Dean Noble Powell of Washington Cathedral. There was a memorial service to Bishop McDowell at which Bishop Clingman of Kentucky preached. Bishop McDowell had been elected Bishop of Alabama in this same Carlowville in 1922.

* * *

Clergy Conferences in Connecticut

Dean Gray, as part of his program to make Christ Church Cathedral, Hartford, a diocesan center, has instituted clergy conferences. Four times a year the clergy gather for fellowship and study. Leaders have been Bishop Budlong and Dean William P. Ladd of Berkeley Divinity School, and the Rev. Remsen B. Ogilby, president of Trinity College, is to lead the conference on May 21-22.

* * *

A Day of Events

A memorial chapel, addition to the chapel at Christ School, Arden, North Carolina, was consecrated the other day by Bishop Gribbin. It is

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of native stone, connected with the main chapel by a beautiful cloister. It is a memorial to one who, as headmaster of the school for many years, was affectionately known as Father Harris. It was a joyous occasion in spite of the fact that the infirmary of the school was totally destroyed that very morning by fire. The loss was \$10,000 and there was but \$4,000 insurance.

* * *

New Worker for Brazil

Deaconess Cartwright was appointed at the recent meeting of the National Council to be the head of St. Margaret's School in Brazil.

* * *

Bishop Tucker Visits Topeka

Presiding Bishop Tucker was the headliner at the convention of the diocese of Kansas, meeting at Topeka on May 8-9.

* * *

Out to Get Rid of Mortgage

Grace Church, Kingston, Pa., where the Rev. Ralph Weatherly is rector, held a parish dinner on April 28th to make plans to liquidate the mortgage. It was announced that several thousand dollars had been raised by women's organizations. A plan was then presented by Mr. John Carey, officer of the Church Life Insurance Corporation of New York, whereby money is to be raised through the medium of endowment insurance on the lives of several men of the parish. The women work to lift the mortgage—the men die for it.

* * *

A Mission in South Carolina

Some time I want to write this story about a preaching mission: "A preaching mission was held recently at St. John's which was a complete flop. Starting with 25 persons the attendance dwindled at each service until at the end of the week there was a congregation of just three people. It was due to the fact that the weather was so nice that people preferred to be outdoors, though the

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lengthy addresses of the missionary is said to have much to do with the failure." I don't suppose I shall ever have the opportunity. Every story I receive starts, "A most successful preaching mission was held with capacity congregations which increased during the week." This is the news about one just concluded at St. John's, Florence, S. C., that was conducted by the Rev. Richard Wilkinson. And that it would be successful one might well know since it was the 32nd mission he has preached since he resigned as the rector of St. John's, Montgomery, Alabama, at the request of the late Bishop McDowell, who was convinced that Mr. Wilkinson had a rare gift as a missionary.

* * *

Under Three Dictatorships

The Rev. Richard Lief of Providence delivered a lecture on the dictatorships of Italy, Germany and Russia at a meeting of the Providence chapter of the Church League for Industrial Democracy, held on May 6th at Grace Church.

* * *

New Chapel in Saint Louis

The Rev. W. W. S. Hohenschild, rector of the Holy Communion, St. Louis, Mo., laid the corner stone on April 24th for a new chapel in the university section of the city. The Holy Communion, two years ago, decided to follow the population and opened a new work in this suburb. It has developed rapidly. Over \$50,000 in property has been accumulated. The present chapel, to provide also

parish rooms, is the first unit of a contemplated plant.

* * *

Recital Number One Thousand

Lou Gehrig, the former slugger who is now batting less than a hundred, is soon to play his 2,000th consecutive baseball game for the Yankees. He is 1,000 up on Channing Lefebvre, who nevertheless has quite a record in his own field since on May 4th he gave his 1,000th recital on the organ of Old Trinity Church, New York City. His series began in 1924 when the present organ was built and during that time he has

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Keep Alive Your Lenten Impetus!

Don't you just hate to see Episcopal people develop a real religious fervor through Lent, up to a glorious Easter, and then,—FLOP! And the world and the Denominations say, "They can't take it." Maybe they are right, but, thank God, there are still a lot of us who keep going and bravely try to maintain the pace decently set up in our sensible Lenten Rule.

To do this we all need help: reading, study, more and still more prayer, regular and frequent use of The Sacraments. A personal prayer corner at home helps a lot. Let us help you in any of your devotional needs.

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played over 800 different selections, including practically all of the standard organ repertory. I had a consecutive record myself until it was broken last summer by my trip to Europe. Until that time I had been responsible for the editing of every number of this sheet since the fall of 1919, though I was not aware of the fact until Bishop Johnson reminded me of it by saying, "No wonder you are slipping—look how long you have been at it. Give your readers a break and go away for a couple of months."

* * *

Professor Speaks in Baltimore

The Rev. Albert T. Mollegen, professor at the Virginia Seminary, Alexandria, was the preacher at a service held at St. Michael and All Angels, Baltimore, on May 1st under the auspices of the Baltimore chapter of the Church League for Industrial Democracy. The service was followed by an open forum on "A theological basis for Opposition."

* * *

New Reredos in North Dakota

A new reredos was recently dedicated at Gethsemane Cathedral, Fargo, North Dakota. It was done by a member of the congregation, Mrs. Albert Hallenberg, and was over a year in making.

* * *

Convention of Lexington

Dean Chester Emerson of Cleveland is to be a headliner at the convention of the diocese of Lexington, meeting at Ashland, Kentucky, May 18-19.

* * *

English Rector to Visit America

The Rev. Horace Fort, rector of St. Mary's, Bedford, England, is to be the special preacher during June and July at St. John's, Hartford.

"Support of All Nations"

A Chinese doctor, at the front ministering to his comrades, writes that the support of all nations to the cause for which he is prepared to die is "a great stimulus to us." Are you aiding? Donations sent to our Emergency Committee, marked for China Relief, are forwarded to Madame Sun Yat Sen and Madame Chiang Kai-Shek.

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Mr. Fort, now a British subject, is a graduate of Trinity College and of the Berkeley Divinity School, and for a number of years was the assistant to the dean of Berkeley.

* * *

Editor Speaks in Newark

Clifford P. Morehouse, editor of the Living Church, was a speaker at the dinner of the men's club of the diocese of Newark on May 10th. His

subject: "Live Issues Facing the Church Today." Both Bishop Washburn and Bishop Ludlow also were on the program.

* * *

Convention of Indianapolis

The 101st convention of the diocese of Indianapolis was held at Terre Haute on April 21-22, the first time in thirty years that the convention had met elsewhere than in Indianap-

Services in Leading Churches

The Cathedral of St. John the Divine

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Sundays: Holy Communion, 8, 9 and 11.
Morning Prayer, 10. Evening Prayer, 4.
Weekdays: Holy Communion, 7:30. (Also 10, Wed. and Saints' Days). Morning Prayer, 9:30. Evening Prayer, 5. Organ Recital, Saturday at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30.
Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.
Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A.M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.

11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

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

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Christ Church Parish

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Rev. J. Francis Sant, Vicar

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Saints' Days: 10:30.

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munion. 9:30 A.M. Junior Congregation.

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

Church School, 11:00 A.M. Morning

Prayer and Sermon. 4:30 P.M. Evensong

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Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:05, 11:00 a. m.; 4:30, 5:30 p. m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

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P. M.

Week Days—Holy Eucharist—Mon.,

Wed., Sat., 10:00 A. M., Tues., Thurs.,

Fri.: 7:00 A. M.

Morning Prayer: 9:00 A. M. Daily.

Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

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

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednes-

days and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

olis. Presiding Bishop Tucker, who is certainly getting around, was the headliner at a largely attended convention dinner. Bishop Francis requested a coadjutor, stating that he plans to resign in 1939, and plans were made for an election in the fall of this year.

Materials for Liberia Hospital

Some forty tons of iron girders and asbestos-concrete sheets of roofing for St. Timothy's Hospital were unloaded from the steamer at Cape Mount, Liberia, and, delighted as the staff were to see the arrival, their hearts sank at the thought of securing the necessary laborers and paying the cost of getting the material carried up the hill. To their great

relief the people of the town got together about it, and 450 men worked for a day, for nothing. It would have cost the mission sixty days with twenty laborers, if they had been able to get the workmen at all.

* * *

Marriage Institute in Honolulu

A Marriage Institute conducted by the Young People's Fellowships of Honolulu drew an increasing attendance on five Friday nights. The Bishop, a circuit judge and a county physician were among the leaders. Subjects included economic problems of marriage, common causes of divorce, marriage and the state, disease, the art of living together.

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by Edric A. Weld
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