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CLERGY NOTES

ARMITAGE, WILLIAM D., of Manchester, N. H., has become minister-in-charge at St. Andrew's, Orient Heights, Mass.

BARNES, GEORGE W., rector of St. Thomas', Denver, Colo., will become rector of Trinity, Redlands, Calif., on November 1.

BARTROP, FREDERIC F., assistant-minister of the parish on Martha's Vineyard, Mass., has resigned to serve in the coast artillery at Fort Lewis, Washington.

BROWN, CHARLES HASTINGS, for over thirty-two years rector of Grace, Norwood, Mass., has resigned on account of ill health.

CHAUNCEY, EGISTO F., is locum tenens at St. Peter's, Weston, Mass., during the absence of the rector, the Rev. Stephen Webster, who is serving as chaplain at Camp Hulen, Texas.

DIGGLES, JAMES W., retired, died at his home in Allentown, Pa., on September 9. He had served in various Pennsylvania communities before going to Bantam, Conn., his last charge.

FIGG, JAMES A., rector of St. Thomas', Christiansburg, Va., has added the charge of St. Peter's, Roanoke, to his duties.

FOLAND, HOWARD LANE, deacon-in-charge of All Saints', Nevada, Mo., was ordained to the priesthood by Bishop Spencer of West Missouri on September 17. Mr. Foland will continue in charge of All Saints' as rector.

FOSBROKE, HOUGHTON, has resigned the charge of St. John's, Franklin, and Christ Church, Medway, Mass.

GODDARD, F. PERCY, rector of St. John's, Marlin, is the new secretary of the diocese of Texas.

GOODRICH, WILLIAM LLOYD, formerly of All Angels', New York, has become assistant at St. Thomas', Washington, D. C.

HARTE, JOHN JOSEPH MEAKIN, curate of Trinity, Tulsa, Okla., was married on October 14 to Miss Alice Taylor of Brookway, Pa. Mrs. Harte has been a psychologist for the Children's Aid Society in Philadelphia.

HATCH, ROBERT M., curate of Trinity, Boston, has become rector of St. John's, Arlington, Mass.

JONES, EDGAR, for nine years rector of Christ Church, Plymouth, Mass., has resigned on account of illness.

KEHL, C. HORACE, formerly canon of Christ Church Cathedral, St. Louis, and acting-rector of St. Paul's, Carondelet, Mo., has accepted the chaplaincy of the George Junior Republic, Freeville, New York. Mr. Kehl was married recently to Miss Gloria Heberberger.

KINSOLVING, ARTHUR B., rector of St. Paul's, Baltimore, has announced that he will retire next February.

KOCHER, HAROLD E., formerly in charge of the missions at Holbrook and Randolph, Mass., has become rector of the Good Shepherd, East Dedham, Mass.

LANG, RAYMOND A., a lieutenant-colonel in the army and now stationed at Camp Edwards as senior chaplain, has resigned the rectorship of St. John's, Newtonville, Mass., which he held for fifteen years.

LAWRENCE, FREDERIC C., since 1927 rector of St. Peter's, Cambridge, Mass., has become rector of St. Paul's, Brookline, Mass.

MAXWELL, RAYMOND E., formerly rector of Trinity, Hannibal, Mo., has accepted the position of rector of St. Mark's, Clifton and Murdoch, St. Louis.

McNEIL, WALTER W., formerly priest-in-charge of St. James', Kemmerer, Wyoming, has accepted an appointment as vicar of St. John's and chaplain of St. John's Hospital at Jackson, Wyoming.

MELLEN, ARTHUR H., chaplain of the Church Charity Foundation of Long Island since 1930, retired on September 30.

MELLING, G. CLAYTON, former rector of Christ Church, Towanda, Pa., has become rector of St. Mark's, Mauch Chunk.

MORRIS, ALBERT C., has been granted a year's leave of absence from Christ, Andover, Mass., to become chaplain with the field artillery at Fort Du Pont, Del. The Rev. John S. Moses is serving the parish as locum tenens.

(Continued on page 15)

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CHRISTIAN SERVICE IN CHINA

By

ELEANOR LEACH

AT A small mission station on the banks of the Yellow River there lives a little Roman Catholic priest, whose work lies in and around the nearby city of some 150,000 people. As the Japanese army drew near, most of them fled—but not all, and many came to appeal for help to the Padre, whose station normally held about a dozen people. Yes, he would take in all the women and children that he could. By some miracle he managed to pack in eight hundred, who brought with them sufficient grain for a month.

The invaders arrived, and outside the camp few women and children escaped the soldiers. Inside they felt secure, until one day an officer of the invading army came to the gate and demanded that the camp be disbanded within twenty-four hours. The Padre looked at him and asked what would happen if he did not comply with the demand. "Then we shall take the women by force," the officer replied. The blood rushed to the face of that small guardian angel as he fiercely replied: "Only over my dead body shall you get one of them." And he fully meant what he said.

The officer, somewhat discomfited, went away. He visited the Chairman of the Merchants' Guild and tried to terrorise him into compelling the Padre to comply. "Sir", replied the Chairman, "you do not know what you ask. We cannot do anything with the little Padre in peace time. In war he becomes simply impossible."

The camp continued its work and none dared to bring force to bear against it. Eventually the army passed on and relative peace was established.

IN RAPIDLY developing Szechwan, home of hundreds of orphanages for China's pitiful war-waifs, an enterprising piece of practical Christianity is being carried out that will have

far-reaching effects in many directions. In co-operation with the Methodist Episcopal Church of Szechwan, the Chungking Y.M.C.A. in 1938 initiated an experiment in rural education. This took the form of a travelling service station, known to the Szechwan farmers as *Pei-pao-chieh*—or the "car of a thousand treasures." It is a combination of scientific farm, clinic, library, cinema, opera-house and broadcasting station. A motion-picture projector occupies the rear of the car, and the centre is a clinic, with a bed for operations. A qualified doctor and nurse, who treated nine thousand cases during their first journey, are attached to the clinic.

The remaining staff consists of an "observer" provided by the Ministry of Education, a director, an agricultural expert, a lecturer, a staff of two for the motion-pictures, and a chauffeur. The agricultural expert disseminates knowledge of modern scientific farming and distributes improved seeds supplied by the College of Agriculture and the University of Nanking, now located at Chengtu. The network of model farms which has been organised along the routes travelled by this peripatetic educator are already showing greatly improved harvests, which are interesting other farmers and causing them to join. Last year there were over fifty families along the 450 kilometres of highway joining Chungking to Chengtu conducting their farms on the more up-to-date scientific lines. Anyone acquainted with Chinese farming methods will appreciate this revolution in such a backward province as Szechwan. Lectures are given in every village with lantern slides to drive home the spoken word.

This Car-of-a-Thousand-Treasures has on board a library of a thousand volumes and pamphlets which are loaned to students, officials, merchants and any others who care to pay the small deposit, which is returned when the book is col-

lected on the next journey. But of all this strange car's treasures the most appreciated is the motion-picture show. Some eighty to ninety thousand people, most of whom have never seen a motion-picture, are now being taught by its agency.

ANOTHER picture springs to the mind—of twelve people led by a Christian worker trekking 3,000 miles from Shanghai to Chungking. They are four doctors and eight nurses, all women except one, who had volunteered to go to the aid of some thirty thousand war-waifs. In homes around Chungking are ten thousand children who have passed through all the horrors of war, losing both homes and parents, and throughout the province are some twenty thousand more. It was their suffering for lack of medical skill that caused women doctors to give up lucrative practices and nurses their comfortable jobs in Shanghai and spend thirty-two days in uncomfortable travel by truck across China.

Kweiyang is rapidly developing into a great

centre of teaching and healing in addition to being the distributing centre for medical supplies in southwest China. It now has the beginnings of an Orthopaedic Centre—the first in China—for the treatment and training of the disabled. This has been made possible by equipment sent out by the British Orthopaedic Association and money from the British Fund, which is financing the hospital for its first six months, and has provided an ambulance and funds towards the building of a hostel for patients needing aftercare.

The Centre is attached to the thousand-bed hospital and training school which was removed to Kweiyang in March, 1939. Originating in Changsha, in the form of classes for training and organising medical units to reduce the appalling shortage of doctors, it worked there until the city was burned down. Its buildings are of log and plaster with thatched roofs, and men and women work under the most arduous conditions. But there is only one spirit animating them all—the spirit of service.

PRAYER FOR JUSTICE AND PEACE

By

MELVIN ABSON

Rector of St. Stephen's, Buffalo, New York

WHY should we pray for justice and peace? What can it achieve? Will prayer really help the situation? We question the idea because prayer is so often treated as a topic for discussion and argument rather than what it really is, an activity of the human soul. To speak of prayer is almost sure to begin a debate. Misconceptions about prayer is the root cause of many Christians living prayerless lives, and is the real hindrance that prevents even praying Christians praying as God intends them to pray, and so praying effectively. Prayer is not a labor-saving device, nor is it a weak sentimental approach to the solution of our baffling human problems, neither is it wishful thinking, merely suggesting good thoughts to ourselves. Prayer is, or should be, our first preparation for the part we are called to play in God's creative and redeeming purpose for our race. Prayer is a vital element in all good and creative work. *Laborare est orare*, to labor is to pray, to work is to worship. There is more than merely manual labor in every useful and worthwhile undertaking. Mental preparation and reflection always precedes the humblest task that is to be well done. If we are wise we plan before we begin our work. St. Paul tells us that "we are workers together with God." If we believe

that to be so, then the activity of prayer and meditation is the essential beginning of our partnership with our Creator in the work, not only of our personal salvation but also in the building of the City of God wherein dwelleth righteousness.

The condition of the world in our day is sad indeed and human words fail to describe all the horror, misery and chaos that exists everywhere. We are constantly reminding each other about the sordid scene, in the press, in the pulpit, on the radio and the public platform. We make speeches, write books, hold conferences, form pressure groups, we argue and agitate but how little we accomplish of really permanent value. Some favor unlimited armaments, others oppose armaments altogether. Some call for more action by the governments, others condemn government action as interference with human freedom. There are those who cling to the status quo and at best believe things will somehow right themselves if "economic laws" are allowed to operate freely, and then there are those who believe that only a spiritual, moral and economic revolution can bring the right solution to the problems of our present world chaos. All this proves that Christians of all nations lack unity of purpose because they lack

unity of mind. The lack of unity of mind and purpose is due to our readiness to do anything but what God asks us to do, namely enter into partnership with Him beginning with the method of prayer, "Ask and ye shall have, Seek and ye shall find, knock and the door will be opened unto you."

What we desire the strongest, what we set our affections on the most, what we put first and foremost in our life, that is what we in the end will obtain. Jesus said and indeed truly, "Where your treasure is there will be your heart also." Very few people have been more successful in a material sense than the late Andrew Carnegie and yet towards the end of his life he is quoted as saying, "It is a low and vulgar ambition to amass wealth." He would have been the first to admit that most of his time and thought had been given directly or indirectly to making plans to win what the world terms success. He gained his objective, only to discover more happiness in disposing of his wealth in the interest of higher things, human culture, international peace and understanding. If we treasure most justice and peace for mankind, if our one consuming desire is to live wholeheartedly for goodness, truth and beauty we shall soon realize that only God's reign on earth is worth working for and we shall begin co-operating with God in that great venture through meditation and prayer. When we are ready to dedicate our hearts and minds and wills to God's purpose through spiritual discipline then we will also be willing to make the sacrifices, both as individuals and nations, that are essential to the establishment of justice and peace in all the world.

A CRITIC might say, "But people are praying, think of the numbers that attend the churches on Sundays, what difference does it make?" I would say in reply to such a critic, "Quite true, it ought to make a lot of difference, but church attendance does not necessarily imply meditation and prayer." We shall begin to make real progress in the field of religion when the average church attendant realizes his first duty is to worship God and not seeking to be soothed and entertained by nice words and lovely music. True worship and prayer includes the spirit of surrender and sacrifice. Jesus is our constant and perfect example. "If it be possible let this cup pass from me, nevertheless not my will but thine be done." It is what God wishes to do in us and through us that matters the most. If we catch the spirit of our Lord our prayers and meditations will lead to the purification of our desires and the sanctification of our life. The simple reason why we see so little justice and peace in the world is

because Christians the world over do not desire above all else those essential spiritual values, which have their origin in God, and which are the one basis for such just conditions of human life as will bring peace as their joy and crown. We try to grow figs on thistles. Our Lord told us long ago that it is impossible but we still go on trying. In our most sincere and honest moments we acknowledge that it is only as "we seek to do justly, love mercy and walk humbly with God" that we can expect to have our highest ideals translated into reality. In order that we may walk with God more perfectly and with more zeal and determination we Christians need to pray and meditate more earnestly and "listen to what the Lord has to say concerning us."

Some person may read the above who does not belong to any church and may have little in common with those who believe in religion. Such a person, quite possibly, will find little meaning in all that has been written. The words of Mr. Aldous Huxley, an English philosopher who is not a Christian, may surprise and enlighten the non-Christian reader. Mr. Huxley says, "Hell is paved not only with good intentions, but also with the most exquisite sensibilities, the noblest expressions of fine feelings, the profoundest insights into ethical truths. We know, we feel: but knowledge and feeling are not able, in a great many cases, to affect the sources of the will. For the sources of the will lie below the level of consciousness in a mental region where intellect and feeling are inoperative. Whatever else they may be, religious rites, prayer and meditation are devices for affecting the sources of the will. It is a matter of empirical experience that regular meditation on, say, courage, or peace often helps the one who meditates to be brave and serene. Prayer for moral strength and tenacity of purpose is in fact often answered."

To those who are affiliated with the Christian Church, we would recommend some form of group meditation on such subjects as peace, man's unity, the spiritual reality underlying all phenomena, and the virtues which constructive peace lovers should exhibit in their daily lives. Peace lovers will be wise to use all the exercises that their predecessors, in their endless struggle for the embodiment of goodness upon the earth, have tested and found useful.

The one thing needful in our day is plain and clear. Christians and non-Christians should pray without ceasing and by that method seek to be united to God and His creative purpose for humanity. God's will is our peace the Bible tells us. Only as we begin with God can we expect to

become in any real sense fellow laborers together with Him in building the City of God which shall have justice for its foundation, love for its law and peace amongst men as its crown. Prayer, like a golden chain, binding us to the feet of God, will release His power amongst us and our race will learn to discover that with God all things are possible.

If We Want Unity

By

CHARLES GRANVILLE HAMILTON

HERE is a real way to unity. And now. Without waiting till Lambeth is unbombed or ecumenical conferences can reassemble. Without offending anyone. Without anything in it to offend any Anglo-Catholic or Evangelical or Churchman of any shade. Involving no sacrifice for any group or party. Nor is it something new and untried. It has worked in achieving the largest unity yet achieved—the union of the three Methodist bodies in the United States.

Methodists came together because they learned to sing together. For over thirty years three separate denominations sang the same hymns out of the same hymnal. They were united by singing. The faith and life of the church is expressed for most members through what they sing.

The way is open for us to make a common hymnal with the Presbyterian Church in the U.S.A. We have a chance to do so while revision of the new hymnal is being completed. The moment is golden for making the new hymnal not merely a monument in our own Church music, but in music for a uniting Church. For Presbyterians are also considering hymns.

Of the hymns in our new Hymnal 246 are also in the Presbyterian Hymnal. These include the most used hymns, with few exceptions. There are a number more in our new book which they would gladly welcome. The admitted musical and liturgical ability of our Hymnal Commission would ensure that we would have a hymnal loyal to the Anglican heritage. It would also add to it a similar heritage of hymns. Our Evangelicals would enjoy some Presbyterian classics while Presbyterians would learn some Anglo-Catholic hymns. The chants in both hymnals are already similar, and often identical. The book could be The Hymnal of both churches.

This would not be any final step. If we find that with a common hymnal, we still could not unite, it would be evidently folly to move in that direction. If we are considering union, we could

at least learn to worship with the same songs of Zion. This would show the Presbyterians that we mean what we propose. And it would set, at a crucial time, a sorely-needed example of national unity.

The House of Bishops is soon to meet. This is an opportunity that may not come again for a generation. If the leaders of our Church will take the initiative in asking the Presbyterian Church in the U. S. A. to cooperate with us in this new hymnal, they will be leaders for whom the Church of God in every land will evermore be grateful.

Critics

By

BISHOP JOHNSON

IF A scholar devotes himself to a search for scientific truth, men will applaud his efforts even though it be true that science is primarily responsible for those engines of destruction which have turned Europe into chaos. Or if an artist is engaged in the quest for the beautiful, he is commended of all men even though the artistic temperament so often ministers to man's basest appetites. But if a man seeks the kingdom of God and His righteousness, he at once arouses the antagonism of his fellow men and is subject to their censorious judgment.

The reason is obvious. In the realm of science and of art there is no implied rebuke of those who are outside the pale, but as soon as you enter the field of personal conduct there arises a resentment on the part of those who refuse to participate in moral or spiritual endeavor. It is here that comparisons are odious, and any claim to the odor of sanctity becomes obnoxious. Why should a man who finds comfort in religion become the target of popular criticism any more than if he found joy in the search for truth or beauty? And yet the antagonism is quite general in spite of the fact that it is nobody's business, but his who chooses to worship God and to seek for righteousness.

Of course religion is capable of abuse, but so are science and art; yet one does not condemn musicians because the village band produces discord. The abuse of these pursuits does not prevent their proper use. Why then is religion the subject of attack? We are told it is because there are so many hypocrites in the Church. However this is not the reason because it is the Christian who confesses his own sins and seeks to lead a better life, who is the subject of resent-

ment and the recipient of martyrdom. The hypocrites have escaped that which the sincere have endured. It is the Christian who demonstrates the reality of his religion, who arouses the antagonism of dictators. Why then do men attack religion? After all my religion ought not to be the concern of my neighbor if I do not impose anything upon him. If the intellectuals are encouraged to pursue their search of knowledge without censorious criticism, why may not one seek righteousness without incurring hostility?

I WOULD say because the natural man receiveth not the things that pertain to the kingdom of God, but they are foolishness unto him, and he represents the assumption that the Christian finds comfort in that which is withheld from him. Where men deny the deadliness of sin, the value of righteousness, and the certainty of judgment, it is irritating to them that others should affirm these things. The introduction of God into the picture upsets their own importance and their freedom to do as they please. In short there is envy that others should find comfort in that which is denied to them. It is not the hypocrite but the righteous man who excites their opposition. The world was willing to bargain with Judas, but it crucified Christ. The Master was the most hated of all men, and it was His virtues and not His vices that aroused their hostility.

It is the sincere disciple of Christ that in the end suffers martyrdom. Dictators hate, intellectuals scorn, and sensualists deride that which upsets their assumptions. If you were to ask me what I regard as the best evidence of the potential value of the Christian religion, like the Master, I would set a child in your midst. I would select one who was being reared in a devout family before the child had been exposed to the lures of the world and the bewildering influences of human philosophy. In my experience the loveliest creature on earth is a devout child who is unconscious of his virtues. It was for this reason that Christ set a little child in their midst and said to His apostles that except they became as little children they could not enter the kingdom of heaven. This means that the basic virtues are humility and adaptability.

THERE are three steps by which we may ascend to truth, beauty, or goodness. They are humility, teachableness, and experience. It is only as we do God's will that we know His doctrine and he that believeth hath the witness in himself.

If our approach to science, art, or religion is lacking in these qualities, we will neither appre-

ciate or appropriate the treasures which lie hidden to the critical attitude. As Ruskin said, "A critic is one who cannot paint." By the same token a cynic is one who does not love God, a man having nothing constructive to offer; he criticizes that which he fails to understand and for which he has nothing to substitute but force which will replace the glorious liberty which we have enjoyed and reduce men to the fate of military robots. One can find no human liberty excepting where the Gospel of Christ has leavened the lump.

Feet of Clay

JUST from reading his sermons, Churchmouse came to have a great admiration for a certain prominent clergyman. When it was announced that he was to preach in his city, he was highly elated and absented himself from his own church to attend. After the service, as the speaker was holding his little reception, Churchmouse approached him and, extending his hand, began, "My name is Churchmouse, I," ——— but the words of appreciation which he had intended to utter died on his lips at sight of the gleam in the great man's eye. "Churchmouse, Churchmouse," gleefully chuckled his hero, "The Church couldn't go to the Mouse, so the Mouse came to the Church —haw—haw—haw." Now there is a psychological something about every man's name that makes him resent any liberties taken with it, no matter how odd it may seem to other people. He has heard, over and over again, all the cheap wisecracks that could possibly be prompted by it and he has a very poor opinion of the mentality of anyone who perpetrates one of them. Since that encounter "A Certain Prominent Clergyman" has rated at just about zero with Churchmouse.

THE CHURCHMOUSE.

CONFIRMATION INSTRUCTIONS

by
BISHOP JOHNSON

50c for single copies
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THE WITNESS

6140 Cottage Grove Ave.

Chicago

NATIONAL COUNCIL ADOPTS A BUDGET FOR NEXT YEAR

Reported by W. B. SPOFFORD

The National Council, meeting in New York October 14-16, adopted a budget of \$2,524,870 for 1942, which includes \$300,000 for aid to British missions. Receipts from the United Thank Offering, trust funds and other sources is estimated at \$653,333, leaving \$1,821,537 to be raised. Small increases were made in appropriations to most mission fields but they are offset for the most part by a reduction in the appropriation for Japan where \$174,738 is being spent this year. Only about \$60,000 will be spent there in 1942 due to the new Japanese governmental regulations which forbid Japanese churches to receive support from foreign sources. This \$60,000 goes to St. Luke's hospital, salaries of workers not yet placed elsewhere (all foreign missionaries are compelled to leave Japan) and minor expenditures which it is believed the Japanese government will allow. There was a good deal of discussion on the Japanese Church situation at the meeting since there is still a question in many minds as to whether or not the new regulations mean that the Church is being taken over by a totalitarian state. Bishop C. S. Reifsnider, bishop of North Kwanto until the Japanese moved him out, addressed the meeting and stated that the new laws were not anti-Christian; that instead Christianity is for the first time one of the recognized faiths in Japan. In any case the Church is established in Japan, under native leadership, and it is hoped that it will grow and prosper.

Resolutions were adopted stressing the opportunities these days for the Forward in Service program and another, following a report by Bishop Hobson of Southern Ohio, calling for the appointment of a committee to promote activities among laymen, with a full time executive secretary in charge. One of the chief objectives of such a committee will be to establish a Men's Corporate Gift, similar to the United Thank Offering of the Auxiliary.

Bishop Keeler of Minnesota and President Kenneth Sills of Bowdoin College reported on their recent survey of work in Honolulu and stated that "In these Islands our Church faces probably one of the greatest and most challenging missionary opportunities of today." This is due largely to the rapid growth of the military and naval population. Bishop Roberts of South Dakota told the Council of the increased needs for Indian work in his district; Bishop Beal of Panama spoke on opportunities there, due also to popula-



ALMON PEPPER
Leads Social Work Conference

tion increases because of national defense; Bishop Remington of Eastern Oregon talked on the needs of his district and asked for an increased appropriation. Bishop Creighton of Michigan was appointed the chairman of the committee on Strategy and Policy, to succeed the late Bishop Stewart. The Rev. Curtis W. V. Junker was appointed a field secretary for youth work, effective January 1. He is at present in charge of missions in South Dakota and is 28 years of age.

The Presiding Bishop as well as the two vice-presidents of the Council gave addresses during the three-day session. Bishop Tucker, in an opening statement, declared that "there never was a time when all the means which God has put into our hands for the carrying out of His purpose in the world seem to have become the means of forwarding those who are opposed to God's purpose," and stated that Christians must put everything at God's disposal, working to our full capacity if we are to succeed in reconciling the world to God. Vice-President James T. Addison in his address indicated that one of the chief obstacles to the furthering of the missionary enterprise was the lukewarmness of laymen. "Men are at the foot of the list in Church knowledge," he stated, "especially missionary knowledge, as compared with the women, youth and children of the Church." Vice-President Charles Sheerin urged the adoption of new methods to meet a new day. "People who have lived upon incomes from investments will not be plentiful in the future. Where churches have lived upon endowments we can look for a decreased income. The answer is of course for

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Every parish should and can know its own community, a group of Church social workers were told on October 20th at a conference held at the College of Preachers, Washington. The leader was the Rev. Almon R. Pepper, executive secretary of social service of the National Council. Material should be gathered about the religious, social, educational and physical welfare of the people, and in addition Mr. Pepper advised visits to public and private social and welfare agencies, thus becoming acquainted with their personnel and programs. "Each Church," he said, "should work with the community by giving moral and financial support to accredited local agencies, by supplementing their activities through regular volunteer service and by cooperating in organizing needed community services and improving existing ones."

The chairman of the conference, which extended through October 21, was Bishop Ward of Erie. Other speakers were the Rev. Albert T. Mollegen, professor at the Virginia Seminary and a director of the Church League for Industrial Democracy, who lectured on the Malvern Manifesto; Miss Dorothy Stabler, representing the national office of the Auxiliary; the Rev. Clifford Samuelson, the Council's top-man on rural work; Bishop McKinstry of Delaware who talked on the Church work for men in the service and Bishop Sterrett of Bethlehem who spoke on the importance of our Church cooperating fully with the Federal Council of Churches and other inter-Church organizations.

* * *

Memorial Service for Morris Tremaine

St. Peter's, Albany, was jammed last week for a memorial service for the Hon. Morris S. Tremaine, Churchman who was for many years the comptroller of New York State. Bishop Oldham was the speaker. Mr. Tremaine was buried from his home parish, St. Paul's Cathedral, Buffalo.

* * *

Virginia Clergy Discuss Issues of War

A newspaper of Richmond, Va., started something the other day by declaring that a majority of the clergy of the city were in favor of intervention in the war. It brought the charge that only a small number of the more than 300 pastors of the city had been polled, and statements were issued by many of the brethren, both pro and con. Episcopalian Beverly Boyd, Grace and Holy Trinity, said, "I'm for all out aid to anybody who is fighting Hitler, and I mean

quick aid." Rector Parker Thornton of Christ Church, on the other hand, said that he was a combatant in the last war and "seeing that the things that were promised us turned out exactly backwards I became a pacifist about twelve years ago." In all a couple of dozen letters were written to the papers by the preachers, about evenly divided between those who want to get into the war and those who want to stay out.

* * *

Leaders of Other Churches at New England Synod

A discussion of religious education by a Baptist minister, a Roman Catholic priest, and an Episcopal parson featured the Synod of New England, meeting at Lenox, Mass., Oct. 8-9. Canon Anson Stokes presided. He introduced the Rev. G. Gardiner Monks, headmaster of the Lenox Episcopal School, who spoke on the "Contribution of the Episcopal Church Boarding School"; next the Rev. George L. Cutton, director of the Albany City council of religious education, a distinguished Baptist minister; and finally the Rev. Michael J. Ahern, S.J., who described the Roman Catholic parochial school system. At a dinner in the Lenox School, Clifford Morehouse, editor of the Living Church, discussed the religious education of adults by means of the Church press; the Rev. Stephen Bayne, Jr., rector of St. John's, Northampton, Mass., spoke on the Church's college work in New England; and the Rev. John B. Fort, director of youth for the diocese of Western Massachusetts, described the national youth program and remarked that soon the Church will add a House of Youth to the House of Bishops, House of Deputies and Woman's Auxiliary that meet at General Convention. Other speakers at the synod were Bishop Lawrence, the Rev. Allen W. Clark, and the Rev. A. Grant Noble. In the absence of Bishop James DeW. Perry, president of the synod, who was ill, Bishop John T. Dallas of New Hampshire presided. The synod elected the following officers: Bishop Perry of Rhode Island, president; the Rev. Robert Dunn of New Hampshire, recording secretary; and Mr. B. L. MacDougall of Rhode Island, treasurer. At the provincial meeting of the Woman's Auxiliary on September 7, speakers and group leaders were Mrs. Henry Hill Pierce of New York; Miss Lois Greenwood, Girls' Friendly Society field secretary; Miss Elise Dexter, president of the Massachusetts Auxiliary; Miss Helen Turnbull, provincial college worker.

* * *

So They Built It Themselves

St. Paul's, Norwalk, Connecticut, needed a new modern kitchen for the parish house. Estimated cost; \$2,500



BISHOP PERRY
President of First Province

—dropped jaws and dead silence. But not for long. Someone said, "Let's do the job ourselves." So about forty parishioners, men, women and children, pitched in. The new workshop was first put into use the other evening when the men of the parish served a roast beef dinner to a capacity crowd.

* * *

Northwest Province Holds Synod

"The only leadership that can speak louder than Hitler is the leadership of God," said the Rev. Charles Sheerin of the National Council in an address before the eighteenth synod of the province of the Northwest, which met at St. Paul, Minn., October 7-9. Dr. Sheerin's topic was how the work of the Church could be promoted in the province. Other representatives of the National Council at the synod were the Rev. George Wieland, who discussed the relation

ATTENTION PLEASE

THE THIRD of the series of advertisements announcing the "new" WITNESS will be found on page eleven. It is the hope of the editors that many clergymen throughout the country will make it possible for their people to become acquainted with the paper, either by having the paper on sale at the church each Sunday, or asking us to mail the copies directly into the homes of their people. Under either plan the cost is but 5c a copy, payable quarterly. Also if rectors will send the names of ten or more people we will enter these introductory subscriptions for six months for but \$1 each.

of the province to the council, and the Rev. Alden Kelley, who described the aims of college work and how they were being attained in the province. The Forward in Service program was discussed in detail: some speakers requested a diocesan program from every bishop as a means of exchanging ideas and far less material from the national commission; one bishop requested more material "for simple souls"; another laid responsibility for the movement upon the bishops and clergy, "who will not study the material themselves." A new departure in the synod program, and one which proved of great value was the following five panel discussions: Making the Province More Effective, led by Bishop Frederick Ingley of Colorado; Church Publicity and Promotion, led by Lawrence Martin, editor of the Denver Post; Missions and Church Extension by Bishop Ziegler of Wyoming; Christian Education, by the Rev. Stanley Fulwood of Muscatine, Iowa; and The United Movement of the Church's Youth, by Dean Leland Stark of Sioux Falls, S. D. The last topic became a round-table discussion; it was the unanimous opinion that the National Council is making a mistake in evading the word "organization" and using "movement" or "program." The chairman of each discussion group presented the findings and recommendations of the panels to the synod. These reports were referred to the executive council, except that on Christian education, which was submitted to the president of the province for immediate action. This report called for the establishment of a provincial speakers' bureau as soon as possible; provision for rural workers to get together to discuss their common problems at synod meetings; the adoption of a common standard for the entire province by examining chaplains; and the sending of church school teachers to summer conferences for more adequate training, especially in the Bible. Among the speakers at the synod were Bishop Karl Block of California, who gave the opening sermon, and Bishop Keeler of Minnesota, whose term as president of the synod expires this year. Bishop Keeler asked that the province give greater support to the Church's program. "We are going to be thrown more and more upon the resources within our own boundaries," he said. Economic conditions demand that the Church make readjustments. We must have less overhead in the life of the Church; we must be more wise in our strategy and policy. We are a missionary province, largely on the receiving end of missionary funds, and we must develop our programs so as to assume more and more of our own support and release these funds for other

purposes." Bishop Douglass Atwill of North Dakota was elected president of the synod; the Rev. Conrad Gesner, rector of St. John's, St. Paul, Minn., was elected secretary; and Mr. Allan King, Grand Forks, N.D., was re-elected treasurer. Trustees of Seabury-Western Seminary elected Bishop Blair Roberts, the Rev. Le-Roy Burroughs of Ames, Iowa, and Mr. Benjamin Griggs of St. Paul.

Jewish Temple Gives Doors to Cathedral

The congregation of Temple Israel in St. Louis will present a pair of doors to Christ Church Cathedral in that city in honor of the tenth anniversary of Bishop Scarlett's consecration. The gift is in appreciation of his efforts to foster understanding and good will among different faiths. The design for the doors, which have not yet been completed, fittingly calls for a representation of the Old Testament and inscriptions in Hebrew on one, and a representation of the New Testament and inscriptions in English on the other. The new door will lead to the cathedral's baptistry. The *Christian Century* comments on this gift: "No lovelier gesture of interfaith friendship has been made in our time."

Bishop of Ohio Preaches at Powell Consecration

Noble Powell, former dean of the national cathedral in Washington, was consecrated bishop-coadjutor of Maryland on October 17. The service was held at Emmanuel Church, where Mr. Powell was rector for six years before going to Washington. The Presiding Bishop was the consecrator, and Bishop Helfenstein of Maryland and Bishop Freeman of Washington were co-consecrators. Bishop Tucker of Ohio, who as rector of the college parish knew Bishop Powell when he was a student at the University of Virginia and who was succeeded by Bishop Powell as rector of that parish, preached the sermon. His topic was the early history of the Christian ministry, and in particular the office of bishop. Bishop Tucker urged that it again be regarded as a primarily spiritual function: "The office has become so much a matter of tradition, so much concerned with administration and oversight of temporalities, so much enmeshed with presiding over councils and committees, so adorned with accoutrements and trappings, with millinery and ornaments, that its function of spiritual leadership and ministry, under the creative Spirit of Christ, is sorely beset and often in danger of becoming obscured. The real function of a bishop through the centuries, when he has been true to his spiritual gift, has been to be a center of unity within his diocese and to be a bond of peace and fellowship between the diocese committed to his care and the

other dioceses, missionary jurisdictions, and Christian groups throughout the world."

Church Workers Among Colored Confer

The fifteenth conference of Church workers among colored people met at St. Michael and All Angels Church, Charlotte, N. C., on October 14 for a three-day session. Bishop Edwin Penick of North Carolina spoke at the opening meeting. The Forward in Service movement was considered in addresses by the Rev. John Colmer, rector of St. Agnes', Miami, the Rev. George Harper of Savannah, and the Rev. Eugene Avery of Rutherford, N.C. The problem of relations between the races was presented by the Rev. St. Julian Simpkins, Jr., rector of St. Stephen's, Charleston, in a paper on "Christian Fellowship versus Episcopal Church Aristocracy," and was discussed by the Rev. C. M. Johnson of Belhaven, N. C., and the Rev. Stephen Mackey, rector of Calvary, Charleston. Another group discussed the challenge of Negro work. A similar conference in the diocese of South Florida during September established a fund to aid colored students preparing for the ministry and also projected a diocesan camp for colored people.

Churchmen Cite Russian Religious Freedom

In Boston this week, twenty-eight leading Protestant and Jewish clergymen, including twelve Episcopalians, commended President Roosevelt's statement that the Russian people are guaranteed "religious freedom comparable to ours" by the Soviet Constitution. "When the danger of complete human slavery shall have been banished," the ministers said, "we may entertain a good hope that all peoples who have won a victory in the name of human rights may realize, more fully than ever before, a practical social expression of those principles of freedom to which they now give allegiance. The Soviet constitution supplies a basis for future religious freedom under a national constitutional pledge. This is well worth the support of all free

peoples." Signatures to this statement included Roger W. Bennett, St. Mary's Church, Newton Lower Falls; Angus Dun, Dean, Episcopal Theological School, Cambridge; Frederick W. Fitts, St. John's Church, Roxbury; S. Whitney Hale, Church of the Advent; Oliver J. Hart, Trinity Church; Howard P. Kellett, Cambridge; James Malcolm-Smith, St. James Church, Roxbury; David W. Norton, Jr., Church of the Advent; Phillips Osgood, Emmanuel Church;



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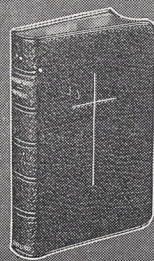
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Youth Leaders Oppose Neutrality Repeal

Opposition to the proposed revision of the neutrality act by Congress was expressed this week in a statement by 14 leaders of Church youth organizations from New York, Ohio, Wisconsin, California, Tennessee, Pennsylvania, North Carolina, Illinois, Kansas, and Colorado. The statement reads "The fact that the President wants the last barrier to full-fledged naval warfare repealed, proves that the path of administration policy leads straight toward full participation in the war. We do not selfishly wish to avoid responsibility and sacrifice, but we are convinced that the best interests of the kingdom of God will be served by the use of American resources for constructive rather than destructive puposes."

Bishop of Washington Recovers From Operation

Bishop James E. Freeman of Washington was taken ill with appendicitis shortly after returning from his vacation in Maine and was operated on in Washington. He has recovered and has resumed the duties of his office in connection with the diocese and with the national cathedral.

Unused Time and Space

Grace Church, Anniston, Ala., is turning over the unused space and unused time of its parish house, which with the church has recently been entirely reconditioned, to the Y.W.C.A. In this way it is co-operating with the U.S.O. in trying to meet the needs of towns near army training camps.

Delaware Bishop Heads Chaplain Fund Drive

Bishop Arthur McKinstry of Delaware has been appointed chairman of a special committee to raise funds for the work of the Church's Army and Navy Commission. The campaign will be launched in 1942; the co-operation of the bishops was recently enlisted by a joint letter from the Presiding Bishop and Bishop Sherrill of Massachusetts, who is chairman of the commission (see WITNESS, October 9, page 9). Bishop McKinstry is especially well

fitted to head the fund-raising committee, Bishop Sherrill said in his announcement, by reason of his long and successful experience as rector of large parishes and as a field secretary of the National Council. The Rev. David R. Covell, formerly of the Forward Movement staff, has been appointed executive-secretary of the committee.

Vida Scudder Urges Browder Release

Vida D. Scudder, eminent professor emeritus of English literature at Wellesley College, and vice-president of the Church League for Industrial Democracy has joined the Massachusetts citizens' committee to free Earl Browder, executive-secretary of the Communist Party now in prison on a charge of passport fraud. She stated that Browder was being detained on false pretenses.

British C.O.'s Win Medals

Two English conscientious objectors have been decorated for acts of bravery. Henry Finch was awarded the George Medal posthumously for effecting a daring rescue while acting as an air raid warden; three days after this rescue he was killed by a direct hit while on duty. Auxiliary fireman T. Black was awarded the Order of the British Empire for effecting a rescue while himself suffering from the results of an explosion.

Missouri Parish Marks Golden Anniversary

St. George's, Kansas City, is celebrating the fiftieth anniversary of its establishment as the pro-cathedral congregation of the diocese of Missouri. From October 5 to November 9 there will be a special speaker each Sunday and a dinner and reception during the week. Among other speakers will be Bishop Douglass Atwill of North Dakota, former member of St. George's and son of the first bishop of the diocese, and Dean Edwin Woodruff, former rector. The dinners and receptions will honor all those who have served as vestrymen, Church

school teachers, in the choir, and on women's organizations.

Bishop Visits University Students

Bishop William Remington of Eastern Oregon spent a week recently at the University of Pennsylvania, of which he is an alumnus and a trustee. He lectured to the class in religious orientation, held personal conferences with students, welcomed freshmen, lunched with fraternities, and preached at special services.

New Plant for Chungking Library School

Samuel T. Y. Seng, director of the Boone Library School, whose buildings were recently destroyed by Japanese bombs, announces that the government has promised the school a grant of \$70,000 and that new buildings will soon be erected in a safer location. A new site about a quarter of a mile outside the city has been chosen. Mr. Seng regrets that they will have to leave behind an excellent cave which they used as

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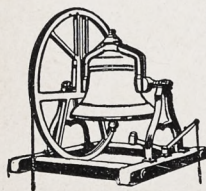
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a shelter, but he is confident that the new buildings will be far enough away from the military objective which the Japanese have made of a civilian center to be safe from bombing. The school has presented a bungalow which it has been using for an office to the Methodist Middle School. A new class of twenty students is enrolled, Mr. Seng reports.

School of Prayer in Salem, Va.

A "school of prayer" was conducted at St. Paul's, Salem, Va., October 19-24 by the Rev. Theodore Barth, rector of Calvary Church, Memphis, Tenn. The school met each evening, and Holy Communion was celebrated each morning.

Attention Western New York Clergy

A request for information about Western New York men in the country's armed forces and in training has been sent to all clergy of the diocese by the chaplain liaison committee of the diocesan department of social service. When the information has been collected, it will be sent to Episcopal chaplains, or where there is none, to rectors of nearby parishes.

Bishop Lawrence's Son Rector At Brookline

Bishop Lawrence, retired Bishop of Massachusetts last month instituted his young son Frederic as rector of St. Paul's Church, Brookline, Mass. This was an especially appropriate and happy occasion, because Bishop Lawrence worshipped at St. Paul's, Brookline, as a boy, and his father was one of the Church's founders.

Shanghai Minister Speaks At Wilkes-Barre

Rev. F. H. L. Pott, President of St. John's University, Shanghai, preached at St. Stephen's Church at Wilkes-Barre, Pa., on October 19.

Deaconess Appointed Director of Chase House

Deaconess Agnes Bradley, formerly on the staff of Grace Church in New York, has been appointed acting-director of Chase House, Chicago social welfare agency and community center. She succeeds Julian Hargrove, who recently accepted a job with the Boston Boys' Club. The deaconess has been a medical social worker in several hospitals, a settle-

ment worker in the mountains of Virginia, and a parish social worker in Denver and at Grace Church, New York.

Malvern Movement Discussed in Philadelphia

Rev. Owings Stone, provincial secretary of the Committee on the Malvern Movement spoke on the activities and plans of the Malvern Movement at a meeting of the Church League for Industrial Democracy at the Christian Association Building in Philadelphia on October 23rd.

British Harvest Festival At Trinity, New York

At a service attended by 1500 persons on October 12, Rev. Frederic S. Fleming, rector of Trinity Church, New York, conducted a harvest festival symbolic of possible United States provision of food for England, which was based on the centuries-old English custom of blessing the crops at harvest time. Mr. Fleming walked at the head of a procession of 500 persons which started at the parish house and proceeded through the historic Trinity churchyard to the church. Bishop Manning of New York gave a message on the significance of the British Harvest Service. Messages of congratulations were received from the governors of 16 states. Great Britain was represented by Sir Gerald Campbell, director general of the British Information Service in this country, and Godfrey Haggard, British Consul-General in New York. The keynote of the service was given in a sermon by Rev. Horace W. B. Donegan, rector of St. James Church,

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New York, when he said, "The clergy in Great Britain are determined that a Christian solution shall be found after this war. Permanent peace can only be attained when all nations realize that the goods of the earth are God-given and not things to be grabbed by the selfish nations, each for his own welfare."

* * *

Head of Arctic Diocese Preaches in New York

Bishop Archibald Lang Fleming of the Arctic diocese in Canada conducted the service at the Cathedral of St. John the Divine in New York on October 12. Bishop Fleming said that the members of his diocese, which includes Indians, Eskimos, fur traders, trappers, and government representatives, try to live "in accordance with the Christian ideal although this is often difficult." His church is All Saints' Cathedral, a frame structure in Aklavik, a settlement on the Mackenzie River, fifty miles south of the Arctic Ocean. His diocese extends over 2,250,000 square miles.

* * *

Relaxation in a Chinese Garden

Well, after all, you can't spend all of your time worrying about bombs and refugees. So Bishop Gilman of Hankow, China, has been doing a bit of fretting this summer over the non-arrival of rosebuds. It seems the Bishop is an indefatigable gardener and wanted his rosebuds. But the shipper wrote that they were not sent because he understood the mails were difficult. Oh come now, replied the Bishop, conditions have been difficult for forty years, but one of the consolations has always been that flowers never worry about it but just keep on blooming. Sure . . . roses in China and poppies in Flanders fields, all well fertilized.

* * *

Maryland's Fall Music Program

The fall program sponsored by the commission on music for the diocese of Maryland consists of three conferences which met on Tuesdays, October 7, 14, and 21, and of the second annual diocesan hymn festival, which will be held on Sunday, November 2. The Hymn Festival will be held in St. Michael and All Angels Church, Baltimore. Last year's festival, at Emmanuel Church, was a great success, being attended by five hundred choristers from all over the diocese.

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Delaware's Claim Disputed

The hope of the diocese of Delaware to be the first debt-free diocese in the nation following its present campaign to pay off its debt of \$33,000 (see WITNESS, October 9, page 12) has been exploded. A correspondent in New Orleans writes that in

1936 the diocese of Louisiana cleared away a debt of \$35,000 and raised an additional \$35,000 for a permanent endowment fund. This was accomplished by means of a campaign celebrating the one hundredth anniversary of the diocese. So Delaware cannot be first, but Louisiana has set up a mark worth shooting at.

* * *

Seabury-Western Dean Warns of Fraud

Bishop McElwain, president and dean of Seabury-Western Seminary, writes the following warning: "During the last few weeks, in different places in the country, men have made appeals for aid based upon the fact that they were students of Seabury-

Western and were returning to the Seminary. All such appeals are frauds because the school receives no new students after the first two weeks of the fall term. Generally speaking, appeals of that sort will be fraudulent in any case because either the man's bishop or his rector or the school would see to it that he reached here safely."

* * *

Delaware Parish Has Visiting Committee

Rector Paul Kellogg of Christ Church, Dover, Delaware, is assisted in his duties by a committee of parishioners who welcome new families. To carry out the Forward in Service program effectively the

Services in Leading Churches

The Cathedral of St. John the Divine Amsterdam Avenue and 112th St. New York City

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

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

Chapel of the Intercession Broadway at 155th New York City

Rev. S. Taggart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York Rev. Louis W. Pitt, D.D., Rector Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 11 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.

Thursdays and Holy Days: Holy Communion, 11 a.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
4 P.M.—Evangelism. Special Music
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church

Madison Avenue at 71st Street
New York City

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

8 A.M.—Holy Communion
9:30 A.M.—Church School
11 A.M.—Morning Service and Sermon
8 P.M.—Choral Evensong
H. C. Wed. 8 A.M.; Thur. 12 noon.

St. Paul's Chapel Trinity Parish Broadway and Vesey Street New York Sundays: 9:45 Weekdays: 8, 12 and 3

St. Thomas Church, New York Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 a.m. and 4 p.m.
Daily Services: 8:30 a.m. Holy Communion; 12:10 p.m. Noonday Service (except Saturday)
Thursdays: 11 a.m. Holy Communion

Trinity Church Broadway and Wall Street New York

Rev. Frederic S. Fleming, D.D., Rector
Sundays: 8, 9, 11 A.M., 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

St. Paul's Cathedral Shelton Square Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05, 11 a.m.; 4:30 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. 12:35 p.m. Noonday Service.

Gethsemane, Minneapolis 4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

Emmanuel Memorial Church (The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

On The Mohawk Trail

Where you will find a warm welcome and a helpful message.
Services at 8 & 9:45 A.M.

parish has organized a council representing various parish organizations. Its first task is the preparation of mimeographed bulletins giving information about the parish and its organizations. One of these, "The Christian Educational Program," has already been distributed.

* * *

Rector Honored by American Legion

The Rev. Roscoe C. Hatch, rector of St. John's, Johnstown, N.Y., and recently elected state chaplain of the American Legion, was given a testimonial dinner on September 29. One hundred officers and men of the legion attended, and also the rectors of the churches at Gloversville and Herkimer, the Rev. H. P. Kaulfuss and the Rev. Gordon Lee Kidd, and the Rev. L. I. Neale, rector of All Souls', New York, a Harvard classmate of Mr. Hatch.

* * *

Presiding Bishop Marks Church's Ninetieth Anniversary

Presiding Bishop Tucker spoke at a special afternoon service in St. Luke's, Scranton, Pa., on October 5 to celebrate the ninetieth anniversary of the founding of the church. He also preached at the regular morning service. St. Luke's, which its present rector, the Rev. Robert Kreitler,

calls "the church in the heart of things," was founded in 1851; its present building dates from 1871. Bishop Sterrett of Bethlehem presided at the anniversary service.

NATIONAL COUNCIL ADOPTS BUDGET FOR NEXT YEAR

(Continued from page 8)

participating programs of activity and worship to so thrill thousands that the Church will be supported by the endowments of the living interests of modern people who feel that the Church is neither the tomb of past dreams and hopes, nor the mere protector of a mid-Victorian society, but rather the dynamo of living hopes in an age that needs the guidance of a God who is alive—the God of the Resurrection."

The Auxiliary's national executive committee, meeting October 10-13, spent much of its time getting things done—voting money for buildings; for scholarships for missionaries on furlough; for translating Sunday School material into Spanish for use in Puerto Rico; appointing new United Thank Offering workers. They also listened to talks, one by Mrs. Kenneth C. M. Sills of Maine who just returned from the Hawaiian Islands where she went with her hus-

band to survey the work of the Church; another by Winifred Cullis, a Londoner who is here for the British Information Service, who told the women of present conditions in England. Officers were also elected, with Mrs. John E. Hill of Philadelphia made the chairman. Another new member of the board is Mrs. Clifford C. Cowan of Parma, Ohio, who was elected by the fifth province to succeed Mrs. J. V. Blake of Akron, resigned. Mrs. Cowan has been particularly active in her diocese of Ohio in the field of social action.

CLERGY NOTES

(Continued from page 2)

NYBERG, LAWRENCE A., formerly of St. Mary's, Rockport, Mass., has taken charge of Trinity Mission, Randolph, Mass.

OLSSON, JOSEPH EMMANUEL, missionary in China since 1910, died of meningitis at Shasi last summer. At Shasi, a much bombed river port occupied since early in 1940 by the Japanese, Mr. Olsson, according to Bishop Gilman, was "an angel of mercy" to the thousands of refugees passing through the city on their way west.

OSBORN, DANIEL, formerly in charge of St. James', Jermyn, and St. Anne's, Winton, Pa., became assistant at St. Paul's, Pawtucket, R. I., on October 1.

PARK, RICHARD A., rector of Calvary, Sedalia, Mo., has been unanimously elected president of the ministerial alliance of Sedalia, representing fourteen churches.

PFAFFKO, ARTHUR G. W., rector of the Transfiguration, Blue Ridge Summit, Pa., was married to Miss Sarah McClain on October 7.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Fire and Windstorm Insurance at Low Rates and on Easy Terms

The facilities of this corporation, which was formed solely for the benefit of the Church, are restricted to property belonging to or closely affiliated with the Episcopal Church and the residences and personal effects of clergy . . .

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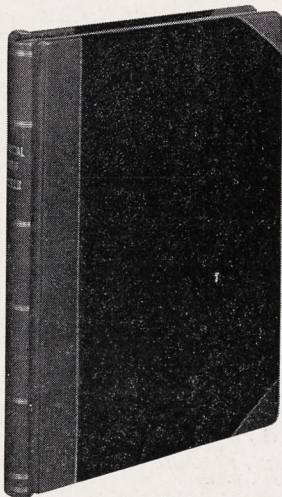
20 EXCHANGE PLACE

NEW YORK, N. Y.

Morehouse-Gorham Co. *Announces*

Four New Canonical Registers★

and NEW PRICES of all Registers, effective as of October 15, 1941



No. 20

Canonical Parish Register

No. 10—Green Buckram; \$6.50. Page size, 8x10 inches.
Total pages, 192 as follows:

Preliminary and Index, 44 pages.
Communicants, 20 pages; 162 entries.
Baptisms, 32 pages; 135 entries.
Confirmations, 12 pages; 90 entries.
Burials, 12 pages; 90 entries.
Marriages, 36 pages; 35 entries.
Families, 36 pages; 630 entries.

No. 20—Half Leather; \$15.25. Page size, 16x10 inches.
Total pages, 220 as follows:

Preliminary and Index, 48 pages.
Communicants, 24 pages; 440 entries.
Baptisms, 44 pages; 420 entries.
Confirmations, 20 pages; 360 entries.
Burials, 20 pages; 360 entries.
Marriages, 64 pages; 126 entries.

★ Register of Baptisms

No. 30—Half Leather; \$15.00. Page size, 16x10 inches.
Total pages, 198 as follows:

Preliminary and Index, 42 pages.
Baptisms, 156 pages; 1540 entries.

★ Register of Confirmations

No. 35—Half Leather; \$15.00. Page size, 16x10 inches.
Total pages, 198 as follows:

Preliminary and Index, 42 pages.
Confirmations, 156 pages; 3080 entries.

★ Register of Communicants

No. 40—Half Leather; \$15.00. Page size, 16x10 inches.
Total pages, 198 as follows:

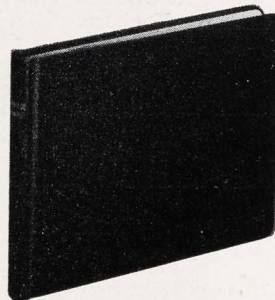
Preliminary and Index, 42 pages.
Communicants, 156 pages; 3080 entries.

★ Register of Burials

No. 70—Half Leather; \$15.00. Page size, 16x10 inches.
Total pages, 198 as follows:

Preliminary and Index, 42 pages.
Burials, 156 pages; 3080 entries.

Register of Marriages



No. 50 (Buckram)

No. 50—Green Buckram; \$7.50. Page size, 8x10 inches.
Total pages, 196 as follows:

Preliminary and Index, 36 pages.
Marriages, 160 pages; 159 entries.

No. 60—Half Leather; \$16.00. Page size, 16x10 inches.
Total pages, 244 as follows:

Preliminary and Index, 44 pages.
Marriages, 200 pages; 398 entries.

Stamping Names

There is an additional charge of 50 cents per line for stamping, in gold, the name and place of the church, on the cover of the register. Be sure to indicate clearly the stamping desired when placing your order.

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