

August 16, 1939

# The Living Church



## A ROYAL MESSAGE

Prince Bernard of the Netherlands is shown as he delivered a message of greeting from Queen Wilhelmina to the World Conference of Christian Youth assembled at Amsterdam.

*(See pages 5-7)*

Vol. CI, No. 7

Price 10 Cents

# CORRESPONDENCE

## Proposed Concordat

TO THE EDITOR: Certainly Fr. Hughson, in his letter to you [L. C., August 2d] stresses the all important point in this matter of the proposed concordat. I am one of those priests to whom he refers, and surely it might be worth while to attempt to get it into the consciousness of these champions of the concordat that there are many more of us.

Not for one moment could I continue to minister within the Episcopal Church if such a grotesque arrangement as the concordat proposes were to become a reality. Nor would 98% of my parishioners be able to do other than to seek a communion where valid Sacraments would be guaranteed and the Catholic Faith taught and practiced. And obviously we are but an example of numerous like-minded parish and mission groups. Those who would urge the concordat upon us are playing with dynamite.

(Rev.) HAROLD G. HOLT.

Belvidere, Ill.

## Dr. Macartney's Statement

TO THE EDITOR: I am grateful to you for printing, in your issue of July 12th, the statement *in re* concordat of Dr. Macartney, former moderator of the Presbyterian Church.

It is a grave, well reasoned, religious statement, clearly exposing the irreligious character of the concordat movement.

It is a charitable statement, revealing the absurdity of an exclusive claim upon charity on the part of those who cannot agree to differ.

"Nor is such an organic union necessary to good will . . . for this already exists."

It is a logical statement. It points out, more clearly than some of our own clergy have done, that such proposals are at variance with the position of the Anglican Communion throughout the more than 13 centuries of its history, as recently embodied in statements made to the Greek Orthodox Church. This is quoted by Dr. Macartney.

The facts are that honest Presbyterians are Protestant (using that word, in its common sense, as the antithesis of Catholic) and that they cannot, with integrity, enter upon any concordat that does not involve us in a repudiation of Catholic Faith, Order, and Practice. . . .

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

## Psalm 103

TO THE EDITOR: One of the most generally enjoyed parts of our services seems to be the Psalter. To aid the minister's discretionary choice of psalms at Morning and Evening Prayer, a suggestive table is printed on page ix of the Prayer Book. I have just happened to discover that the very edifying and almost Christian Psalm 103, "Praise the Lord, O my soul," is not on the table. It is probable, therefore, that most of our congregations, since Evening Prayer is so generally neglected, never have a chance in Church to enjoy the *Benedic* together! The Forward Movement booklet acutely says (July 2d): "The prodigal son after his return to his father's home might well have

sung this Psalm. For though it was written centuries before our Lord, it catches the vision of God as the loving Father of whom Jesus taught in the parable and throughout His life." May we not add appreciatively that the elder son also might well have sung this Psalm every day, in gratitude for the father's home where "all that I have is thine"? The matter is of course entirely in the hands of the clergy, and it would seem that earnest pastors may gladly afford their people the privilege of this glorious Psalm even more than once annually.

(Rev.) P. F. HALL.

Alexandria, Va.

## "Let Us Give Thanks" Formula

TO THE EDITOR: In Dr. Easton's excellent review of a very important and able liturgical study, *The Early Eucharist*, by Fr. Ciriot [L. C., July 5th], he says: "He [Dr. Ciriot] appears to be the first specialist who has noted the significance of the 'Let us give thanks' formula."

Dr. Pius Parsch, one of the greatest of continental liturgiologists made the following comment on this formula in *The Liturgy and the Mass* (Eng. tr. 1936): "The following acclamation, *Gratias agamus Domino Deo nostro*, was no doubt the invitation to the actual celebration of the Eucharist: Let us celebrate the Eucharist (eucharistomen)."

(Rev.) DON H. COPELAND.

Cleveland Heights, Ohio.

## Death

IF THE DEATH of someone is imminent, let Him whose tears flow at the grave of Lazarus soothe your own grief. He takes souls away, let us believe, at the time it is best for any one to be called.

—Bishop Grafton.

# NECROLOGY

✠ May they rest in peace. ✠

## ANDREW S. LOBINGIER

LOS ANGELES—Dr. Andrew Stewart Lobingier, internationally known surgeon, for 25 years a vestryman and for eight years senior warden of St. Paul's cathedral, Los Angeles, died here on July 31st. Bishop Stevens of Los Angeles conducted the funeral at the cathedral on August 2d, assisted by Bishop Gooden, his Suffragan Bishop, and the Very Rev. F. Eric Bloy, dean of the cathedral. Interment was in Hollywood cemetery.

Dr. Lobingier was born at Laurelville, Pa., in 1863. He took his degree at the University of Michigan in 1889. For a number of years he practiced in Colorado, removing to Los Angeles in 1902. A frequent contributor to medical magazines, he wrote a biography of Dr. John Jones, the "father" of American surgery, and was particularly active in the fight against cancer.

An ardent Churchman, he was especially interested in the cathedral here. On the day of his death he had risen at daybreak, as was his custom, to spend some time in the garden before going to his office. His body was found among the flowers.

Dr. Lobingier is survived by his widow, Mrs. Kate Reynolds Lobingier; a daughter, Mrs. Gladys Lobingier Norris; and two grandchildren.

## CHARLES STEELE

WESTBURY, L. I., N. Y.—Charles Steele, senior warden of St. Thomas' church, New York, and of the Church of the Advent, Westbury, and since 1900 a partner in the firm of J. P. Morgan & Co., died here August 5th. He was in his 83d year and had been in declining health for some time.

Son of I. Nevett Steele and Rose L. Nelson Steele, he was born May 5, 1857, in Baltimore. He attended the University of Virginia, where he received the degree of Master of Arts. Later he studied law at Columbia university.

Always active in Church affairs, Mr. Steele in 1922 gave St. Thomas' church \$100,000 for the purchase of buildings for a permanent choir school for the church. In 1925 he gave an Easter gift of \$300,000 to endow another school.

Mr. Steele was married to Nannie G. French of New York in 1885. She died in 1932. Three daughters, Mrs. H. Hall Clovis, Mrs. Devereux Milburn, and Mrs. F. Skiddy von Stade, survive. Funeral services were held August 7th at St. Thomas' church. The burial was private.

Bishop Stires of Long Island conducted the services at St. Thomas' church, assisted by the Rev. Dr. Roelif H. Brooks and the Rev. Richard D. Pope.

[For additional Necrology items, see page 13]

# The Living Church

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

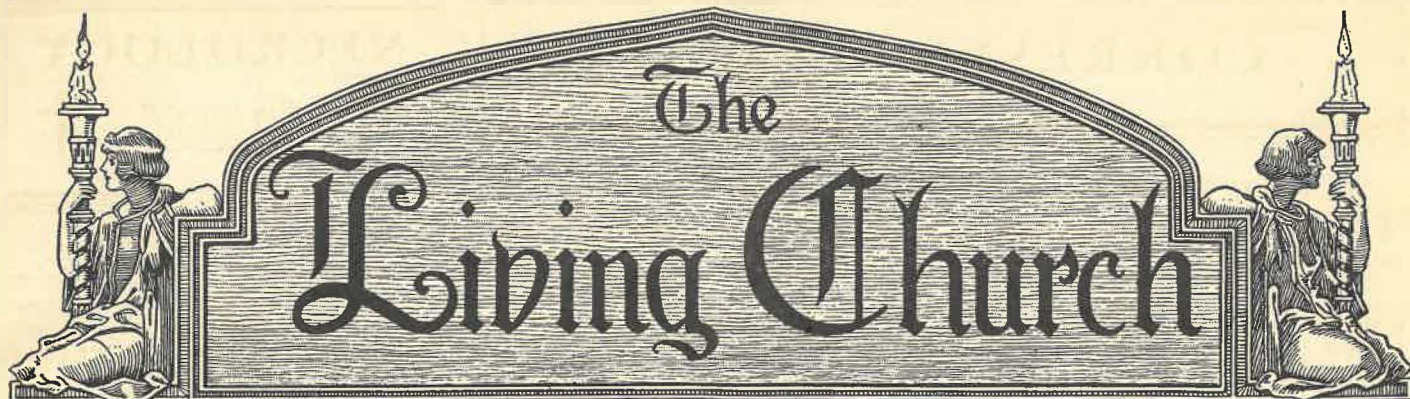
*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

CLIFFORD P. MOREHOUSE . . . . . Editor  
 PETER M. DAY . . . . . Managing Editor  
 RT. REV. CHARLES FISKE . . . . .  
 REV. JOSEPH F. FLETCHER . . . . . } Associate Editors  
 CLINTON ROGERS WOODRUFF . . . . . }  
 ELIZABETH McCracken . . . . .  
 REV. JOHN W. NORRIS . . . . . Church Music Editor  
 ELIZABETH McCracken . . . . . Literary Editor  
 LEON McCauley . . . . . Business Manager  
 R. E. MACINTYRE . . . . . New York Representative

Published by MOREHOUSE-GORHAM Co. at  
 744 N. Fourth St., Milwaukee, Wis. Entered as  
 second-class matter at the Post Office, Milwaukee,  
 Wis. Cables: MOREHOUSE, Milwaukee.  
 New York advertising office, 14 E. 41st St.,  
 New York City.

## SUBSCRIPTIONS

U.S.A., POSSESSIONS, SPAIN, LATIN-AMERICA . . . . . \$4.00 a year  
 CANADA, NEWFOUNDLAND . . . . . 4.50 a year  
 OTHER FOREIGN COUNTRIES . . . . . 5.00 a year



VOL. CI

NEW YORK AND MILWAUKEE, AUGUST 16, 1939

No. 7

## EDITORIALS AND COMMENTS

### Christian Citizenship

THE principles of Christian citizenship have been much discussed for many years, but not the methods. It can be fairly assumed that the average Churchman believes that he is none the less a citizen because he is a Christian; that as a matter of fact a heavier obligation rests on him because of his profession. But *how* is he to show forth this belief? *How* is he to put these principles into active operation? For, after all, the test of his principles is what he does with them; how he applies them. If he keeps them wrapped up and unused like the man of the single talent, he is an unprofitable servant.

It is incumbent upon every citizen desirous of discharging his duties to inform himself concerning the details of voting. Voting is the form in which the great bulk of citizens must make their contribution to citizenship, their expression of opinion. One will say that of course every voter must know the details of voting; but let each reader of voting age ask himself these questions: When and where are the primaries or caucuses held? When and where do I register? When and where is the general election held? Not one-third of the readers of this editorial, if that many, can answer each one of these questions correctly. If so large a number can, then they are better informed than the average of their community. The Churchman seeking to discharge his duties as a Christian citizen must inform himself about these important, though often overlooked, preliminary details.

He must inform himself as to his rights at the primary, at the registry, at the general election. He cannot be expected to stand up and defend his rights if he does not know what they are, nor can he assist others in doing so. There is but little use in going to the polls if one is ignorant of his rights and duties. Imagine a lawyer going into court to represent a client without knowing what rights he has to defend or represent! Is it any more absurd than for a citizen to go into his primary or polling-booth ignorant of his rights and duties?

There should be a Christian citizenship committee in every parish to make the study of these questions a part of the regular order of exercises of some one or more of the Church societies. Every citizen should know the details of voting and his rights under the Constitution and the laws before he takes

any advanced steps. Otherwise he will be handicapped all along the line.

When he has informed himself as to the details, the duty of exercising the right comes next in order, although of chief importance. It seems almost trivial and commonplace to say that every citizen should cast his vote and that his highest duty lies in so doing, and yet a large proportion of our political ills can be traced directly to the failure of citizens to vote. Unquestionably the "boss" owes his position and power to the indifference of the citizen. Take up the election returns from any part of your city or community and it will surprise you to see how large a proportion of so called good citizens fail to vote.

The machine depends for its maintenance on two elements: organization and indifference—the organization of those who know what they want and how to get it and the indifference of those to whom we naturally look (although often in vain) for a preservation and protection of our liberties. The power of the usual stay-at-home vote has been proved conclusively more than once. In many a campaign against the machine, the latter may poll in excess of its highest record and yet be defeated, simply because the people who ordinarily failed to vote came out and discharged their duties as citizens. Why should not this be the regular rule, rather than the exception?

IT IS a principle of practical politics, amounting almost to an axiom, that independent movements have the best chance in presidential years, because then the largest vote is polled. The stay-at-homes come out, and these are invariably the independently inclined. What a change would be produced if they were to become regulars in the discharge of their civic obligations! Then the forces of the machine, which are marshalled with great care and can be depended upon as a practically invariable quantity, would be in constant danger of defeat, and this would soon produce a situation that would prove most wholesome for the whole community.

Every Churchman who is really anxious to do his civic duty must vote. Careful observations indicate that the stay-at-home vote is largely made up of Christian men. This

shameful condition must be overcome, and each individual can do his share by determining to vote at every election when he has a legal right to do so. A blade of grass is but a little thing, but take enough from the greensward, and we have an ugly brown spot left. A vote seems but a minor act; but if enough decent men withhold theirs, we have the evils of the political machine.

The vote the Churchman casts must be an intelligent vote; otherwise it will be practically useless. He must know the policy and the man for whom, in all good conscience, to cast his vote. In nearly every community there is some public-spirited body of citizens whose judgment and advice can be relied upon in such matters. A citizens' union; a municipal league; a reform league; a public education association; a voters' league; a society for political inquiry; a city club; and so on down the list. Some newspapers are helpful, but it is wise not to rely too much upon a paper that may be promoting special interests of its own under the guise of public service. There is no reason why a man who wants to vote honestly and intelligently should not do so.

These requirements are fundamental and should not under any circumstances be omitted. Every citizen owes to his fellow men something more than the casting of an intelligent, honest, and patriotic vote. He should be aiding in some still more active way in correcting abuses and in creating and maintaining higher standards and introducing improvements. The mark of the 20th-century citizen will be his voluntary contribution to civic progress, and that man or woman will be derelict who fails to do his or her share in uplifting the community. There is no practical limit to the usefulness of voluntary bodies like the national municipal league. However, its success and that of similar bodies depends primarily upon the cooperation of public-spirited citizens. Without this their efforts will prove ineffective and the citizenship of the citizen will be incomplete.

### Copyrighting "Catholic"

AN APPEAL to the Roman Catholic bishops of the United States "that they reserve to themselves, in the most strict manner, the use of the name 'Catholic' in the title of committees, organizations, and publications" has been made by *America*. "The unauthorized use of the term 'Catholic' by minority groups of Catholics who are actually in opposition to the general sense and intent of Catholicism in this country," it declares, "has been embarrassing and misleading. It has led to confusion and disunity. The bishops have the right to safeguard the name 'Catholic,' and to forbid the use of the name to any and every group, unless that group is fully in accord with the Catholic Church and its stand on current problems. It is not sufficient that the members of such groups be Catholic to empower them to express the Catholic view. Corporately, they must be recognized as Catholic by their bishop."

This proposal, the ostensible purpose of which is to prevent minority groups within the Roman Catholic Church from claiming to be official spokesmen for that communion, looks innocent on the face of it. Commenting on the suggestion of *America*, however, the *Brooklyn Tablet* says: "It amounted to a suggestion to copyright, at least for the faithful members of the Church, the proud title 'Catholic.' . . . It would make the expression 'Catholic' a synonym for Catholic Church. It would not ask any restraints upon individual liberty. Its concern is solely with the fair name of the Church."

We presume that the *Tablet* uses the term "copyright" in a general sense and does not refer to the legal process so



WOLF IN SHEEP'S CLOTHING

designated. However, when one recalls that some years ago, during the discussion of a possible change in the name of the Episcopal Church, a small group secured the exclusive legal right to the term "American Catholic Church," we look with some alarm upon this proposal to copyright the name "Catholic." We are doubtful whether that could actually be done in a legal sense, but we feel that the proposal bears watching nevertheless.

Beyond the legal question is the general question as to the exclusive use of the word "Catholic" by the Roman Catholic Church. For the Roman Catholic hierarchy to arrogate to itself the exclusive use of this term would be to assume an authority which has not been lodged in it, at least in this country. We believe that "Roman Catholic" is the proper legal name for that Church in this country as in Canada and Great Britain; while the official terminology used by the Vatican is "Holy Roman Church." "Catholic" is too big a term to be used by any one communion; and especially by a Church that has added to the body of its doctrine teachings that are not to be found in the Catholic creeds or in the early history of the Catholic Church.

We sympathize with the desire of Roman Catholic officials to be protected against the use by minority groups in their own Church of a term which would seem to imply an authority that they do not possess. We must, however, protest vigorously against any attempt to make official the popular abuse of designating the Roman Catholic Church by the simple term "Catholic"—a term in which the Episcopal Church has as fully valid a claim to share as the Church of Rome or any other Christian communion.

# Early Sessions of The Amsterdam Conference

By Peter Day

Managing Editor of THE LIVING CHURCH

WHILE the Amsterdam conference is part of the general stream of the ecumenical movement, the first few days of its meeting have shown that it is bringing out certain important characteristics of its own. In the Edinburgh and Oxford conferences, and even in the Madras conference, the peculiarly American Liberal religious position was vastly overshadowed by Anglican, Orthodox, and continental Protestant insistence upon a Scriptural and intellectual approach to religion. I believe that the Amsterdam conference will to some extent serve as a corrective to those who thought that because the Liberals were relatively silent in the earlier conferences they had abandoned their insistence upon a practical, this-world-minded faith, justified by its usefulness in immediate action.

To the present, the high point of the conference has been an address to the plenary session, July 28th, by the Rev. Elie Lauriol of the Reformed Church of France, which showed the way toward a synthesis of the two points of view. M. Lauriol, whose subject was "Give us this day our daily bread," pointed out that supplying the common human needs symbolized by bread is an essential task of Christian society. "Your heavenly father knoweth that ye have need of all these things," and does supply them. "But man lacks bread. Why? . . . The hungry man has not been forgotten by his father; he has been robbed by his brother."

"How has this come about?" M. Lauriol asked. "Men have lacked faith in God, and have stolen from their brothers to hoard bread for all tomorrows. And like the manna in Exodus, unconsumed, it breeds worms and stinks. Man has served Mammon, and Mammon has organized famine, so that now a good harvest is a catastrophe. . . ."

"To sum up: there is no lack of bread. Therefore, there is no problem of bread. There is only a particular incidence of the problem of evil. From this point of view we can say: Famine is sin.

"But who does not see, from then on, that far from expecting, as our tribune said just now, that the problem of bread will be solved so that many may turn to God, it is necessary, on the contrary, that they shall turn to God so that this pseudo-problem may find its sole solution. Once more we see that the bread of earth is mingled with the bread of heaven. It is the same thing. Since the bread of the body cannot be assured except to a humanity that is regenerated through Christ, we can say of Christ that He is 'our Bread,' our Bread in every respect, just as in every respect He is 'our Peace.'

"To evangelize the world means, then, giving bread to the world, the bread of the soul, the bread of the body, in teaching the world to expect it from God who alone gives it, just as giving bread is evangelizing."

All the addresses at the conference have maintained a high level of excellence. The Archbishop of York, who spoke on the first evening, contrasted the three religions of the Bible—Judaism, Islam, and Christianity—with all other religions. These three, the Archbishop said, start with God—"In the beginning, God"—and see the world and all creation as dependent upon His sovereign will. Thus the Christian

religion is a religion of revelation. God is at the beginning of our thinking and acting, not the possible result of a tenuous chain of philosophical argument. In the sphere of prayer, the Christian way is not, "Please do for me what I want," but "Please do with me—in me, through me—what You want."

On the following morning, addresses on the theme, Our Different Backgrounds and our Common Calling, were made by four representatives of the various cultures and strains of thought represented at the conference. The Rev. D. T. Niles of India, secretary of the World's Alliance of YMCA's, gave the point of view of the so called "Younger Churches" of the Orient. Mrs. Liliane Miron of Rumania, active in the YWCA of that land, gave the background of the Orthodox members of the conference, with its emphasis on the Church as the extension of Christ's Incarnation. Dr. Frans M. Kooijman of the Netherlands presented the dominantly Scriptural view of the Continental Protestant delegates. And the Rev. Paul J. Braisted, general secretary of the Student Volunteer Movement in the United States, described the dominantly social minded approach taken by American Liberal Protestantism.

After these four addresses, the delegates divided into groups of approximately 30 to begin the task of discussion. These sections meet twice a day. In the morning they study the Holy Scriptures under a leader who has had some special training in the field of the Bible, and in the afternoon each group takes up the special subject which is its concern.

The Bible study is a unique feature of the Amsterdam conference, and most of the delegates have found it extremely profitable. All the groups discuss the same passages of Scripture in the morning, in the light of the address to the plenary session which has just taken place. For example, after M. Lauriol's address, the Bible study dealt with the passage from St. Luke on taking thought for the morrow. Each group relates the Bible passages to its special subject, insofar as it is relevant to that subject.

AT THE opening of the conference 1350 official delegates from 71 countries representing 220 separately organized religious groups and national Churches, had gathered in Amsterdam. Every continent, and nearly every race is represented. The majority of the delegates are under 26 years of age, my own age group (24 years) being the most numerous. Three out of every five delegates are men. A number of the delegates wear their own national costume, so that the sight of a Chinese, a Hindu, an Orthodox priest, and a central European walking down the street with several people in ordinary American clothing is a colorful testimony to the reality of the Christian community. There is a fair proportion of Colored and Negro delegates, who represent probably a rather higher level of culture and intelligence than their White colleagues. The reason for this, of course, is the fact that even in the Church a Colored person has to go through a much more gruelling and severe process of selection than a White person before he is admitted to a position of trust and authority.

It is in the discussion groups that the life of Amsterdam



ABOVE

1. On board the "Statendam." The Rev. John Page Richardson, alternate and discussion leader from Groton school, is the fifth person from the left.

2. The British museum. The delegates viewed some of England's treasures here when passing through London, "en route" to Amsterdam.

3. Paul Laus, Episcopal delegate from the Philippines, is a theological student in the USA.

4. The Rev. Ernest Piper, leader of the Episcopal group, is on the left; and with him, as they disembark at Plymouth, Eng., is the Rev. Dr. Charles Lowry, delegate and discussion group leader.

5. Canterbury cathedral, one of the many beautiful examples of old world art viewed by the Amsterdam delegates. (All small photos by Frank Rowley.)



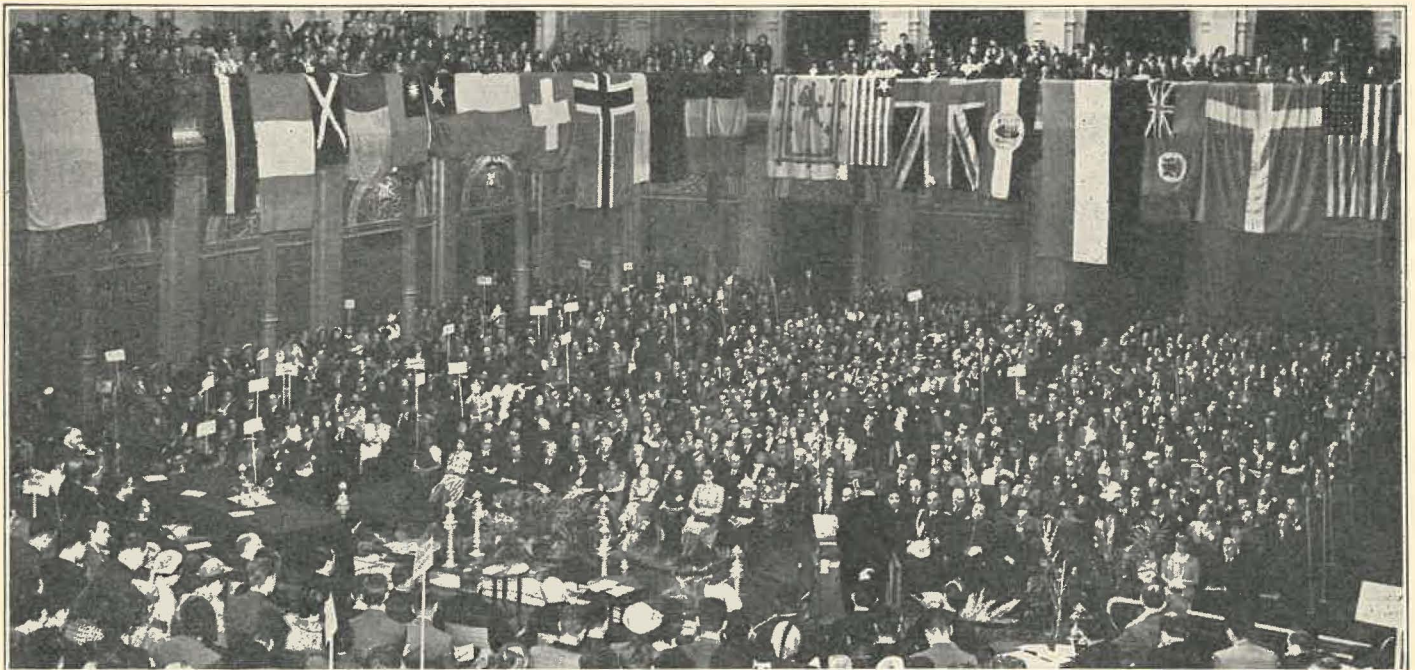
LEFT

The Rev. H. L. Henriod, general secretary of the World Alliance for Promoting International Friendship Through the Church, is a member of the Swiss Reformed Church. He is shown with the Rev. Dr. W. A. Visser 't Hooft, general chairman of the conference. Dr. 't Hooft is secretary of the World Council of Churches.

BELOW

At the first session of the conference Dr. 't Hooft addressed the delegates. Flags of many nations are draped over the balcony of the Concertgebouw, and many of the audience wear the national Sunday costume.

## At Amsterdam Youth Conference



is most intense. My own group, one of four whose subject is Christian Youth in the Economic Order, is led in the morning Bible study by a Welsh Methodist minister and in the afternoon economic discussions by a Colored YWCA secretary from the United States, Miss Sweeny. It has two secretaries, Mr. Hashimoto, a Japanese theological student, and Fr. Maxwell, a priest of the Church of England. He is an Anglo-Catholic and a Socialist. Our group is unusual in that it is able to converse entirely in one language—English. However, it contains besides British and American delegates, members from China, India, Switzerland, Holland, Belgium, and France. There are no Eastern Orthodox members, but we had the privilege of a visit from the Archimandrite Cassian, Professor of New Testament at the Russian theological seminary in Paris, who greatly clarified our understanding of the Scriptural use of the term, "kingdom of God," with detailed accuracy typical of the Greek intellectual tradition.

THE major tension in the group has not been between Catholicism and Protestantism, nor between Lutheranism and Calvinism, but rather between these three revelational types of Christianity on one side and American empiricism on the other. As discussion proceeds, however, we are all coming to a deeper appreciation of the positive elements in each other's faith. The Americans, especially, are becoming aware of the fact that what you believe has a mighty influence on what you do. Conversely, the continental delegates are coming to realize that human action in the world is an essential element in God's redemptive process.

The major American contribution to the conference thus far has unquestionably been an address by Dr. Reinhold Niebuhr of Union theological seminary, New York, on *The Christian in a World of Conflict*. Dr. Niebuhr emphasized the fact that conflict is a basic characteristic of life in the world, and that no social order, no evangelistic program, no extension of the Christian Church could expect to do away with it. He underlined the inadequacy of a view of the world from a purely historical level, and the equal inadequacy of a view which attempted merely to transcend earthly conflict. The Christian is involved in the social process but he is not wholly part of the social process. Dr. Niebuhr viewed the Cross as "on the edge of history," and the individual Christian as inextricably involved in worldly conflict while at the same time his action in that conflict is in part determined by his citizenship in the kingdom of God.

On the following day, the Rev. Dr. George F. Macleod, director of the (Presbyterian) Iona community in Scotland, spoke on the subject, *Can Men Be Brothers?* Pointing out that even natural unredeemed man is capable of intense and noble brotherhood within restricted areas, Dr. Macleod emphasized the fact that Christians *are* brothers by the very fact of their Christianity. Thus, the Christian responsibility is both to extend the Church to all men and to carry out in life the implications of that brotherly relation which in fact exists.

"It is the surpassing hope of our age," Dr. Macleod declared, "that man begins to see himself as he really is, self-centered, sinful, but with a tension within himself, something divine, seeking true human brotherhood in the blood brotherhood of Bethlehem.

"In the facts of the real world is there ground for this hope? Yes. There is hope in the pressure we feel all around us toward creating the one family in Christ. God has always worked through creating pressure. The storm about us is the voice of God. There is hope also in the eternal makeup of natural man. God has made man for Himself, and the hearts

of all men are restless till they rest in Him. The Russian Communist dies happy having glimpsed the brotherhood of man. So with the Italian nationalist. So with the Nazi. Natural man is bleeding, blinded, befogged, but on the track for God."

TWO addresses at evening sessions of the conference have made a strong impression upon the delegates. The first, by Archimandrite Cassian, on the subject, *Jesus is Lord*, developed the theological implications of the New Testament concerning the person and work of Christ, stressing the two-fold fact that He is still with His Church and that we are daily called to witness to His kingship. The sufferings of the Russian Church were in the minds of all the delegates when the speaker said: "Do not let us forget that we bear the name of Christ. Once it was a name that was laughed at, and it has become so again in our day. At the present time, when obedience to Christ leads inevitably to the way of martyrdom, let us remember that the tokens of the royalty of Jesus were a crown of thorns, a scarlet robe, and a reed in His hand, and that it was a placard attached to the Cross which bore His royal title. But His name, in the glory of the Father, is for those who call upon it in faith a key which opens to them the fulness of eternal life."

The other evening address was one by Dr. T. Z. Koo of China on *The Christian Church in a World of Nations*. Dr. Koo stressed the necessity of working toward the development of an international order in which peaceful coöperation between nations could be substituted for international conflict and war. He said that only the Christian Church offered the basis for a truly united world. In the conflict between China and Japan, for example, only the Christians in both nations were able to cross the barriers erected by war. As Christians, they ask not "What am I to do in this situation?" but "What are God and I to do?" Thus, privately, Dr. Koo confessed, he had often wished that the Japanese Islands might sink into the sea—just for five minutes. But when he viewed the war not only from the Chinese standpoint, but with the help of God, he found it necessary to take a quite different attitude. We are all children of God, Dr. Koo said in conclusion; we need an international order to make effectual the kinship with one another which that fact implies.

President of the Amsterdam conference, as I stated in an earlier article, is Dr. W. A. Visser 't Hooft, known in his boyhood as the naughtiest boy in Haarlem. His boyhood was not very long ago, for he is still below middle age.

Dr. 't Hooft, a man of immense and unremitting energy, is one of the half-dozen most important figures in the ecumenical movement despite his comparative youth. He is secretary of the provisional World Council of Churches, having played a leading part in the Oxford and Edinburgh conferences out of which the World Council stems. Previously he had been boys' work secretary with the World's YMCA, a worker with the World's Student Christian federation, and general secretary of the WSCF from 1928 to 1938. Dr. 't Hooft is a minister of the Dutch Reformed Church, though his theological position is probably closer to the chastened Liberalism which gave birth to the ecumenical movement, seeking a reconciliation along Catholic lines between the Protestantism of the Reformation and the "Social Gospel" of the past century. Square-jawed, with a stocky athletic figure of medium height, Dr. 't Hooft is the author of a number of important books in the field of Church coöperation and unity, as well as *The Background of the Social Gospel in America*, his D.D. thesis at Leyden university, which remains the authoritative work in that field.

# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## A Charming Book on Family Life

THERE'S NO PLACE LIKE HOME, A FAMILY LIVES TOGETHER.  
By James Lee Ellenwood. Scribners. Pp. 234. \$2.00.

THIS simple, natural, unaffected volume on family relations is a sheer delight. It will be joyously and profitably read by 100 persons to every one who will plough through the more academic tomes on the family. To the author, the home is neither an "institution" nor a "bulwark" but a busy place in which useful, happy people can be produced. He steers a merry course between too much sentimentality on one hand and too much concern over the latest pronouncements of the experts on the other.

While Mr. Ellenwood is obviously familiar with both the sociology and the psychology of the family, he never tries to prove this by using technical lingo. He is far more concerned with understanding the life situations of Elinore and Jud and the other very wholesome members of his own family. He writes with deft and charming touches of domestic humor.

The author, now executive secretary of the New York state YMCA, covers themes as diverse as family conflicts, finances, dictatorship of parents, morals, manners, drinking, religion, sex education, attitudes toward work and play, relations with the neighbors, and even the proper use of the radio. He asserts that the home is significant because "we learn by *doing*, and the home is the one ideal place for working things out realistically. It is the laboratory where most experiments are tried. Other agencies lecture and teach us about good living, but here we are up against life itself."

The keynote of the volume is the enjoyment of the home. "No single factor may be more fatal to good character education than a chaotic home, but the alternate to chaos is not dictatorship." Authority should never be imposed by parents except as a last resort. "Actually there is little choice between boys and girls whose personalities have been stifled by parental oppression and those who have been spoiled by sentimental indulgence."

While Churchmen will not agree with the contention of the Methodist author that "the Church is primarily a preaching institution," they will appreciate his statement that "religion has to do with individuals and their social relationships and the nature of the world in which they live as all three of these relate to God, the creator of life."

The charm of the book is greatly increased by delightful full page illustrations by Dorothea Warren. They will stimulate almost as many chuckles as the text itself. The book closes with excellent suggestions for further reading.

C. RANKIN BARNES.

## A Highly Significant Book on Spenser

THE MEANING OF SPENSER'S FAIRYLAND. By I. E. Rathborne. Columbia university press. Pp. 275. \$3.25.

THIS is a highly significant book for all lovers of Spenser who desire to read *The Faerie Queene* not only with enjoyment but with insight. We have been advised too long to leave the allegory alone and it won't bite us; now, under Miss Rathborne's guidance, we can approach it without fear, knowing indeed that our pleasure in the poem will be increased. Spenser, no less than Milton, sought to write a great poem that would be at once humanist and Christian; and Miss Rathborne sets out clearly how his land of Faery is the legitimate Renaissance descendant of St. Augustine's Earthly City, and how its legendary history is a "reflection of the concrete realization of justice on earth in the history of successive good empires."

We ought to hear no more the complaint that Spenser's poem has no essential content of thought. But the unsatisfactoriness of *The Faerie Queene* as an ethical poem still remains. Miss Rathborne has done nothing to remove Sir Herbert Grierson's trenchant criticism that Spenser justifies his meaning to our intellect *but not to our imaginations*. Our hearts remain enthralled in the Bower of Bliss. But perhaps Miss Rathborne will give us another

volume, as scholarly and as delightful, on that subject. Meanwhile we are grateful for a brilliant exposition of Spenser's good intentions.  
T. S. K. SCOTT-CRAIG.

## An Aid To Affective Prayer

LIFE UNTO GOD: REFLECTIONS ON THE SPIRITUAL LIFE. With a foreword by Kenneth Mackenzie, Bishop of Brechin. By E. R. A. Kermack. SPCK. Macmillan Co. Pp. xx-204. \$1.65.

THIS series of Reflections can be strongly recommended, not for beginners in the way of mental prayer, but for such as need written words as material for affective prayer. Each one of the 14 chapters would scarcely be exhausted in a week or more of prayerful pondering. They are comprehensive. Starting from consideration of God as the beginning and end of the soul's life, and lifting up the thoughts to Father, Son and Holy Ghost, the author proceeds to the theme of incorporation in Christ through baptism and to the development of the mystical union with Christ. She sees this as culminating in a sharing of the Saviour's redemptive work through a life of reparation, and adds a final chapter on Citizenship in Heaven and the Vision of God.

The book is soberly conceived, based on the Creed and the Scriptures, and enriched with many quotations from the classics of the spiritual life. It is a volume that will be kept at hand, lent, and given away freely, and worked through, not once but many times, by any who are selflessly reaching after the deep things of the spirit.  
MOTHER MARY MAUDE, CSM.

## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### By Grace Ye Are Saved

11TH SUNDAY AFTER TRINITY

AUGUST 20TH

"BRETHREN, I declare unto you the gospel which I preached unto you," how that Christ died for our sins and was buried, and rose again the third day and was seen by many responsible and trustworthy witnesses, and last of all by me, Paul, on the road to Damascus, who am indeed the chief of sinners because "I persecuted the Church of God." But by the grace of God (by His gracious mercy on me) "I am what I am;" in the words of the *Collect*, God declared His almighty power by showing mercy and pity on me the persecutor, so that I ran the way of His commandments, and "laboured more abundantly than they all; yet not I, but the grace of God which was with me."

The *Gospel* shows us the self-righteousness out of which St. Paul has been delivered; for he had been a Pharisee, and he had been a good man according to the usual reckoning, just as the Pharisee in the parable would be counted as a better man than the publican. But it was all spoilt by self-righteousness. The publican, in spite of his sins, "went down to his house justified rather than the other;" for he saw his life in its true proportion. He saw himself as a sinner before God.

All this is for us. We must learn to see ourselves as we truly are, and so pray "God be merciful to me a sinner." And to us also God's almighty power is declared in showing mercy and pity on us, and enabling us to run the way of His commandments and obtain His promises.



# NEWS OF THE CHURCH

## Dr. E. J. Randall to be Consecrated

Elevation Date Set for September 29th; Suffragan-elect Already Has Served Chicago 43 Years

CHICAGO—Kneeling before the altar of the church which he has served as priest for the past seven years, the Rev. Dr. Edwin J. Randall will be consecrated Suffragan Bishop of the diocese of Chicago at the Church of the Epiphany here on September 29th.

Preliminary plans for the consecration were announced by the Rev. Dr. Harold Holt, rector of Grace church, Oak Park, chairman of arrangements for the service, following the receipt of the necessary consents from the bishops and standing committees of the Church.

### PRESIDING BISHOP CONSECRATOR

The Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, will be the consecrator, and Bishop Stewart one of the co-consecrators. The other co-consecrator has not yet been selected.

A group of 30 prominent clergy and lay people of the diocese has been appointed by Bishop Stewart to serve on the committee of arrangements for the consecration. Complete plans for the service and other details of the consecration program will be made known following a meeting of this committee to be held in the near future.

Dr. Randall, who is executive secretary of the diocesan council and superintendent of city missions, was elected Suffragan Bishop at a special convention of the diocese held May 31st. He has been a priest of the diocese for 43 years.

## Dedicate Chapel in City Mission

### Camp for Boys in Foxboro, Mass.

BOSTON—Dedication of a chapel on July 23d in the Lincoln-Hill camp for boys, Foxboro, Mass., honored the memory of the late Archdeacon Ernest J. Dennen, former superintendent of the Episcopal City Mission of the diocese of Massachusetts.

The camp, Lincoln-Hill, preserves the names of two benefactors, Miss Ella G. Hill who gave the land, and William H. Lincoln, whose largesse enabled Archdeacon Dennen to establish this camp in 1925 as one of the summer activities of the city mission.

Bishop Heron, Suffragan Bishop of Massachusetts and successor to Archdeacon Dennen as head of the city mission's many social works, officiated at the dedication.

## "Chapel of Thanks" is to be Built by N. C. Laymen

VADE MECUM, N. C. (RNS)—An unusual plan for constructing a diocesan "Chapel of Thanks" at the Episcopal assembly grounds here has been begun by laymen of the diocese of North Carolina.

According to Herbert T. Peele of Burlington, chairman of the diocesan layman's league, "the donor of cash or furnishings is requested to base it on one particular incident in his life to which he may turn with gratitude and thanksgiving."

The chapel is to be used by diocesan members during the summer assembly seasons and for residents of the surrounding area during the winter months. Visiting ministers will be called in to hold services during the off season.

## W. Mass. Hears Call to New Activity in Church

SPRINGFIELD, MASS.—A call to new activity in the affairs of the Church, to new loyalty to the Church and her administrative organization, has been sounded to his people by the Bishop of Western Massachusetts, the Rt. Rev. Dr. William Appleton Lawrence.

### ALL CHARGED WITH DUTY

Bishop Lawrence is a member of the National Council, but he says:

"It should be evident that missionary enterprise is quite as much your enterprise and responsibility as it is of any member of the National Council or of any missionary in the field. All of us are equally charged with the building of God's kingdom. The missionary enterprise is not something extra which you can believe in or not. It is the very essence of love; it is at the very heart of the Gospel.

"I am deeply disturbed when I find that in this diocese only one-third give to the general missionary work of the Church; and only one-fifth of those reported as baptized give regularly to the spread of the gospel. I am disturbed not simply because of the resulting lack of funds. I am much more deeply concerned because of the spiritual apathy and the limited vision which such facts reveal. I believe it is ignorance, rather than indifference, which is the chief cause."

## Churchman Nominated for Philippine Commissioner

WASHINGTON—Francis B. Sayre, assistant secretary of state and a well-known Churchman, has been nominated to be United States high commissioner to the Philippines, it was announced recently by President Roosevelt. Mr. Sayre will replace Paul McNutt, new federal security administrator.

## Announce Plan for 150th Anniversary

Observe Adoption of Prayer Book by American Church on October 15th, Presiding Bishop Urges

NEW YORK—Plans for the observance of the 150th anniversary of the adoption of the American Book of Common Prayer have been announced by the Presiding Bishop. He has designated Sunday, October 15th, as the day on which Church-wide observance of the anniversary is to take place.

As part of the observance, Bishop Tucker has recommended the use of a special short drama, adaptable for use in place of the regular church service in the church school, or on special occasions. The drama has been written at the request of the Presiding Bishop by the Rev. Dr. Phillips E. Osgood, rector of Emmanuel church, Boston, and chairman of the commission on Church drama of the Department of Christian Education.

### SPECIAL PRAYERS PLANNED

Special prayers are being prepared by the committee on the anniversary, appointed by request of the House of Bishops, and will be ready about September 1st.

The following is part of Bishop Tucker's statement:

"One hundred and fifty years ago next October, the American Church adopted the first edition of its Book of Common Prayer. Thus she attained one of the greatest treasures in her history, and it is fitting that the Church of today take proper note of the occasion.

### URGED BY HOUSE OF BISHOPS

"The House of Bishops at its meeting in Memphis, November, 1938, resolved that steps be taken for the celebration of the 150th anniversary of the Prayer Book and provided for an anniversary committee. As the date of the anniversary is October 16th, I am fixing on Sunday, October 15th, as the day for special celebration and recommend that all parishes observe it."

Members of the anniversary committee in addition to the Rt. Rev. E. M. Stires, Bishop of Long Island, are the Rt. Rev. George Craig Stewart, Bishop of Chicago, and the Rt. Rev. Herman Page, Bishop of Michigan.

### Preaches at St. Bartholomew's

NEW YORK—The primary need of men and women today is Christian faith, the Rev. F. H. Wilkinson, rector of the Church of St. James the Apostle, Montreal, Can., said on July 30th at St. Bartholomew's church here. He preached the sermon.

## Don't Laugh at Us—

when we start to talk religious Christmas Cards already. Already? We certainly are all ready already (frivolous play of words, eh?), and it's about time we of The Church start doing something definite to show our relatives and friends that *our* Christmas is not expressed by Scotch dogs, and revelling couples, and mere snow.

We sell English Religious Christmas Cards because most American manufacturers can't or won't do the lovely cards the English excel in doing, and we have them at prices which fit depressed pocketbooks.

Talk to us now about your own personal needs, and then discuss the question with some of your Guilds. We have a very liberal proposition for Parish Guilds, but they should get at it promptly, for last year we were swamped—honestly.

### AMMIDON & COMPANY

31 S. Frederick Street  
Baltimore, Maryland

HORACE L. VARIAN, President

## The Anglican Communion

**J**UST what is the Anglican Communion? In this editorial from THE LIVING CHURCH of July 19th, you have the specific answer. One rector thought so highly of it he ordered 2,000 copies.

Republished in 8-page pamphlet form, with a chart of the dioceses in the Communion, it is now available at five cents a copy, or \$2.50 a hundred.

Order from

### The Living Church

744 North Fourth Street  
Milwaukee Wisconsin

CLOAKS — CASSOCKS — SURPLICES  
CUSTOM CLERICAL CLOTHES  
CHURCH VESTMENTS — STOLES — ETC.  
**C. M. ALMY & SON, INC.**  
562 FIFTH AVE. NEW YORK  
OUTFITTERS TO THE CHURCH AND CLERGY  
SINCE 1892

✻ **Shrine Mont** ✻ VACATIONS — May-October for clergy, laity, families, and friends. In Alleghenias, west of Washington by motor, bus, train. Grounds to mt. top; beauty; recreation; mineral springs; modern cottages, social hall, refectory, noted SHRINE. Perpetual trust of Church. Vacation rate—\$15 wk., \$14 by 4 wks. Prospectus Rev. E. L. Woodward, M.D., Dir., Shrine Mont, Orkney Springs, Va.

**ST. MARY'S EMBROIDERY ROOM**  
St. Mary's Hospital for Children, 407 West 34th Street, New York City. Church Vestments — simple or embroidered.

## LESLIE H. NOBBS

536 MADISON AVENUE, NEW YORK CITY  
Designs and Estimates for Special Requirements in  
Decorations MEMORIALS Furniture

**BELLS CHIMES PEALS**  
Write for literature. Address Dept. 28  
McHANE BELL FOUNDRY, BALTIMORE, MD.

## Religion is Not Losing Its Hold on Heart and Minds of Young Men, Survey Indicates

CHICAGO—Religion is not losing its place in the hearts and minds of the young men of this country, a survey of the 110,000 members of the United States Junior Chamber of Commerce reveals. While only 37% attend church regularly, 82% are Church members and 66% believe that religion is the essential influence for maintaining high moral and ethical standards, according to a survey made by the organization's national magazine, *Future*, and analyzed by the Rev. Dr. Allen D. Albert Jr., secretary of the faculty of Seabury-Western theological seminary, Evanston.

Elimination of the 18% who do not belong to Churches and therefore do not attend at all, revises the statistics materially, Dr. Albert points out. On that basis, more than half of the members do attend church regularly, a remarkable figure when compared with human regularity in other fields, particularly voting, where less than half the people turn out at general elections and but a handful for a school or bond issue election.

Members of the Junior Chamber of Commerce take a definite stand on the clergy's using the pulpit to influence the congregation on social problems involving politics, 84% opposing such action. Dr. Albert raises the question as to whether that would not reduce sermons to "thou shalt not" with no "thou shalt."

## New Schola Cantorum is Planned for Cambridge

CAMBRIDGE, MASS.—A new Schola Cantorum of Christ church, Cambridge, will be started this autumn by Everett Titcomb, internationally known composer of liturgical music and organist and choir-master of the Church of St. John the Evangelist, Boston. While continuing his present duties at St. John's, with which he has been associated for 25 years, Mr. Titcomb will take charge of the music at evening prayer on Sundays and Wednesdays in Christ church, and direct the choir of Harvard students at the 9 A.M. service of Holy Communion on Sundays.

W. Judson Rand, the present assistant organist at the Cathedral of St. John the Divine, New York, is to be the new parish organist and choir-master of Christ church, Cambridge. He will have charge of the boys' choir at the 11 A.M. morning prayer and evensong each Sunday, of the girls' choir which sings at the extra service of morning prayer at 10 A.M. on Sundays, and also of the Radcliffe choir for daily morning prayer which is held in the church in behalf of the college.

The services of two organists and two choir-masters are necessary in this historic church on account of the many services with music, on both Sundays and weekdays, through which the rector, the Rev. Dr. C. Leslie Glenn, meets conditions in the heart of a great university and college center.

## Refugees Helped in Republic of Panama

### Committee Seeking to Establish Nazi Victims in Agriculture; Raise Funds by Concert

ANCON, C. Z.—The arrival of a large number of non-Aryan refugees from Germany, Austria, and Czecho-Slovakia in the republic of Panama having created the necessity for a local agency to provide for their aid, a refugee relief committee to care for Christians among them was organized last June at the Cathedral of St. Luke, Ancon. Already a substantial sum of money has been raised and spent in helping these destitute people, and it is to be hoped that the interest of other Christian bodies will also be aroused and further funds solicited towards this cause.

The committee is comprised of the dean of the cathedral, the Very Rev. C. Alfred Voegeli, chairman; Werner Bohnstedt, a professor at the University of Panama, himself a refugee and a member of the cathedral parish, permanent secretary; and Milton R. Smith, treasurer.

A concert of violin, cello, and organ music was given at the cathedral on June 29th for refugee benefit, the violinist and cellist being themselves refugees.

The only work in which the refugees are permitted to engage in the republic of Panama is agriculture, and the committee is endeavoring to establish as many of them as possible on the land.

Some of them are finding domestic employment in the homes of US army officers stationed in the Canal Zone.

### Convocation Held on Reservation by Indians of Niobrara Deanery

STOUX FALLS, S. D.—The annual convocation of the Indians of the Niobrara deanery of South Dakota was held at St. John Baptist chapel, Crow Creek reservation from July 30th to August 1st. Every reservation was represented.

The Rev. Dr. George A. Wieland, in charge of Domestic Missions, represented the National Council. Governor Harland Bushfield addressed the convocation, as did the superintendent of Crow Creek reservation.

The offering for the program of the Church was over \$3,900, an increase of \$300 over 1938.

### Stresses Necessity of God

NEW YORK—"Life may break a person or else it may drug him," Dr. Bernard Iddings Bell said in a sermon preached July 30th at the Church of St. Mary the Virgin here. "Either way he, who once was a brave and hopeful child, becomes in the end a derelict. . . . This is always true of him unless he has access to the springs of life that are in God."

## Bexley Hall to Mark 100 Years' Activity

Services October 22d and 23d to  
Commemorate Also the Work of  
Bishop McIlvaine

**G**AMBIER, OHIO—On October 22d and 23d the centennial of the erection of Bexley Hall will be observed. In addition, the constructive work of Bishop McIlvaine, the second Bishop of Ohio, on the institutions here in Gambier will be commemorated. Bexley Hall owes its existence to the needs of the Church in the Middlewest during the last century and to the energy and devotion of both Bishop Chase and Bishop McIlvaine.

Bishop Chase could not get a sufficient number of clergy to help him in what was a rapidly growing missionary area. His answer to the problem of how to secure enough men was a theological seminary. The foundations were laid by Bishop Chase and the first corporate name for these institutions was The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio. In 1891 the corporate title became Kenyon College.

The Rev. Dr. Charles Pettit McIlvaine was elected to succeed Bishop Chase and was consecrated in October, 1832, in St. Paul's church, New York. Coming to Ohio, Bishop McIlvaine found that there was no adequate provision for the conduct of theological studies or the separate housing of theological students. He was convinced that the theological seminary must be better organized and equipped and set about attaining this end.

He went to England where he was able to raise goodly sums and where he made warm friends. Among his friends was Lord Bexley who was a generous donor to the Bishop's cause. Lord Bexley agreed that the seminary hall might bear his name. The cornerstone of the new building was laid by Bishop McIlvaine with appropriate ceremony October 23, 1839.

### SITUATED IN SEPARATE PARK

Thus Bexley Hall is the home of the divinity school of Kenyon college. It is located seven-eighths of a mile due north of old Kenyon in a separate park. Both the exterior and interior are of striking appearance. The plans for the Hall were the personal gift to Bishop McIlvaine of Henry Roberts, the architect of the London crystal palace. The style of architecture is pure Elizabethan. The seminary chapel is placed under the dedication of St. Mary, following the precedent of the chapel at Bexley, England. The building is entirely modern in arrangement and equipment.

The services in October will then celebrate the first century of Bexley Hall and the eminent works for the college and the Church of Bishop McIlvaine. He was a widely known leader in the American Church, and in the nation, and a brilliant preacher.

### Rev. Appleton Grannis to Take Charge of St. Paul's in Rome

**LOWELL, MASS.**—The Rev. Appleton Grannis, rector of St. Anne's church, Lowell, for the past 27 years, will assume duties as rector of St. Paul's American church, Rome, Italy, on October 15th, in succession to the Rev. Dr. Samuel Tyler.

### Bishop Visits Rustic Chapel

**MACMAHAN ISLAND, ME.**—Bishop Brewster of Maine visited the rustic summer chapel on MacMahan island on July 23d. Services on the island date back 45 years, when they were held in an old school house. The chapel, St. Cuthbert's, was consecrated in 1902.

### Social Justice Point of View to be Urged at Williamstown Meeting

**WILLIAMSTOWN, MASS. (RNS)**—The role which the Churches of America can play in the achievement of social justice will occupy a conspicuous place in the discussions at the 1939 Williamstown institute of human relations.

Two morning sessions of the institute, which will be held on the campus of Williams college here from August 27th to September 1st, will be devoted to social justice.

The general theme of the institute is Citizenship and Religion: A Consideration of American Policy with Regard to Relations of Church and Synagogue to the State.



## Security

*for yourself and your dependents*

Clergymen, vestrymen, active lay workers, and members of their immediate families are eligible to secure **LOW COST LIFE** and **RETIREMENT INSURANCE** and **ANNUITIES** from the Church Life Insurance Corporation.

Many lay workers do not know that this opportunity is available. If any of those who are eligible will send us their names and the names of members of their immediate families, we shall send information with regard to the insurance and annuity contracts issued by the Corporation.

We employ no agents, all business being conducted by correspondence.

*For information, write to the*

### Church Life Insurance Corporation

*A Subsidiary of The Church Pension Fund*

20 Exchange Place

New York

### Visiting the New York World's Fair?

When in New York, plan on spending a morning visiting our beautiful and spacious book store—the only one of its type in the Church—maintained for the benefit of Churchmen from Coast to Coast.

We are conveniently located one-half block east of the Fifth Avenue Public Library, at 14 East 41st street, between Fifth and Madison avenues.

Begin your World's Fair trip from here. Bus and subway direct to the Fair are within one block of our store.

Come in for a visit and browse around. You will find many things of interest. Arrange to meet your friends here. You will appreciate the quiet atmosphere as well as the attractiveness of our Church Book Shop.

MOREHOUSE-GORHAM CO.  
14 E. 41st St. (bet. 5th & Madison avcs.)  
NEW YORK CITY

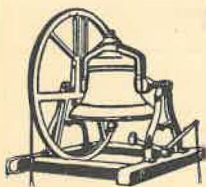


## PRACTICAL LESSON COURSE

A UNIFORM FOUR-YEAR SYSTEM  
WRITTEN EXCLUSIVELY FOR EPISCOPAL CHURCH SCHOOLS

A really Practical system of religious instruction  
to solve your Church School Problem  
Samples on Request

PRACTICAL PUBL. CO., INC. WESTFIELD, N. J.



**MENEELY  
BELL CO.**  
TROY, N. Y.  
AND  
220 BROADWAY, N. Y. CITY  
**BELLS**



### VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Custom Tailoring for Clergymen  
Priest Cloaks—Rabats—Collars

Visit our showroom when in New York

COX SONS & VINING, INC.  
131 EAST 23RD STREET, NEW YORK

## ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS  
Ecclesiastical Embroidery

147 E. 47th Street NEW YORK  
Conferences with reference to the adornment of Churches.

Old Embroidery Transferred  
Telephone: Eldorado 6-1058

THE LAMB STUDIOS  
TENAFLY, N. J.  
**STAINED GLASS  
CHANCELS AND ALL  
CHURCH CRAFTS** 1857

## Reunion Considered by Methodists in England

LONDON (RNS)—An outline of a reunion scheme for the Church of England and the Evangelical Free Churches of England was presented to the Methodist conference by the Rev. R. Newton Flew. The conference remitted the report of the committee, which had been considering the outline, to the Archbishop of Canterbury and expressed the hope that conversations on reunion would continue.

Mr. Flew said that the question was still in the discussion stage and the committee concerned felt it was undesirable to enter into a detailed criticism of the particulars of the scheme.

## St. James', Monument to "Apostle of New Jersey," Marks 227th Anniversary

PHILADELPHIA—St. James' church, Bristol, one of the monuments to the missionary zeal of George Keith and John Talbot, "Apostle of New Jersey," celebrated the 227th anniversary of its consecration on July 23d, when about 200 members of the historic parish attended a Corporate Communion at which the Rev. George E. Boswell, rector, was the celebrant.

The parish is actually 233 years old, since the first meetings were held in Bristol in 1706 by Keith and Talbot, who crossed the Delaware from Burlington, N. J., for that purpose about two years after they founded the parish of St. Mary's, Burlington, where Talbot, first Bishop of the English Church in the American Colonies, was rector for 20 years.

Keith, a former Quaker, was the first missionary to the Colonies from the Society for the Propagation of the Gospel. It was through his influence that Talbot, a ship's chaplain, was induced to give up that post and join him as a missionary.

Keith and Talbot baptized many Quakers, who became the nucleus of the congregation in Bristol. They planned a church building of brick and native stone which was begun in 1711 and consecrated July 25, 1712, the anniversary of which event the parish recently celebrated.

## Methodist Pastors' Conference is Addressed by Dean of Atlanta

LAKE JUNALUSKA, N. C.—The Very Rev. Raimundo de Ovies, dean of the Cathedral of St. Philip, Atlanta, Ga., on July 28th addressed a conference, held here under auspices of Methodist pastors' group, on The Pastor and the Child.

Taking as a Christian axiom the stand that the child is the most important unit in the scheme of life, Dean de Ovies stressed the importance of the pastor as the chief authority in the local church. Any class taught by the pastor, said the dean, will not be ignored, and his presence will tie the class to the church.

## Ask Right to Print Bibles in Dominion

King is Petitioned for Privilege, and  
Duty on Imported Volumes is  
Sought by Canadians

LONDON—A petition, to be submitted to King George VI, asking for the right to print the Bible in Canada, is now being circulated in that Dominion. The copyright in the Bible is vested in the Oxford university press, the Cambridge university press, and Eyre and Spottiswoode, the King's printers; but the King is empowered to grant a license to any other firm also to issue the Bible.

The Winnipeg *Free Press*, while supporting the petition for the right to print the Bible, takes strong exception to an accompanying proposal that, to protect the Canadian venture, a duty should be placed on all imported Bibles, and says that "it is enough to name this enormity of the protective principle to rule it out at once."

A large number of Bibles printed in the United States (where, of course, British copyright law does not prevail) are imported every year into Canada.

### COMMENTS ON ASSOCIATION SERVICE

The dean of Chester has made an interesting comment on the fact that recently 800 members of a trade union, known as the Chainmakers' and Strikers' association, visited Chester and attended a special service of thanksgiving in the Cathedral.

"This trade union," wrote the dean, "was founded 50 years ago by a few God-fearing, Bible-reading working men. They met on the banks of the Dee to discuss the disgraceful conditions of their trade, and founded their association in order to produce a more Christian state of affairs.

"So successful have their efforts been that the whole trade has been transformed, and they therefore made a particular request that there should be a special service in the cathedral in thankful commemoration of their jubilee and in dedication for the future."

### DR. BELL TELLS OF PASTOR'S DEATH

In a letter to the London *Times*, Dr. Bell, Bishop of Chichester, described the recent death of Pastor Schneider in a concentration camp as adding "one more to the roll of German martyrs."

Pastor Schneider was 38 years old, and his death, according to the concentration camp authorities, was due to a heart attack. Dr. Bell explained that the pastor "was a minister of the German Evangelical Church in the parish of Dicken-schied, a little village in the Rhineland. Almost two years ago he was taken to the concentration camp because he refused to abandon his parish at the order of the Nazi authorities.

"Into the grounds of his refusal no court inquired, and he was imprisoned without even the form of a trial. During the whole time of his imprisonment he was isolated from his family and his friends. He might have been released had he consented to be unfaithful to his parish."

# NECROLOGY

(See also page 2)

## HENRY M. LADD, PRIEST

RUTHERFORD, N. J.—The Rev. Dr. Henry Manchester Ladd, archdeacon of the Paterson district in the diocese of Newark and formerly, for 29 years, rector of Grace church here, died August 4th in this city after a long illness. He was 81 years old.

Dr. Ladd had been rector emeritus of Grace church since his retirement in 1924. During his leadership the church estab-

lished chapels in East Rutherford, Woodridge, and North Arlington, and had charge of St. Thomas' mission in Lyndhurst.

Born in Throgs Neck, the Bronx, N. Y., the son of William Whitehead and Hannah Phillips Ladd, Henry Ladd was graduated from Columbia university in 1881 and received the degree of Master of Arts in 1884. In 1884 he also received the degree of Bachelor of Divinity from Episcopal theological school, Cambridge, Mass. He was ordained in 1885.

His first assignment was St. James' church, New York, and later he was chaplain of Trinity chapel, New Haven, Conn. Before being appointed rector here

in 1895, he also served in Cincinnati and in Norwood, N. J.

In 1914 Dr. Ladd was made archdeacon. From 1925 to 1935 he was secretary of the archdeaconry. In 1906 he had become examining chaplain of his diocese, and in 1921 he was made dean examining chaplain.

Two sons, Coit and William Whitehead Ladd, survive their father.

## JAMES O. McILHENNY, PRIEST

PHILADELPHIA—A ministry of 43 years came to an end here on July 29th, when the Rev. Dr. James Odgers McIlhenny died. He had been ill in Episcopal hospital for several weeks.

Admitted to the hospital on July 2d,

# EDUCATIONAL

## SCHOOLS FOR BOYS

### CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee... \$300.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address

The PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

### CHRISTCHURCH School for Boys

College prep., non-military; able faculty, fully accredited, highest scholastic rating. Beautifully located in healthful, historic Virginia on Rappahannock. All athletics; water sports; boat building; nautical course. Owned by Diocesan Schools of Va. Moderate tuition. Address, HEADMASTER, CHRISTCHURCH, VA.

### St. Christopher's COUNTRY SCHOOL FOR BOYS

Under auspices of the Episcopal Church. Founded 1911. Accredited College Preparatory and Junior School. Graduates successful at Harvard, Yale, Princeton, M. I. T. Williams, West Point and Annapolis. Located in pine woods—33 acres of campus. 8 playing fields. 14 well equipped buildings. Boarding department limited to 50. Honor system. Social service emphasized. Trips to nearby historic points. Graduate nurse. Reasonable rate. 3 miles from Richmond. For catalog, address: Robert W. Bugg, Acting Headmaster, Box 15, Richmond, Va.

## SCHOOLS FOR GIRLS

### ST. FAITH'S SCHOOL

Saratoga Springs, Health Centre of America Episcopal School for 60 girls, ages 8-18. Tuition \$500-\$650. Regents' examination for college entrance. Business, Art, Music, French, Winter Sports.

The Rev. F. Allen Sisco, Ph.D., Rector  
Protection, Care, Health, Education

### GUNSTON HALL

SCHOOL for girls in National Capital. General academic and college preparatory work. Two years college course. Special courses in Art, Dramatics, Music, Expression, Home Economics, Commercial. Estab. 1892. Catalog on request.

Mary L. Gildersleeve, Mary B. Kerr, M.A., Principals. Richard N. Mason, Bus. Mgr. 1916 Florida Avenue, Washington, D. C.

## SCHOOLS FOR GIRLS

### ST. JOHN BAPTIST SCHOOL FOR GIRLS

A Boarding and Day School for Girls In the Country near Morristown Under the care of the Sisters of St. John Baptist (Episcopal Church) College Preparatory and General Courses, Music and Art Ample Grounds, Outdoor Life For catalog address

THE SISTER SUPERIOR, Mendham, N. J.

### KEMPER HALL

Episcopal Boarding and Day School. Preparatory to all colleges. Unusual opportunities in Art and Music. Complete sports program. Junior School. Accredited. Address: Registrar, Box LC. Kenosha, Wisconsin

### MARGARET HALL

Under Sisters of St. Anna (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition, \$650.

FOR CATALOG. ADDRESS: MOTHER RACHEL, O.S.A., BOX B, VERSAILLES, KY.

### Saint Mary's School

Mount Saint Gabriel Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

### HANNAH MORE ACADEMY

Est. 1832. Episcopal preparatory school for girls, accredited to leading colleges. Country environments—near Baltimore. Music, Art, General Courses. All Athletics, Riding. Modern Equipment. Reasonable rates. Laura Fowler, A.B., Bryn Mawr, Principal, Reisterstown, Md.

### Oakland Plantation School

For Younger Girls

Exclusive Southern Home life. Standard courses. Individual care. References required. Address:

MRS. ROSEWELL PAGE  
Beaver Dam Virginia

### STUART HALL

98th Year. Episcopal. Effective preparation for C.E.B. Examinations. General course. H. S. graduates prepared intensively for college. Excellent 1 and 2 yr. secretarial courses for H. S. graduates. Separate lower school. Riding. Sports. Miss Ophelia S. T. Carr, Prin. Box J-L, Staunton, Va.

## THEOLOGICAL SEMINARIES

THE BERKELEY DIVINITY SCHOOL  
New Haven, Connecticut  
Affiliated with Yale University  
Dean W. P. Ladd 80 Sachem Street

The Church Divinity School of the Pacific  
BERKELEY, CALIFORNIA  
Dean, Henry H. Shires, 2457 Ridge Road

### THE DIVINITY SCHOOL

PHILADELPHIA, PA.

Full Undergraduate Course on the Tutorial System, leading to Degree of TH.B. Eight months Canonical Studies and three months Clinical Training.

Address: THE DEAN

4205 Spruce St. Philadelphia, Pa.

THE EPISCOPAL THEOLOGICAL SCHOOL  
CAMBRIDGE, MASSACHUSETTS  
Affiliated with Harvard University  
Dean H. B. Washburn 3 Mason Street

### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

THE DEAN

Chelsea Square New York City

The Virginia Theological Seminary  
ALEXANDRIA, VIRGINIA  
Address THE DEAN

## COLLEGES

### MILWAUKEE-DOWNER COLLEGE

Milwaukee, Wisconsin

An Accredited College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President  
For Bulletins, address the Registrar

the day before his 69th birthday, he underwent a serious operation on July 4th. In spite of occasional rallies, he steadily lost strength. The struggle ended as he slept in the early morning hours.

At his bedside were his sister, Miss Sarah E. McIlhenny, with whom he lived; a nephew and three nieces; and the Rev. Joseph Manuel, hospital chaplain and a former classmate.

He is survived by his sister; five nephews, Dr. Matthew Brower, and Richard, Thomas, Joseph and John Brower; and three nieces, the Misses Elizabeth, Ellen, and Sarah Brower. Dr. McIlhenny was unmarried.

Born in Philadelphia on July 3, 1870, son of the late Thomas and Ellen Odgers McIlhenny, James McIlhenny was educated in the local schools and attended St. Stephen's college, now Bard, Annandale-on-Hudson, N. Y., where he was graduated in 1893 and where, 33 years later, he was honored with the degree of Doctor of Divinity. Graduated from Philadelphia divinity school in 1896, he was ordered deacon that year and began his ministry as curate at Calvary church, Germantown. A year later he was ordained to the priesthood by the late Bishop Ozi W. Whitaker.

In 1899 he was appointed minister in

### Ven. W. Watson Critically Ill in San Antonio, Tex.

SAN ANTONIO, TEX.—The Ven. William Watson, who on December 15, 1938, was injured in an automobile accident, is in Nix hospital here in a very critical condition. He was operated on recently and a blood clot was removed from his brain.

Since 1936 Mr. Watson has served as archdeacon in Mexico. He was en route from Monterrey to Nuevo Laredo at the time he received his injury. At his bedside now is his sister.

charge of St. Bartholomew's mission, Philadelphia. Seven years later he was called to the rectorship of Christ church, Woodbury, N. J. With the exception of the two years at Woodbury, his entire ministry was spent in the city of his birth, to which he returned November 1, 1908, to become rector of the Church of the Resurrection.

With his Bishop, the Rt. Rev. Francis M. Taft, officiating, and his old friend and classmate, the Rev. Joseph Manuel, assisting, he was buried in West Laurel Hill on August 1st, after services in the Church of the Resurrection.

## CLERICAL CHANGES

### ORDINATIONS

#### PRIESTS

ATLANTA—The Rev. THEODORE VIRGIL MORRISON was ordained priest by Bishop Mikell of Atlanta in St. Luke's Church, Atlanta, Ga., July 2d. The Rev. John Moore Walker presented the ordinand and preached the sermon. Mr. Morrison will be rector of the Church of the Incarnation, Atlanta, effective September 15th.

The Rev. JAMES MILTON RICHARDSON was ordained to the priesthood by Bishop Mikell on July 9th in St. Timothy's Church, Kirkwood, Ga. The Rev. Walter Clem presented the candidate and also preached the sermon.

The Rev. JAMES L. DUNCAN was ordained priest by Bishop Mikell on July 16th in All Saints' Church, Atlanta, Ga., where Mr. Duncan is curate. He was presented by the Rev. Theodore S. Will, and Bishop Mikell preached the sermon.

HANKOW—The Rev. A. ERVINE SWIFT was advanced to the priesthood by Bishop Gilman of Hankow in the Church of St. John the Evangelist, Hankow, June 24th. The candidate was presented by the Rev. Dr. Robert E. Wood who also preached the sermon. Address at American Church Mission, Hankow, China.

KENTUCKY—The Rev. HARRY SHEPPARD MUSSON, JR., was advanced to the priesthood on July 31st by Bishop Clingman of Kentucky in St. Luke's Church, Anchorage. He was presented by his father, the Rev. Harry S. Musson and is as-



## C L A S S I F I E D



### ANNOUNCEMENTS

#### Died

TALBOT, ARNOLD GINDRAT, in his 74th year. Born December 19, 1865; died August 4, 1939. Funeral from his late residence, 5536 Knox street, Philadelphia. Interment at Swan Point cemetery, Providence, R. I.

### ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

### BOARDING

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms, with or without bath, for women. Reasonable rates. Fifteen minutes to Fair grounds. Address SISTERS OF ST. MARY, St. Mary's Hostel.

SHRINE MONT—see adv. in display section.

### Houses of Retreat and Rest

ST. ANDREW'S REST, Woodcliff Lake, N. J. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms, \$10 to \$15.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. House open throughout the year.

### CHURCH FURNISHINGS

CHURCH FURNITURE. Direct Factory Prices. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Altar Vases, Crosses, Candlesticks, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington avenue, New York City.

### RATES

- a. Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, 25 cts. per count line (10 lines to the inch).
- b. Resolutions and Memorials, 4 cts. per word, including one-line heading.
- c. Retreats, one six-line insertion free; additional lines or additional insertions 25 cts. per count line.
- d. All other classifications, 4 cts. per word where replies go direct to the advertiser; 5 cts. per word including box number and address when keyed in our care to be forwarded by us, plus service charge of 25 cts. on first insertion.
- e. Minimum price per insertion, \$1.00, plus service charge on keyed advertisements.
- f. No time, space, or cash discounts on classified advertising.
- g. Copy for advertisements must be received in Milwaukee 10 days before publication date.

### LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

LINEN VESTMENTS, Altar linens, made and repaired. Ecclesiastical embroidery. MARGARET W. ATKINS, 928 South Fourth street, Springfield, Ill.

LINENS, DAMASKS, stoles and materials. Altar linens, hangings, surplices to order. Attractive prices. CHURCH SUPPLIES & EQUIPMENT Co., 2036 East 22d Street, Cleveland, Ohio.

SUMMER SEWING FOR ALTAR GUILDS. Pure Irish linen by yard or piece for all Church needs. Order now while reduced prices continue and stocks are complete. MARY FAWCETT Co., Box 146, Plainfield, N. J.

### POSITIONS WANTED

ORGANIST-CHOIRMASTER desires change. Excellent record, including 12 years' training metropolitan boy choirs. Rectors' endorsements. Churchman. Modest remuneration. Box 5-355, THE LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL SECRETARY, thoroughly experienced in city and suburban parishes, with fine references and free to travel, desires public or private secretarial position. Box B-387, THE LIVING CHURCH, Milwaukee, Wis.

### ROOMS

WORLD'S FAIR guests, stay in beautiful Garden City. New house, cool, convenient to Fair. Rates \$1.00 and \$1.50. Reservations necessary. Write Mrs. F. S. B. G., 109 Huntington Road, Garden City, L. I. Telephone Garden City 4028.

sistant at St. Luke's, and adjacent missions, with address at 1023 Cherokee Road, Louisville, Ky. Bishop Clingman preached the sermon.

**DEACONS**

**CHICAGO**—CYRIL BEST was ordained to the diaconate by Bishop Mikell of Atlanta, acting for Bishop Stewart of Chicago, in the Church of the Ascension, Cartersville, Ga., June 18th. The candidate was presented by the Rev. John H. Soper, and is curate at Grace Church, New Orleans, La. The Rev. Dr. R. K. Yerkes preached the sermon.

**SOUTHERN OHIO**—JOHN RICHARD YUNGBLUT was ordained deacon by Bishop Hobson of Southern Ohio in Christ Church, Cincinnati, Ohio, July 16th. The candidate was presented by the Rev. Dr. David R. Covell, and is in charge of St. Thomas' Church, Terrace Park, Cincinnati. Bishop Hobson preached the sermon.

**SOUTHERN OHIO**—JOHN JACOB WEAVER was ordained to the diaconate by Bishop Hobson of Southern Ohio in St. Paul's Church, Dayton, Ohio, June 24th. Bishop Page of Michigan presented the candidate and also preached the sermon. The Rev. Mr. Weaver will be in charge of Trinity Church, Troy, Ohio.

**SOUTH FLORIDA**—MELVIN HORATIO FINLAY was ordained to the diaconate in St. Patrick's church, West Palm Beach, Fla., by Bishop Wing of South Florida on June 18th. He was presented by the Rev. Quintin E. Primo and is to serve at St. Monica's church, Stewart, Fla. The Rev. T. B. Pollard preached the sermon.

**SOUTHWESTERN VIRGINIA**—HASKIN VINCENT LITTLE was ordained deacon by Bishop Phillips of Southwestern Virginia on June 9th in the chapel of the Virginia seminary. He is to be in charge of Stras memorial church, Tazewell, and Trinity mission, Richlands, Va., with residence at Tazewell.

**WASHINGTON**—FREDERICK J. HASKINS, JR., was ordained to the diaconate by Bishop Freeman of Washington in the Cathedral of SS. Peter and Paul on June 4th. The Rev. Mr. Haskin will be curate at the Church of the Atonement, Chicago, Ill. Address, 5749 Kenmore Ave.

**DEGREES CONFERRED**

**VIRGINIA THEOLOGICAL SEMINARY**—The Rt. Rev. A. Blankingship, Bishop of Cuba, was granted the honorary degree of Doctor in Divinity, *in absentia*, by Virginia theological seminary at its recent commencement.

**YANKTON COLLEGE**—The honorary degree of Doctor of Divinity was conferred upon the Rev. Edgar F. Siegfried, rector of Christ Church, Lead, S. D., by Yankton college, Yankton, S. D. at commencement on June 12th.

**APPOINTMENTS ACCEPTED**

**CROFT**, Rev. NATHANIEL C., formerly in charge of St. Paul's Church, Graniteville, S. C. (U.S.C.); to be in charge of the Townsend field in the diocese of Montana, effective September 1st. Address, Townsend, Mont.

**FERGUSON**, Rev. QUENTIN, formerly in charge of St. Luke's Church, Union, and of St. Mark's, Garwood, N. J.; to be vicar of St. John's Church, Gibbsboro, and in charge of Christ Church, Magnolia, N. J.

**PENDLETON**, Rev. Dr. WILLIAM G., formerly rector of Trinity Church, Covington, in charge of St. Stephen's, Latonia, and archdeacon of Ohio Valley in the diocese of Lexington; to be rector of South Farnham Parish, and chaplain of St. Margaret's School, Tappahannock, Va., effective September 1st. Address, Tappahannock, Va.

**PENNELL**, Rev. EDWARD M., JR., formerly rector of All Saints' Parish, Brooklyn, N. Y.; to be rector of St. Andrew's Cathedral Parish, Queen Emma Square, Honolulu, Hawaii, effective September 1st.

**PERRY**, Rev. JULIAN C., formerly rector of St. Athanasius' Church, Brunswick, Ga.; to be rector of St. Mark's Church, Birmingham, Ala., effective September 1st.

**ROTTER**, Rev. SANFORD L., formerly rector of Whittle Parish, Fauquier Co., Va.; is rector of Kingston Parish, Mathews Co., Va. Address, Mathews Courthouse, Va.

**TURNER**, Rev. WILLIAM D., formerly rector of the Church of the Good Shepherd, Sumter, S. C.; to be rector of St. Stephen's Church, Savannah, Ga., effective September 1st. Address, 313 E. Harris St.

**VALL-SPINOSA**, Rev. ARTHUR A., formerly in

charge of St. John's, Snohomish, Wash. (Ol.); to be vicar of St. Peter's Church, Portland, and chaplain of St. Helen's Hall and junior college, Portland, Ore., effective September 1st.

**NEW ADDRESSES**

**BURTON**, Rev. CHARLES J., formerly 1050 Beckford St.; 1113 Cunningham Ave., New Castle, Pa.

**HEIGHAM**, Rev. Dr. WILLIAM H., formerly 732 Chesapeake Ave.; 1012 Fenwick Lane, Silver Spring, Maryland.

**HUTTON**, Rev. HAROLD L., formerly 269 W. Forest Ave.; 54 Pond St., Pawtucket, R. I.

**RESIGNATION**

**SNELL**, Rev. LAIRD W., has resigned the charge of Trinity Church, Marshfield Hills, Mass., as of July 31st; to retire on pension. Address, 70 Prospect St., Jamestown, N. Y.

**DEPOSITION**

**COOPER**, HORACE NELSON, Presbyterian, by the Bishop of Colorado, July 20, 1939. Deposed at his own request. Renunciation of the Ministry.

**CHURCH CALENDAR**

**AUGUST**

- 20. Eleventh Sunday after Trinity.
- 24. St. Bartholomew. (Thursday).
- 27. Twelfth Sunday after Trinity.
- 31. (Thursday)

**SEPTEMBER**

- 1. (Friday.)
- 3. Thirteenth Sunday after Trinity.
- 10. Fourteenth Sunday after Trinity.
- 17. Fifteenth Sunday after Trinity.
- 20, 22, 23. Ember Days.
- 21. St. Matthew. (Thursday.)
- 24. Sixteenth Sunday after Trinity.
- 29. St. Michael and all Angels. (Friday.)
- 30. (Saturday.)

**COMING EVENTS**

**SEPTEMBER**

- 8-12. Brooks institute, North Andover, Mass.
- 19-21. Annual convocation of South Dakota, Mitchell.
- 24-25. Convocation of Idaho, Boise.

**CHURCH SERVICES**

**NEW YORK**

**The Cathedral of St. John the Divine**  
Amsterdam avenue and 112th street  
**New York City**

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and sermon; 4, Evening Prayer and sermon.  
Weekdays: 7: 30, Holy Communion (7: 30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.  
Organ recital, Saturday at 4:30

**St. Bartholomew's Church, New York**  
Park avenue and 51st street  
REV. G. P. T. SARGENT, D.D., Rector

Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Service and sermon.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.  
The church is open daily for prayer.

**St. George's Church, New York**

Founded 1748—All Seats Free  
Stuyvesant square, 16th street E. of 3d avenue  
"The First Institutional Church in New York"  
REV. ELMORE M. MCKEE, Rector  
8 A.M., Holy Communion; 11 A.M., Service and Sermon  
Clubs, Clinics, Summer Camps, Rainsford House

**Church of the Incarnation, New York**

Madison avenue and 35th street  
REV. JOHN GASS, D.D., Rector  
Sundays: 8 and 11 A.M.  
Holy Days: Holy Communion, 10 A.M.

**St. James' Church, New York**

Madison avenue at 71st street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion;  
11:00 A.M., Morning Service and Sermon.  
Preacher:  
The Rt. Rev. H. P. Almon Abbott, D.D.  
Bishop of Lexington  
Holy Communion  
12:00 M., Thursdays and Saints' Days.

**NEW YORK—Continued**

**Church of St. Mary the Virgin, New York**  
46th street, between Sixth and Seventh avenues.  
Sunday Masses, 7 and 9; Sung Mass, 11 A.M.  
Weekday Masses, 7 and 8 A.M.  
Confessions: Saturdays, 2:30, 5, and 8 P.M.

**St. Thomas' Church, New York**

Fifth avenue and 53d street  
REV. ROELIF H. BROOKS, S.T.D., Rector  
Sunday Services, 8 and 11 A.M.  
Daily: 8:30 A.M., Holy Communion.  
Thursdays: 11 A.M., Holy Communion.

*Little Church Around the Corner*

**TRANSFIGURATION** 1 East 29th St.,  
**New York**  
REV. RANDOLPH RAY, D.D., Rector  
Communion, 8 and 9 A.M. (daily, 8 A.M.)  
Choral Eucharist, Sermon, 11 A.M.

**Trinity Church**

Broadway and Wall Street  
In the City of New York  
REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M.

**PENNSYLVANIA**

**St. Mark's Church, Philadelphia**

Locust street between 16th and 17th streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.  
High Mass, 11 A.M.; Evensong, 4 P.M.  
Daily: 7 and 9 A.M. and 12:30 and 5 P.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

**WISCONSIN**

**All Saints' Cathedral, Milwaukee**

E. Juneau avenue and N. Marshall street  
VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).  
Weekday Mass: 7 A.M.  
Confessions: Saturdays, 4:15-5, 7:15-8.  
Evensong: 5:30 daily.

# THE CHRISTIAN NURTURE SERIES

Published on behalf of the Department of Christian Education  
of the National Council of the Episcopal Church,  
by the Morehouse-Gorham Co.

## Changes

*The Pupil's material for Kindergarten Courses A and B and Primary Courses 1, 2, and 3, is no longer published as formerly in two "half-years," but is now issued in one complete, loose-leaf booklet which includes the leaflets for the year, a number of colored pictures, and a new, attractive cover.*

## Order Blank

*A new order blank and price list, listing the Christian Nurture Series, other series of lessons, work books, and administrative supplies will be placed in the mails about August 15th.*

*Now is the time to make your Fall plans. Avoid, if possible, the peak September rush.*

### KINDERGARTEN DEPARTMENT

#### Course A—Fatherhood of God

Leader's Manual .....	\$ .75
Pupil's Story Leaflets .....	.65

#### Course B—Our Father's Gifts

Leader's Manual .....	\$ .65
Pupil's Story Leaflets .....	.65

### PRIMARY DEPARTMENT

#### Course 1—Trust in God

Leader's Manual .....	\$ .50
Pupil's Story Leaflets .....	.65

#### Course 2—Obedience to God

Leader's Manual .....	\$ .50
Pupil's Story Leaflets .....	.65

#### Course 3—God With Man

Leader's Manual .....	\$1.00
Leader's Pocket Class Pictures .....	.25
Pupil's Story Leaflets .....	.50
Church Furnishing Cut-outs .....	.30

### JUNIOR DEPARTMENT

#### Course 4—God's Great Family

Leader's Manual .....	\$1.00
Pupil's Packet .....	.28
Pupil's Book—Tales from Many Lands .....	.50

#### Course 5—The Christian Seasons

Leader's Manual .....	\$1.00
Pupil's Packet .....	.28
Christian Year Chart— Large Size, \$.30; Small, .....	.05
Library of the Bible— Large Size, \$.30; Small, .....	.05
Story of the Seasons, (Pageant) .....	.85

#### Course 6—Church Worship and Membership

Leader's Manual .....	\$ .50
Pupil's Packet .....	.40

#### Course J2—Adventures in Church Worship

Teacher's Book .....	\$1.00
Pupil's Book .....	Cloth, .80 Paper, .50

### JUNIOR HIGH DEPARTMENT

#### Course 7—The Life of Our Lord

Leader's Manual .....	\$ .75
Pupil's Packet .....	.40

#### Course 8—The Long Life of the Church

Leader's Manual .....	\$1.35
Pupil's Packet .....	.40
Pupil's Reader .....	.30
Outline Map of the World .....	.25

### SENIOR HIGH DEPARTMENT

#### Our Church and Her Mission

Leader's Manual .....	\$ .55
No Pupil's Material	

#### Our Bible

Leader's and Pupil's Manual .....	\$1.00
-----------------------------------	--------

#### We Believe

Leader's and Pupil's Manual— Cloth, \$.90; Paper .....	.60
---	-----

#### The Work of the Holy Spirit in the Church

Leader's and Pupil's Manual .....	\$1.35
-----------------------------------	--------

#### Building the City of God

Leader's and Pupil's Manual .....	\$1.00
-----------------------------------	--------

#### The Creed and Christian Conviction

Leader's and Pupil's Manual .....	\$1.35
-----------------------------------	--------

#### Winning the World for Christ

Teacher's Manual .....	\$1.25
Pupil's Manual .....	.40
Maps .....	.50

Note: A special order blank has been prepared listing all the **unrevised** materials that are still available. This blank will not be placed in the mails for general distribution, but may be obtained on request.

**MOREHOUSE-GORHAM CO.**

14 East 41st Street  
NEW YORK CITY