

The Living Church



DEKOVEN FOUNDATION FOR CHURCH WORK

The beautiful tree-shaded walk, dappled with sunshine, which leads from Park and Kemper halls to St. John's chapel at DeKoven foundation is shown above. To the left is the chapel and the tomb of Dr. James DeKoven, and in the background is the building where 60 little girls from Chicago ate their meals this summer.

(Bowman Photo.)

(See pages 8 and 9)

CORRESPONDENCE

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

Proposed Concordat

TO THE EDITOR: In his letter to THE LIVING CHURCH of August 2d Fr. Hughson alludes to Dr. Robbins and myself in a very kindly spirit but puts upon us a responsibility which is not ours. To comment briefly on his words, let me say:

(1) The idea that this proposed concordat is a little pet scheme of Dr. Robbins' and mine is absurd. The General Convention has joined the General Assembly of the Presbyterian Church in a solemn pledge to achieve organic unity and instructed our Commission on Approaches to Unity to negotiate with that end in view. The concordat is one of various proposals. When it was revised at a meeting with the Presbyterians in June, no member of our Commission who was present expressed opposition to it, and so far as I know only one member has done so since. It has had the public approval of such distinguished Anglo-Catholics as Fr. Williams, superior of the Cowley Fathers, and it is known that the late Dr. Gavin was more instrumental than any other member of our Commission in framing the sentence to be used in the service for the extension of ordination. Furthermore, the concordat and other proposals making toward unity with the Presbyterians will all be presented to the Lambeth Conference before the meeting of General Convention. If the Conference should approve in general these proposals, which is quite possible, what does it mean?

Does it mean that the bishops of the Anglican Communion have deliberately repudiated its position?

DOES NOT REPUDIATE PRIESTHOOD

(2) Fr. Hughson says that he and others "could not conscientiously minister in a Church which repudiated the principle of episcopacy and priesthood. They believe that these belong to the fundamental essence of the Catholic Church, and that without them the Catholic Church would cease to exist." The proposed concordat does not repudiate any principle of episcopacy and priesthood. It is an interim arrangement.

(3) But, and this is highly important, the Anglican communion has never committed itself to the position as thus stated by Fr. Hughson. Any number of clergy may have so believed when they were ordained. That is their right. But no such faith has ever been required by the Church. When a priest is ordained he promises "to teach nothing as necessary to eternal salvation but that which you may be persuaded may be concluded and proved by the Scripture." Now if we accept the statement of the Catechism that the "Sacraments are generally necessary to salvation," where do we find any statement that their efficacy is dependent upon a priesthood, which in turn is dependent for its validity upon the episcopate? One asks this question again and again but it is seldom answered. Of course it is possible, if one already accepts such a view, to find some support in the New Testament, but it is like supporting the papacy by the saying about Peter. One simply cannot hold that God requires for salvation faith in a doctrine which cannot be proved from Holy Scripture.

(4) My last point is to ask another question. What is the essence of schism? It seems to me quite clear that Fr. Hughson and those who would agree with him come dangerously near to the very sin for which

they condemn our Protestant brethren. They approve of schism in the case of the non-jurors. They threaten it in their own case. They condemn it when Presbyterians or Methodists or Baptists for conscience' sake separate from the Church. All of which seems to me to be saying: "We are right. We always have been right. The rest of you have no standing." And that, whether it be in the case of Fr. Hughson and some others of our people or in the case of the great Church of Rome is the very essence of schism. Of course no one wants to hurt the consciences of fellow Churchmen, but when fellow Churchmen instead of trying to understand and in a spirit of Christian love to work out methods by which two groups of Christians can come together and heal a wound in the Body of Christ, simply threaten to divide the Church unless a certain project is abandoned, what is it but the spirit of schism?

If then Fr. Hughson pleads with some of us to desist from a certain line of action we may perhaps in return plead with him and those who feel with him to desist from threatening schism. We must not deal with the matter in that spirit. We must try to understand one another and all work together for the great cause of the unity of Christ's Church.

(Rt. Rev.) EDWARD L. PARSONS,
Bishop of California.

San Francisco.

Dr. Macartney

TO THE EDITOR: It is exceedingly gratifying to me to notice that due and proper value is attached [L. C., August 16th, page 2] to the splendid address by Dr. Macartney, on the proposed union of the Presbyterian and Episcopal Churches. Dr. Macartney is one of my good friends whom I greatly honor and respect; he is pastor of the leading Presbyterian church of this city, which is filled to the doors every Sunday—morning and evening; he is a learned scholar and has produced a number of books of high quality. He is well posted, not only in current religious thought, but on world affairs as well. He is a great asset to the religious and intellectual life of the city of Pittsburgh.

Moreover, Dr. Macartney is a kindly, friendly man who loves his fellow man. I venture to say he has a far keener insight into the difficulties and dangers which would confront both Churches by this proposed union if it were forced through than almost any other man in either of these two Churches. What he has said to us is clear, simple, friendly, kindly, and unequivocal. Let the Presbyterians and Episcopalians continue as he proposes, on good friendly terms without attempting to force a union which would likely split both of the churches.

THEODORE DILLER.

Pittsburgh.

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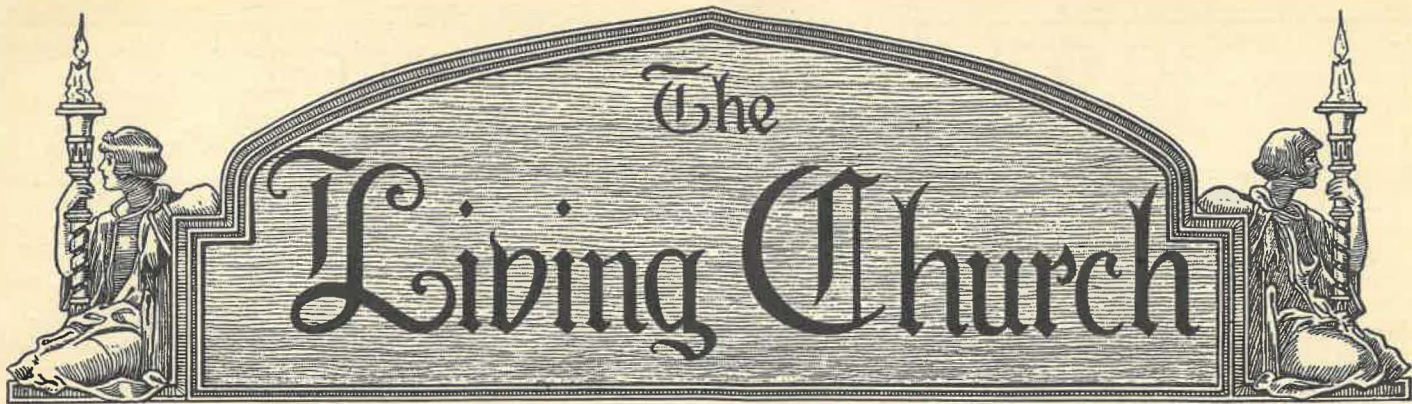
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EDITORIALS AND COMMENTS

The Nazis Win Again

LAST week opened with the clouds of war hanging low over Europe, and threatening to rain death at any moment. The sky is still dark, but one fact is now clear—Nazi Germany emerges once again as the victor in the dangerous game of power politics. Strange bedfellows indeed are the Nazis and the Communists, but the announcement of a non-aggression treaty between Russia and Germany has been enough to knock the props out from under the Franco-British entente and leave Hitler undisputed master of the situation, at least for the present.

What a strange new kind of warfare this is—a warfare of bluff and bluster, of propaganda and lies and threats! Not a shot has been fired, and yet Hitler has won victory after victory as sweeping in their effects as the bloody conquests of Napoleon. The Rhineland, Austria, Czechoslovakia, Memel, and now Danzig—for the return of that storm center to the Reich seems virtually assured—have all been conquered with the new and sharp-edged weapons of the controlled press and radio, the concentration camp, and the other subtle instruments that Dr. Goebbels and his ministry of propaganda know so well how to wield.

What next? A new partition of Poland between an arrogant Germany, successor to both Prussia and Austria, and the Communist heir of Czarist Russia? Or will Poland, caught between the jaws of the Nazi-Soviet vise, be bled of its resources by both its neighbors while being permitted a shadow of independence to act as a buffer between them. And where will be the next scene of aggression? Will Hitler rest for a while, and permit his Italian ally to make the next move, perhaps in Jugoslavia?

Or will the story be different this time? As we write, Poland has shown no signs of backing down and Britain, reiterating her pledge of assistance to that country, has called her Parliament into emergency session. Perhaps the policy of appeasement is about to end, and the long-threatened Second World War may actually break. If so, may God have mercy upon us all, for all the world will suffer.

One thing at least is now clear. The anti-Christian and anti-democratic powers have found that they have more in common with each other than they have with the Western democracies. Fascism and Communism may fear each other; but they are united in their rejection of those rights of life,

liberty, and the pursuit of happiness that are the political fruits of the Christian doctrine of man.

Perhaps a new dark age is coming upon the world. If so, it is the more reason for Christians to gird up their loins and strengthen their own faith. It is not enough to wring our hands over political and religious misfortunes in Europe, while we neglect our own civil liberties and allow our churches to be half empty. The Church has sustained religion and civilization through more than one dark period in the world's history. If she must do so again, she will be found equal to the task—and it is our job to support her in it.

The Labor Sunday Message

TAKING as its text the Madras World Conference, the Federal Council of Churches points out in its Labor Sunday message this year that "the most menacing evil from which the world is suffering today is lack of brotherhood. This lack has been conspicuous in the relations between race and race, nation and nation, employer and worker. On Labor Sunday our attention is especially directed to the area of our industrial and economic life. It is encouraging, indeed, that a new spirit of understanding and coöperation is becoming apparent between many employers and organized labor." There is a really widespread recognition and acceptance of the principle of collective bargaining. And it is to be hoped that the way is being paved for a more constructive coöperation. Nevertheless the conflicts between rival labor organizations, with all their incidental bitterness, are far from encouraging.

The message wisely emphasizes another area to which the Church has given but little attention in the past, nor is it giving much at the present time, namely the relationship between farmers and industrial workers. It points out that "prejudice and even bitterness feed on ignorance of these groups concerning each other. Yet farmers and industrial workers have much in common. Both cherish the principle of democracy in organization. Many farmers seek, through their farm organizations, the same essential democratic right of collective action to safeguard their interests as industrial workers seek through their labor unions. The same thrilling spirit of democracy, the same determination to have a voice in their own economic destinies, runs through both the organized labor and organized farmer movements."

Like previous messages, the one for 1939 confines itself to

a statement of general principles, without attempting to prescribe remedies. These statements, however, have their value as affording opportunity for thoughtful and prayerful consideration, especially when they declare that the basic need, not only of farmers and industrialists, but of all economic groups, including employers and consumers "is to develop a broad understanding, a sympathetic attitude, a mutual loyalty and a spirit of confidence and goodwill. The soundness of these fundamental principles of Christian brotherhood affords the only sure basis for democracy and offers the only hope of the economic adjustments necessary to a practical and material solution of the problems which now confront us."

The message as a whole is not a notable or startling one, but it is a thoughtful and timely consideration of basic principles that should be kept before the Church public. It is commended by our own Department of Christian Social Relations, and we hope it will be widely read in our churches.

Religion in Russia

RELIGION is not dying out in Soviet Russia fast enough to suit the Communists, according to a recent statement in *Pravda*, government controlled newspaper. Although "tens of millions have got rid of their superstitions," according to the editorial, "even in cities and among workers there still exist people who have not broken with religion." This is an interesting admission, after more than 20 years of persecution of the Christian Church. For it must not be forgotten, when the spotlight is turned on the troubles of the Church in other countries, that Russia has the longest and bloodiest record of persecution of any country in modern times.

Sooner or later the time will come for Christianity to reënter Russia in triumph. Over in Paris a reformed and re-invigorated Russian Orthodox Church is keeping alight the torch of scholarship against that day, through the maintenance of the seminary of St. Sergius. Our own Church, through the gifts of thousands of loyal Churchmen, has had and continues to have a part in this hopeful work. It may be many years, perhaps even centuries, before the glad tidings of Christ can again be carried openly into what was once Holy Russia, but some day, when the pagan philosophy of Marxism has broken on the rocks of its own materialism, Christianity will rise again in that land and the real soul of the Russian people will be liberated. Then, and then only, will the world know how large a remnant has been faithful to Our Lord in spite of every attempt to root religion out of an entire people.

Canon Douglas

ONE of the most distinguished priests of the Church was honored recently when the members of the Evergreen conference and other friends joined in celebrating the 40th anniversary of the ordination of Canon Winfred Douglas. A brilliant musician, Canon Douglas has done much to raise the level of music in the Church. His annotation of the *American Missal* and the *Monastic Diurnal*, his editorship of the New Hymnal, his own original Masses and choir music, his Hale Lectures and other publications, have won him renown as the foremost exponent of liturgical Church music in America. Moreover, he and the late Mrs. Douglas were the donors and patrons of the lovely Evergreen conference center, which has become such a powerful focal point in the life of the Church in Colorado and the West.

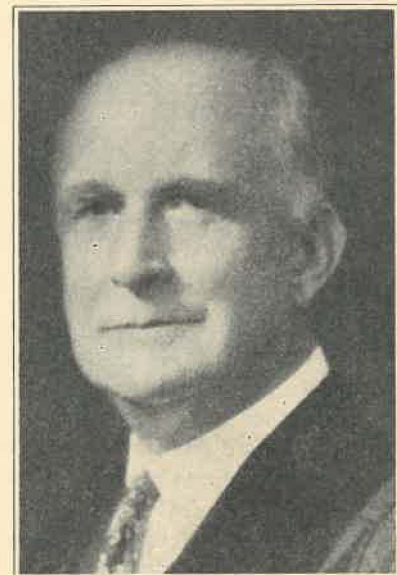
We add our congratulations to those of his host of other friends, and wish Canon Douglas many more years of joy in the service of Our Lord and His Church.

A Great Christian Leader

[On August 13th, after an illness of several months, the Rev. Dr. J. Ross Stevenson, sometime moderator of the Presbyterian General Assembly, died. A brief editorial tribute to his memory was published in our columns last week. Bishop Perry of Rhode Island, former Presiding Bishop of the Episcopal Church, has written this fuller memorial of one who was indeed a great leader in the cause of Christian unity.]

THE death of the Rev. Dr. J. Ross Stevenson, for 22 years president of the Princeton theological seminary and one of the most noted clergymen of the Presbyterian Church in the USA, causes universal regret. Dr. Stevenson was closely associated with representatives of our Church and of other Christian bodies in the movements preparing the way for Christian unity.

After serving as delegate to the Conference on Life and Work in 1925 at Stockholm, Dr. Stevenson was appointed with Dr. Arthur Judson Brown to represent the Presbyterian Church at the first World Conference on Faith and Order meeting at Lausanne in 1927. His part in the work and the discussions of that significant Conference led naturally to his appointment as chairman of the American section of the Continuation Committee. In successive years he has presided with a discerning and sympathetic spirit at our councils, promoting in many parts of our country the interest in the cause of reunion and preparing for the World Conferences in 1937 at Oxford and Edinburgh. Of the latter Conference, on Faith and Order, he was appointed one of the vice-chairmen, and was assigned to the important task of guiding the members of this conference in the preliminary steps which led to the meeting at Utrecht in 1938 for the organization of the World Council of Churches.



DR. STEVENSON

DR. STEVENSON, as chairman of the department, in the General Assembly of the Presbyterian Church, on Coöperation and Union, received with the secretary of the Assembly, Dr. Mudge, the resolution of the General Convention of our Church from the then Presiding Bishop, declaring the will to union between the two Churches and inviting the Presbyterian Church to conference with representatives of the Episcopal Church. He has taken, we are told, a wise and effective part in the conversations that have followed.

As one who until that time had enjoyed his companionship and inspiring leadership, I am writing this brief record of his service and asking that my fellow Churchmen join with the members of his Church in prayers of thanksgiving for "the spirit of wisdom and understanding, the spirit of counsel" which he manifested so abundantly.

JAMES DE WOLF PERRY,
Bishop of Rhode Island.

Providence, R. I.

The New Place of the Church in Protestant Thought

By the Rev. Samuel McCrea Cavert, D.D.

General Secretary, Federal Council of the Churches of Christ in America

NOTHING is more characteristic of the outlook of thoughtful American Protestants today than the rising sense of the central importance of the Church. The interpreters of the so-called "social gospel," in spite of their great and needed contribution, had relatively little place for the Church. Indeed, the Church often seemed to them more of a problem than a resource. They were intensely concerned with the social significance of Christianity but did not discover much social significance in the Church. They were eager to rebuild society but saw in the Church only a means—sometimes a dubious means—to that end; they did not see the Church as itself a distinctive society. Today the Church is in the center of the picture.

The present rediscovery of the Church ought not to be interpreted as an alien element imported into Protestantism from the outside. It is rather the recapture of something which was vital in the experience of the reformers—especially Luther and Calvin. Their greatest emphasis, it is true, was not on the Church; but at that time such an emphasis was not so sorely needed as today. It was not needed because it was generally accepted. What the reformers were doing was to insist (along with their recognition of the importance of the Church) that the Church has no right to erect any barrier between the individual soul and God, or to put shackles on a human soul set on fire by the Holy Spirit.

The conviction of the early reformers, however, as to the necessity of the Church was subsequently obscured. Luther had even declared, "I believe that there is on earth, through the whole wide world, no more than one holy, general Christian Church. . . . I believe that no one can be saved who is not found in this congregation." But under the pressure of nationalistic trends, the idea of *churches* came too largely to take the place of the Church, and the idea of Christian individuals to take the place of churches, so that John Bunyan's "Christian" was a solitary soul seeking his salvation apart from any Christian fellowship.

The revival of "Churchmanship" within the Protestant circle is to be hailed by all those who are concerned for Church unity. For there can be no doubt that it is in the doctrine of the Church that the greatest difference between the average Protestant and the Catholic is to be found. We cannot hope to attain to the unity of the Church without answering the question, What *is* the Church? Coöperation there can and should be even if this question is unanswered. A Church can cooperate, in the interest of efficiency, with any other worthy organization, but can *unite* only with something which is of the same nature as itself.

It is therefore of high moment that in Protestantism today there is a greatly enhanced appreciation of the Church and a dissatisfaction with the "low" view that many Protestants have held. The new Protestant outlook, more specifically, is a reaction against two inadequate conceptions of the Church. The first inadequacy, against which there is now something like a revolt, has been that which thought of the Church as merely the sum of its individual members—a voluntary association like the Masonic order or a university—an institution

to which a man might relate himself as an expression of religious interests which he happened to share with others. This point of view assumed that the individual members give meaning to the Church, whereas the much more important truth is that the Church gives meaning to its members. It is an historic movement which has existed long before us, which gathers us up into its fellowship and introduces us to the richness of a life that we have not created and never could create.

This is the point of view which the early Christians apparently took for granted. They knew nothing of a purely individualistic Christianity. Their emphasis was not only on the divine source but also on the corporate nature of the Christian faith and they could not conceive of their faith apart from the life of the Church. They apparently knew, too, on the practical side, how essential the Church as an institution is for the preservation and transmission of the faith. We need to learn afresh from them that without the Church the Gospel would always be in danger of being diluted into a vague idealism, with no permanent character lasting from generation to generation. Without the corporate life of the Church, Christianity would be likely to "trickle out into a thin stream and become lost in the sands of secular society."

A SECOND inadequate conception of the Church, especially characteristic of the last 30 years or so, has been that it is just an expression of the cultural processes of the community—the highest expression, perhaps, but still only a part of the general social pattern. But we are now discovering that unless in some vital sense the Church transcends our social patterns, it has no basis of its own on which to judge those patterns. In a nationalistic culture, the Church that is merely a part of the cultural process becomes nationalistic; in a racialistic culture, it reflects the same racial antipathies as prevail in society at large; in a class society, it becomes a class Church. We now begin to see that unless the Church is something different from the community it has no unique significance for the community.

So there are Protestants today in increasing numbers who are even prepared to say that "outside the Church there is no salvation." By this they mean (as the *Christian Century* said recently) that it is the Church which carries on the communal faith and the communal life apart from which no one can appropriate the full meaning of Christianity. For it is by sharing in this communal faith and communal life that the individual is brought into relation with the historic revelation in Christ. The Church, we must remember, existed before the New Testament and the Creeds; it was the Church which produced them, not the New Testament and the Creeds which produced the Church.

Protestants are now thinking of the Church as something which springs less from the nature and purpose of man than from the nature and purpose of God. It is seen as not merely a part of the human structure which we build but as integral in the divine structure of reality. It owes its existence not so much to our aspirations as to God's initiative. It rests upon the faith that men have not been left to grope blindly for some

clue to life's meaning but that a Word of God has been spoken in Christ which gives guidance and redemption, and that the Church is an organic part of that Word of God. The Church, as thus conceived, is not merely something founded by Christ, it is a part of the fact of Christ. Even if it could be proved that our Lord never deliberately founded a Church, this would not greatly affect our thinking about it, for we would still see it as a part of the Incarnation, "the Body of Christ," carrying on from generation to generation the revelation that came from God in history.

Instead of describing the Church in terms of our community patterns we are therefore conceiving it as the true basis and the norm of all forms of community. This conception has special power to grip the contemporary imagination because of the widespread craving for community which now prevails. The eager quest for something to provide a satisfying fellowship is the positive aspect of the collectivist movements that are sweeping across the world. Whatever else one thinks about Communism, Fascism, or Nazism, he has to admit that there is a good impulse behind them. They represent a protest against the anarchic individualism of modern life and claim to offer men truer community than they have previously known.

NOW the Church, in its essential genius, stands for community both more deeply and more inclusively than any other institution can. More deeply, because it asserts that mankind has the source of its life in a personal reality that is more ultimate than any earthly divisions. More inclusively, because the Church, grounded in faith in God as "maker of heaven and earth," stands for community that is as wide as creation itself. Every other great collectivity is a limited community, resting on one's relationship to a family, a nation, a race, a class. The Church alone, by reason of the first article of the Creed, means universal community, rooted in the fact of a common origin in God.

So the Church, in its intrinsic quality, is potentially the most uniting force in the world. The early Christians discovered this in an era when the Roman empire was going to pieces. In the second century the Epistle to Diognetus referred to Christians as being "scattered in different cities" and then boldly declared that they "hold the world together." "This illustrious position," the writer adds, "was assigned to them of God, which it were unlawful for them ever to forsake." We live in another era of disintegration. Again it is the Church, which, if Christians lay hold of its full meaning, should "hold the world together." And today, thanks to the foreign missionary movement, the Church is so planted in the soil of all the important countries of the globe that it seems less quixotic to think of it as achieving "the illustrious position" of being the bond of unity around the world.

This understanding of the Church should lead us to a fuller appreciation of the classic "notes" of the Church as expressed in the great affirmations of the Creeds. There was a time when I was not much interested in the witness of the Apostles' and the Nicene Creeds to the Church. Today I rejoice to repeat "I believe in one holy Catholic and Apostolic Church." Perhaps it is worth while to set down what these assertions have come to mean to me—not because my personal view is of any consequence but because it reflects currents of thought which are running through the minds of many Protestants.

THE Church of Christ is *One*. Not, unhappily, in its organization. That is tragically broken into many fragments. But the Church is one in the sense that it owes its origin to one Lord and also that there actually is a single world-wide

fellowship of men and women who have found in Christ the true meaning of life. And this is not merely a vague oneness of common concern for spiritual values; there is, more than we sometimes realize, a common *faith*. The sundered denominations really share a common world-view which stands out fairly clearly in contrast with the secular world-views of Communism, Fascism, or scientific naturalism. Beyond that, our separated Churches really have a unity of central theological convictions.

The things which keep us apart are not the basic fundamentals of faith which make Christianity what it is. We do agree, to an impressive extent, in believing in the all-decisive things—in God, in His redeeming love in Jesus Christ, in the present activity of the Holy Spirit in the Christian community. The differences are serious and not to be ignored, but they do not make up the foreground of the picture. In the center of its faith the Church of Christ is one.

THE Church of Christ is *Holy*. Obviously not morally perfect as it exists today—far, far from it—but "holy" in the sense of having been brought into being by the call of God for a divine purpose; "holy" in the sense of being a continuation of the Incarnation of God in Christ. It is constituted not merely by the decisions of men but by the act of God through Christ, and the quality which its life should express is fixed not by our preferences but by the character of its Lord.

THE Church of Christ is *Catholic*. The word has had such narrow and specialized connotations in some quarters that most Protestants have almost ceased to use it. But, in its original and literal sense, it affirms something which we all must hold—the organic wholeness of the historic Christian faith and the universality of the Christian fellowship. Archbishop Söderblom of Sweden used to remind us that in addition to the three well-recognized types of Catholics (Roman, Greek, and Anglican) there is a fourth, "Evangelical Catholics," more commonly called Protestants. The phrase "Evangelical Catholic" is a felicitous one. While affirming what the reformers affirmed in their emphasis on the Evangel, it asserts also that we treasure the whole inheritance of Christ and His Church.

The word "ecumenical" which has recently come into popular use is another way of saying essentially what the adjective Catholic says, but there are many Protestants like myself who are no longer willing to leave the word Catholic to be monopolized by others.

THE Church is *Apostolic*. It is a fellowship which unites us in an unbroken succession with the people of Christ in all the centuries since the days of the Apostles. The Church is not something which our own age produces or could produce; it is continuous with the original community of the disciples that came into existence through Christ. There are widely different conceptions as to how that continuity has been historically safeguarded or is to be safeguarded today. But the fact of apostolicity is something that we must all cherish, however divergent our views as to the method of securing it, and I am no longer content to surrender the idea of a truly apostolic succession to those who define it in some specific formula of their own. The Church is also "apostolic" in its mission; it is "sent out" (as the Greek word suggests) to evangelize the world and bear witness to the Gospel. In this secondary sense also we must assert the apostolic character of the Church, especially so in a day in which rival "gospels" are being proclaimed with all the ardor of missionary passion by

secular movements as a substitute for the Christian revelation of the nature of reality and of man.

AT THIS point many readers will doubtless say, "All this is a beautiful picture of the Church as an ideal, but what connection is there between it and the empirical Churches which we actually see? Is not the 'real' Church made up of the same people who make up the community-at-large, and does it not accordingly reflect all the prejudices, the narrowness, and the sub-Christian outlook of secular society?"

To that criticism the reply must be made that the Church is never *merely* the sum of the practices and attitudes of those who happen to constitute its present membership. It has a *given* quality derived from its origin in Christ. That *givenness*, springing from the Word of God spoken through Christ, provides an unchanging standard by which the Churches of our rearing are always being tested and remade. It sets up a tension between the Churches as we find them and the Church of the Christian revelation. And it is the existence of that conscious tension between the will of God for the Church and what we have made of it that is the perpetual source of its renewal.

Perhaps it is along the line of the increasing appreciation of the catholicity of the Church, as indicated above, that the most fruitful approach to unity is to be found. To the Catholic of the Anglican or the Orthodox type the conception which I have described as my own will fall short of what he feels is the full truth, but if Protestant and Catholic can both assert that they really believe in "one holy Catholic Apostolic Church" they are surely on the way to a growing rapprochement.

Christians and World Affairs

THE PAST year has brought grave developments in world affairs, and no one is so blindly optimistic as to think the danger past. Most of us now feel, I think, that the real situation is becoming clear, and that while no nation nor race can claim to have been without fault, the dominant question now is: Shall our problems be met by men who believe in a reign of law in a civilized world that finds strength in confidence in a pledged word, in humane consideration for the weak and the helpless, in the right of every man to life, liberty, and the pursuit of happiness regardless of race, class, or color?

Or shall we go back to the rule of force, with man becoming a regimented machine in an armed camp? It seems inconceivable that there should be any uncertainty as to the Christian's answer, and it is our hope and prayer that the leaders of mankind will see the wisdom as well as the right in applying the rules of an ordered civilization in the settlement of international disputes.

As Christians we may have differences of opinion as to the best means of preserving values, but there is no room for difference of opinion among us as to the supremacy now and always of Christian principles.

We must take issue with the claim that happenings beyond our borders do not concern us. Many, probably most of our countrymen, believe that no matter how much we might desire it, no studied indifference can prevent our being seriously affected by conditions abroad.

But in any event there can be for us no line of class, nation, race, or creed, beyond which our sympathy and willingness to help cannot go. Who seriously believes that the Master's test of the Jericho road has no application for American Christians to the sufferings of the homeless and the terror of little children in the war torn areas of Europe and Asia? Of course our first responsibility is to put our own house in order, to deal with unemployment and human need at home. But surely American courage and resourcefulness is strong enough to enable us at the same time to give refuge to a few thousand homeless children.

—Bishop Sterrett.

CHURCH MUSIC

Rev. John W. Norris, Editor

REVISION of a hymnal is a much more complicated and difficult task than many people realize. Many have expressed the opinion that such an assignment means merely the removing of a few unpopular hymns and the substitution of some better ones. Others have felt that it consists simply in changing some poor tunes and adding some that will prove more popular. Others, by implication, have indicated that they suppose any tune which was written for a particular meter may well be used with any hymn written in that meter. Unfortunately the whole matter is not a simple task.

Strictly speaking a hymn has nothing to do with music. It is a literary composition. It may be, as many ancient hymns were, non-metrical. Our modern hymnody, however, has both meter and rhyme. Furthermore, the hymn of today must do more than fulfil St. Augustine's definition of a hymn, namely that it is a "song with praise to God," for that definition is not broad enough to include much of what we put in our hymnals of today.

The first consideration, therefore, in the revision or compilation of a hymnal is the consideration of the texts, or the hymns themselves. They must be studied from the standpoint of literary excellence. There must be no triviality in the thought contained in the text nor in its construction. Then the texts must be studied for their theological implications. Perhaps this is needless, as so few people seem to use the hymnal any longer as a book of religious poetry. Yet if we are to sing in a worship service we must surely sing those things which the Church believes to be true and not something that is foreign to the teaching of the Church.

The usefulness of a hymn is another matter that must be taken into consideration. In our present hymnal, for example, there is a large number of hymns designed for particular saints' days or holy days throughout the year. These are seldom used, as the saints' days infrequently fall on Sunday, and it is seldom that weekday observances of these occasions use hymns. The result is that these hymns can be used but once every few years; there is little opportunity for the congregations to participate, and there is even less opportunity for them to learn the hymns. When a hymnal is revised, this matter should be considered.

Then another factor that must be given consideration is whether the hymn under consideration will lend itself to congregational singing. Many fine poems of a religious character have been written which could qualify as hymns, but which are seldom used because of their form. One of Charles Wesley's greatest hymns, "Come, O Thou Traveller Unknown," is not truly congregational in character, and, although it is in our present book, is seldom used. This is not a case of poor melody's preventing its use. While the hymn is a great one, it does not lend itself readily to congregational use.

Again many of the hymns are in a meter which makes it difficult to set them to music. It is wrong to assume that any hymn in a particular meter may be set to any tune in the same meter. Often such combinations may be disastrous through the false accentuation of words. One of the basic purposes of a hymnal should be to provide hymns that can be sung, and the setting of words to music is a vital factor in developing that principle.

Racine College Lives Again

By Leonard McCarthy

It's Saturday night on the campus of historic Racine college. Through the branches of immense trees, some over a century old, a fat yellow moon shines down on the group seated about the campfire. Just a city block away Lake Michigan is dimly visible, with a moon-path stretching toward the far away eastern shore. The chirping of crickets fills the air, and then is lost as 50 voices sing goodbye to Racine.

But instead of college students the singers are little girl campers and Sisters of the Community of St. Mary, for old Racine college is in the past and a new institution has risen in its place. Most of the girls, age 6 to 16, are from St. Mary's Home for Children, Chicago—children salvaged from broken homes in the tenement districts. But a few are the children of parents in substantial homes, sent here for summer vacation. In their blue-romper uniforms, the members of one group can't be distinguished from those of the other.

MANY EXCITING EVENTS

The children are extremely happy. Their young lives have been crowded with so many exciting events. For two months they've been having the happiest and surely the healthiest vacation it is humanly possible to give them, all through the efforts of the Sisters and their friends.

The Community of St. Mary, the first American religious order, now has 100 members. It was founded in 1865 by Harriet Starr Cannon. From a small beginning it grew until it was able to organize a convent at Peekskill, N. Y.; and from there the work spread to St. Katharine's school, Davenport, Ia.; Kemper Hall, Kenosha, Wis.; and, 45 years ago, to St. Mary's Home for Children, 2822 West Jackson street, Chicago.

This summer camp of theirs, known for almost a century as Racine college, is now called the DeKoven Foundation for Church Work. It's a beautiful place. But it is more than that. It's the fruit of a great and saintly Churchman's dream—a dream almost crushed, for a time, but saved now by the Sisters.

ONCE A CHURCH UNIVERSITY

Racine college was founded in 1852 by Dr. Park as a Church university. Later Dr. James DeKoven, a young priest, became warden of the college, designed then to provide an education which should "neglect no need of human nature and, least of all, the training of the immortal

SUMMER AT RACINE COLLEGE—

Top to bottom: 1. A close-up of the tomb of Dr. James DeKoven, famed warden of old Racine college. 2. Two little Chicago girls play croquet, and one doesn't bother to lay aside her all-day sucker. 3. On the way to chapel on Sunday morning. 4. Fritzie and Cuddles and three Chicago friends. The girl on the right is one of the very few from whom Cuddles will permit any cuddling. 5. Circus day on the campus. 6. A confirmation class. At the rear are, left to right, Fr. Gardner A. MacWhorter of St. Mary's Home for Children and the Cathedral Shelter, Chicago, and Fr. Sidney H. Croft, formerly of St. Stephen's, Racine, and now of Gethsemane, Marion, Ind.

soul." Dr. DeKoven put life and meaning into Racine college, for he saw in it an opportunity to do a great work with the youth of the Church. He dreamed of the day when the college would send youths out in larger and larger numbers to build up the Church.

That Racine college didn't always remain the great college he wanted it to be wasn't his fault, for during his life it was very influential in the building of the Middle West. When he died it continued for many years as a college, and then became a boys' school; finally, in 1929, the institution was definitely closed.

The property stood idle for a time. It was on the verge of being lost to the Church forever, through mortgage foreclosures. It was put up for sheriff's sale. Then Bishop Ivins of Milwaukee suggested that the Sisters of St. Mary might use it during the summer. They saw an opportunity to save the property for the Church.

And they made the best of it. They not only saved the college, they also saved Dr. DeKoven's dream of making the institution a great instrument in building up the youth of the Church. What matter that Dr. DeKoven had boys in mind, while the Sisters work with girls? The end is the same.

For over 40 years the Sisters have been providing a home for dependent children in Chicago. They have had as high as 100. Now the average is 45 in winter and 60 in summer. The majority are just plain Americans, though there are a few Irish and Greeks. Usually they come from broken homes. The mother is sometimes a waitress who has lost track of her husband and who can't support the child. Occasionally it's the father who brings the child to the Sisters. Whether father or mother, and despite the sort of life the parent has led, he invariably wants his daughter brought up religiously.

MADE PURCHASE FIVE YEARS AGO

Each summer during the hottest weather the Sisters have managed somehow to get these children into the country for a vacation. At different times in the past they secured two pieces of property for this purpose. The properties were sold, however, since neither proved very satisfactory. It was the proceeds of these sales which the Sisters used in 1934 to purchase Racine college.

The college grounds lie in the shape of a rectangle on the shore of Lake Michigan, at the southern extremity of Racine, Wis. On the east side of the rectangle, facing the lake, is the largest building on the campus. It's really two buildings connected by an archway. These, Park and Kemper halls, were the original buildings of the college back in Civil war days. Here were the college classrooms and the students' dormitories. But now the buildings serve dependent girls. They have dormitories there, classrooms, a refectory, a store, and workshops for handicraft projects. There they make little wooden toys



The DeKoven Foundation

for Church Work

and the costumes they use in their annual circus. The buildings, at least 84 years old, have been partly remodeled; and more work will be done on them as soon as the Sisters secure funds.

Dormitories for the little girls are spotlessly clean. There is hardly a bed in the eight large rooms that doesn't have a doll propped neatly against its white pillow. Outside the building the girls, colored a deep brown by the Wisconsin sun, speed around like the wind on bicycles. They have a number of these, provided by the Sisters.

CUDDLES AND FRITZIE

The children have two puppies which they brought with them from Chicago. Cuddles is brown and Fritzie is black and white. Cuddles, a rugged individualist, is misnamed; she'll let only one or two of the children near her. But Fritzie fawns on all the girls, playing with soft eyes to be taken into arms.

On the expansive lawns the girls play croquet. One of the croquet sets they got quite by accident. A little girl wrote: "Mamma, please send me what all the girls do," and mamma was quite puzzled. So she sent a croquet set, feeling that that was probably what the girls did. But it turned out that the girls roller skated. So all the children make use of the mallets and balls.

On the west side of the campus are the gate house, the gymnasium, and Taylor hall. The gymnasium was burned in 1887 and then restored. Into this relatively "new" building every little girl at camp runs daily to take her plunge, for swimming and attendance at Mass on Sunday are the only two compulsory activities in the whole summer vacation. After the first few days even the youngest children "dive" into the water from the edge of the pool. Little six-year-olds sit on the edge, pull up their feet, lower their heads, point their arms, and go ker-plunk.

LIFEGUARD GIVES SERVICES

They are, of course, under the eye of a camp councilor and instructor in swimming. In the water nearby is a lifeguard, a 14-year-old boy who is giving his services for his room and board. The councilors, too, most of them high school or Kemper Hall girls, give their services free.

Taylor hall is the building most frequently used by guests to DeKoven foundation. It is here that persons in retreat live. The building has a completely new Chapel of St. Mary, and many of the rooms have been entirely remodeled. It has probably the cleanest and shiniest guest rooms in the state of Wisconsin. Here, too, is where the Sisters who live at the Foundation are housed.

St. John's chapel stands between Park and Kemper halls and the row of buildings which includes Taylor hall. Into it on Sunday mornings march all the girl campers at DeKoven Foundation, their little chapel caps partly askew. They kneel with folded hands, pray, and make their Com-

munions in almost adult dignity; and then march back to the campus, two by two, for breakfast and play.

The chapel is completely surrounded by great shade trees—oak, elm, and maple. One of them, cut down recently, was over a century old. Dr. Park's tomb is at the east end of the chapel and Dr. DeKoven's at the south end. The chapel is built in the old college style. It has 20 beautiful Belgian stained glass windows. These have fallen into disrepair and must be rehinged, releaded, and rescreened, both for the sake of preserving their beauty and for the sake of ventilation in the chapel.

The Sisters first brought their girl campers here in 1935. They saw at once that the place is much too large and too expensive to be used only for from 40 to 60 girls during July and August; so they began to encourage the use of the Foundation facilities for retreats and all kinds of Church conferences.

SUCCESS AT DE KOVEN

They were really surprised with the success they had. Whoever came once was sure to want to return and bring friends. This year the Milwaukee diocesan council was held at the Foundation, and there have been ever since 1935 an increasing number of retreats.

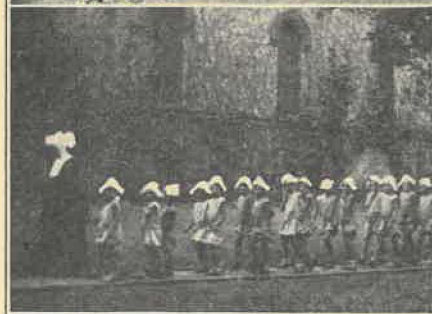
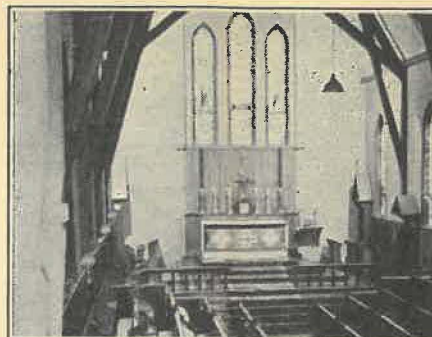
The immediate aim of the Sisters is to complete the remodeling of Taylor hall. The north wing has been finished, but with the exception of the chapel the rest of the building has hardly been touched. The Sisters want particularly to provide for an elevator in the building. The conference rooms are on the fourth floor, and they've learned that people just "won't" walk four flights up. If the Sisters could put in the shaft now, they feel, they could then proceed with other remodeling, working around the place where the elevator is to be.

And there are many other things. They have already done a lot of work here, but they still have a lot ahead of them.

And they still have the children—and it's still Saturday night on the campus. In a day or two the brown faces of the little campers will lengthen sadly, for during the day a bus will come rumbling through the Foundation driveway. That means return to Chicago and a winter of school. The girls will clamber inside with their belongings in little boxes. And long before they reach Chicago they'll be laughing and shouting again, remembering that next year they'll be back here again for two happy months in the Wisconsin sun.

NOW THE DEKOVEN FOUNDATION

Top to bottom: 1. The beautiful altar in old St. John's chapel. 2. Four of the little Chicago campers on bicycles provided by the Sisters. One of the bikes was donated by a recent Kemper Hall graduate. 3. Heels over head in love with summer vacation at Racine. 4. The saddest day in the year. Vacation over, it's back to Chicago and school now. 5. Three of the girls, with one of the camp councilors, just after Mass on Sunday morning. 6. On the way to chapel on a weekday morning. The girls wear the blue-romper uniform of St. Mary's summer camp, and some of them have trouble keeping their chapel caps from going askew.



BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Dr. Macintosh on the Social Gospel

SOCIAL RELIGION. By Douglas Clyde Macintosh. Scribner's. Pp. xv-336. \$3.00.

PROFESSOR MACINTOSH, the distinguished Yale theologian and philosopher, gives us in this volume the first in a new series of books which he is writing on the subject *Religion Today and Tomorrow*. Later volumes are to discuss personal religion and theology. In this book, we have a rather complete presentation of Dr. Macintosh's views on the background for the Christian "social gospel," with a long section which does nothing more than show us (as he himself admits) the ways in which his personal prejudices lead him to envisage the contemporary political, economic, and social situation.

Concerning this latter section, one can do little more than say that Dr. Macintosh is evidently a liberal, but not by any means a "tired liberal." He believes firmly that the application of liberal principles, chiefly as embodied in a somewhat expanded New Deal, will do much to bring about the state of things that approximates, so far as may be, to an earthly kingdom of God. Of course he is not sanguine enough to expect the full realization of that kingdom here and now, but he will have none of the transcendentalism and pessimism (which he feels run together) that mark so much of our contemporary thinking. He stops short of full socialism, but has equally little use for Fascism or conservative ideals of the English Tory pattern.

The thesis of the first section of the book is that "the true well-being of humanity" is "the will of God for man," an unexceptionable thesis certainly. But it is developed along lines that savor of Harnack and the liberal Protestantism of the last century and the first decade of this century. We hear much about the teacher of Nazareth, the Master, the Galilean prophet, and the rest—and very little about the social implications of the incarnation of God and man, the imperative of God-made man, and the sanctifying theory of all humanity, or the other more theological statements which seem to us anyway to be rather more helpful in pointing the way to a social gospel which is not merely an attempt to reproduce what is called (with an uncertain connotation always) the spirit of Jesus, in our present conditions of course. As a matter of fact, Dr. Macintosh appears to be, almost without alteration, an old-fashioned "social gospel liberal."

Now we happen to think that this position has been made impossible by Biblical criticism, so far as Christian origins are concerned (and we think that Dr. Macintosh's Biblical criticism is often singularly inept and sometimes quite out-dated)—if it is not presumptuous to say this—and we also happen to think that there must be a much more deeply rooted foundation for the radical "social gospel" which Christianity does actually announce. Reinhold Niebuhr, Paul Tillich, and many others have done their real work here—and it is to be regretted that the Yale writer has not taken their work as seriously as it ought to be taken.

Perhaps the two later books will give us more of the Dr. Macintosh who has made such notable contributions to theology during these past years. But this book seems hardly the work of a thorough and penetrating critic of our times and our conditions.

W. NORMAN PITTINGER.

A New Study of the Book of Job

THE BOOK OF THE WAYS OF GOD. By Emil G. Kraeling. Scribners. Pp. xiii-270. With eight illustrations from William Blake. \$3.75.

THE *Book of the Ways of God* is the Book of Job. Dr. Kraeling recognizes that it is the result of a long and complicated development. He provides an excellent analysis of it, summarizing with admirable lucidity the argument of each of the poems. Having reached the conclusion that very little after chapter 19 belongs to the original dialogue, he advances the

suggestion that the purpose of the author of the book in its primary form was "merely to entertain his readers," though "minor didactic motives may have existed in the background of his mind." This seems scarcely adequate, and one cannot but feel that Dr. Kraeling has given insufficient consideration to the intellectual and spiritual strivings of the age in which the author lived, and in which he shared. This, however, is a minor point, since Dr. Kraeling rightly insists that it is the present Book of Job, "the classic treatment of the theodicy problem, in poetic form," which is important. His treatise should help many to a clearer understanding the often difficult argument of the Book of Job, and to a deeper appreciation of its beauty.

CUTHBERT A. SIMPSON.

A Dictionary of American Place Names

AMERICAN PLACE NAMES. By Alfred H. Holt. New York: Thomas Y. Crowell Co. \$1.75.

AMERICANS have a penchant for names, place names, nicknames, and the like. To them this volume will come as a joy. The author who has traveled in every state in the Union, collecting odd place names, has written to hundreds of librarians and teachers all over the country to verify his findings, and to give him the exact information which makes the book so useful.

A glance at these names will prove again how far flung the United States is, and how many various groups have combined to make it one country. His data are dependable and humorous, which is an unusual combination.

CLINTON ROGERS WOODRUFF.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Divine Compassion

13TH SUNDAY AFTER TRINITY

SEPTEMBER 3D

THE old interpretation of the parable in today's *Gospel* is that the Good Samaritan is our Lord, who came to help and to save lost and sinful humanity, when the Jewish priest and Levite had passed by on the other side. The wounded man in the parable is therefore yourself. "Which now of these three, thinkest thou, was neighbour to him that fell among the thieves?" Who was it who had mercy on you, and loosed you from your sins and raised you up to life? If you can answer that question, then you may "go and do likewise," and exercise a ministry of compassion toward others. You will behave to them rightly when you know who it is who has had mercy on them and on yourself.

Of this same divine mercy St. Paul speaks in the *Epistle*. He says, God made promises of old to Abraham, which are fulfilled in Christ. The Jewish Law came 400 years after Abraham; and a long period of training under the Law was necessary for the people, till Christ should come. But now He has come, and "the Scripture hath concluded all under sin" (we all alike are sinners, needing God's mercy), "that the promise by faith of Jesus Christ might be given to them that believe."

And the *Collect* says the same thing: it is by God's gift only that His people can serve Him (and serve others) aright. We pray then for grace to serve faithfully, and receive the fulfillment of His promises.

NEWS OF THE CHURCH

New School Building is Opened in Manila

Edith Holbrow Studley Memorial
Marks Gradual Development of
Institution for Chinese

MANILA, P. I.—The new Edith Holbrow Studley memorial building of St. Stephen's school for Chinese girls was formally opened on July 21st, the 22d anniversary of the founding. Addresses were made by Bishop Mosher of the Philippines; Chinese Consul Young; Mr. Castillejos, technical adviser to President Manuel L. Quezon; and the president of the school alumnae association.

BEGUN IN 1917

St. Stephen's school was inaugurated in July, 1917, at the request of the congregation of St. Stephen's church, there being no school for Chinese girls in the city. The first classes met in the *sala*, or living room of the home of the Rev. H. E. Studley, with Mrs. Studley and one Chinese teacher in attendance.

The next year a third teacher was needed, and the school gradually grew year by year until now there is an enrolment of 450 students, with 30 teachers, Chinese and English speaking.

There is a complete Chinese department from kindergarten to Senior high school, and a government recognized English department from first grade through first year high school. Miss Constance Bolderston is principal.

The Rev. Hsi Jen Wei is the chaplain of St. Stephen's School, as well as assistant at St. Stephen's Church in Manila.

Bishop Wilner and Two Others Hurt in Accident

(By Cable)

MANILA, P. I.—The Rt. Rev. Robert F. Wilner, Suffragan Bishop of the Philippines, the Rev. Arthur H. Richardson of Baguio, and the Rev. William H. Wolfe of Bontoc were injured in an automobile collision near here August 19th. All have head injuries, and Bishop Wilner and Fr. Richardson also suffered fractured wrists. Injuries are thought to be not serious, but all three clergymen have been hospitalized at St. Luke's hospital, Manila.

Pacifist Conference is Planned by N. Y. Clergy

NEW YORK—A conference, the chief aim of which will be the establishment of a strong sense of fellowship and solidarity among all convinced pacifists and other kindred spirits, has been called to meet at the Church of the Incarnation here October 9th. The conference call is signed by Bishops Lawrence of Western Massachusetts, Mitchell of Arizona, and Jones, retired; the Rev. Elmore M. McKee, chairman of the group; and others.

The group feels that the need for serious consideration within the Church of the crucial issues of war and peace has been apparent for a long time, and that the question of how the clergy and laity shall act if war comes must be considered.

Mr. McKee will open the conference. He will be followed by Bishop Jones, who will speak on Pacifists in the Last War. Mrs. Henry Hill Pierce, National Council member and Miss Harriet Larned Hunt, headmistress of Kent Place school, will also speak.

Delegates Meet for "Special Interests"

Amsterdam Conferees Divided Over
Important Problems; Feel Lack
of Theological Knowledge

BY PETER DAY

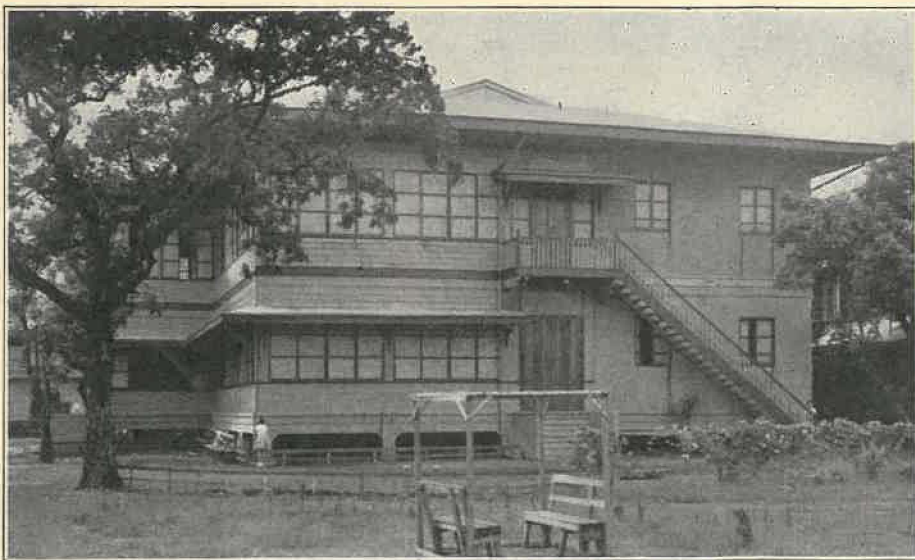
AMSTERDAM—Leaders of the Bible study and special interest groups into which the delegates at Amsterdam had been divided gave brief preliminary impressions to the full conference on August 2d. The final report, to be published soon, will coördinate and expand these preliminary impressions, incorporating suggestions made from the floor.

Space does not permit more than a severely condensed summary of the impressions of the six special interest groups. These groups, it must be emphasized, did not attempt to make authoritative pronouncements on the subjects discussed, nor to pass resolutions calling for specific action. Indeed, the only resolutions passed were of appreciation to those who had helped make the conference a success.

In the first place, we quickly became aware of our own lack of knowledge, not only in the various special fields of discussion, but also in theology. In the second place, we were so deeply divided on many important problems that attempting to formulate our various positions into categorical statements would have been an unfruitful, divisive procedure. Rather, we joined together to give such witness as each point of view possessed, for the guidance of all toward a deeper understanding of God's purpose for the world. We all could, and did, agree that it is only in God's will that the true solution of any human problem is to be found.

YOUTH IN THE WORLD

Christian Youth in a World of Nations: The Rev. R. M. Fagley of the United States reported that: (1) We are concerned with the mounting international anarchy not only as human beings but also as Christians; the Christian is called to witness against war and to fight to eliminate it from the world, although not all the conference members had the same belief about taking part in an existing war. (2) Our loyalty to Christ transcends all other loyalties. (3) We feel a deep need to extend the Christian community over the world, as we have found this unity in Amsterdam. (4) The weapons of truth must be used to counteract propaganda, for "truth is a mighty instrument for peace." (5) Christians must help the victims of war. (6) The Christian has a pressing obligation to unite the nations—an undertaking that will require sacrifice. (7) True peace is based on justice, and



EDITH HOLBROW STUDLEY MEMORIAL BUILDING

This is the new building recently opened at St. Stephen's school for Chinese girls in Manila, P. I.

We Won't Be Really Happy—

until The Episcopal Church in these United States, and in parts adjacent or belonging thereto, learns one more thing, to wit: that this Ammidon-Varian organization of ours makes, has, or can get ANYTHING that the Episcopal Church needs, from a little 2c. devotional picture on up to the complete woodwork of a Church interior.

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Just get into the habit of writing us about all your needs—won't you? Can you remember when such a type of service was ever tendered The Church before?

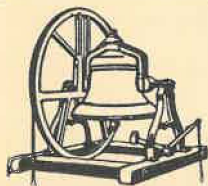
Are you all having a cool, restful summer? We hope so!

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justice must rule the affairs of nations. (8) All this is impossible without God, and only through strong faith in His might and justice can we work for peace.

NATION AND STATE

Christian Youth in Nation and State: Pfarrer Paul Frey of Switzerland reported that it is a sign of the victory of Jesus Christ that we have been humbled and shaken out of the self-security of a Church Triumphant into the trials of the Church Militant. "If Jesus Christ the victorious One has found us in our work at Amsterdam, then we come face to face with the real need of our Church: that our Church does not have a responsible word to say in the present situation which speaks with binding authority. We are seeing the judgment of God upon a secularized Church." He added, "Believing in this Lord of lords, we are given the task as His witnesses of resisting all earthly powers which make an absolute claim in nation and state; and we shall not grow weary in this resistance because Christ is on our side. No earthly force can hinder the final victory of Christ; indeed, the demonized State with its rebellion against Christ's kingdom, can ultimately only do the Church service by recalling it to be a real Church. Then, when the Church is a real Church, it does its true service in and for the State."

Christian Youth in the Economic Order: M. S. Adishesiah of India reported: (1) The world economic order is seriously disrupted with widespread unemployment, accumulation of surplus goods in the hands of those who do not need them, while those who do need them are unable to obtain them, concentration of economic power in irresponsible hands, conflicts for raw materials and markets, leading to war, and many other symptoms of economic chaos. (2) God is king over every branch of human life, and it is His will for all men to have their daily bread. The Christian Church therefore has a duty of prophetic witness against a false economic order, and must judge all orders in terms of their faithfulness to God's justice and laws. (3) The individual Christian must realize that the ideal of his calling is an identification of prayer and work. The Christian must therefore interest himself in social problems so that this identification of prayer and work is possible for everyone.

(To be concluded next week)

Dr. John Wood Married to Miss R. B. Lustgarten

NEW YORK—Dr. John Wilson Wood, executive secretary of the Department of Foreign Missions, and for 39 years secretary of the Domestic and Foreign Missionary Society of the Episcopal Church, was married August 19th to Miss Regina B. Lustgarten, the ceremony taking place at the Church of the Transfiguration here. Mrs. Wood was for a number of years on the staff of the Church's mission in Hankow, China. Dr. Wood was a widower, his first wife having died in 1931.



CANON DOUGLAS

Canon Douglas Observes 40th Year at Evergreen

EVERGREEN, COLO.—The 40th anniversary of the ordination of the Rev. Canon Winfred Douglas was celebrated on the Feast of the Transfiguration by this mountain village where he has served throughout his ministry. A capacity congregation gathered at the Evergreen conference center meeting house for the occasion.

Canon Douglas was the celebrant at the Eucharist and the Rev. Dr. Harold L. Bowen, rector of St. Mark's church, Evanston, Ill., was the preacher. At the conclusion of the service, Dr. Bowen presented Canon Douglas with a purse from those in attendance at the school of the prophets and the school of music. Chief Joseph Marshall Kettle, full-blooded Sioux Indian, presented Canon Douglas with an ivory cross on behalf of the members of the Pine Ridge reservation in South Dakota. The cross was made by Indian women of the Pine Ridge mission. Canon Douglas is an adopted member of the Sioux tribe.

One of the major contributions by Canon Douglas during the 40 years of his ministry has been the development of a conference and retreat center here in this Rocky mountain village, 30 miles southwest of Denver. Forty years ago he came to the mountains for his health. With the assistance of the late Mrs. Douglas, he set about developing first of all a parish church. The Church of the Transfiguration was the result. The building now used as the church was in the old days a saloon; the section comprising the parish house was a mountain hotel.

Today the church is probably the only one in the entire Rocky mountains where daily morning and evening services are conducted throughout the year.

300 Gather for Closing of Colored Youth Camp

HANCOCK COUNTY, GA.—Three hundred persons gathered at the Camilla-Zack community center, Hancock county, to witness the closing of the first Duncan J. Scott religious training camp for Colored youth. The camp lasted for ten days.

The camp, the first of its kind in Georgia, proved such a success that President B. F. Hubert of the Georgia state college, Colored branch of the University of Georgia, located near Savannah, not only gave two scholarships for rural boys and girls, but also offered to give the land and \$100 toward the erection of a permanent building to house future camp activities, providing the offer is accepted by the dioceses of Georgia and Atlanta before the end of the year. Professor Hubert is not an Episcopalian.

Workers Kneel to Give Thanks for Coöperative

PHILADELPHIA—Eighty-four hosiery workers, many of whom had not been employed for months, knelt at Communion in St. Luke's church here on August 20th, giving thanks for employment made possible through the efforts of the Rev. David C. Colony, rector of St. Luke's. Mr. Colony has started, with the aid of the workers, five coöperatives in this area.

Most recent of the projects is a hosiery mill, a workers' coöperative, incorporated on August 18th. Workers are now cleaning the plant in preparation for beginning operations. A contract for a year's output of stockings has been signed. The workers each contributed \$300 to start the project.

Special Training to be Given Colorado Laymen

EVERGREEN, COLO.—Plans for the use of laymen in serving and developing mission stations in the diocese of Colorado have been developed by the Rt. Rev. Fred Ingley, Bishop of the diocese. At a meeting of 32 layreaders held at the Evergreen conference center, Bishop Ingley announced that a special course of training for laymen will be inaugurated in Denver this fall.

Upon successful completion of the course, laymen will be issued diocesan licenses as layreaders which not only will authorize them to conduct services but to give addresses of their own composition. The course, which is being prepared by the examining chaplains of the diocese, will cover the Bible, the Prayer Book, and the proper use of the voice in the conduct of the services.

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PHILIP A. FRANKLIN

NEW YORK—Philip A. S. Franklin, director and former president of the International Mercantile Marine, and for many years a vestryman of St. Bartholomew's church here, died August 13th. More than 600 persons attended the funeral, which was held from the church on August 16th. The Rev. Dr. George Paul T. Sargent, rector, officiated.

The entire office staff of the United States Lines, of which Mr. Franklin was retired chairman of the board, was released from work to attend the service in a body.

Mr. Franklin is survived by two sons,

John M. and Philip A. S., Jr.; a daughter, Mrs. Roland Palmedo; and two brothers, Walter S. and Rear Admiral William Buel Franklin.

GILBERT McILVAINE

DOWNINGTOWN, PA.—Gilbert McIlvaine, member of the Philadelphia architectural firm of Wilson, Eyre & McIlvaine, died August 6th at Oaklands farm, Downingtown, the home of his brother Donald. He was 59 years old.

Mr. McIlvaine had been in ill health for a year. Educated in Philadelphia private schools, Trinity college, Hartford, and the University of Pennsylvania, he was in business in Philadelphia from 1903 until illness forced him to retire.

He originated the American Legion medals for high school essay contests on Americanism, an idea that has spread throughout the nation.

He was a member of Psi Upsilon fraternity and the American Legion, and was senior warden of Saint James' church, Downingtown, at the time of his death.

On several occasions he was a delegate to the convention of the diocese.

Mr. McIlvaine is survived by his widow; two children, Lucy and Robinson; his mother, Mrs. A. R. McIlvaine; two brothers, Donald and Herbert; and a sister, Fanny; all of Downingtown.

Funeral services were held from Saint James' church, on August 8th, and were in charge of the rector, the Rev. Edgar H. Yeoman. The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, assisted in the service. The interment took place at Northwood, Downingtown.

New N. C. Student Worker

CHAPEL HILL, N. C.—Miss Margaret Fletcher of Paducah, Ky., will succeed Miss Margaret Williams as student worker at the Woman's college of the University of North Carolina, Greensboro. Miss Fletcher will begin her work September 1st. Her address after that date will be St. Mary's House, Greensboro.



C L A S S I F I E D



ANNOUNCEMENTS

Caution

CAUTION is urged in dealing with a young man who, using many different names, pretends to be working toward a theological scholarship at the University of the South, Sewanee, Tenn., by selling subscriptions to various secular magazines. No such scholarship has ever been offered by the school of theology of the university. Anyone coming in contact with him should report the matter to the police, and to the Rev. Bayard H. Jones, Dean, The School of Theology, Sewanee.

Died

EDMUNDS, FEDERICA, daughter of the late Rev. Charles C. Edmunds and sister of the Rev. Charles C. Edmunds, D.D., died August 13th in Philadelphia. Interment in Johnstown, N. Y.

Memorial

HIGGINS—In loving memory of Agnes Stuart Higgins, who departed this life September 3, 1929. May she rest in peace!

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SHRINE MONT—see adv. in display section.

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FREE—RETREAT NOTICES

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print free of charge in its classified section one notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rate of 25 cents a line.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

A RETREAT for women will be held at St. Katharine's school, Davenport, Ia., September 13th to 15th, with the Rt. Rev. Campbell Gray as Conductor. All Church women are invited. Two dollars for the period of the retreat. Notify the SISTER SUPERIOR.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARTLAM, Rev. ERNEST S., formerly rector of St. Mark's Church, Medford, Ore.; to be rector of St. Mary's Church, Eugene, Ore., effective September 15th.

BRETTMAN, Rev. JAMES W., formerly rector of the Church of the Covenant, Junction City, Kans.; is rector of St. Andrew's Church, Birmingham, Ala.

EVANS, Rev. THEODORE H., rector of Trinity Church, New Haven, Conn.; to be rector of St. Paul's Church, Cleveland Heights, Ohio, effective October 1st.

FAIRBANKS, Rev. ROLLIN J., formerly rector of St. John's Church, St. Johns, Mich.; to be rector of St. James' Church, Grosse Ile, Mich., effective October 1st.

FORTUNE, Rev. FRANK V., formerly curate of St. Paul's Church, Cleveland Heights, Ohio; to be rector of St. Paul's Church, Steubenville, Ohio, effective September 24th.

KATES, Rev. FREDERICK WARD, formerly assistant at Trinity Church, New Haven, Conn.; to be rector of Trinity Church, Seneca Falls, N. Y. (C.N.Y.), effective October 1st. Address, 70 Cayuga St.

SAYRE, Rev. SAMUEL H., formerly rector of St. John's Church, Bellefonte, Pa. (Har.); to be rector of St. Barnabas' Church, Los Angeles, effective October 15th. Address, 2111 Chickasaw Ave., Eagle Rock, Los Angeles, Calif.

STAINES, Rev. RUSSELL B., formerly curate of St. Matthew's Church, San Mateo, Calif.; to be vicar of the Church of St. Mary the Virgin, San Francisco, Calif.

TAYLOR, Rev. WILLIAM C., Jr., formerly chaplain of St. Dunstan's School, Providence, R. I.; to be assistant at St. James' Church, Chicago, Ill., effective September 1st. Address, 666 Rush St.

SUMMER ACTIVITIES

PARKER, Rev. LOUIS A., rector of St. John's Church, Kingsville, Baltimore, Md., will serve at St. Paul's, Great Neck, N. Y., during August and through the first week in September. Address, 70 Grace Ave.

NEW ADDRESSES

KEITER, Rev. LOUIS B., formerly 3824 S.E. Carlton St.; 3932 S.E. Woodstock Blvd., Portland, Ore.

TRASK, Rev. HOWARD S., formerly Box 28, Okreek, S. Dak.; Mission, S. Dak.

RESIGNATION

WHITE, Rev. HOWARD D., as rector of St. Mary's Church, Eugene, Ore. Address remains at 1931 Moss St., Eugene, Ore.

DEPOSITION

HARRIS, THOMAS LEONARD, Presbyter, by the Bishop of Pennsylvania, August 14, 1939. Deposed at his own request, for causes which do not affect his moral character.

CHURCH CALENDAR

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.
29. Consecration of Rev. Dr. Edwin J. Randall as Suffragan Bishop of Chicago.

To Hold Third Annual Conference for Church Workers Among Colored

SAN FRANCISCO—The third annual conference for Church workers among Colored people on the Pacific coast will meet at St. Cyprian's church here September 27th and 28th. The Rev. Thaddeus P. Martin is vicar.

Addresses will be delivered by Bishop Block, Coadjutor of California and the Rev. H. Randolph Moore, vicar of St. Philip's church, Los Angeles. The conference sermon will be preached by the Rev. David R. Wallace.

Rev. J. S. Bond Reported to be Recovering From Third Operation

ST. SIMON'S ISLAND, GA.—The Rev. James Sullivan Bond, rector of Christ church, Frederica, who for the past months was a patient in a Savannah hospital, was reported recently to be improving. He suffered an infection in an ankle bone. It was expected that he would be able to leave the hospital late in August.

Mr. Bond underwent three operations, and he will have to use crutches for some time. The Rev. John Bentley has been taking services for him.

CHURCH SERVICES

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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.

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NEW YORK—Continued

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Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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(Sung Mass and sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

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College Services

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