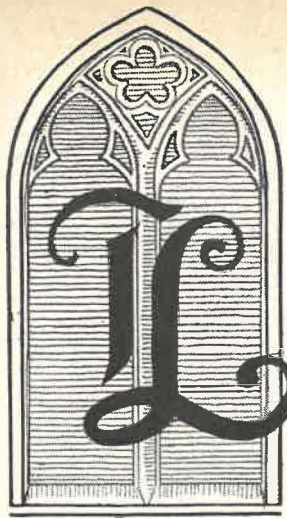
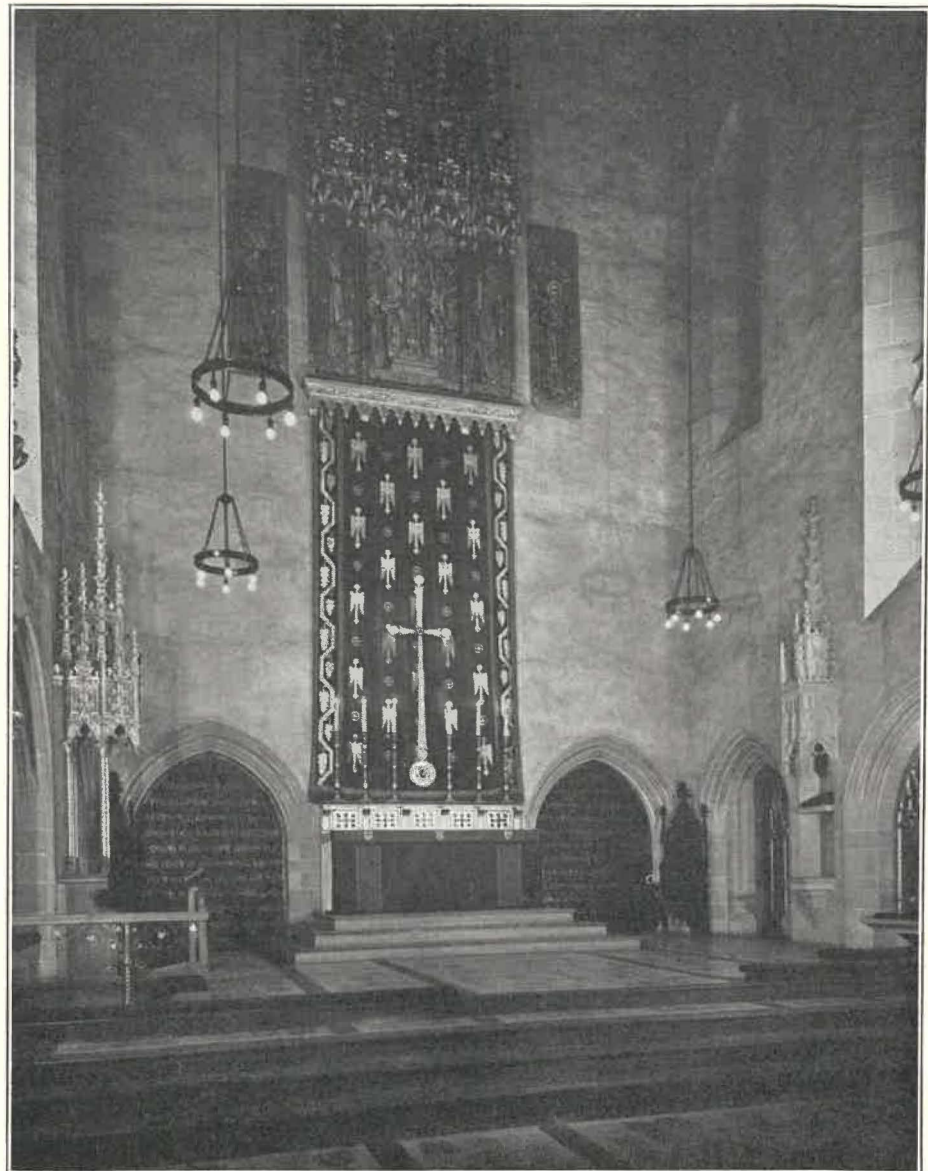
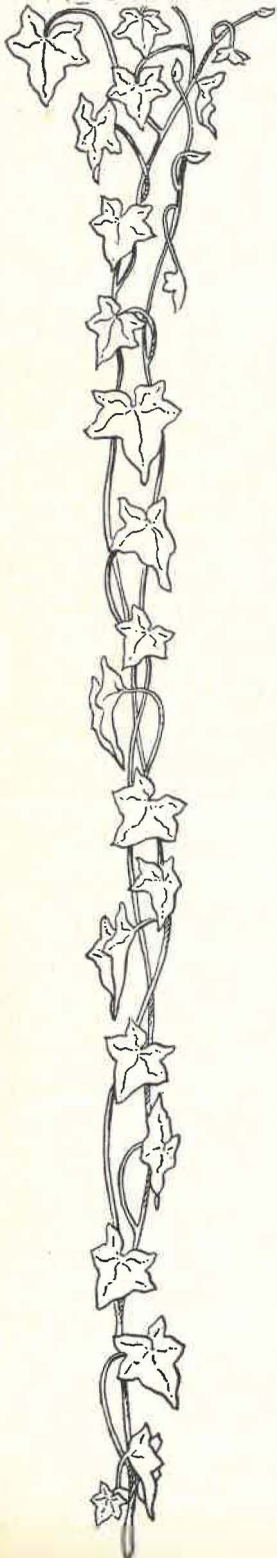


January 24, 1940



The Living Church



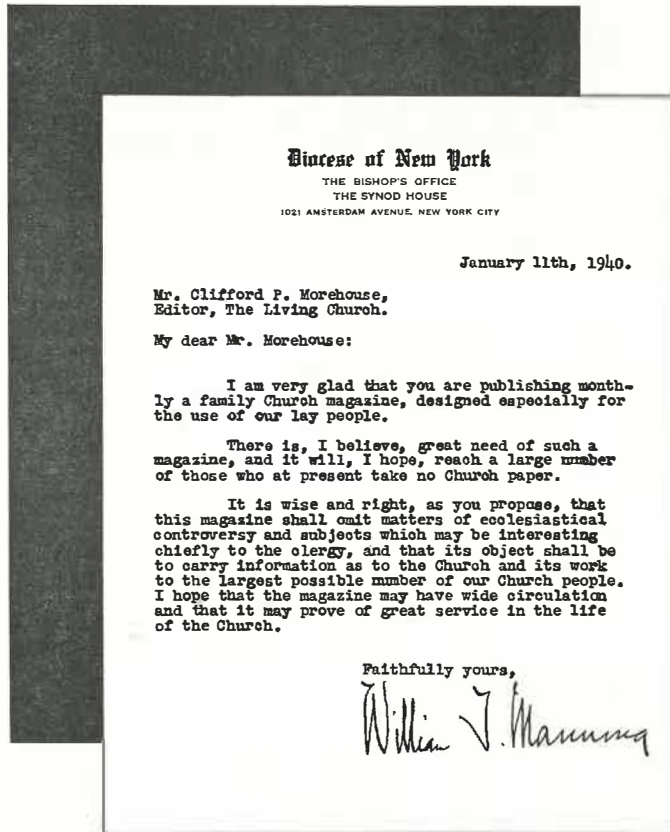
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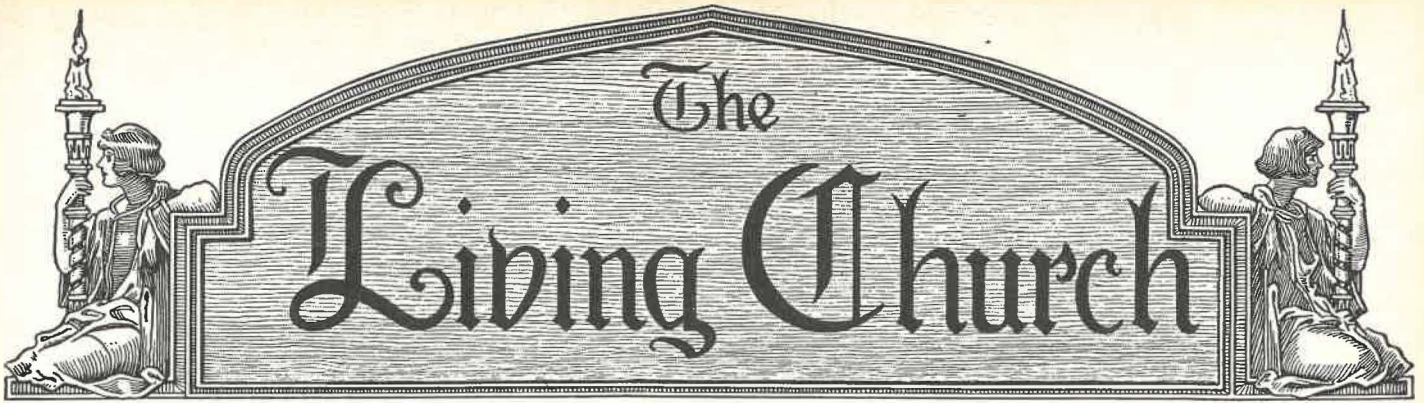
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VOL. CII

NEW YORK AND MILWAUKEE, JANUARY 24, 1940

NO. 4

EDITORIALS AND COMMENTS

The Church's Marriage Law

THIS is a General Convention year. We shall therefore be hearing a good deal in the months to come about legislation that is proposed or opposed. "Tinkering with the canons" is one of the favorite occupations of General Convention and there is never any dearth of such suggestions.

But not all legislation comes under the head of "tinkering with the canons." Certain changes are necessary as the Church develops and keeps pace with changing life in our times. Thus it is right that the Prayer Book should be revised at least two or three times a century—though we think that certainly another decade should elapse before another revision like that finished in 1928 is attempted. Other canons definitely need revision—for example, the inadequate one on religious communities.

One of the most important canons of the Church is Canon 41, Of the Solemnization of Holy Matrimony. This is no bit of obscure ecclesiastical machinery, but an ordinance that is of importance to every member of the Church, both clerical and lay. The Christian family is at the very heart of the Christian life, and it is tremendously important that the Church should make adequate provision for safeguarding it. Indeed, it has always seemed amazing to us that in all the canon law of the Episcopal Church there is only one canon having any direct bearing on Christian family life, and that is concerned solely with the solemnization of holy matrimony.

Probably no one is entirely satisfied with Canon 41 as it now stands. The canon has had a long and eventful history. Almost every General Convention in the past 100 years has had before it some proposal for enacting or changing legislation on this subject and the canon has, since the adoption of the first marriage canon in 1868, been amended more often than almost any other canon in the Church's legislative code.

At the General Convention of 1937 in Cincinnati there was vigorous debate on the basis of a majority and a minority report of the joint Commission on Marriage and Divorce. The report of the majority, headed by Bishop Page of Michigan, chairman of the commission, recommended rather sweeping amendments to Canon 41 while the minority, consisting

of the Rev. Dr. Howard C. Robbins and Judge Origen S. Seymour, agreed with most of the majority report but differed in one important respect. A dozen or more other resolutions on this subject were also considered by General Convention. It is unimportant to consider the various 1937 proposals, as all of them were defeated. However, the Commission on Marriage and Divorce was continued and enlarged. During the triennium it has held several meetings under the chairmanship of Bishop Page and it is now engaged in working on its report for the 1940 General Convention.

As a preliminary to that report the executive committee of the Commission on Marriage and Divorce has framed a tentative canon for consideration. This tentative canon, together with introductory notes by Dr. Robbins, is published in this issue of *THE LIVING CHURCH*.

In sending us the tentative canon and notes, Bishop Page informs us that "it is a purely suggestive canon and does not even represent the mind of the Commission itself as yet. . . . It represents nothing but the tentative work of a few men and they are not even agreed on its desirability as a whole." However, Bishop Page requests comment on the tentative canon and asks that suggestions or criticisms be sent to the Rev. Dr. Howard C. Robbins, General theological seminary, Chelsea Square, New York City.

WE ARE glad to publish this tentative canon, but we feel that we must make a protest before we comment on the canon itself. It seems to us that there is danger of a good deal of misunderstanding when something of this nature is put forth tentatively with the authority of a commission of General Convention, when the commission itself has not passed upon it. It was just such procedure as this that led to the misunderstanding in regard to the proposed concordat with the Presbyterians, released with the presumed authority of the Commission on Approaches to Unity although it had not then (and has not yet) been voted upon by that commission. We understand that this suggested canon on Holy Matrimony

Sursum Corda

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

Pre-Lent

THE difference between us who are Christians and the secularist world that is falling to pieces around us is not that we have been good and it bad, it stupid and we wise, it damned and we holy. All we like sheep have gone astray, Church folk along with the rest of the crowd. The difference is that the world does not know where to turn for redemption and healing, while we Christians do know Christ the King is our only possible savior. He can renew the spirit of my mind and create out of me a human being, no longer the hopeless victim of confusion. He has made out of men and women no better than I am, the bringers-in of righteousness, the restorers of peace, the imparters of joy, the bearers of light to them that sit in darkness and the shadow of death.

But He can do all that with clay like me only if I maintain in my religion a strict discipline, such an ordered regularity as will make me His instrument. Religion cannot consist, without subsiding into vague and feeble sentimentality, of a sort of general feeling, once in a while, that maybe there is a God, and that it is nice to think about Him. Yet that is what my religion is sure to become unless I live by such a rule as will remind me, regularly and in ways not to be disregarded, that God has contention with the selfish, cruel, dominating, perishing human race; and that in that conflict I have forsworn the dying world and made myself His man forever. From the long experience of the Christian centuries, one undeniable fact stands out, namely that no life flowers in beauty and usefulness for Him unless it is lived under rule. I must "so run, not as uncertainly"; I must "so fight not as one that beateth the air." Otherwise the ever-present self-destructive world will win me away from a less-and-less remembered Lord, and in the end I shall be a castaway. If I live by rule, I may be able like Paul, aided by divine grace, to go through perils, through weariness and pain and death, full of glory because I have not betrayed my Captain and my King.

What shall a Christian plan to do in Lent?

If that Christian be not living by rule, let him first of all start so to live, clearly understanding that when Easter comes the rule is still to be kept: so many Communion a week, daily prayer for at least ten minutes, a daily meditation of at least five, strict observance of the fasts prescribed in the Prayer Book, at least a chapter a day from the New Testament, a self-examination every night and confession at least three times a year, a regular and sacrificial contribution (both of money and time) to Christian labors. Before any "extra devotions" are taken on for Lent, let each of us be sure that right along through the year he is doing the little least required—so Christian experience testifies—of every man that takes religion seriously.

has not even been discussed in a full meeting of the Commission on Marriage and Divorce and that it actually represents only the views of the chairman of the Commission, Bishop Page, and of Dr. Robbins. Would it not be better for commissions of General Convention to do things decently and in order by considering and voting upon their tentative reports in their own meetings before releasing them for discussion?

With this introductory protest, we want to say that we

feel that in general the present proposals are far better than those made by the Commission at the last General Convention. The suggested canon is based definitely upon a recognition of Christian marriage as the life-long union of one man and one woman, tempered with recognition that a practical way must be found to exercise mercy as well as justice in the enforcement of this basic principle.

We are glad to see that the provision for remarriage of the so-called innocent party in the case of a divorce for adultery is dropped entirely. Modern scholarship has shown that the scriptural authority for this exception is very dubious indeed, and on practical grounds the exception often works hardships on individuals concerned. In modern American life divorces are seldom sought in civil courts on this basis, and the present canon makes no provision for going beyond the court record.

Another thing that we particularly like about the suggested canon is the placing of the impediments to marriage at the beginning of the canon as an indication that they are to be regarded as bars to the performance of the marriage ceremony by a clergyman, rather than as alibis when a second marriage is in consideration, as seems to be indicated by the present canon. This is made still clearer by the provision that: "No minister knowingly, after due inquiry, shall solemnize any marriage if there exist at the time any of the impediments listed." On the other hand, these impediments are not all of equal importance. It would seem to us that they might well be divided into two groups—one group constituting an absolute impediment to marriage and the other an impediment that might be subject to dispensation by the Bishop.

The provision in section II, subsection (iii) of the proposed canon seems to us a weakening of the present requirement that the officiating minister "shall instruct the contracting parties as to the nature of holy matrimony, its responsibilities, and the means of grace which God has provided through His Church." In the new proposal, the minister is required only to be "assured that the parties thereto have been instructed in the nature of Christian marriage and the duties and responsibilities thereof" and that they "hold the Christian ideal of marriage and intend to seek the Church's help to realize the ideal." This assurance is apparently to be given simply by the signature of the parties to a statement that sounds well but that does not actually indicate that the parties have had any real instruction on Christian marriage or know what is meant by the pledge to make "every effort to realize the Christian ideal of marriage."

Section III of the proposed canon elaborates the present section IV in an endeavor to make it more specifically the responsibility of the minister to preserve family accord among the members of his parish.

IN GENERAL, we like the first three sections of the proposed canon, though we feel that they are not yet in final shape for presentation to General Convention and there are a few instances in which strong points of the present canon have for some reason been omitted. One of these, for example, is the requirement that a minister must report to the Bishop the circumstances when in any case he waives the requirement of three days' notice.

Section IV of the new canon is, of course, the most controversial part of it. This section is intended to take the place of parts of sections VI and VII in the present canon, but we do not believe that the section in the new canon has been worked out nearly as carefully as the corresponding section of the present one. This is the part of the proposal that should be subjected to the closest scrutiny. We agree in principal

that the strict justice of the Church in its enforcement of its marriage law should be tempered by reasonable provision for mercy, but we think that the proposed section IV is an oversimplification of the problem and perhaps it raises more questions than it solves.

We earnestly hope that the Commission on Marriage and Divorce will give very careful consideration to this important matter during the months remaining before General Convention next fall. We should like very much to see coming out of this commission a strong and unanimous report that would uphold the highest ideal of Christian marriage, eliminating the dubious proviso in regard to the innocent party in a divorce for adultery and making adequate provision for administering the marriage law with justice and mercy.

We think that the proposed canon is a step in the right direction, and we hope that it will be given proper consideration by the commission and made the basis of a really constructive proposal to General Convention. With this hope in mind, we heartily endorse the suggestion of Bishop Page that constructive criticisms of this proposal be sent to the secretary of the Commission on Marriage and Divorce and that the subject receive widespread discussion in the Church, culminating in adequate consideration of the matter at General Convention next fall.

The First Church Press Week

THIS is written in the midst of Church Press Week, which the Presiding Bishop proclaimed for January 14th to 21st. It is of course too early to make any accurate assessment of the result of Church Press Week, but it is gratifying to note that a very large number of parishes throughout the Church are observing the occasion. We have received literally hundreds of parish papers in which attention is directed to the observance, and we know that many of the clergy have given prominence to it in their announcements and sermons. Particularly gratifying to us, of course, is the widespread attention given to *THE LAYMAN'S MAGAZINE* even in advance of the publication of the first issue.

Already the returns are sufficient to justify us in saying without hesitation that Church Press Week is a very worthwhile thing, not only for the Church press but for the Church itself. It has been effective in broadening parochial horizons and in directing the attention of Church people to one of the most effective missionary agencies in the Church.

Some years ago the editor of a Roman Catholic periodical, asked to indicate in a few words the significance of the Church press, replied without hesitation that the strength of the religious press in any part of the Church was an accurate index to its spiritual vigor. In our own Church it is gratifying to observe that this fact is being increasingly appreciated and that the index is rising.

We hope that Church Press Week will become an annual observance in the Episcopal Church.

A Tragic Death

THE sympathy of Churchmen everywhere goes out to Bishop Reinheimer of Rochester and his family in their bereavement through the tragic death of the Bishop's youngest son. Only 17 years old and looking forward to college and to a life full of hope, Philip Reinheimer was the victim of an accident that was none the less tragic for being the result of his own inexperience. It always seems particularly sad when one so young is visited by death; yet who shall say that Philip's life was not as complete in the 17 years of its earthly span as

that of many a man who has reached the biblical age of four score and ten? We live not for time but for eternity; whether the years of probation in the Church Militant that may be allotted to us be many or few, our life on earth is but the prelude to the greater life to come.

May he rest in peace.

Hope You Like It!

READERS are reminded that instead of their regular issue of *THE LIVING CHURCH* next week they will receive the first number of *THE LAYMAN'S MAGAZINE*. This publication will have a dual status: it will be an independent monthly periodical and at the same time will be a regular issue of *THE LIVING CHURCH*. Thus it will be designated as issue No. 1 of *THE LAYMAN'S MAGAZINE* and also as volume 102, number 5, of *THE LIVING CHURCH*.

We have worked long and hard to make *THE LAYMAN'S MAGAZINE* as attractive a religious periodical as possible. Its contents will be varied and it will be designed for entertainment as well as for enlightenment. It will have many illustrations and will appeal to Church people of all ages.

But enough for advance promises. The first issue of *THE LAYMAN'S MAGAZINE* is almost ready for the press. Next week it will be in your hands and in the hands of some 2,000 or more new subscribers. We commend it to your critical judgment, and we shall welcome your comments and suggestions for the future.

So don't be looking for an ordinary issue of *THE LIVING CHURCH* next week. You will get *THE LIVING CHURCH*, but it will have blossomed like the rose and grown up into the greater publication for which you have been waiting—*THE LAYMAN'S MAGAZINE of The Living Church*. We hope you will like it.

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Many persons have a wrong idea of what constitutes true happiness. It is not attained through self-gratification, but through fidelity to a worthy purpose.
—Helen Keller.

“Rugby of the Mountains”

By the Rev. J. B. Sill

“THE Rugby of the Mountains” is a familiar name bestowed upon Christ school in Arden, N. C., because of its skillful training of boys and young men.

Christ school, governed by a board of trustees under the direction of Bishop Gribbin, aims to develop its students physically, mentally, and spiritually. It is an accredited school with grades six to eleven and nine teachers including Headmaster David P. Harris. The students are representative of both town and country life, half of them coming from the Carolinas. Religious teaching is part of the school curriculum. Grade courses are given on the church building, Church vestments, Church symbolism, and the Church year, under the general topic, “What we do and why”; on the Old Testament; the New Testament; and the history and doctrine of the Church. The confirmation class is extra-curricular as is the “question box” held twice each week for the answering of questions on religion. About 40% of the students entering school are not members of the Episcopal Church.

For 40 years the practice and teaching of the Christian religion has been the foundation in the developing of character and has been so presented that the call has come to 23 boys to enter the sacred ministry.

The latest addition to the campus was an infirmary of composite sandstone completed a year ago. Beds were provided for 12 patients, but the size of the private rooms and wards makes possible provision for twice this number. Erle Stilwell of Hendersonville, N. C., gave his services as architect.

The main chapel is literally and figuratively the center of the campus. The angelus rings its appeal to Morning and Evening Prayer, and here the Sunday Choral Mass takes place.

The training of servers, the use of colored eucharistic vestments and incense, and the proper vesting and lighting of the altar have been part of the ceremonial usage. The Rev. Wallis R. Hammond is the school chaplain; and Urquhart Chinn, choirmaster and organist.

The school was founded by the Rev. Thomas C. Wetmore in 1900. He did the pioneer work, starting with a few day students chiefly from the neighborhood. The present campus was a hill covered with stumps. Mr. Wetmore served six years as headmaster, but did not live to see the completion of the chapel. His body lies beneath the chancel of the chapel, which was dedicated to his memory.

His widow has remained active in the school, raising an endowment fund, employing a community nurse, and encouraging home-weaving and handicraft.

Through the self-help system, the school was able to reduce the tuition to a \$350. minimum. This includes board, laundry, athletics, and medical care. The students help to take care of the grounds, buildings, and dining room, but do not work in the kitchen.

The school property consists of 200 acres, 40 under farm cultivation. There is also a dairy herd of 18 registered Holsteins stabled in a modern barn. Other buildings on the campus include a dormitory of 17 student rooms and two teachers' apartments.

Under the coaching of Richard Fayssoux, the school has developed first class baseball, football, and basketball teams. There are tennis courts, a large athletic field, and a spacious swimming pool in the nearby woods. All of these were built by the boys themselves.



“RUGBY’S” CHAPEL

The chapel of Christ School in Arden, N. C., is built of stone quarried on the school property.

(Elliot Lyman Fisher photo.)

The Doctrine of a Just War

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

THIS paper was planned long before the resumption of the world war. It deals not with the Church and *this* war, but with the Church and *any* war, the Church and *all* war.

The Christian teaching about war is partly to be found explicit in the words and acts of Jesus Christ Himself and partly it is to be arrived at by way of necessary and logical deduction from His overwhelming love. That teaching, be it remembered, is the instruction of God Himself, and as such is to be disobeyed only at peril of antagonism to the divine will. If it goes against the common opinion of mankind today, that does not greatly matter.

The evidence of history shows clearly that Jesus knew perfectly well what He was talking about when He forbade Christians to seek for good by matching force against force;¹ when He sent forth His disciples with an injunction that they were to be sheep (who do not fight) in the midst of wolves (who do);² when He assured His followers that they who take the sword shall perish by the sword (and that even though the cause for which they take it, like His own cause, is divinely good);³ when He said, "If My Kingdom were of this world, then would My servants fight; but now is My Kingdom not from hence."⁴ The overwhelming testimony of history is to the effect that, as St. James says, wars are caused not so much by a wish to promote the better cause as by the unbridled and covetous desires which corrupt men's souls;⁵ and also to the effect that the chief result of wars has not been the advancement of righteous peace, but rather the breeding of yet more wars. But history *pro* or *contra*, our Lord's command is very plain. "There shall be wars and rumours of wars," He says, "until the end of all thing shall come,"⁶ wars that are caused by people so unenlightened about human nature that they seek to convert their enemies by force; but with us who are His, He assures us, it must not be so; for, says He, "Ye are not to resist evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you."⁷

We Christians have a fight, a good fight, to carry on for Christ and for love; but as Paul says, "though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh."⁸ The use of spiritual weapons is hampered, thwarted, by the taking up of carnal weapons. On the basis of the Lord's own unmistakable commands, the Church, and Christians individually, must decline to believe in the moral justification of war as war, on pain of having denied and disobeyed the Lord God Almighty, whose will is certain in the long run to prevail, despite man's folly and sin.

And yet, for all that, the Church finds herself unable to insist that use of force is always and invariably wrong. There is one sort of situation in which it seems necessary to believe that even Jesus, the divinely non-resistant Lover, would use force against force—a situation wherein love indeed demands such use of force—namely for the protection of the utterly weak and helpless from them that would destroy him. It is plainly never right, for one who heeds what Christ said and

has observed the way Christ acted, to fight for his own profit or glory; and equally it is never right for a Christian to fight in self-defense. One cannot imagine Jesus either doing or approving such fighting. But suppose Christ turned a corner and discovered a drunken brute beating to death an innocent child who called to Him for help. Can we imagine that He would not exert force and rescue the poor baby? Would not love make it necessary that He do so? Or suppose you and I, who are Christ's men, find that villains have entered the neighborhood and are about to invade a convent and violate the defenseless sisters. They ring the alarm bell. Is it what He desires that we should stand by and do nothing? Ought we not, even at risk of our own lives, to protect with necessary force those innocent and helpless women? Pondering such instances, Christian moralists have concluded that it is not only permitted but a positive duty to fight, even to conduct and participate in a war, if the struggle be necessary for the protection from wanton and irreparable injury of those who are unable to help themselves, provided (of course) that there is no way other except by force to save them. This plainly is the one exception to an otherwise forbidden going of Christians into battle, an exception implicit in love itself. Thinking of all this, Christian moralists with almost no exception have agreed that there is such a thing as "a just war";—but it must at once be added that what may thus rightly be called a "just war" is so exceptional a sort of war as almost never to exist in actual fact.

THE doctrine of the "just war" had its classic statement in the *Summa* of St. Thomas Aquinas, written in the 13th century, and was later on elaborated by Suarez and Bellarmine. Put into modern language, this teaching holds that a war, to be "just," *i.e.* to be fit for a Christian to take part in without the damnation that comes to them who wilfully disobey God, must meet five tests.

I. *It must be waged at the command of the lawful civil authority.* Bandit war is never justified.

II. *It must be waged to punish injustice* done to otherwise helpless persons. There must be no doubt that the enemy is guilty of such injustice, which cannot otherwise be stopped, and also no doubt that one's own side is guiltless of any injustice done or intended to anyone involved.

III. *It must be waged with no desire to do anything but stop the injustice;* with no hope of gaining prestige, territory, indemnities, spoils or economic advantages for one's own country, and with no desire to humiliate or crush the enemy.

IV. *It must be waged with sure conviction that it will do more good than it does harm.*

V. *It must be waged with no attack on non-combatant civilians.*

One will readily see how difficult it is to be sure that any given war is a "just" one, a war that a Christian may engage in without mortal sin.

Take the matter of alleged injustice. The instant a war breaks out, each side at once claims that the other is a wicked aggressor. How can we determine the truth about that, especially since the newspapers, the radio, and the motion pictures in one's own country are immediately put under a censorship which sees to it that one does not hear the arguments of or for the enemy? The Christian must make up his mind as best he can about the existence and extent of the

¹ S. Matthew 5:39

² S. Luke 10:3

³ S. Matthew 26:52

⁴ S. John 18:36

⁵ S. James 4:1-2

⁶ S. Mark 13:7

⁷ S. Matthew 5:39 and 44

⁸ II Corinthians 10:3-4

alleged injustice; but how can he be *sure*? And unless he is sure where justice actually rests, not merely *seems* to rest, he dare not take up arms and kill his brother man. It is plain that there may be differences of opinion about where the blame lies, held among Christians in a given country. Mr. A may say, "My country is entirely right, and the enemy unjust and inhuman"; but his fellow-citizen, Mr. B, with equal honesty may conclude that he is not sure about the rights and wrongs of it; and he feels bound to give the enemy the benefit of his doubt. There are those who insist that both of these men ought simply to be content to do what their country tells them to do; but as a Christian each must do, even more, what *Christ* tells him to do. Mr. A ought to follow his conviction and fight; but if Mr. B does so, he is recreant to God. Certainly neither can with justice condemn the other for his decision. The State may shoot Mr. B for a traitorous slacker; but he will in God's eyes be as heroic a martyr for truth as Mr. A can become by dying in the war. And the Church should love both of them, since surely Christ approves of both.

Or take another of the tests. How can one be sure that in a given war one's own people are free from ulterior, selfish motives? Has one's country no interest in possible expansion of markets, once the war is won, or in crippling of the enemy as an industrial and commercial rival? What sort of peace is it that one's nation has in mind to make when the fighting is over? Might there not be a good deal of honest difference of opinion about all that? Mr. C and Mr. D might come to entirely different conclusions: Mr. C without question believing in his land's entire disinterestedness, Mr. D with more than a suspicion that what his country is after is all mixed up with selfish and unworthy aims. Mr. C would enlist; but Mr. D must not. Can the Church condemn either, if both are sincere?

AND then consider the most penetrating of all the tests, that no Christian may fight in a war unless convinced that the war will do more good than harm? "What modern war can do less harm than good?" a wise man may well inquire. Look at the credit side. A modern war, if seriously prosecuted, costs the best young lives of all contending countries. It wounds and maims myriads more. It is almost certain to result in the near-starvation of countless innocent noncombatants. It brutalizes, demoralizes, and disintegrates all who take part in it by the sheer and necessary beastliness of mass killing, leaving memories that sear and mental scars that indelibly disfigure. It bankrupts all combatants and half-starves all neutrals. It engenders hate, for, if one did not come to hate the enemy, he could not for long stand the strains incident to modern war; and hate does not die when the conflict is done. Freedom of press, religion, and speech must be destroyed in every fighting country, for no one must be allowed to "throw a monkey wrench into the machinery." Warring governments must become totalitarian and dictatorial; and no one but a simpleton thinks that the freedom of the many, once so lost, is easily regained, or that the few who have been long drunk with war-power will quickly surrender an accustomed privilege to coerce their fellows. Propagandist lies must flood every country, "to keep up morale"; and so respect for truth is undermined. Cynicism is inevitably engendered when one finds, after the peace, what a gull one has been; and the common man finds it hard again to trust the rulers of the State. Such disillusionment is the parent of anarchic disorder in the realm of social relationships.

Against such liabilities, and against the further certainty that in a modern war of any size neither side can possibly win (for both sides, victor and defeated, are sure to be almost

irreparably injured both in body and soul), what gains can there be that possibly can compensate?

Suppose Mr. E concludes that modern war costs more than it is worth and that to destroy the enemy injustice (admitting that it does exist) will bring into being worse injustices by far, then of course, as a Christian, he can not, must not fight. If he did fight, he would not only be unChristian; he would be a fool and a coward.

And finally, what if, during the struggle, Mr. F discovers that his country—for which he has been fighting in belief that the war is "just,"—is now bombing civilians and so killing noncombatant women and children, what is Mr. F to do? Go on fighting? What if he finds out that his country has blockaded the enemy and cut off a necessary minimum of food from thousands of babies? Is he to go on fighting?

IT IS not easy to decide, then, whether a given war is "a just war." It is not easy to decide whether as a Christian one may take part in it, by fighting or by any other sort of effort. It is all very well to say that it is our duty to help in bringing about national unity; but that is not enough. One's country must be *right* as well as unified. Because the problem is so complex, the Church has never felt it could decide for its constituent members what in any given war they ought to do. The Church says, "In only such and such sort of war may you take part without incurring the deadly blast of God's rejection. Is this such a war? That *you* must decide. If you decide against the war your country has endorsed, what will happen to you? Do not fear. It happened to Jesus Christ your King when He set Himself against the mad desire of the Jewish people to resist by arms the imperialism of Rome. It has happened to many a saint. Do not be afraid. And if, on the other hand, you decide that the war is necessary and unavoidable for the succor of the helpless and oppressed, then fear not what may come to you. God understands."

There are those who would have the Church simplify things overmuch and say, "All war is wrong." That is contrary to moral fact. There are more who demand that the Church shall cry, "In any war wherein your country calls you to fight, you must fight; and God defend you." For the Church to take such a stand is to exalt the nation above God Himself. It must be confessed that, while of the former error the Church has never yet been guilty, in respect to the latter error she has sinned more often than one cares to recall. Every time she does so, she forfeits man's respect. Most people, even in the midst of conflict, hate a war-mongering, hate-promoting, jingo Church; and when afterward, in peacetime, they recall the war-time utterances and antics of such a Church, it fills them with revulsion and disgust. In the World war of 1914-1918, the churches so often misbehaved themselves in this respect that many, many people have ever since been done with them; and so, because of that former grave fault of the churches, thousands of people today are irreligious, without God's grace to help them on. In the present world emergency, we may pray that God will help these of the Church better to keep their heads, more bravely than before to maintain the truth about war as taught by Him whose eyes behold, whose eyelids try, the children of men. The Church cannot stop such cruel and bitter struggles as the selfish sin of mankind engenders; but she can at least help her children, in time of war as always, to be honest with themselves and with God. Then, when exhaustion stops carnage, it may be that Christians will prove so to have deported themselves as to enable them to help save the world from still another travesty of peace. God grant it may be so!

A Suggested Canon on Holy Matrimony

IMPORTANT NOTE

THE accompanying canon is purely suggestive. As it became highly probable that the Lambeth Conference would not be held, the Commission decided to go ahead and introduce a canon in accordance with its own best judgment. It therefore authorized its executive committee to frame a tentative canon, which it has done.

The executive committee feels that the widest publicity and discussion is desirable to help write the best canon possible. On the basis of the criticisms received, the Commission will doubtless frame a new or amended canon at the next General Convention.

The accompanying interpretation of the present proposal was written by the Rev. Howard C. Robbins, D.D., of the General theological seminary, Chelsea Square, New York City, to whom any suggestion or criticism should be sent.

(Rt. Rev.) HERMAN PAGE, *Chairman,*
Commission on Marriage and Divorce.

NOTES ON A REVISED DRAFT OF CANON 41

THE principles on which the revised draft of Canon 41 are based include (1) recognition that the Christian ideal of marriage implies the life-long union of one man and one woman and that the Church must steadfastly bear witness to this ideal; (2) recognition that failure to realize this ideal may be due to any of a great variety of causes, ranging from those involving grave moral turpitude to those involving little, if any, so that in the exercise of its disciplinary powers the Church is bound to distinguish between them and to act accordingly. By permitting its ministers to solemnize only marriages which conform to its rules, and by attaching loss of communicant status in good standing to those who disobey its rules, the Church bears witness to the Christian ideal. By permitting appeal to the bishop as chief pastor, for restoration of communicant status, and for ecclesiastical recognition of marriages recognized by civil authority, the Church is enabled to exercise its disciplinary powers realistically, and with due regard for the spiritual interests of the individuals involved and of society.

The title of the canon is changed. It would seem that the Church should concern itself not merely with marriage and divorce, but with a continuing effort to integrate family life around the Church as a common interest. That divorce can be prevented by such integration is a fact of experience. That such integration is essential to character building is more and more evident from the reports of sociologists and social workers; furthermore, the effectiveness of the Church in building the Kingdom of God in individual hearts, especially children's, is largely conditioned by the attitude of the family as a unit toward the Church. It is hoped that Section I will be implemented by an authorized Office of Instruction.

Section II has to do with the solemnization of matrimony. The impediments are listed here. We have removed "insanity," because it has in law a very limited meaning. We have inserted number 4 as covering also those personality deficiencies which make a successful marriage impossible—such as habitual alcoholism, arrested development, mental and emotional, etc. We propose again the "Statement" proposed at Denver. While it is true that the content of this is largely implied in the marriage service, it is also true that the statement makes implication definite and concrete, and forms an excellent starting point for pre-marital instruction. We have, however,

removed the promise to use the means of grace provided by the Church, and require the minister to be assured of the parties' intention to do so. What we want is to emphasize the fact that marriage solemnized by the Church is a contract not only between the parties, but between the parties and the Church. The Church gives something to the parties, the parties must also give their loyalty and service to the Church.

In Section II, subsection (viii) the "adultery" exception is omitted. This is because, first, if marriage is regarded as a spiritual union, there are many other infidelities as destructive of the union as adultery.

Second, there is no authentic Scriptural foundation for the exception.

Third, the exception puts the whole matter on a physical basis. It is impossible to specify causes for divorce because marriage is so much a matter of personality adjustment.

This section also forbids a communicant to contract a marriage where one of the parties is divorced and the former spouse is living, and attaches the penalty of loss of status as communicant in good standing for contracting such a marriage. This is done in order to make definite the implication as to communicant status in the present canon, and in the interests of consistency. It is provided, however, in a later section that such status may be regained by a certain procedure, since forgiveness should be characteristic of the Church, and allowance should be made for the individual's attitude, and his spiritual need of the Church in his new relationship.

Section III has to do with the continuing contact of the Church and family. It states specifically the duty of the minister to deal with the family as a unit. It is expected that this will result in an effort to restore the family pew (perhaps reserved for family use), and for a program of worship and work in which the members of the family may all have a part together and individually—but thus united.

Subsection (ii) states it to be the duty of either or both husband and wife and not merely the offended party, to carry grave dissensions to the minister. There are two sides to almost every marital dispute. If the contact can be thus continued, many divorces will be prevented. This section also provides that the minister keep a written record of such cases for reasons which appear hereafter.

Section IV, subsection (iii) provides that in the case of a remarriage of a person divorced, or whose marriage is annulled by a civil court, if such remarriage is contracted in a manner recognized by the civil authority, the parties thereto may apply to the bishop for an ecclesiastical recognition of the remarriage, and for the Church's blessing. Here the bishop is required to consider the characters of the parties concerned and the circumstances of the divorce. If the decision is favorable, com-

MY GARDEN

A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot—
The veriest school
Of peace; and yet the fool
Contentends that God is not.
Not God in gardens when the eve is cool?
Nay, but I have a sign:
'Tis very sure God walks in mine.

THOMAS EDWARD BROWN.

municant status is restored or confirmation given if desired. Furthermore, if desired, a minister may give the Church's blessing, but only if the parties are duly instructed and accept the Christian ideal as set forth in II, (iii). This is the procedure to regain communicant status referred to in II, (viii).

[PROPOSED] CANON 41

OF THE RELATIONSHIP OF THE CHURCH AND THE FAMILY

I. (i) In every parish of the Church, instruction shall be given by the minister thereof, or by his appointment to children and adults on the duties and responsibilities of membership in a family, the need of the family for the Church, and the nature of Christian marriage.

II. (i) The following are impediments to marriage:

1. Consanguinity (whether of the whole or of the half blood) within the following degrees:

(a) One may not marry one's ascendant or descendant.

(b) One may not marry one's sister.

(c) One may not marry the sister or brother of one's ascendant or descendant of one's brother or sister.

2. Lack of free or legal consent of either party.

3. Mistake as to the identity of either party.

4. Mental deficiency of either party sufficient to prevent fulfilment of the marriage vows.

5. Failure of either party to have reached the age of puberty.

6. Impotence of either party undisclosed to the other.

7. Sexual perversion of either party.

8. The existence of venereal disease in either party.

9. Facts which would make the proposed marriage bigamous.

(ii) No minister of this Church shall solemnize any marriage until he has ascertained by due inquiry the right of the parties according to the laws of this Church to contract a marriage, and it shall be within the discretion of any minister to decline to solemnize any marriage.

(iii) No minister of this Church shall solemnize a marriage unless he is assured that the parties thereto have been instructed in the nature of Christian marriage and the duties and responsibilities thereof, and is assured that the parties thereto hold the Christian ideal of marriage, and intend to seek the Church's help to realize the ideal. To this end, before he officiates, he shall require them to sign in his presence the following statement:

"We, A. B. and C. D., desiring to receive the blessing of the Church upon our marriage, do solemnly declare that we hold Christian marriage to be a life-long union of husband and wife, for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children and their physical and spiritual nurture, for the safeguarding and benefit of society, and for the advancement of the Kingdom of God. And we engage ourselves, so far as in us lies, to make every effort to realize the Christian ideal of marriage."

(iv) Ministers of the Church shall conform to the laws of the state governing the civil contract of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

(v) There shall be at least two witnesses present at the solemnization of a marriage.

(vi) Every minister shall without delay formally record in the proper register the name, age, and residence of each party to a marriage solemnized by him. Such record shall be signed by the minister who solemnizes the marriage, by the

married parties, and by at least two witnesses of the marriage.

(vii) No marriage shall be solemnized by a minister of this Church unless the intention of the contracting parties shall have been signified to the minister at least three days before the solemnization; provided, that for weighty cause a minister, upon less than three days' notice, may solemnize the marriage of persons, one of whom is a member of his own congregation, or is well known to the minister.

(viii) No minister knowingly, after due inquiry, shall solemnize the marriage of any person then living, from whom he or she has been divorced for any cause arising after marriage, and if any communicant of this Church enters upon such a marriage except as hereinafter provided in this canon, he or she shall forfeit his or her status as a communicant in good standing of this Church, but may regain it under the provisions of paragraph IV, (iii).

(ix) No minister knowingly, after due inquiry, shall solemnize any marriage if there exist at the time any of the impediments to a valid marriage listed in paragraph II, (i) of this canon.

III. (i) It shall be the duty of every minister of this Church to use all diligence in uniting the members of every family within his cure in the worship, work, and support of the Church.

(ii) If by reason of dissension between husband and wife the security or permanence of the home is imperiled, it shall be the duty of the parties concerned to lay the matter before a minister of this Church; and it shall be the duty of such minister to labor that the dissension be healed. If he fails and husband and wife are divorced, the minister shall make and keep on file a written record of such proceedings which he shall hold in confidence except as hereinafter provided.

IV. (i) If after a marriage has been annulled or dissolved by a civil court, it shall be proved to the bishop and his advisors in the diocese or district in which one of the parties is domiciled, that at the time of the marriage any of the impediments to marriage listed in paragraph II, (i) of this canon existed, the bishop may declare the marriage null.

(ii) A person whose former marriage has been annulled or dissolved by a civil court, and annulled by the bishop, may be married as if he had never previously been married.

(iii) Any person whose former marriage has been dissolved for any cause by a civil court, and who has been married to another person than his or her former spouse in a manner recognized by civil authority, may apply to the bishop or ecclesiastical court of his or her domicile for an ecclesiastical recognition of such civil marriage. The bishop or court thereupon shall inquire into the circumstances of the divorce, requiring the record filed under paragraph III, (ii) if such exists, and shall seek the opinion and advice of the minister of whose parish the applicant was a member when the divorce was granted, and shall obtain evidence as to the character of the parties concerned in order that he may determine whether the spiritual welfare of the parties and the good of society will be served by such recognition. In case of a favorable decision, communicant status shall be restored, and if desired and necessary, Baptism and Confirmation shall be administered. The decision of the bishop shall be given to the applicant in writing, and upon its presentation to a minister of this Church, he may in his discretion exercise his ministry by blessing the parties to the union, but, in every such case, the minister shall conform to the requirements of paragraph II, (iii) of this canon.

V. No minister of this Church shall in any case refuse the Holy Communion to a penitent person in imminent danger of death.

The Proposed Concordat

From a Sermon at the Philadelphia Divinity School

By the Rt. Rev. William T. Manning, D. D.

Bishop of New York

THERE are those among us who sincerely believe that we can make progress toward Christian unity by so mechanical and artificial a measure as the proposed Concordat between the Episcopal Church and one of the several Presbyterian Churches in this land. The measure is earnestly opposed by many in the Presbyterian Church who recognize its artificiality. In our own Church it cannot possibly be accepted by any who wholeheartedly believe the principles and teachings of the Church as set forth in our Prayer Book.

I yield to no one in respect and esteem for our brethren of the Presbyterian ministry, but if organic unity is to be achieved between the two Churches, it will have to rest upon foundations very different from those suggested by the proposed Concordat. There are many in the Presbyterian Church who feel this as strongly as any of us.

First, the advocates of this Concordat tell us that the Prayer Book doctrine as to the succession of the ministry from Apostolic times has been rendered untenable and that this belief as to the ministry can no longer be held by anyone who is familiar with the results of modern scholarship. That statement, however, is incorrect as a roll call of the scholars in this field of Church history would at once show.

In the full light of what modern scholarship has to say on this subject, it remains incontrovertible that the Church which Christ Himself founded, and which His Apostles and disciples continued, brought forth equally the New Testament, the Creed, and the Episcopate, all under the promised guidance of the Holy Spirit, and that all of these, the Episcopate, the Creed, and the Canon of Scripture, stand on the same basis and come to us with equal authority. What history shows is that ministerial authority in the Church passed from the Apostles, and possibly the prophets whose status is uncertain, to the Episcopate and that the Episcopate was developed and established earlier than either the Canon of Scripture or the fully formulated Creed. So, as Bishop Gore declared in one of his latest utterances, the threefold ministry of bishops, priests, and deacons, "is in fact, by succession, the only representative of the original Apostolate."

With Dr. Streeter's strange conjectures before them, and having in view all that modern scholarship has said on the subject, the committee of the last Lambeth Conference, in 1930, says in its report:

"Without entering into the discussion of theories which divide scholars, we may affirm shortly that we see no reason to doubt the statement made in the Preface to our Ordinal that from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons."

THE report of the Lambeth Conference certainly cannot be regarded as lacking in scholarship, or as the view of only a group or party in the Church. "What we uphold," that report says, "is the Episcopate maintained in successive generations by continuity of succession and consecration as it has been throughout the history of the Church from the earliest times." Even if we should accept, as we certainly cannot, all the surmises and conjectures of some modern scholars as to the ministry in the sub-Apostolic period it would still remain indisputable (as the present Archbishop of York, whose scholar-

ship or whose breadth of mind will scarcely be questioned, has reminded us) that for at least 1,300 years from before the middle of the second century onward no other but an Episcopally ordained ministry was known anywhere in the Church, and therefore that no other form of Christian ministry is, or can be, historic in the sense that this is.

It is agreed by all, I believe, that the reunited Church must have "a ministry acknowledged in every part of the Church as possessing the sanction of the whole Church." As the Archbishop of York has said in recent time, in his address to his Synod, "only by the universal acceptance of the Historic Episcopate can there come to be a ministry thus acknowledged by every part of the Church."

I REPEAT: the statement that the Prayer Book doctrine has been rendered untenable is incorrect and has no foundation. In the light of the facts of history, and of all that modern scholarship shows us, the Prayer Book doctrine as to the ministry stands wholly unshaken.

But secondly, changing their ground somewhat, the proponents of the Concordat tell us that while the Presbyterian Church and the Episcopal Church ordain their ministers in different ways, their belief as to the ministry is the same. The proposed Concordat states explicitly that "both Churches believe in Episcopal ordination." But this statement is irreconcilable with the facts of history. It is the simple fact, as stated above, that for more than 1,300 years up to the time of the Reformation no other form of ordination was recognized in the Christian Church except ordination by bishops (not by presbyters), that is to say Episcopal ordination in the Prayer Book meaning of these words, and therefore, in the Archbishop of York's words, no other form of Ministry is, or can be, historic in the same sense as the threefold ministry of bishops, priests, and deacons.

And that statement is equally irreconcilable with the official formularies and statements of the two Churches.

The Episcopal Church, in her Prayer Book, declares solemnly and officially "that from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons," and "therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church or suffered to execute any of the said functions, except he . . . hath had Episcopal consecration or ordination."

But the Presbyterian Church in the USA in its official statement sent to the World Conference on Faith and Order and published in 1934, says:

"It is difficult to see how the Presbyterian Church can enter into union with Churches which regard as essential the acceptance of the Episcopacy as being historic in the sense that it can be traced directly back to the Apostles and as such is a *sine qua non* of the Church of Jesus Christ, or is even necessary for its *bene esse*."

In the light of these official words from the Presbyterian Church, the statement in the Concordat that "both Churches believe in Episcopal ordination," which implies that the two Churches hold the same belief as to the ministry, is to say the

least an astounding one. It is still more so in the light of the plain teaching of our Prayer Book as to "the office and work of a priest in the Church of God."

Thirdly, if it were true, as this proposed Concordat declares, that "both Churches believe in Episcopal ordination," we might well ask why was this fact not brought to light long ago?

DURING all its life and history in this land, the Episcopal Church has held sacred and inviolable the principle received from the Mother Church of England, and from the Catholic Church throughout the world, that Episcopal ordination is necessary for the office of the priesthood. Our forefathers in this Church faced almost overwhelming difficulties in maintaining this faith, they endured unmeasured trials and made unceasing efforts, until at last they secured the Episcopate from the Church of Scotland and from our Mother Church of England.

Are we now to repudiate our whole history and to become a different Church from that which we have always been? Are we now to take the position that the Consecration of

Bishop Seabury at Aberdeen and of Bishop White and Bishop Provoost at Lambeth was a matter of little moment, and that the Episcopate which was secured for us through such effort and sacrifice is not essential to the life of the Church?

Yet this is the position that we are asked to take, for this Concordat proposes that the Sacraments shall now be administered in this Church by ministers who have not received Episcopal ordination and who are to be "authorized" by a ceremony which it is definitely stated is not to be a reordination.

I am confident that our General Convention will not adopt this proposal but I am unable to understand how anyone, especially in these times in which we are living, can wish to force upon the Church a measure so divisive and disruptive, a measure which from any standpoint is so highly experimental and of such doubtful effect, a measure which would unquestionably separate us from our fellowship with the rest of the Anglican Communion all over the world, a measure which is even now producing dissension and discord where before there was peace in our own household, a measure which if it were forced through would create a crisis in the Episcopal Church such as she has never known in her history.

Books for Lenten Reading

Selected by the Rev. Dr. George A. Buttrick

THE LOWER LEVELS OF PRAYER. By George S. Stewart. Pp. 189. Cokesbury Press. \$1.50

A fine book with a modest title: practical insight on *how* to pray.

SUFFERING: HUMAN AND DIVINE. By H. Wheeler Robinson. Pp. 230. The Macmillan Co. \$2.00

A study, clear and deep, of a perennial problem.

WHY BE GOOD? By James Reid. Pp. 191. Cokesbury Press. \$1.50

A cogent and realistic answer to a basic question.

THESE SHARED HIS PASSION. By Edwin McNeill Poteat. Pp. 141. Harper & Brothers. \$1.50

Searching studies, in glowing words, of the "inside" characters of the Passion Week.

WHAT USE IS RELIGION? By Elmore M. McKee. Pp. 260. Charles Scribner's Sons. \$2.00

Clear-cut chapters, modern and quickening, on a central theme.

SO THEY CRUCIFIED HIM. By Frank Stone. Pp. 95. Charles Scribner's Sons. \$1.00

An outspoken, penetrating message about the last days of Christ.

THE HEALING CROSS. By H. H. Farmer. Pp. 210. Charles Scribner's Sons. \$2.25

Discourses on the Cross—to probe and heal the hurt of the world.

REMEMBERING CHRIST. By Walter Russell Bowie. Pp. 184. The Abingdon Press. \$1.50

Studies in the life of Christ: strong and radiant chapters to help us remember Christ.

THE EVANGEL OF A NEW WORLD. By Albert E. Day. Pp. 160. Cokesbury Press. \$1.50

Honest thinking about Christianity and our chaotic world, which points "the way out."

AS HE PASSED BY. By Allan Knight Chalmers. Pp. 157. The Abingdon Press. \$1.50

Striking studies of some people whom Jesus touched as He passed by.

PERSONALITIES OF THE OLD TESTAMENT. By Fleming James. Pp. 632. Charles Scribner's Sons. \$3.00

Not strictly a Lenten book; but a scholarly and vivid account, for any season, of Old Testament biography.

THREE TRUMPETS SOUND. By Allan A. Hunter. Pp. 156. Association Press. \$1.50

A book, not without trumpet voice, about Gandhi, Kagawa, and Schweitzer.

ONE GENERATION AND ANOTHER. By Robert R. Wicks. Pp. 190. Charles Scribner's Sons. \$1.50

Not strictly Lenten, but timely; it offers a realistic and reverent faith about home and family.

THIS NATION UNDER GOD. By Arthur Holt. Pp. 205. Willett, Clark & Co. \$2.00

Not strictly Lenten: but an astringent, urgent, and creative study of the Christian bases of democracy.

LIVE FOR TOMORROW. By Ralph W. Sockman. Pp. 139. The Macmillan Co. \$1.50

Discourses for alert and modern men who wish to live for a better tomorrow.

I HAVE A STEWARDSHIP. By Ralph S. Cushman. Pp. 218. The Abingdon Press. \$1.25

A book of meditation and prayers, awake to the times, yet genuinely prayerful in mood.

THE NAZARENE. By Sholem Asch. Pp. 698. G. P. Putnam's Sons. \$2.75

Extraordinary insight concerning both the mind of Christ and of his age.

GOD IN OUR STREET. By George Stewart. Pp. 216. The Abingdon Press. \$2.00

A book about God, Christ and the Holy Spirit, to give guidance to the questioning mind.

READINGS IN ST. JOHN'S GOSPEL (First Series). By William Temple. Pp. 204. The Macmillan Co. \$2.75

A competent and enriching interpretation of the Fourth Gospel.

THE CHALLENGE OF JESUS. By Hugh T. Kerr. Pp. 192. Fleming H. Revell Company. \$1.50

About Jesus as revealed in the Fourth Gospel: it will reach and help all wayfarers.

THE HAND OF GOD. By Oswald W. S. McCall. Pp. 158. Harper & Brothers. \$1.50

Meditations—strong, poetic, enkindling—on the mystery of God.

NEWS OF THE CHURCH

President Receives Religious Leaders

Bishop Tucker and Others Confer With Chief of State On Church's Part in International Affairs

BY THOMAS F. OPIE

WASHINGTON—On January 11th Presiding Bishop Tucker, together with several other religious leaders, held a conference with President Franklin D. Roosevelt. No official information was given out as to the exact nature of the conference but it is understood that the President's peace plans were discussed and also that the visiting delegation sought the President's approval of a "Christian Foreign Service Convocation," to be held as early in the future as practicable.

The convocation, if held, will be sponsored by the Foreign Missions Conference of North America, interdenominational in character. It would be of international scope and would deal not only with the subject of the Church and peace, but with the Christian mission itself—to spread the Gospel throughout the world.

ANOTHER CONFERENCE

Previously the President held a conference with Dr. Geo. A. Buttrick, representing the Federal Council of Churches, and Rabbi Cyrus Adler, representing the Jewish group. The appointment of Myron C. Taylor as "special representative" at the Vatican is not generally regarded as in conflict with the tradition of separation of Church and State, but as purely in the interest of peace—"to encourage a closer association between those in religion and those in government who have a common purpose."

Spanish Gov't Suppresses

Primate's Pastoral Letter

LONDON (RNS)—Suppression by the Spanish government of a pastoral letter on The Lessons of War and the Duties of Peace, written by the Spanish primate, Cardinal Goma, is reported in the *Tablet* here.

The *Tablet* quotes the *Boletin Eclesiastico* of Toledo, the cardinal's see, as saying:

"We refused to believe it until we saw the text of the circular telegram from the head of the press service, forbidding the publication of the document, and until the 44 galley proofs of the pastoral, ready for publication in a Madrid paper, were returned to us, crossed with blue pencil."

Canadian Priests' Choir is Again an Active Group

TORONTO, CAN.—The priests' choir of St. Mary Magdalene's, which sings the full Gregorian proper and ordinary of the Mass for the greater feasts falling on weekdays, is again an active organization.

Suspended until this year, the choir is composed of a dozen or more clergy of this diocese and several members of the regular lay choir.

Under the direction of Dr. Healey Wilian, the weekday choir began its activities on the feast of the Epiphany. Between now and next summer it will sing at five noon-day Masses, ending the season with Corpus Christi.

Commemorate Anniversary

LOUISVILLE, KY.—To commemorate the 25th anniversary of the ordination of the Rev. W. F. Rennenberg, a special service was held on January 7th in the Church of the Redeemer where he is the rector.

Race Segregation in Church Disapproved

Joint Commission on Negro Work Adopts Resolution That Opposes Special Negro Jurisdiction

RALEIGH, N. C.—Race segregation in the Church was disapproved in a resolution of the Joint Commission on Negro Work during its recent meeting here at St. Augustine's college.

Aimed at a petition by bishops of 15 Southeastern dioceses which last November sought the creation of a racial missionary jurisdiction, the resolution will be submitted to the General Convention in Kansas City next October.

Bishop Stewart of Chicago, chairman of the commission, stated:

"We consider this proposal ill-advised, impractical, undemocratic, and in conflict with the interracial nature and policy of the Church. The proposal contemplates a plan whereby Negro clergy and congregations could be voted out of their diocese and into a Negro jurisdiction without their consent and simply by the action of the bishop and delegates to a convention. This is a denial of the rights of a minority to self-determination.

"The proposal contemplates a plan which could be set in motion by the consent of only four dioceses of the Church, but which would be resented and repudiated by the majority of Negro Episcopalians throughout the whole Church which includes nearly 80 dioceses.

"The Commission on Negro Work recognizes the peculiar problems of the dioceses in the deep South, but insists that the Church must take not a sectional or regional attitude toward the 52,000 Negro Episcopalians, but a national attitude. It does not favor a Jim Crow brand on the Church. It rather favors the treatment of all minority racial groups as brethren beloved in the normal structural life of the whole body."

"IMPRACTICAL MEASURE"

Bishop Penick of North Carolina, a member of the commission, said the petition was opposed not only because of its "impracticability," but also because "from our point of view, a line of separation between the races is undesirable."

"We believe in one Church for all races," he added.

Those present at the commission went on record were three White bishops, Bishop Stewart, Bishop Scarlett of Missouri, and Bishop Penick; a retired Negro bishop, the Rt. Rev. Edward T. Demby of Cleveland; a Negro archdeacon, the Ven. B. W. Harris of Norfolk, Va.; two Negro clergymen, the Rev. Edmund H. Oxley of Cincinnati and the Rev. George M. Plaskett of New Orange, N. J.; a White layman, Dr. Warren Kearny of New Orleans; and a Negro layman, Lieut. L. A. Oxley of Washington.



PRESIDING BISHOP VISITS PRESIDENT

Bishop Tucker (center) is shown with the Rev. James M. Speers and the Rev. Emory Ross, Foreign Missions Conference executives, who accompanied him to a conference with President Roosevelt to discuss religion's part in world affairs. (Wide World Photo.)

Three New Books for Lent



PARABLES OF OUR LORD

By James Thayer Addison

Daily Meditations for Lent on
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Louisville Noonday Services

Feature Noted Speakers and InterChurch Week in March

LOUISVILLE, KY.—Noonday services during Lent, a custom of the cathedral here which has been carried forward successfully for some years, will be held in 1940, it is announced.

Featured speakers will include Bishop Quin of Texas, the Rev. John A. Wright, Bishop Penick of North Carolina, and the Rev. Gardiner M. Day.

March 4th to 8th has been designated as InterChurch Week, and ministers of various Protestant churches will speak.

Bishop Clingman of Kentucky and Dean Harris will conclude the series during Holy Week.

Full Page Religious Symposium

Reviews Progress from 1930-40

PASADENA, CALIF. (RNS)—A full page symposium entitled Religion in the Decade 1930-1940, appeared in a recent issue of the Pasadena *Star-News*.

One of the 15 contributors, Bishop James C. Baker of the Methodist Church, California, stated that the participation of youth in the Christian cause was one of the most encouraging aspects of the past decade. He noted also a rising tide of social concern and sharpened conscience, and concluded by saying, "If religion survives, it will be because of its increasing social effectiveness."

Another contributor, Dr. Carl Sumner Knopf, of the University of Southern California, declared: "The future of religion was never better, for the world was never much worse off." He held that religion's worst mistakes were behind it, and that it alone promised future motivation.

Former Diocesan to Visit Panama

Canal Zone, Attend Convocation

ANCON, CANAL ZONE—The Rt. Rev. James Craik Morris, first bishop of the Panama Canal Zone and resigned Bishop of Louisiana, and Mrs. Morris will be guests of Bishop and Mrs. Beal during February.

On February 5th Bishop Morris will observe the 20th anniversary of his consecration; and on February 22d he will be present when the 20th anniversary of the organization of the district of the Panama Canal Zone will be commemorated at the annual convocation.

Candlesticks Presented

OKOLONA, MISS.—Two brass candlesticks were presented to Grace church as a memorial to Augustus Frey Hamilton. They were given by the Rev. Charles Granville Hamilton, rector, in memory of his brother.

Heads Ministerial Alliance

OKLAHOMA CITY, OKLA.—The Rev. Paul R. Palmer, vicar of St. John's church, was recently elected head for 1940 of the Oklahoma City Ministerial Alliance.

Funeral Service for Dean Sturges Held

Bishop Sherrill and Retired Bishop Babcock Officiate at Funeral of Noted Church Leader

BOSTON—Funeral services for the Very Rev. Philemon Fowler Sturges, dean of the Cathedral church of St. Paul, were held on January 11th with Bishop Sherrill of Massachusetts and Bishop Babcock, retired suffragan of Massachusetts, officiating.

Assisting at the service were Canon Cornelius P. Trowbridge; the Rev. John U. Harris, a son-in-law; and the Rev. Howard P. Kellett. Burial was in Mount Auburn cemetery, Cambridge.

The dean died on January 9th at his home in Boston after an illness of several weeks. He was 64 years of age and had directed the work of the cathedral church for the past 13 years. This period saw the transformation of a parish church into a secure establishment which was the spiritual center of the diocese.

The dean enjoyed a wide popularity in all Church circles, interdenominational as well as Episcopal. His valuable services in the diocese and the general Church included office as president of the diocesan standing committee and membership on the national Commission on the Revision of the Hymnal and on the commission now negotiating with the Presbyterians.

Born in Utica, N. Y., the son of Edward and Anna H. Fowler Sturges, Philemon F. Sturges received his education in the classical high school, Geneva, N. Y.; Hobart college; Yale university, where he received his degree of B.A. in 1896; and in the Episcopal theological school, Cambridge, from which he graduated in 1900.

He was then ordained to the diaconate and, a year later, to the priesthood by Bishop Lawrence. His entrance into theological studies was prefaced by a brief period of teaching in the New York schools. In 1902 he married Maria Knott Potter who died last February.

Dr. Sturges was formerly the assistant of Dr. Rainsford in St. George's church, New York; then rector successively of St. Peter's church, Morristown, N. J., and Grace church, Providence, R. I., before he succeeded in 1926 the late Edmund S. Rousmaniere as dean of the Cathedral church of St. Paul.

Dean Sturges completed the ideal initiated by Bishop Lawrence and furthered by Dean Rousmaniere, of making the Cathedral church a sustaining help to the diocese and to "the man in the street." He also made it a leader in interChurch understanding.

Chapel Erected

WELLS, NEV.—A new chapel at St. Barnabas' has just been completed. The building now includes a room for the resident deaconess and a garage for her car.

Lenten Services to be Held in the Loop

Church Club of Chicago to Present 33 Services by Noted Churchmen in a Downtown Theater

CHICAGO—Lenten noonday meetings sponsored by the Church club will again bring to the city some of the most noted Churchmen of the country.

The series of 33 services will be held in the Harris theater in the Loop from 12:10 to 12:30 daily, Monday through Friday.

The schedule of speakers is as follows:

February 7th, 8th, and 9th, Bishop Hobson of Southern Ohio; February 12th to 16th, the Rev. Donald H. Wattle, rector of Grace church, New Orleans; February 19th to 23d, the Rev. Dr. E. Frank Salmon, rector of the church of the Holy Trinity, Philadelphia; February 26th to March 1st, Dr. Charles W. Sheerin, vice-president of the National Council, New York; March 4th to 8th, Dean Roland F. Philbrook of Trinity Cathedral, Davenport, Ia.; March 11th to 15th, Dean Austin Pardue of St. Paul's Cathedral, Buffalo; March 18th to 22d (Holy Week), Bishop George Craig Stewart.

The services sponsored by the Church club are the oldest series in Chicago. For many years, these were the only Lenten services in the downtown district of Chicago, but in recent years several other denominational groups have taken up the idea and now present their own services.

Stewart A. Cushman is chairman of arrangements for the Episcopal services.

Visitation to Japanese Province to be Made by Fr. Dale, SSJE

BOSTON—A visitation to the Japanese Province of the Society of St. John the Evangelist will take the Rev. Oliver B. Dale, assistant superior of the society, from the Church of St. John the Evangelist for one year.

His address until March 1st, 1941, will be St. Michael's monastery, Oyama, Tochigi Ken, Japan.

Pastor to Work With Students at University

PHILADELPHIA—The Rev. James H. Jacobson, formerly of Wilton, Conn., recently became the pastor to Episcopal students at the University of Pennsylvania here, according to an announcement by the Rev. Alden D. Kelley, national secretary for college work.

Mr. Jacobson's appointment followed an appropriation of \$500 a year for three years for the work of the Church at the University of Pennsylvania. The appropriation was made by the Church Society for College Work with the approval of the Commission on College Work.

Dr. Kelley stated that people throughout the Church should be fully informed that all funds received through subscription or donation go directly into work in the college field. A separate budget provides for promotional and administrative expenses, and this is cared for by special gifts designated for the purpose, from a small group of individuals.

"It is important to know too," Dr. Kelley said, "that all grants by the Society for work in the field are made subject to the approval of the Commission on College Work."

The new directors of the society are William A. Coolidge, Boston; P. Blair Lee, Philadelphia; the Rev. A. Grant Noble, Williamston; Dr. Francis Parkman, Southboro, Mass.; and Donald Wells, Chicago. New associate directors are: The Rev. Frederic Kellogg, for the First province; the Rev. Thomas H. Wright, for the Third; and the Rev. Joseph Ewing, for the sixth province.

Celebrate Silver Anniversary

ALBANY, N. J.—Bishop and Mrs. Oldham were receiving at home on the afternoon of January 13th, in observance of their 25th wedding anniversary, which fell on Sunday, the 14th.

The Governor and Mrs. Lehman, appellate judges and other state officials, the clergy of the diocese and many Church officials, together with several hundred friends from all over the capital district, came to extend their greetings.

Campaign Aims to Raise Funds For Non-Sectarian Radio Group

HOUSTON, TEX. (RNS)—A campaign has been launched here to raise \$25,000 for the construction of a permanent home for a non-sectarian broadcasting group known as Radio Religious Activities, Inc.

The organization was founded 11 years ago by Dr. Charles C. Hard, its present director. Its programs are heard over the three Houston radio stations, and its audience is estimated at 50,000. The organization sponsors about 28 non-sectarian broadcasts each week.

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Two Leadership Training Institutes Sponsored by the Diocese of California

OAKLAND, CALIF.—Two leadership training institutes were begun the week of January 8th in the diocese of California, under the Adult Education Commission of the department of religious education.

One meets at Trinity church in Oakland, with the main subject, The Christian Family, led by Rev. Sumner Walters of Christ church, Alameda.

The second institute meets at St. Luke's church in San Francisco. Bishop Parsons' course is on The Christian Church and the Social Order, and Bishop Block's on Heroes of the Church.

Other courses offered are The Parables, by Rev. Harold S. Brewster; Five Conversations on Church Music, by Mr. Val C. Ritschy; and Teaching in the Church School, by the Rev. Russell B. Staines and Miss Frances M. Young.

The session which is open to the whole school includes such notable leaders as the Hon. Chester H. Rowell, discussing Education for Human Relations; Dr. Paul F. Cadman, Education for Economic Efficiency; Dr. Aurelia Henry Reinhardt, Education for Freedom; Dr. C. C. McCown, Education and the Place of Religion; and Dr. John Coleman Bennett, Education and Universal Brotherhood.

Bishop Escapes Injury

EASTON, MD.—Bishop McClelland of Easton escaped injury on January 7th, when the automobile which he was driving skidded on an ice covered road and careened into a ditch. Returning from an evening service at Chesapeake City, the bishop was near his home when the accident occurred.

Improve Louisville Hospital

LOUISVILLE, KY.—Improvements under way at the Norton memorial infirmary, Church hospital here, include a new operating room, an additional central supply room, and facilities for 20 additional beds. The new operating room is the sixth in the institution.

Amsterdam Delegates Send Message of Brotherly Love to Representatives of the World Youth Conference

AMSTERDAM, THE NETHERLANDS—A message of brotherly love was sent at Christmas to all of the foreign delegates who attended the World Conference of Christian Youth held here in the summer of 1939.

The letter from the Dutch delegation reads in part:

"The powers of darkness—hate and envy, greed and lust of power—which are now making their influences felt so plainly in various forms, will never be able to separate us from the love of Christ—a love which is so great that it enables us to love every man equally, even our enemies.

FAITH IN CHRIST

"One thing was shown to us at Amsterdam: the faith in Christus Victor. That faith we need more than ever now. Christus Victor brought us together in Amsterdam; Him we did receive when the precious gifts of the Holy Communion were dispensed to us all. Christus Victor is the only One whom no

Retired Diocesan to Join in Consecration

Bishop Shayler Will be Co-Consecrator of Rev. H. R. Brinker as Bishop of Nebraska January 25th

OMAHA, NEBR.—Bishop Shayler, former Nebraska diocesan, will be a co-consecrator of the Rev. Howard H. Brinker to the post from which the Bishop retired in 1938. The consecration of Fr. Brinker as Bishop of Nebraska will take place January 25th at Trinity cathedral here.

Bishop Tucker, Presiding Bishop of the Church, will be the chief consecrator and Bishop Beecher of Western Nebraska the other co-consecrator.

Fr. Brinker's former diocesan, Bishop Stewart of Chicago, has been invited to preach the consecration sermon. Bishops McElwain of Minnesota and Randall, Suffragan of Chicago, will be presenters, and attending presbyters will be the Very Rev. Messrs. F. Rowland Philbrook of Davenport, Iowa, and Harold L. Bowen of Evanston, Ill.

OTHERS TO TAKE PART

Other officiating bishops and clergy will be Bishop Roberts of South Dakota and Bishop McElwain of Minnesota, who will read the Epistle and the Gospel; the Rev. Linn W. McMillin, priest in charge of University church, Lincoln, Nebr., who will be the registrar; Dean Stephen E. McGinley of Trinity cathedral, Omaha, master of ceremonies; the Rev. Frederick W. Clayton, rector of All Saints' church, Omaha, and the Rev. Robert D. Crawford, rector of St. Barnabas' church, Omaha, assistant masters of ceremonies; and the Rev. Daniel J. Gallagher, rector of St. Andrew's church, Omaha, chaplain to the Presiding Bishop.

war can ever vanquish. He will keep us united in these dark times, and He, too, will bring us together again.

"We look forward to another World Conference of Christian Youth, as soon as the international situation permits. Till such time we will all endeavor to live in obedience to God, each in his own place and in as close community with each other as possible.

"May the Holy Ghost inspire us all to pray one and the same prayer, which we can offer together with the whole Christian Church—one prayer, not for our own land, not for our victory, but one prayer for righteousness and true peace in our lives and in the world, to the God and Father of the one Lord, Jesus Christ, the Victorious."

Hymnals Presented

ABERDEEN, MISS.—Hymnals with music were presented at Christmas to each member of the congregation at St. John's church by the Rev. C. G. Hamilton and his wife.

Morning Classes in World Missions, Christian Family Added at Diocesan School

BOSTON—Morning sessions will supplement the usual afternoon and evening courses offered by the diocesan school during its winter term, under the auspices of the department of religious education.

A class in world missions will meet at 11 A.M. with the Rev. Ernest H. Forster of Nanking, China. The Rev. Malcolm Taylor, general secretary of the First province, will teach a course on the Christian family at the same time.

Among the evening classes are those presented on religious drama by the Rev. Gilbert K. Hill of St. Stephen's church, Boston. Discussion will cover the drama as a teaching medium and various production problems, such as blocking out the physical aspects of a pageant.

Other lectures include Christian Marriage, by the Rev. Arnold S. Nash of England; Music, by the Rev. Cuthbert Fowler of Belmont; Church History, by Rev. Hugh L. Willson, Ayer; Christian Biography, by Rev. Chester G. Porteus, Natick; the Prayer Book, the Rev. H. McF. B. Ogilby, Brookline; the Old Testament, the Rev. John S. Moses, Chestnut Hill; and the Requirements of the Church School, Miss Lillian M. Boyd.

Classes meet in the Cathedral Church of St. Paul.

British Angle on Youth Problem Being Presented to CMH Meeting

NEW YORK CITY—A British angle on the youth problem is being presented at the annual meeting of the National Council, Church Mission of Help, on January 22d, by the Rev. A. S. Nash, who will speak on Youth and Its Problems Today. The all-day session will be held at headquarters of the National Board of the Y.W.C.A.

Fr. Nash is joint secretary of the Moral Welfare Council of the Church of England, a national English organization for helping young people. He is now lecturing in this country and was until a few weeks ago the visiting English lecturer in social ethics at Berkeley divinity school and Yale divinity school. He will also lecture on Christian ethics in the summer session of the Union theological seminary and Columbia university. *Education for Christian Marriage*, a book recently edited by him, has just been published by Macmillan.

Other aspects of modern youth problems will be discussed by Miss Edith Balmford, recently appointed executive secretary of the National Council, Church Mission of Help, and Miss Mary Swan Brisley.

Retreat Despite Weather

HELENA, MONT.—In spite of icy roads and threatening storms, all but four of the clergy of the Diocese of Montana assembled here from January 8th to 10th in the pro-cathedral for a pre-Lenten retreat.

The greatest distance was traveled by the Rev. Arthur Goodger of Glendive: 930 miles round trip.

This is the first pre-Lenten retreat called by Bishop Daniels, but it may become an annual event, due to the interest displayed by all who attended.

Bishop Reinheimer's Son Dies in Garage

Monoxide Poisoning Causes Death as Young Victim Listens to the Radio in His Automobile

ROCHESTER, N. Y.—Monoxide gas poisoning caused the death of Philip Reese Reinheimer, the 17 year-old son of Bishop Reinheimer on January 14th.

The boy was killed as he sat in his automobile in the garage listening to a radio broadcast with the motor running. The door of the garage and one window of the coupe were partly open, but this did not prevent the accident.

The bishop, returning from a visitation outside of the city, found the young man, an ardent radio fan, slumped on the seat with a well thumbed home-made index in his lap. He took him to the outside air for first aid, but the doctors who were summoned pronounced him dead for some time.

The authorities believed that Philip was listening to the radio while he ran the engine to charge the battery. He had returned from a drive at about 3:30 P.M., and it was an hour later when the bishop drove into the yard to put up his car.

Philip was a brilliant student at Lenox school and Monroe high school and planned to enter Hobart college in fall.

The funeral was held January 16th at St. Paul's church with the Rev. Dr. George E. Norton and Bishop Ferris officiating. Besides his father and mother, he is survived by two brothers, Frederick, a senior at Hobart college, and John, a graduate student at Harvard university school of business.

Addresses Acolytes

TAMPA, FLA.—Vision, work, and character were stressed by the Rev. W. A. Lillycrop of Sarasota at the second annual festival of the acolytes for the Western Deanery in the diocese of South Florida. The meeting was held January 14th in St. Andrew's parish.

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Murderous Attack is Described by Priest

Juramentado Takes Largest Toll in History of Philippine City; Six Slain by Religious Fanatics

THE juramentado murders which occurred at Zamboanga, P. I., were described in a recent letter to THE LIVING CHURCH received from the Rev. Harry Taylor Burke, priest in charge of Holy Trinity mission there.

The attack in November took the largest toll in the history of the city. The victims of the religious fanatics included two Chinese men, a small Chinese girl, two Filipino women, and a Filipino man. A number of others were wounded.

EXPLAINS PRACTICE

Mr. Burke went on to explain the reason for the juramentado attack:

"The Moros of the Philippines are unorthodox Mohammedans who hold to some of the practices of Islam which are bad. Any Mohammedan who decides to indulge in this sure path to heaven is usually prepared beforehand by the emum (priest). His hair is cut close, his eyebrows shaven, and the main circulatory points of his body bound so that there will be little loss of blood. This will enable him to fight much longer even though cut or shot many times. After receiving a priestly blessing, he starts out on a killing spree that he knows will end in the loss of his life. His victims must be 'infidels'; Christians or persons of other faiths."

The day chosen for the deed was the fiesta day of the local Roman Catholic church. Just before dark a procession of Christians was passing down the main business street. Three blocks away two Tausug Moros alighted from a small boat. They had come from an island in the Sulu group and were carrying two long double edged knives tied to each hand so that they would not be dropped no matter how injured the men were.

MOROS ATTACK

The Moros crossed the street to a Chinese store and killed one man before he could escape. After setting fire to the store they neared the procession, slashing anyone who was not able to get away. Chinese merchants were frantically trying to lock their doors, and thousands of people were running in all directions. One Filipino had his head severed from his body while trying to close a door in the face of the Moros. A brave Chinese merchant succeeded in killing one of the juramentados before he was cut to pieces himself. The other Moro was brought down by the police just as he reached the procession.

The streets were cleared, and the city lived in a grip of fear for over a week, since it was thought that some of the relatives of the juramentados would continue the attack. Soldiers were placed in every block, and the streets were empty at night. The city was thrown into panic several times by false alarms, one of which

Asst. Bishop of British Honduras to Visit Here

BELIZE, B. H.—The Rt. Rev. Douglas J. Wilson, Assistant Bishop of British Honduras in the province of the West Indies, will be the guest of E. W. Elwell of Old Greenwich, Conn., during February.

For the first fortnight after his arrival in New York, Bishop Wilson will keep engagements at the Chapel of the Intercession and the Cathedral of St. John the Divine in New York City; at St. Anne's, Brooklyn; and at Old Greenwich.

After preaching at the Garden City cathedral on February 18th, he will go to Montreal. Upon his return in March, he will preach at St. Clement's, Philadelphia; and at St. Paul's, Flatbush, Long Island.

occurred in the mission school when two Moro fishermen landed their boat in front of the school property.

Zamboanga with its 25,000 Christian Filipinos and more than 3,000 Chinese offers a vulnerable spot for juramentado. However, the local Moros, who are Samals, seem to be taking their position as Filipino citizens on the side of the Christians.

Mr. Burke commented: "There are still some places in this part of the Philippines which are very little touched by the right kind of civilization and offer remarkable opportunity for work of enlightenment."

OHC Sends Substitute Pastor

PANAMA, R. P.—Because of the illness of the Rev. Arthur F. Nightengale, rector of St. Paul's church, the Order of the Holy Cross sent the Rev. McVeigh Harrison, OHC, from West Park, N. Y., to the parish at the beginning of January to serve as locum tenens. Fr. Harrison will return to the United States at the beginning of February.

New Kentucky Treasurer

LOUISVILLE, KY.—Downey M. Gray has been appointed treasurer of the diocese of Kentucky, filling the unexpired term of George S. Gray, his father, who died recently.

Commission Reports 43 Gifts, Loans During 1939

NEW YORK CITY—Gifts of \$23,541.19 and loans in the amount of \$60,702.60 were made by the American Church Building Fund Commission during 1939. Amounts varied from \$200 to \$1,000, but in every case some parish or mission was helped to build a church, rectory or parish house. There were 36 gifts made in 29 dioceses and missionary districts, and seven loans, in the same number of dioceses and districts.

The commission now has \$838,166.80 in its permanent and reserve funds of which \$538,162.77 is represented by loans to churches.

Cuban Progress is Described by Bishop

Many Objectives Set at the Last Convocation Have Been Attained, Bishop Blankingship States

SANTIAGO DE CUBA—Objectives attained since the last annual convocation of the missionary district of Cuba were enumerated by Bishop Blankingship at the 35th convocation held here recently.

Bishop Blankingship said that he was much encouraged by the prevailing spirit of harmony and listed the following improvements in the district:

The building and consecration of the church in Ciego de Avila; the establishment of a permanent department of religious education; the opening of a new mission in Santa Clara; the enlargement of St. Paul's school, Camagüey; the services of a new missionary teacher in Santiago de Cuba; the strengthening of the work in Camagüey and of the vast British West Indian work in the Oriente province; the establishment of an official publication, *El Heraldo Episcopal*, under the direction of the Forward Movement Commission; the fine financial status of the Cathedral school in Habana; and the sponsoring of the first general Every Member Canvass throughout the island.

All of these projects show the construc-



DELEGATES TO CUBA CONVOCATION

Seated, left to right, are the Rev. Messrs. Pena, Carreras, Mancebo; Bishop Blankingship; Archdeacon Townsend; Senora Julia de la Rosa de Hernandez Piloto, Auxiliary president; Canon Barrios; Dean Gooden; Rev. Messrs. Salvador and Piloto.

tive work that is being built on the ground-work laid by the late Bishop Hulse. Among the projects which cannot be realized immediately are the opening of work in the province of Pinar del Rio; a church for Santiago de Cuba; a dormitory for the school at Morón and a building in Camagüey for the boarding department.

STRESS NATIVE CLERGY

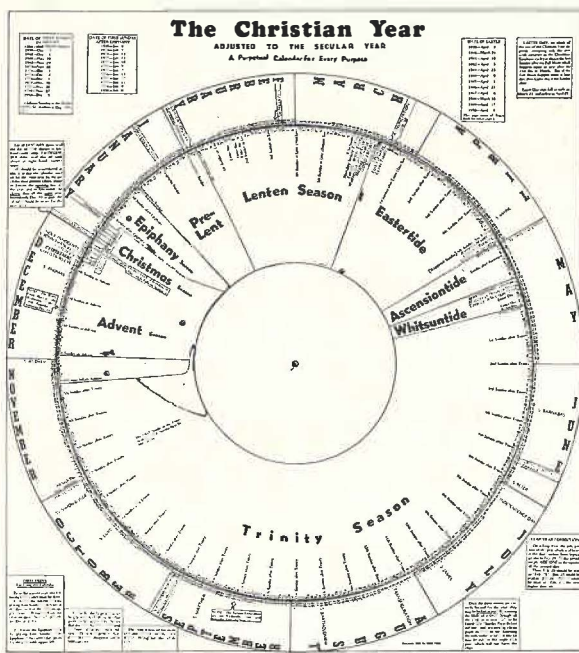
Greater emphasis is being placed on the development of a strong native clergy. Young men of promise are being trained thoroughly at home, and then helped to complete their education in the North.

Woman's Auxiliary in District of Cuba Reports New Branches

SANTIAGO DE CUBA—Several new branches were reported and great enthusiasm was shown in the reports, services, and discussions at the fifth annual convention of the Woman's Auxiliary in the missionary district of Cuba.

The meeting was held January 3rd and 4th under the presidency of Senora Julia R. de Piloto.

The United Thank Offering amounted to \$100 assuring an offering of at least \$1,000 for the triennial.



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Complete information on how to operate and adjust the Calendar, when set up, is given on the Chart.

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THE CHRISTIAN YEAR

Adjusted to the Secular Year
A Perpetual Calendar for Every Purpose

The outer circle gives the twelve months, with each day. The fixed feasts are indicated here—Saints' days, Christmas, etc. The inner wheel is calibrated accurately to fit all the days, and shows where every Sunday and week day falls, and all the days which depend on the week. One large sector swings the 34 days of the Easter variant, carrying with it all the weeks from Septuagesima through the last Sunday in Trinity. Smaller sectors allow for the one-week's adjustment at Christmas and at Epiphany.

Tables give the date for Easter and other points for setting the calendar each year. Once set for a given year, it reads correctly throughout the entire year. The chart can be used for looking up dates past and future. Although it shows all the 365 days for the year on its face, the size is only 12x14 inches. Comes as a cut-out, in two sections, ready to be assembled.

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ABERDEEN, MISS.—A missionary in the diocese of Mississippi reported for 1939: 697 services, 443 sermons, and 28,056 miles of travel. In eight years he has held 3,072 services, preached 2,374 sermons, and travelled 180,506 miles.

CHURCH CALENDAR

JANUARY

25. Conversion of S. Paul. (Thursday.)
28. Sexagesima Sunday.
31. (Wednesday.)

FEBRUARY

1. (Thursday.)
2. Purification B. V. M. (Friday.)

4. Quinquagesima Sunday.
7. Ash Wednesday.
11. First Sunday in Lent.
14, 16, 17. Ember Days.
18. Second Sunday in Lent.
24. St. Matthias. (Saturday.)
25. Third Sunday in Lent.
29. (Thursday.)



CLASSIFIED



ANNOUNCEMENTS

Appeals

ST. JOHN'S EPISCOPAL CHURCH for the Deaf, Birmingham, Ala., with a communicant list of 58 members, wishes to get in touch with some of the churches which have Pews, an Altar, a Processional Cross, Altar hangings, and a Cabinet for Altar hangings to give away. Please communicate with the REV. ROBERT C. FLETCHER, Missionary to the Deaf, Province of Sewanee, 2015 North Sixth avenue, Birmingham, Ala. P.S. We would also like to have an organ or a piano for our blind communicants.

ST. MARY-OF-THE-ANGELS SONG SCHOOL, Adlestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibility. Send your check to the REV. DESMOND MORSE-BOYCOTT at St. Mary-of-the-Angels Song School.

Memorials

ANDERSON—Entered into Life Eternal January 17, 1919, Augustine Hugo Wells Anderson, priest. "May light perpetual shine upon him."

JOHNSON—The committee appointed by the Bishop to draw up a memorial of the Rev. Frank Orr Johnson reports as follows:

Practically the whole of Mr. Johnson's ministry was in the diocese of Pittsburgh where he served as rector of Christ church, Pittsburgh, for over 27 years.

There is a power in a long pastorate which is better felt than described. During those years of devoted service, Mr. Johnson gained not only the affection of his own parishioners, but the respect and confidence of the clergy and people of the whole city. His ministry was not confined to his own parish. He interested himself in every good movement for civic improvement.

The large congregation which filled Christ church upon the occasion of his burial testified to the esteem in which he was held. Courteous in manner, gentle in spirit, devout in character, he has left an imprint not only upon his parish, but also upon the diocese and the community.

We thank God for his good example and we hold him in affectionate memory.

Committee:

Gouverneur P. Hance,
Arthur L. Gaylord,
Thomas J. Bigham.

LAWRENCE—In happy grateful memory of MARY S. LAWRENCE, who entered into Life Eternal on January 21, 1936.

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- Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion.
- Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion.
- Retreats, first insertion of no more than 35 words free; additional insertions at rates given in paragraph a above.
- Church Services, 25 cts. a count line (10 lines to the inch).
- Minimum price for any insertion is \$1.00.
- Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 10 days before publication date of issue it is designed for.

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CHURCHWOMEN, YOUNG PEOPLE, make money in your spare time selling subscriptions to THE LIVING CHURCH to your Church friends. This is a splendid way to earn more spending money. You may earn as much as \$5.00 an evening, for we pay a liberal commission and bonus. Write at once for details to BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

SEXTON, experienced, 31 years old, single, desires position as caretaker or janitor. Good references, location optional. R. FREUND, 22 Vilsack street, Etna, Pa.

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PRIEST, single, 47, desires position as assistant or as rector in Anglo-Catholic parish. \$1500 and living quarters. Box R-1419, THE LIVING CHURCH, Milwaukee, Wis.

REPRINTS

REPRINTS of any article appearing in THE LIVING CHURCH may be obtained at remarkably low prices if your order is placed within three days of the date of the issue of THE LIVING CHURCH in which the article appeared. Rectors and active lay people will find these reprints a splendid teaching instrument. Write for our schedule of low prices now, addressing Department R, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

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 rates.

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

NECROLOGY

† *May they rest in peace.* †

WILLIAM C. CHARLTON, PRIEST

NEW YORK CITY—The Rev. William C. Charlton, for 21 years rector of the Church of the Redeemer, Astoria (L.I.) N. Y., died January 9th in St. Luke's hospital, of bronchial pneumonia. He was in his 71st year.

Born at Gateshead, England, he came to this country as a young man, and entered Drew theological seminary at Madison, N. J., where he was graduated in 1896. He had several pastorates in the Methodist ministry, and in 1910 was ordained deacon by Bishop Darlington of Harrisburg.

He was in charge of St. Andrew's church, Tioga, Pa., and became a priest in 1911. He was then rector of Trinity church, Shamokin, for three years; and of St. John's church, Bellefonte, for one year; all in the diocese of Harrisburg. He then removed to Florida, and was rector of St. Andrew's church, Jacksonville, from 1915 to 1918. In the latter year he came to Long Island and to the rectorship in Astoria which he held until his death.

The funeral was held in his church on Friday, January 12th with Bishop Stires officiating. Thirty of the clergy and the full choir were in the procession at the funeral, and others were in the congregation. Burial was at Flushing Cemetery. He is survived by his wife, a son, two daughters, and five grandchildren.

FRANK ORR JOHNSON, PRIEST

PITTSBURGH—The Rev. Frank Orr Johnson, 66, for the last 27 years rector of Christ church, died at his home on January 9th after a heart attack.

Born in Hookstown, Pa., 66 years ago, Mr. Johnson's boyhood was spent in India, where his father was a Presbyterian missionary. Later he lived at Charlotte, N. C., when his father accepted the presidency of Biddle university.

Mr. Johnson attended McCormick seminary at Chicago after his graduation from Wooster college. He married Annette Thackwell of Wooster, Ohio, and soon afterward the couple went to Punjab, India, as Presbyterian missionaries. Two of his seven years in India were spent as director of the Sabathu leper asylum.

Returning to America, the Rev. Mr. Johnson was called by the Shields Presbyterian church, where he remained seven years before accepting the Northside pastorate. Entering the Episcopal Church, he was ordained deacon and priest in 1912 by Bishop Whitehead. Christ church was his only charge, except for summer work as missionary in charge of St. Mary's by the Harbor, Provincetown, Mass.

He was a member of various Masonic organizations and of the Circle, a ministerial study group which he helped found about 30 years ago.

Surviving are Mrs. Johnson; a son, Philip T. Johnson; a daughter, Mrs. A.

L. Fulton; and three grandchildren. Bishop Mann conducted the funeral service at Christ church on Friday afternoon.

GEO. B. STONE-ALCOCK, PRIEST

SAN FRANCISCO—The Rev. George Barker Stone-Alcock, a retired priest of the diocese of Washington, died here on December 27th.

Fr. Stone-Alcock, born in Swanton, Vt., in 1862, graduated from the University of Vermont in 1885 and from the General theological seminary in 1889. He was ordained in 1889 by Bishop Bissell and advanced to the priesthood in 1890 by Bishop Neely.

From 1889 to 1904 he was one of the clergy at Mt. Calvary parish in Baltimore, having pastoral charge of St. Mary's chapel for Negroes.

He married Miss Emily Ogden in 1905, and for many years they lived in Florence, Italy, where Fr. Stone-Alcock was associated with St. Mark's church. For a short time he was connected with St. James'

church, 224 Eighth St., N.E. in Washington, D. C.

For about 15 years, Fr. and Mrs. Stone-Alcock made annual visits to San Francisco, where they attended the Church of the Advent. The funeral was held there on December 29th. Burial was at Mt. Calvary church, Baltimore.

HARRY F. BROWNELL

ST. LOUIS, S. D.—Harry F. Brownell, a leading layman of Calvary cathedral and the district of South Dakota, died on January 7th at his home here.

Mr. Brownell was a former vestryman of Calvary cathedral, a member of the executive council of the district, and chairman of its department of finance. Influential in both business and governmental circles, he was the organizer of the Welfare Society in Sioux Falls and a member of the state senate.

Bishop Roberts and Dean Woodruff read the burial office in the cathedral on January 10th.

EDUCATIONAL

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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

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

GRAMBS, Rev. GEORGE LORENZO, formerly rector of St. Peter's Church, Clifton, N. J. (N'k); to be rector of Trinity Church, Bayonne, N. J. (N'k), effective February 1st. Address, 141 Broadway.

HARRISON, Rev. C. EDWARD, formerly in charge of St. Philip's Mission, Muskogee, and of St. Thomas', Tulsa, Okla.; is curate at St. Philip's Church, New York City. Address, 215 W. 133d St.

HOBART, Rev. DUNCAN M., formerly at St. Alban's Church, Kingstree, S. C.; has accepted a call to the Church of the Epiphany, Atlanta, Ga., effective February 1st. Address, 502 Seminole Ave., N. E.

LAU, Rev. DR. ROBERT F., formerly chaplain of Rectory School, Pomfret, Conn.; is in charge of St. Paul's Church, Spring Valley, and of St. John's Church, New City, N. Y. Address, 26 S. Madison Ave., Spring Valley, N. Y.

MARKEY, Rev. RALPH, formerly in charge of missions in the diocese of Springfield; is in charge of churches in Willowdale, Romulus, and Kendaia, N. Y. (C.N.Y.), with address at Romulus, N. Y.

CORRECTION

ARMSTRONG, Rev. PAUL C., is assistant to the rector of St. Paul's Church, Albany, N. Y., and not curate of St. Paul's Church, Troy, N. Y., as

was reported in his ordination notice printed in THE LIVING CHURCH of January 3d. His address is 79 Jay St., Albany, N. Y.

ORDINATIONS

PRIESTS

PITTSBURGH—The Rev. ROBERT M. C. GRISWOLD was advanced to the priesthood by Bishop Mann of Pittsburgh in Calvary Church, Pittsburgh, Pa., January 7th. He was presented by the Rev. Dr. E. F. Van Etten who also preached the sermon. The Rev. Mr. Griswold is on the staff of Calvary Church.

TEXAS—The Rev. CHARLES W. CARNAN, JR., was ordained to priesthood by Bishop Quin of Texas in St. Paul's Church, Freeport, December 21st. The ordination was presented by the Rev. Dr. James P. DeWolfe, and is in charge of St. Paul's Church. The Rev. Harry Lee Doll preached the sermon.

TOHOKU—In Christ Church, Sendai, Japan, on December 21st, Bishop Binsted ordained the following to the priesthood:

The Rev. LUKE T. KAMAYACHI, presented by the Rev. Paul Murakami, and assistant at St. Luke's Church, Hachinohe, Japan.

The Rev. STEPHEN T. MIYAGI, presented by the Rev. William F. Draper, and assistant at St. Saviour's Church, Akita, Japan.

The Rev. JOHN S. SASAKI, presented by the Rev. Timothy Nakamura, and assistant at St. Paul's Church, Odate, Japan.

The Rev. PETER K. SATO, presented by the Rev. T. K. Kataoka, and assistant at St. Mark's Church, Shinjo, Japan.

The Rev. JAMES K. SUZUKI, presented by the Rev. H. Mori, and assistant at Christ Church, Shirakawa, Japan.

The Rev. PETER N. TAKUMA, presented by the Rev. Frank H. Moss, Jr., and assistant at St. John's Church, Yonezawa, Japan.

The Rev. PAUL M. YAMAZAKI, presented by the Rev. Paul Murakami, and assistant at the Church of Divine Love, Kamaishi, Japan.

Bishop Binsted preached the sermon.

COMING EVENTS

January

24. Convention of Arkansas, Fort Smith; of Atlanta, Atlanta, Ga.; of East Carolina, Wilmington, N. C.; of Louisiana, New Orleans; convocation San Joaquin, Bakersfield, Calif.; convention of Tennessee, Nashville.
- 24-25. Convention of Alabama, Tuscaloosa; of Dallas, Corsicana, Tex.; of Maryland, Baltimore.
25. Convocation of Haiti and the Dominican Republic, Port au Prince, Haiti; convocation of Nevada, Elko.
- 25-26. Convention of Los Angeles, Los Angeles, Calif.
- 28-29. Convention of Olympia, Seattle, Wash.
30. Convention of California, San Francisco.
- 30-31. Convention of Ohio, Cleveland; of Chicago, Chicago, Ill.
31. Convention of Michigan, Detroit.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington
46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7:30, 9:30, and 11 A.M.
Evensong and Benediction, 7:30 P.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Stephen's Church

Coconut Grove, Miami

THE REV. BENJAMIN W. SOPER, B.A., Rector

Sunday Masses: 8 A.M. and 11 A.M.
Daily Masses: 8 A.M.
Benediction, Last Sunday of Month, 8 P.M.

NEW YORK

St. Paul's Cathedral
Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 noon
Wednesdays: 11 A.M., Holy Communion, Quiet Hour.

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 Sermons; 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

NEW YORK—Continued

St. Bartholomew's Church, New York
Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

Church of the Incarnation, New York

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Sundays: 8, 10, and 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.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
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GREG TARRER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

NEW YORK—Continued

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. and 4 P.M.
Daily: 8:30 A.M., Holy Communion; 12:10 P.M., Noontide Service (except Saturdays).
Thursdays: 11 A.M., Holy Communion.

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Daily Masses: 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.

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

WISCONSIN

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Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong: 5:30 daily.

CHURCH SERVICES NEAR COLLEGES

BENNETT JUNIOR COLLEGE

Grace Church
Millbrook, New York
THE REV. H. ROSS GREER, Rector
Sundays: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE

St. Paul's Church
Brunswick, Maine
THE REV. GEORGE L. CADIGAN, Rector
Sunday Services: 8:00, 9:45, and 11:00 A.M.

BROWN UNIVERSITY

St. Stephen's Church by the Campus
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Sunday Services: 8:00, 9:30, and 11 A.M., and
5 P.M.

UNIVERSITY OF CALIFORNIA

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10:30 A.M. Morning Service; 11:45 A.M.
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Sunday Services: 8:00 and 11:00 A.M.

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THE REV. ROBERT C. BATCHELDER, Rector
Sunday Services: 8:30, 11:00 A.M., and 6:15 P.M.

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THE REV. HARRY G. HARTMAN, Associate Priest
Sunday Services: 8:00, 10:30, 11:00 A.M., and
7:30 P.M.
Weekdays: Mon., Wed., and Fri. 7:00 A.M. Tues.,
Thurs., and Sat. 9:00 A.M.

GOUCHER COLLEGE

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St. Paul and Twentieth streets
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THE REV. HARVEY P. KNUDSEN, B.D., Curate
Sunday Services
7:30 A.M., Holy Communion
11:00 A.M., Morning Service and Sermon
8:00 P.M., Evening Service and Sermon

Weekdays
Holy Communion: 10:00 A.M., Monday, Wednes-
day, and Saturday. 7:00 A.M., Tuesday, Thurs-
day, and Friday. Holy Days, 7:00 and 10:00
A.M.

HARVARD UNIVERSITY

Christ Church, Cambridge
REV. C. LESLIE GLENN, Rector
REV. FREDERIC B. KELLOGG, Chaplain
REV. HENRY B. ROBBINS, Assistant
Sunday Services, 7:30, 8:15, 9:00, 10:00, and
11:15 A.M. 5:30 and 8:00 P.M.
Daily Morning Prayer, 8:45.
Holy Communion, Tuesdays, 10:10; Thursdays,
7:30; Saints' Days, 7:30 and 10:10 A.M.

IOWA STATE COLLEGE

St. John's by the Campus
Ames, Ia.
LEROY S. BURROUGHS, B.A., Rector
Sundays:
8:00 A.M., Holy Eucharist. Special Service for
Students and Faculty on second Sunday each
month, followed by breakfast and speaker.
9:30 A.M., Lay Readers' Seminar and Students'
Bible Class.
11:00 A.M., Matins (Eucharist first Sunday of
Month).
7:00 P.M., Social Hour in Student Center.
Wednesdays:
7:00 A.M., Holy Eucharist and Breakfast.

UNIVERSITY OF MARYLAND

St. Andrew's Church
College Park, Maryland
THE REV. GEORGE W. PARSONS, S.T.B., Rector
Sunday Services: 8 and 11 A.M.
Student Bible Class: Sundays, 10 A.M.
Episcopal Club: Wednesdays, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.
306 North Division Street
Henry Lewis Frederick W. Leech
Sunday Services: 8:00 A.M., Holy Communion;
11:00 A.M., Morning Prayer and Sermon; 7:00
P.M., Student meeting in Harris Hall, State and
Huron streets.

UNIVERSITY OF NEBRASKA

University Episcopal Church
REV. L. W. McMILLIN, Priest in Charge
13th and R, Lincoln, Nebraska
Sunday Services: 8:30 and 11:00 A.M. and 6:00
P.M.
Fridays and Holy Days: 7:00 and 10:00 A.M.

OBERLIN COLLEGE

Christ Church, Oberlin, Ohio
South Main street
THE REV. L. E. DANIELS, S. Mus. D., Rector
Sunday Services: 7:30 and 11:00 A.M.
Saints' Days: 7:30 A.M.
Student choir Student Servers

UNIVERSITY OF PENNSYLVANIA

St. Mary's Church, Hamilton Village
3914 Locust Street
REV. WILLIAM B. STIMSON, Rector
Sunday Services: 7:30, 9, 10:45, and 11:30 A.M.
Weekday Services: 7 A.M. and 5:30 P.M.
Wednesdays and Holy Days: 7 and 9:30 A.M.
and 5:30 P.M.

PRINCETON UNIVERSITY

Princeton University Chapel
Princeton, N. J.
THE REV. JOHN CROCKER, Chaplain
THE REV. ROBERT E. MERRY, Assistant
Sundays: Holy Communion with Address, 9:30
A.M.
Weekdays: Holy Communion, 7:30 A.M.

SOUTH DAKOTA STATE COLLEGE

St. Paul's Church, Brookings, S. D.
THE REV. JOSEPH S. EWING, Vicar
Sunday Services
9:00 A.M., St. Mary's, Flandreau
11:00 A.M., St. Paul's
5:30 P.M., St. Paul's Club for Students

UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.
Whitis avenue and 27th street
3 blocks from campus
THE REV. CHESTER L. HULTS, Rector
Sundays: Holy Communion 6:30, 7:30, and on
first Sunday 11:00 A.M.; Morning Prayer and
Sermon 11:00 A.M.; Student Vespers 6 P.M.;
Student Club 6:30 P.M.
Holy Days: Holy Communion 7:00 and 10:00
A.M.

WILLIAM AND MARY COLLEGE

Bruton Parish Church, Williamsburg
The students' church since 1693
REV. F. H. CRAIGHILL, JR., Rector
Sunday Services: 8:00 and 11:00 A.M. and 8:00
P.M.
Second Sunday in month: Holy Communion 9:00
A.M. in College Chapel.

WILLIAMS COLLEGE

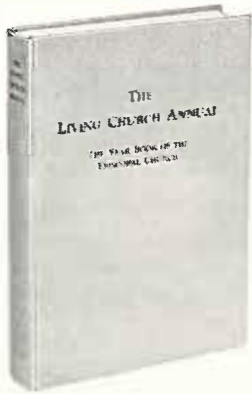
St. John's Church, Williamstown, Mass.
THE REV. ADDISON GRANT NOBLE, D.D., Rector
Sunday Services: 8 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel
Episcopal Student Center
1001 University avenue, Madison, Wis.
THE REV. CHARLES F. BOYNTON, Chaplain
Sunday Services: Holy Eucharist 8:00 and 10:30
A.M.; Evensong 7:00 P.M. Weekdays: Holy
Eucharist, Monday, Wednesday, Saturday, 8:00
A.M.; Tuesdays, Thursdays, Fridays, 7:00 A.M.

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