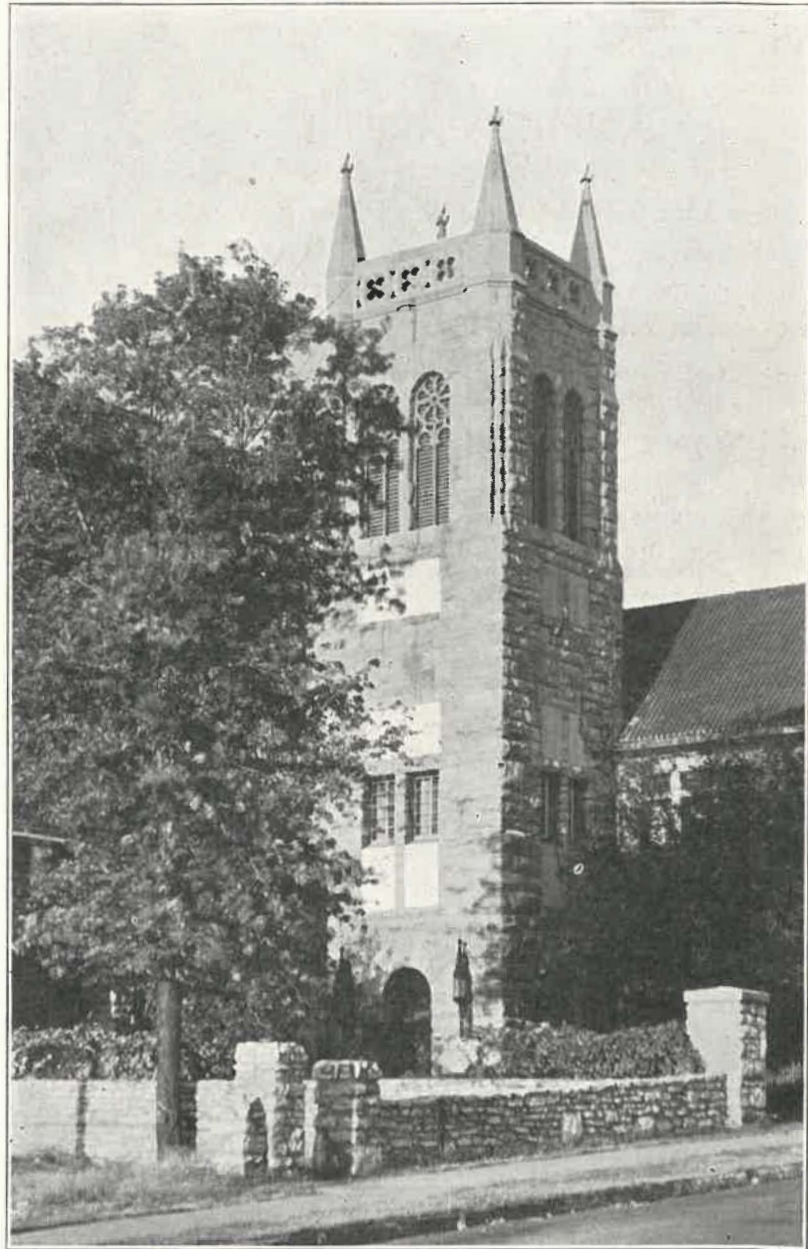
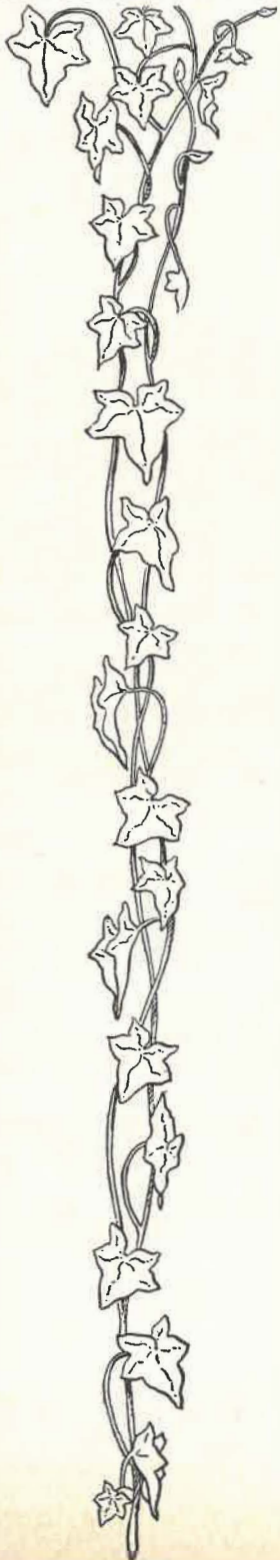


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LETTERS

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

The New Hymnal

TO THE EDITOR: I am sure that I am speaking for the entire Hymnal Revision Commission, when I say how much I appreciated the editorial in THE LIVING CHURCH of September 4th.

The Commission has worked thoughtfully and prayerfully for the past three years, nearly every member being at each meeting and it is a great happiness to have the commendation of such an appreciative editorial. It will be a great help to us in making our report to the coming General Convention.

(Rt. Rev.) HENRY J. MIKELL,
Bishop of Atlanta and Chairman,
of the Hymnal Revision Commission.
Atlanta, Ga.

Convention Altars

TO THE EDITOR: If any priest wishes the use of an altar at St. Mary's Church during General Convention, will he please let us know at once—what days, what hour preferred. Address me at the church, 13th and Holmes Streets, or preferably at Convention Headquarters, 1310 Broadway, Kansas City, Mo. (Rev.) E. W. MERRILL.
Kansas City, Mo.

Conscientious Objectors

TO THE EDITOR: A bill for selective compulsory military training and service has been passed by Congress. The fact that it contains an exemption clause for conscientious objectors makes it important that the action of the Church with regard to such persons be clarified.

The bill as passed states: "Nothing contained in this act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form."

General Convention in 1934 adopted the following resolution:

"Whereas, the House of Bishops in its Pastoral Letter issued from Davenport stated that it is the duty of Christians to put the Cross above the flag, and in any conflict of loyalties unhesitatingly to follow the Christ, and

"Whereas, we desire that all Christian people who, though willing to risk their lives in non-combatant service, are unwilling for conscience's sake to take human life in war, and shall have signified their intention by placing themselves on record at the national headquarters of their respective Churches, be accorded by the United States Government the status in fact accorded members of the Society of Friends as respects military service; be it

"Resolved: That a commission of six bishops, six presbyters and six laymen be appointed by the Presiding Bishop and the president of the House of Deputies to perform the following duties:

"First to petition the Congress of the United States for such legislation as may be necessary to secure the status in fact accorded members of the Society of Friends for all Christian men, who, though prepared to risk their lives in non-combatant service, are prevented by their consciences from serving in the combatant forces of the United States.

"Second, in the event of such legislation, to make provision for an accurate register,

to be kept at the offices of the National Council, of such members of the Protestant Episcopal Church as are conscientiously unable to serve in the combatant forces of the United States."

This commission and its purposes were continued by the General Convention of 1937.

National Council in February, 1940, in compliance with the action of General Convention, designated the Department of Christian Social Relations to keep a register of those members of the Church who wished to record their conscientious objection to participation in war.

The Department of Christian Social Relations sent a sample of such a registration form during June, 1940, to the clergy of the Church with a statement of the reasons for its distribution. Checks that have been made indicate only a small proportion of our clergy have called the attention of our Church people to the fact that there is this register for the conscientious objectors.

In view of the fact that persons claiming conscientious objection will be referred to the Department of Justice by the local board for inquiry and hearing, it is important that they have some evidence of their convictions concerning war recorded in advance. This is provided by the register now being maintained at the Church Missions House, 281 Fourth Avenue, New York. Copies of the registration form can be secured from the registrar at this address. It is recommended that the individual objector write for his own registration form.

As far as the parish priest is concerned, this is not a matter of whether he personally is or is not a total pacifist. Good Christian people differ on the issue. It is simply a matter of being fair with our people by letting them know what action has been taken through the authorized channels of the Church, which action now has vital importance because of national conscription.

(Rev.) EVERETT H. JONES,
Chairman, Department of Christian
Social Relations, National Council.
San Antonio, Tex.

College Work

TO THE EDITOR: I want to tell you how thoroughly I agree with the suggestions in your splendid leading editorial, *The Church and the Colleges*, in *THE LIVING CHURCH* of September 11th. It is so very timely, well-written, and full of sound ideas. We need so much more of this realization of the opportunity that effective college work offers the Church today. There is no other answer to Europe's ills.

CHARLES EDWARD THOMAS,
Director, The Church Society for
College Work.
Philadelphia.

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BISHOPS IVINS AND BURTON

Snapshot

TO THE EDITOR: I thought you would like to have a copy of the enclosed snapshot [see above] of Bishops Ivins of Milwaukee and Burton of Haiti. The picture was taken at the recent meeting of the Confraternity of the Blessed Sacrament at St. Paul's Church, Brooklyn, N. Y.

CUTHBERT B. PETERSEN.
New York City.

The Marriage Question

TO THE EDITOR: With regard to the Rev. Dr. Felix L. Cirlot's critique of my paper on divorce [L. C. September 11th], stress of work prevents me from a rejoinder in the form of a regular article. I must therefore ask him to pardon my seeming discourtesy of a correspondence column reply to so careful a study.

(a) My purpose in my investigation was neither to prove nor disprove the theory of indissolubility but to determine, as far as I might be able, the historical facts.

(b) While it is quite true that later Judaism used and uses "adultery" in a generalized sense, I know of no such evidence for the New Testament period—nor for any other period where an interpretation of the Law is in question. Matthew 5:28 is not relevant, for Christ is speaking of normal conditions, not of exceptional circumstances: as Jewish girls married very young, the vast majority of women were wives. Desire for an unmarried woman not only could not be called "adultery" but need not even be reprehensible; can a youth who desires to make a maiden his wife be said to sin or—still less—be called an "adulterer"?

(c) In any case, Luke 16:18 is so carefully balanced a verse that "adultery" cannot be taken differently in its two clauses; it treats wife and husband on exactly the same plane.

(d) For this there is no parallel in contemporary Judaism; either the conception originated in non-Jewish Christianity, where the rights of men and women were more nearly equal than in Israel, or it is the creation of our Lord Himself.

(e) If Christ Himself gave this revolutionary teaching, I cannot conceive that His followers could possibly have forgotten it, or that any Evangelist could have wished to change it. But the First Evangelist in 5:31-32—and also in 19:9, according to very im-

portant manuscripts—has so changed it as to eviscerate it of its essential character and has reduced the woman to her subordinate status again. As I do not believe an Evangelist would thus deliberately contradict his Lord, my only solution is that the saying in its Luke 16:18 form was transmitted to him as genuine, but he realized its un-Jewish character as it stood and tried to "correct" it into something possible in Judaism. In other instances, undoubtedly, he accents rabbinism more sharply than did Christ, but he does so in good faith.

(f) The appeal to the "higher law" was not introduced by me, but by St. Paul.

Apart from these historical problems I find two difficulties in Dr. Cirlot's critique. In order to maintain that the dissolubility of marriage is wholly impossible, we must have an unambiguous definition of "marriage"—and this we do not have at all. The definition assumed by Christ as He spoke—an arrangement between a man and a woman's father, in which she had no voice—is accepted nowhere today. That every couple who have gone through a marriage ceremony are necessarily "married" is likewise maintained by no one. To attempt to write an exhaustive definition is to bog one's self in a morass of—in the word's worst sense—casuistry; can we have an unqualified categorical imperative whose vital element is so ambiguous? In the second place, I cannot accept a theory that indicts the whole Church Catholic of apostasy from our Lord's commands. The practice of the Eastern Church needs no comment. And the Latin Church—quite apart from an annulment theory which in certain cases is distinguishable from divorce only by expert canonists—approves whole heartedly the Pauline prerogative, which is divorce effected by remarriage.

My personal opinions have no bearing on this subject, but I tried to sketch them at the close of the original article, and I am glad to see that Dr. Cirlot finds them congenial. I may even hope that, outside the problem of wording a canon and on the matter of the duty of the Christian conscience, our margin of agreement is very wide indeed.

(Rev.) BURTON SCOTT EASTON.
New York.

Mozart Requiem Mass

TO THE EDITOR: Both RCA Victor and the Columbia Recording Corporation have inaugurated sweeping reductions in the price of their fine recordings; consequently the recording of the Mozart Requiem Mass, which is listed in *THE LIVING CHURCH* of September 18th at selling for \$12, may now be had for \$6.50.

WILLIAM P. SEARS JR.
New York.

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THE AMERICAN Episcopal section of The Holy Catholic Church is slowly unkninking itself from many of its silly aversions to some very precious and helpful aids to devotion which have been for many years waved aside with imagined authority as being "High Church."

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Proposed Marriage Canon*

*Of the Relationship of the Church
and the Family*

§ I. [i.] Every Minister in charge of a congregation shall give, or cause to be given, to both adults and children, regular instruction in the relation of the Church and the family; which instruction shall include the duties and responsibilities of membership in a family, the mutual obligations and privileges of spouses and of parents and children, and the doctrine and discipline of Christian marriage, together with the particular ministrations of the Word and the Sacraments and the work and worship of the Church of which the family and its members have need for the fulfilment of a Christian life. It must be remembered that any valid marriage between Christians is a Christian marriage.

[ii.] Every Minister in charge of a congregation shall use all diligence in uniting all the families within his cure in the worship, work, and support of the Church.

[iii.] Every Minister in charge of a congregation shall use all diligence in preserving the peace and concord of every family within his cure, and whenever the security or permanence of any home is imperiled either by dissension between husband and wife or by dissension between parent and child, it shall be the duty of the parties to such dissension to lay before him the causes and circumstances thereof, and it shall be his duty to labor by all godly means to restore them to charity with each other; but at the request of either party, he may delegate this duty to some other Minister of the Church.

§ II. [i.] 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.

[ii.] 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 the 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.

[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 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 officiate in the marriage of any divorced person whose former spouse is living: but this Section shall not prevent a Minister from giving the Church's blessing to the parties to such a union as is hereinafter provided.

[ix.] No Minister knowingly, after due inquiry, shall solemnize or bless any marriage if there exist at the time any of the impediments to a valid marriage listed in Paragraph II, (ii) of this Canon.

§ III. [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, (ii) of this Canon existed, the Bishop may declare the marriage ecclesiastically 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 later has been married to another person than his or her former spouse, in a manner recognized by civil authority, shall forfeit his or her status as a Communicant in good and regular standing; but if a year has elapsed since the dissolution of the former marriage he or she may apply to any Minister of the Church in his or her domicile for the restoration of such status and for a blessing upon their union. The Minister thereupon shall inquire into the circumstances of the divorce, and shall seek evidence as to the character of the parties concerned, in order that he may determine whether in his opinion the spiritual welfare of the parties and the good of the Church and of society will be served by granting the petition. He shall then lay the petition and his findings before the Bishop or marital court of his domicile, and the Bishop having taken legal advice shall give judgment in writing to said Minister. In case of a favorable judgment, the Minister in his discretion

(Continued on page 20)

*See editorial.



EDITORIAL

More General Convention Problems

(4) MARRIAGE AND DIVORCE

TWO weeks ago we discussed some of the important problems that will come before General Convention, which will assemble in Kansas City, Mo., October 9th. We considered especially the problems of (1) budget and program, (2) strategy and policy, (3) war and national defense. In this editorial we wish to consider at some length the problem of marriage and divorce, particularly as the subject will be brought before the Convention in the report of the Commission on Marriage and Divorce.

That this subject is one of great importance and widespread interest is shown by the fact that every General Convention in recent years has devoted a considerable amount of time to it. In 1937 the Convention had before it not only majority and minority reports from its Commission, recommending far-reaching changes in the Church's marriage legislation, but also more than a dozen memorials, petitions, and recommendations from the floor dealing with various aspects of the subject. It was apparent that few were entirely satisfied with Canon 41 as it stood, some wanting to "liberalize" the canon, others to "stiffen" it. Yet the Convention rejected not only most of the majority report of its Commission but the minority report, the petitions, memorials, and resolutions as well. Only a few comparatively minor changes were made in the canon. Instead the Commission was reappointed and enlarged, and charged with the task of studying the subject further and bringing in a new report in 1940.

The Commission, of which Bishop Page is chairman, has taken its assignment seriously. Undismayed by the failure of its former recommendations, it has given long hours to the study of the problem and is now prepared to bring in a new report, recommending the repeal of the present Canon 41 and the adoption of a new canon in its place. We publish the canon proposed by the Commission elsewhere in this issue.

We appreciate the care and study that the Commission has put into its report, and we sympathize with its effort to embody in the legislation of the Church our Lord's teaching of the indissolubility of Christian marriage, to be administered by the Church's ordained representatives with justice tempered with mercy. Yet we are reluctantly forced to conclude that the canon recommended by the Marriage Commission, despite the fact that in some of its detailed provisions it shows an improvement over the present canon, is on the whole an inadequate and undesirable proposal. And on careful consideration we do

not believe it will commend itself either to those who would "liberalize" or to those who would "stiffen" the present canon.

Intending to be more "liberal" than the present marriage canon, and giving that impression to the casual reader (see *Time's* report of September 16th), the proposed canon is actually more severe.

Intending to be more accurate in language, it is in fact not only inaccurate but once or twice ridiculously so. Moreover much of it, appropriate though it might be in a pastoral or homily, is out of place in a legal enactment.

THE homiletical language of Section I of the proposed canon seems to us of doubtful value. Yet in this first section is a highly significant statement, made so casually as to appear almost incidental: "It must be remembered that any valid marriage between Christians is a Christian marriage." This is an immensely important statement, and (shorn of the unnecessary words "it must be remembered that") might well be the major premise on which the whole canon is based. Then it would be clear, as it is not now, that the Church is legislating only for baptized Christians married in accordance with the teachings of the Christian religion. This would be an immense gain to the clarification of the subject.

Subsection ii of this first section is valuable, although it really belongs to Canon 21, Of Ministers and Their Duties.

Section II [ii] of the proposed canon lists impediments to marriage. We feel that this subject could bear much further study. Not all the impediments recognized by Scripture are included in either the present or the proposed canon, and some impediments included need some modification. If impediments to Christian marriage are intended, and the canon means what it says, lack of valid baptism on the part of either party ought to be recognized as an impediment.

Section II [iii] raises a point of doctrine. We do not feel that the required statement belongs in the canons; if it is needed, it should be in the Prayer Book, where similar statements of the Church's doctrine are to be found. And it is seriously to be questioned whether any person unimpressed by the vows which we must make in the marriage service would take any more seriously his signature to this statement.

A curious expression turns up in this subsection—"the Christian *ideal* of marriage." If Dr. Burton Scott Easton is right in saying, "What Christ actually taught was: A man and

his wife are no longer two, but one flesh; what, therefore, God has joined together, let not man put asunder" (*Anglican Theological Review*, April, 1940), Christian marriage is not what might be loosely termed an "ideal," but a fact. The word "ideal" is singularly inappropriate here. Our dictionary defines it as "That which exists only in imagination." According to the language of this section, if the words be taken in their plain dictionary sense, apparently *no* marriage is a Christian marriage.

SUBSECTION vii leaves out a provision which we believe to be valuable: that in the present Section III [iv] which requires the minister to report to the ecclesiastical authority the circumstances whenever he waives the requirement of three days' notice.

Subsection viii sensibly eliminates the "exception" to the law of God which a doubtful interpretation of a disputed text has permitted to be included in Section V of the present canon—the permission for "the innocent party in a divorce for adultery" to be remarried. But this subsection then goes on to advertise the "back door" provision for restoration of communicant status. This little "advertisement" tends to incite (see *Time* again) communicants of the Church to violate her laws in the hope they can sneak in the back way. Equity is not intended for those who conspire to abuse justice.

Subsection ix provides a needed clarification by stating directly that no minister may solemnize a marriage to which the listed impediments apply. But the words "a valid" should be omitted for the reason given below.

Section III [i] perpetuates an error of the present canon (Section VI). Impediments to marriage are of two kinds—those which make the marriage undesirable from the viewpoint of the Church, and those which make it impossible. For example, the Church is quite within her rights in refusing to solemnize a marriage when one of the parties has a venereal disease. But after the marriage has taken place, there is little doubt as to its validity in the minds of most theologians. Similarly, a mistake in identity could only be considered a ground of annulment if the parties separated as soon as the error was discovered. On this ground, the words "a valid" should be struck out of the preceding subsection.

In Section III [ii] the words "as if he had never previously been married" are inaccurate and unnecessary.

WE NOW come to the point at which the marriage canon is deemed to have been "liberalized"—Section III, subsection iii. A glance at the old canon, however, shows that in tinkering with the "back door" the Commission has got the lock jammed! The *present* canon's section VII provides that *any* person desirous of receiving the Church's sacraments who "has been married otherwise than as the word of God and discipline of this Church allow" has the right to seek the judgment of the Bishop, who is to take into consideration "the godly discipline both of justice and of mercy." The proposed canon, on the other hand, restricts the Bishop's mercy to remarried divorcés and makes it operative only after a waiting period of one year. Apparently those who have married under such impediments as venereal disease, lack of legal consent, temporary mental deficiency, etc., as well as those married by civil magistrates, are to be consigned forever to a shadowy limbo unblessed by the Church. And converts to the Church may not have their marriages blessed unless they have been divorced. In their anxiety to advertise the "back door" to divorcés, the drafters of the canon have forgotten everybody else!

Tacked on to the end is Section IV, which again confuses the situation. The present Canon 41 provides that "no minister shall in any case refuse these ordinances [Baptism, Confirmation, Holy Communion] to a penitent person in imminent danger of death." The proposed canon makes no provision whatsoever for persons married before baptism or confirmation, requiring only that the Holy Communion be not refused to any "penitent person in imminent danger of death"—apparently whether he has been baptized or not. Moreover this contingency is covered in Canon 42 and it is only confusing to have it in different form in Canon 41.

WE FEEL the most intense regret that year after year the complex and far-reaching problems involved in hammering out a satisfactory canon on Christian marriage continue to fail of solution. We have previously stated our opinion that the two great conservative viewpoints in the Church, Evangelical and Anglo-Catholic, had inadequate representation on the Commission. At the 1937 Convention it was voted that the Commission be enlarged, with the implied purpose of rectifying this disproportion; but it appears that the ultimate change in the Commission's complexion was slight.

Is it not time that we sought a new approach to the whole problem of remarriage after divorce?

It seems to us that the Church's canon should be entitled "Of Christian Marriage," and should begin with a clear definition of what Christian marriage is. Several resolutions referred to the Commission by General Convention asked for clarification of this basic premise, but the only answer given in the proposed canon is the one introduced by the curious and non-legal phrase "it must be remembered that"—and then conspicuously *not* remembered through the rest of the proposed canon.

Having defined Christian marriage and listed impediments to it, the canon should forbid the clergy of the Church to perform any marriage not falling within the definition, or to which one of the recognized impediments exist. This will automatically exclude marriage after divorce unless it can be shown that the original marriage was not one meeting the requirements of a Christian, and therefore indissoluble, marriage.

Having laid down these principles of law, based upon our Lord's clear and undisputed teaching of the indissolubility of Christian marriage, the Church can then proceed in equity to give such relief as it may judge desirable to individuals who, having remarried contrary to the Church's law (in good faith, and perhaps in ignorance of the indissoluble nature of Christian marriage), desire to be reconciled to the Church. This is a matter for penance and absolution, in which the welfare of the married couple, the children of either or both marriages, and the parochial and public welfare should be taken into consideration. It is not a matter of the "right" of any communicant to ignore the teaching of Christ and His Church and then demand the privileges of a communicant in good standing.

We recommend that the canon proposed by the Commission on Marriage and Divorce be rejected, and that no change be made in Canon 41 at this General Convention. We recommend further that a new Commission on Marriage and Divorce be appointed, and with a careful attempt to have all recognized major schools of thought—Anglo-Catholic, Evangelical, and Liberal—adequately represented. And we urge the new Commission to begin with a definition of Christian marriage and to proceed logically from that point to formulate adequate marriage legislation for the Episcopal Church, to be recommended to the General Convention of 1943.

The California Kidnapping

WHAT is there about human nature that makes certain tragic situations peculiarly poignant? Last week brought news of wholesale death and destruction from Europe, from Asia, and Africa, but the focal point of much of the public interest was California, where a three-year-old child had been kidnapped. The whole-hearted sympathy of the entire nation was with the Count and Countess de Tristan, and the nation joins with them now in rejoicing that the child has been restored to them unharmed.

Kidnapping has long been a blot on the American scene, but it is fortunately becoming much more rare. The stringent penalties of both state and federal law, and the splendid record of the Federal Bureau of Investigation in solving almost every case, has made the racket too dangerous for any except an occasional deranged individual. The Lindbergh case, tragic as it was, at least had that beneficial result. And the de Tristan case will emphasize the fact that it is no longer possible to "get away with" this type of crime.

Another "Military Objective" Liquidated

ACCUSTOMED though we have perforce become to the daily tales of horror from overseas, the sinking of a British refugee ship last week with a loss of 293, including 83 children, leaves us aghast. What possible military purpose could be served by this cruel murder of defenseless children, fleeing to "safety" from the Nazi terror?

Americans—many of our own readers first among them—have gladly offered their homes for the shelter of these small victims of total war. Literally tens of thousands of homes in this country and Canada have been opened to the child guests, but only a pitifully small number have so far been able to come. This tragedy will make it still more difficult to bring more of the youngsters over.

God will have mercy on these little ones, whose only way to peace was through the door of death. But what of those who thus wantonly attacked them, and the Nazi leaders who wage this horrible war against children?

Our Bible quotes our Lord rather candidly on this sort of thing: "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (St. Matt. 18:6). Perhaps the Nazi revision of the Bible omitted this passage, not deeming it in accordance with the pure Aryan ideology.

Conscription—and Your Parish

FOR the first time in peacetime history, the United States now has a system of universal conscription. On October 16th the young men of the nation between the ages of 18 and 36 will register, and soon thousands of them will be in military camps. Meanwhile, the National Guard of many states has been called out to begin a year's tour of duty in Federal service, and other states will soon follow.

There has been remarkably little opposition to this greatly accelerated defense program, or to the astronomical appropriations voted at Washington to finance it. At the same time there has been remarkably little war hysteria. There has been some astute propaganda—notably *Time's* movie feature, *The Ram-paris We Watch*—but for the most part no propaganda has been necessary beyond that obligingly furnished by Hitler.

There is no doubt that America is thoroughly aroused. We don't want war. We aren't looking for trouble. We don't

intend to send our boys to Europe; in fact by the terms of the conscription act we can't send the drafted army there.

But neither do we intend to let the Nazis catch us napping. We have seen their program of world revolution in action. We know that goodwill and a desire for peace are powerless when they come into conflict with Nazi ambition. And we know that if the Nazis should succeed in conquering all of Europe we would be bound to come into conflict with them sooner or later—unless we are strong enough to make them keep their hands off the Americas.

Never, we believe, has any nation entered into so far-reaching a military program with so little of the spirit of militarism. America is still a peace-loving nation. It is up to us to keep her so.

Conscription and the enlarged preparedness program bring new problems and new opportunities to the Church, too. How can she best minister to this great new citizen army? Partly through official chaplains, no doubt. But that is not enough. Many communities will have new cantonments in which there will be thousands of young men—Churchmen, Christians of other communions, the unchurched. What will the neighboring parishes do to minister to their spiritual welfare?

And the home rectors—what will they do for their young men who are drafted, or who are going away for a year with the National Guard? Will they give them something of a religious nature to take with them—a Prayer Book, a crucifix, or a Forward Movement booklet? Will they keep in touch with them occasionally by mail, and remind them to keep up their religious duties?

Now is the time to develop a program for *your* parish to meet these new needs. Preparedness is the order of the day. How about spiritual preparedness?

Our New Format

WELL, how do you like it? The new makeup of THE LIVING CHURCH, we mean.

During the past ten months we have put most of our artistic efforts into THE LAYMAN'S MAGAZINE. It was natural that we should expend our major efforts on the new publication, and the resulting popularity of THE LAYMAN'S MAGAZINE has more than justified us.

Now we have turned our attention to the streamlining of THE LIVING CHURCH. Frankly, we of the editorial staff have somewhat different ideas as to the best way to glorify the format and makeup. We may be doing a good bit of experimenting during the next few weeks. So don't be surprised to find a good bit of variety in the appearance of your favorite Church periodical.

Ultimately, the reaction of our readers will be the principal factor in determining what the new LIVING CHURCH will look like. So tell us what you think of our experiments. Do you like this new departmentalization, which is so popular among secular magazines today? Do you prefer the wider use of the three-column page instead of the two-column one? Would you like a redesigned cover, perhaps with a colored border or background?

Tell us how you like the changes we have made, and what further changes you would like to see. Write us brief letters that we can publish. Or drop in at Booth 49-80 at the auditorium in Kansas City and tell us just what you like and what you don't. Be frank; we can take it!

How do you like this issue?

He who would be wise must daily earn his wisdom.

—David Starr Jordan.

Deadlock in Chicago

Seventeen Ballots Fail to Elect New Bishop for Diocese

Deadlocked after 17 ballots and apparently hopelessly in disagreement as to the selection of a successor to the late Bishop George Craig Stewart, the special convention of the diocese of Chicago adjourned September 24th at 7:00 P.M., and set over the election until October 25th. Later it was observed that this is only two days after the anticipated close of General Convention, and that a further delay may be necessary.

Voting at the session, which was held at the Church of the Epiphany, Chicago, were 114 clergy of the diocese, who started balloting at 11:30 o'clock and continued throughout the day with only a short recess for lunch. Some 600 lay delegates, who spent the day waiting for the clergy to decide so that they could vote, had nothing to do but to concur in the vote to adjourn.

At the beginning of the session, names of 29 candidates were placed in nomination. Eight of these received votes on the first ballot. This list was reduced to four by the time the 13th ballot was reached, but when none of the four received the majority necessary to election voting became scattered and subsequent ballots found 9 candidates sharing in the tabulation.

Three Strong Candidates

Earlier in the day it seemed that the candidate chosen would be one of three men: the Rev. Dr. Dudley S. Stark, rector of St. Chrysostom's, Chicago, who took the lead on the 1st ballot; the Rt. Rev. Dr. Spence Burton, SSJE, Suffragan Bishop of Haiti, who developed considerable strength and led for six ballots, and the Rev. Dr. Harold L. Bowen, rector of St. Mark's, Evanston, Ill., one of the leading candidates throughout. None of these men, however, could obtain a majority and the deadlock resulted. Dr. Stark was the most consistent among these three, carrying a substantial block of votes throughout the first 9 ballots. Bishop Burton reached his peak of 54, four short of election, on the fourth ballot, but he began to lose strength after that. Dr. Bowen forged into the lead on the 10th ballot and held it until the conclusion but it seemed apparent that he too was unable to obtain the majority. The Rt. Rev. Dr. E. J. Randall, Suffragan Bishop of Chicago, received 41 votes on the 14th ballot, but these had been reduced to 28 at the end.

The deadlock and deferment of the election is without precedent in the 100 years history of the diocese. In the six diocesan elections held previously a choice has been made in short order.

Chicago is one of the few dioceses in the American Church which do not admit the lay order to balloting in episcopal elections, conceding the laity only a veto power over the clergy's choice.

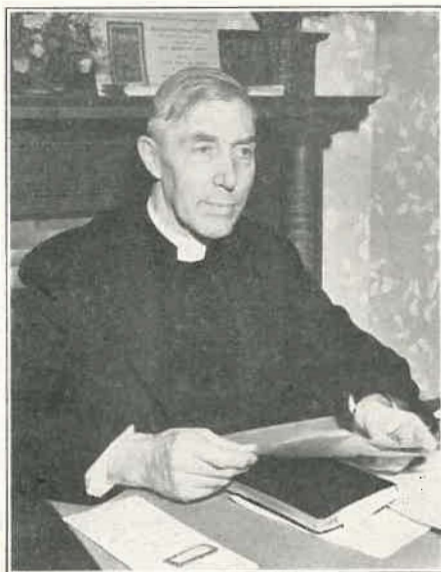
Editor's Comment:

It is difficult for the Holy Spirit to exercise effective guidance in the choice of a bishop when the clergy play politics instead of listening for His voice.

Aid for Britain

General Convention Offering to Be Given to English Missions

The offering to be taken at the opening service of General Convention, in Kansas City, Mo., on October 9th, will be given to the Church of England to aid in main-



BISHOP TUCKER: *He will present a plan to help British missions.*

taining its overseas missions, suffering now from incomes greatly decreased as a result of the war.

Following a long-standing custom, the object to which the offering is devoted, is chosen by the Presiding Bishop, the Most Rev. Henry St. George Tucker, who is intensely interested in the plight of the British missionary work, and is expected to present to the Convention a plan by which the Church in America will help to maintain it until the English Church is again in a position to undertake its support.

Day of Prayer

Joining with 13 other religious leaders and educators, the Presiding Bishop recently requested people of all faiths throughout the United States to observe September 29th as "Great Britain Sunday," and join in prayer for the British people.

The request was made at the suggestion of Bundles for Britain, Inc., an American organization of women which sends clothing, medical supplies, and surgical instruments to Great Britain.

The proclamation sent to clergy said in part:

"We are united to our friends in the British Isles by the heritage of a common ideal of democracy and freedom and a common struggle to achieve it. In this hour when that heritage stands in peril, we would identify ourselves in sympathy and fellowship with the British people. Let us also remember in prayer all those throughout the world who suffer the ravages of war. In the spirit of our Lord's

Prayer, let us most of all seek that God's will may be done in the present crisis, that peace with righteousness may soon come and that a new order of justice may be established in the world."

Bishops signing the proclamation included Bishops Freeman of Washington and Manning of New York.*

Editorial Comment:

The feast of St. Michael and All Angels is a singularly appropriate time for this day of intercession. "Holy Archangel Michael, defend us in the battle: that we may not perish in the tremendous judgment, Alleluia." May the holy guardian angels have especially in their care the innocent children whose bodies, minds, and very souls are tortured by the diabolical ghastliness of total war.

Faith and Order

Membership in World Council of Churches to be Recommended

The World Council of Churches will number the American Episcopal Church among its members if official action recommended by the Joint Commission on Faith and Order is taken by General Convention. Already 63 Christian Churches, including the Church of England and four other Churches of the Anglican communion, have officially accepted invitation to join the World Council.

At General Convention in 1937, Bishop Perry of Rhode Island was chosen to represent the Church at the provisional conference held in Utrecht, Holland, in May, 1938, for the purpose of drawing up a plan for the proposed World Council of Churches. The late Bishop Stewart was also present as a member of the Committee of 14 appointed by the Oxford and Edinburgh conferences.

At Utrecht about 80 delegates representing most of the non-Roman Churches of the world, the Eastern Orthodox, Anglican, and Old Catholic Churches unanimously adopted the constitution which defines the Council as a "fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."

The functions of the World Council are stated by the Commission's report to be: "To carry on the work of the two world movements for Faith and Order and for Life and Work; to facilitate common action by the Churches; to promote coöperation in study; to promote the growth of

*Other signers: Dr. Albert W. Beaven president of the Colgate-Rochester Divinity School, Baptist; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America; Dr. Henry Sloane Coffin, president of Union Theological Seminary, Presbyterian; Dean Lynn Harold Hough of Drew University, Methodist; Dr. John A. Mackey, president of Princeton Theological Seminary, Presbyterian; Dr. Oscar E. Maurer, past moderator of the Congregational-Christian Church; Judge J. E. Millington, president of the Northern Baptist Convention; Dr. Edgar F. Romig, president of the General Synod of the Reformed Church in America; Dr. Ralph W. Sockman, Methodist; Professor Henry P. Van Dusen of Union Theological Seminary; and Dr. Mary E. Wooley, president emerita of Mount Holyoke College.

ecumenical consciousness in the members of all Churches; to establish relations with denominational federations of world-wide scope and with other ecumenical movements; to call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings."

It is stated that the World Council shall be authorized to offer counsel and provide opportunity of united action in matters of common interest, to take action on behalf of constituent Churches in matters definitely committed to it by them, and to call regional and world conferences on specific subjects; but it shall not have authority to legislate for the Churches, nor to act for them in any manner except as specifically provided for, or as may be hereafter specified by constituent Churches.

The Commission on Faith and Order will ask General Convention also to approve certain statements agreed upon by representatives of the Old Catholic Churches and the Churches of the Anglican Communion at a conference held at Bonn in 1931. These include recognition by each communion of the Catholicity and independence of the other, and admission to the Sacraments by each communion to members of the other. It is stated, however, that inter-Communion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that "each believes the other to hold all the essentials of the Christian faith."

The Commission points out that the Constitution of the Episcopal Church makes no provision for the establishment of inter-Communion "or indeed for any steps or agreements looking towards organic union. These matters are of great importance," says the Commission statement, "and it is fitting that the Constitution should provide a proper method ensuring due consideration, by which action upon them shall be safeguarded."

The Old Catholic Churches to which the Commission refers are those in communion with the See of Utrecht.

The Joint Commission on Faith and Order has as its president Bishop Manning of New York. Bishop Perry of Rhode Island is vice-president and chairman of the executive board; the Rev. Dr. Floyd W. Tomkins is secretary. The Commission is made up of 10 bishops, nine other clergy, and five laymen.

Seminaries

Proposed National Board Would Have \$5,000,000 Authority

Has the Church the courage to assume responsibility for the financial well-being and the administrative and academic effectiveness of her seminaries?

So asks the Very Rev. Dr. Allen Evans, dean of the Philadelphia Divinity School. Dean Evans has prepared a plan for a powerful National Board of Theological Education different in important respects from the commission with purely advisory functions recommended by the report of the Joint Commission on Theological Education [L. C., September 11th].

His plan has the approval of a number

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of bishops, other clergy, and laity with whom he has conferred on the subject. Copies of the plan in detail will be sent to all of the bishops, who will be asked to forward the suggestions to their dioceses' deputies to General Convention.

Pointing out the great need for Church-wide concern over the problems and weaknesses of the seminaries, Dean Evans (whose own seminary is at present filled to capacity, with applicants clamoring to be admitted) evaluates thus the Church's present facilities for theological education:

"Of the 12 seminaries, the General Theological Seminary in New York is the only one officially recognized by General Convention. All of them, including the General, are privately incorporated and derive their support solely from private sources. The Church at large assumes no financial or supervisory responsibility for them in any way. In fact, these seminaries, which are training the future clergy of the Church, set their own academic standards, entrance requirements, and requirements for degrees, subject only to the provisions of the general canons of the Church insofar as they prescribe for postulants, candidates, deacons, and priests.

"Throughout the Church there has been for some years constant criticism of the



DEAN EVANS: *He wants the Church to control its seminaries.*

seminaries and much of it is well deserved. Not only is there criticism of theological education in this country, but in England as well, as I know from personal correspondence. . . .

"The most immediate need of our seminaries is financial. It is unfortunate that we must consider this first, for this very real dilemma may serve to obscure the inherent weaknesses that need to be corrected in the academic program of the seminaries."

From the financial point of view, Dean Evans has estimated that if, under the auspices of a National Board of Theo-

logical Education, an annual offering for seminaries were taken on one Sunday in every parish and mission of the Church, \$5,000,000 could be provided in 10 years to help relieve seminaries of their preoccupation with money-raising activities.

An independent survey of the financial status of the seminaries by Dr. Kenneth C. M. Sills, president of Bowdoin College, shows that five of them have a combined deficit of over \$57,000 a year, while others operate on drastically reduced budgets. Dr. Sills also proposes a national Theological Education Sunday sponsored by General Convention to strengthen seminary finances.

Structure of Board

The national board which Dean Evans suggests would be created by General Convention. It would be directly responsible to Convention and be an integral part of the National Council. In order to represent fairly the entire Church, the board would consist of the Presiding Bishop, the two vice-presidents of the National Council, the chairman of the Department of Christian Education, the chairman of the Joint Commission on Theological Education, the presidents of the eight provinces, the deans of the 12 seminaries, and one layman from each province—33 persons in all. There would be an executive committee of 17 members.

The board would be entrusted with the creation and prosecution of an Annual Fund for Theological Education; the creation of certain minimum requirements and standards for all seminaries sharing the benefits of the annual fund; and the possible establishment of minimum standard examinations for boards of examining chaplains, a national plan for recruiting men for the ministry, and a standard four-year course for all seminaries accredited by the National Board.

In the proposed national offering, all money would be deposited with the treasurer of the National Council, and the total received would be divided among the accredited seminaries on the basis of total enrolment. The National Board would administer and control the fund.

Representation of the seminaries on the board would be voluntary, but only seminaries recognized as members by the national board would share in the annual offering.

Educational Standards

From the standpoint of academic improvement, the dean believes that the Board might well be entrusted with developing minimum educational standards which seminaries would be required to meet to be accredited by the National Board. He suggests, too, that the great disparity between canonical examinations of the various dioceses could be corrected if the national board would plan minimum standards for all canonical examinations or prepare the examinations themselves. If the seminaries were required to conform to definite educational standards, he suggests canonical examinations might even be omitted.

"We desperately need the finest type of spiritual leaders, well-trained and prepared to meet the many dangers with which the Totalitarian State is threatening the Democracies," Dean Evans adds: "We need religion in our world if our Christian

civilization is to survive the tremendous strain which is being placed upon it.

"Where should we look for such leadership but in the clergy? How shall our clergy be adequately prepared and trained for the future that lies ahead but in our seminaries? . . . Let us be quite clear about the matter. What I have said is not an indictment of our seminaries. They have produced outstanding leaders in the past, at home and in the mission field. They were giants in those days! But we live in the present and our eyes are set toward the future—an entirely new, uncertain, radically different future."

Editor's Comment:

Dean Evans' plan would give teeth to the recommendations of Bishop Strider's Commission on Theological Education. The National Board of Theological Education that he recommends should certainly be created and given a broad assignment—though we think his financial expectations are much too optimistic, and we question whether its membership should be so largely an *ex officio* one as he proposes. The presidents of the provinces are not necessarily the best bishops for the purpose, and there ought to be some clergymen who are not seminary presidents. Also the laymen ought not to be required to be selected on the mechanical basis of one from a province. Let the board consist of, say, 25 members including perhaps five bishops, five seminary heads, five other presbyters, and ten laymen. We hope General Convention will have the courage, and the foresight, to adopt some such statesmanlike plan.

Every Member Canvass

A Fallacy Has Survived 1900 Years of Experience

"It would seem that 1900 years of experience would have taught the world that human welfare cannot be attained by the sole use of physical force. Yet this ancient fallacy still persists." So writes the Presiding Bishop to all clergy of the Church, setting a keynote for the fall campaign of the Every Member Canvass.

"There has never been a time," said Bishop Tucker, "when this lesson needed to be pressed upon the world's attention more than at the present. Also, there has never been a time when the world was more ready to listen to the words 'I am not ashamed of the Gospel, for it is the power of God unto salvation,' if they can be spoken with the strong conviction of a St. Paul. Even those who are urging an increase of physical power in order that we may preserve our American way of life, our freedom, and our democratic ideals are well aware that something more than physical power is needed for this purpose."

Pointing out that the fall campaign this year will take place at a time when the attention of people in this country is concentrated on the wars abroad and the need for defense at home, Bishop Tucker said:

"If we hope to have consideration given to the Church's claim for support of its work, we must make clear its relevance to the issues involved in the present situation. The main purpose for which a solu-

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tion is being sought in these titanic struggles is that of human welfare, or as it is called in the Bible, 'Salvation.' This is the professed purpose even of those whose real motive we may suspect to be the promotion of their own personal interests."

"Shall we not meet the lack that is so widely felt," Bishop Tucker concluded, "by presenting the Gospel as the power of God unto salvation? I suggest that we make this the keynote of the coming fall campaign. Let us proclaim the Gospel and the need of extending the Gospel through the work of the Church without apology or shame, because, like St. Paul, we know that is the power of God unto salvation. It supplies that element of spiritual and moral power without which physical force in the long run inevitably proves to be a power unto destruction."

Bishop Stewart's Prayer

A prayer for courage and wisdom, which was probably the last written work of the late Bishop of Chicago, the Rt. Rev. Dr. George Craig Stewart, has been authorized by the Presiding Bishop for use by Churchmen preparing for the Every Member Canvass. Bishop Tucker had asked Bishop Stewart to compose such a collect, and there is every reason to believe that it was written but a few hours before his death. The prayer reads:

"O God, who hast called us to share in establishing upon earth the Kingdom of Thy dear Son, help us to be true and honest witnesses of the faith which we profess. Save us from hypocrisy and unreality, from pretentiousness and cant. Make us faithful stewards of all that Thou hast given us, our time and our skills, and the fruits of all our labors.

"Strengthen us as we go forth in Thy Name to call upon our neighbors to show the glory of Thy Kingdom and to talk of all Thy wondrous works. Give to us courage and wisdom, patience and courtesy, and crown our efforts with a good success so that Thy Church may go steadily forward in her ministries of love, through Jesus Christ, our Lord. Amen."

Recordings

A Meditation by Miss Lindley

A 10-minute recorded meditation by Miss Grace Lindley, soon to retire as executive secretary of the Woman's Auxiliary, has been prepared and is ready for distribution. The meditation is entitled, Fellowship With God and Each Other. It can be reproduced on any phonograph, but preferably one equipped with electric power. The record is being supplied by the National Council without cost to branches of the Auxiliary.

Pacifists

Fellowship of Reconciliation Urges Total Fast on Draft Day

The Fellowship of Reconciliation, an organization of religious pacifists, has urged its members to observe a total fast

on October 16th, the day designated for draft registration. At its recent 25th annual conference meeting in Chautauqua, N. Y., the fellowship also issued a call to its members to give up one meal each week as their "pacifist witness against war." The fellowship asked that all money saved through fasting be used to help speed American food-ships to Europe on a "peaceful invasion of hunger-blockaded lands."

During the past year the fellowship has added 2,000 new members to its rolls—the largest membership increase in its history, according to its co-secretary, the Rev. John Nevin Sayre, who is a priest of the Episcopal Church. Present membership exceeds 10,000.

Army Services

Attendance Totals 2,000,000

More than 2,000,000 was the soldier attendance at religious services of some kind during the year ending June 30th, according to the Rt. Rev. Msgr. William R. Arnold, colonel and chief of chaplains of the U. S. Army.

His report stated the number of Sunday services conducted by the 137 army chaplains and the total attendance at each were as follows:

Sunday Masses (Roman Catholic) 2,629; attendance, 395,178. Morning worship, 4,534 services; attendance, 392,046. Evening worship, 2,258 services; attendance, 373,291. Sunday school, 4,418 services; attendance, 278,882. Bible classes, 888; attendance, 22,899.

Church Finance

"Usual Summer Slump" Reported

Dr. Lewis B. Franklin, skillful treasurer of the National Council, has reported the "usual summer slump" in payments on expectations. Though the financial dealings of the Church have not been seriously impeded as a result, short time loans to make up for the decrease in income have involved extra financial charges.

Only 47 of the 99 dioceses and missionary districts paid the full amount due on September 1st for the national program of the Church. The total amount due was \$871,407; received, \$778,714.21.

Publicity

Famous Journalists Enlisted to Aid Federal Council of Churches

Some of the most famous names in journalism are prominent in a new public relations program launched by the Federal Council of the Churches of Christ in America. The program will be under the sponsorship of the Laymen's Coöperating Commission of the Council.

Designed to publicize both denominational and interdenominational activities, the new publicity division is headed by John Fortson, former newspaperman. Among leading journalists included in the membership of the Laymen's Commission are Henry R. Luce, president of Time, Inc.; Stanley High, publicist and writer; Grove Patterson, editor of the *Toledo Blade*; and Barclay Acheson, associate editor of the *Reader's Digest*.

England

Archbishop Lays Down Principles for Postwar Social Order

Pronouncements of some British spokesmen have given the impression that Christianity in England views the war with Germany as an out-and-out clash between Christianity and paganism. This view is not shared, however, by the recently-formed Council of Churches on the Christian Faith and the Common Life, which has as its members some of the most influential Anglican and Nonconformist thinkers of the land.

A member of the Council has said, "Our politicians are already discussing with some anxiety what is to take the place of Hitlerism in Germany. We are seeking to persuade them to consider what is to take the place of Mammon worship in England."

Under the leadership of Dr. J. H. Oldham, internationally known for his work in the ecumenical movement, the council includes such well-known Anglicans as the Archbishop of York, Canon F. R. Barry, and T. S. Eliot, and such eminent Nonconformists as Dr. Sidney Berry, Professor C. H. Dodd, and Dr. William Paton, secretary of the International Missionary Council.

Organ of the new group is the *Christian News-Letter*, which has published many a keen analysis of the evils of both British and Nazi social orders. A more constructive note is struck in a recent issue by the Archbishop of York, second ranking prelate of the Anglican communion and a notable Christian thinker.

"The time for pure generalities is past," says the Archbishop. "Someone must take the responsibility of being more particular in defining the goal toward which 'the great mass of Christian sentiment which undoubtedly exists is to be directed."

"I am not now concerned with any immediate settlement after the war, but with the goal to which we should hope to move. Broadly, this may be described as equal freedom for all nations, equal access to raw materials, equal opportunities of developing both material resources and human capacities. That will not be achieved by mere *laissez-faire*. Freedom in this world is a product of law and of the force which law directs to the prevention of violence and tyranny. So we must work for the end of international anarchy and the establishment of international law, made and upheld by an international authority. In other words, one form or another of federalism must be our goal. And we can urge our own nation at once to repudiate the claim to be judge in its own cause as a first step toward the federal goal.

The Profit Motive

"But I do not believe that a federal system can of itself secure justice or even abolish war, unless the economic life of men is ordered on principles more expressive of fellowship than at present. The trend toward war is inherent in the internal economy of the modern nation. The essential evil in the ordering of European life

has been the inversion of the proper relations between finance, production, and consumption. It is evident that the real object for which goods are produced is that they may be enjoyed; and this in most instances means "consumed." The consumer is the factor of primary importance, whose interest ought to be decisive, for his is the only truly human interest in the whole process. Yet food is destroyed while men are hungry. Why? Because they have not the means to make their need constitute a market. So the primary aim of produc-

is impracticable. It is indeed desirable that every citizen should hold some property. But mass-production, which supplies the people at large as they never were supplied before, is come to stay. It is probably unwise to attempt any sketch of an ultimate ideal; but we can indicate some steps to be taken in the period just before us.

First Steps

"(1) *Whenever limitation of liability is granted, it should be accompanied by limitation of profits.* Surplus profits should be



Peaceful sunlight drifts down on the altar of this unidentified London church after the shattering roar of a Nazi bomb that blew in a section of the wall and roof. A symbolic note, perhaps, is the undamaged crucifix. (Acme Photo.)

ing food turns out to be in practice, not feeding the hungry, but making a profit. The profit-motive has become the dominant motive. . . . It has turned man into an economic animal.

"This leads to a competition for markets, which was comparatively harmless so long as the market was expanding with no visible limit. But that is no longer so. Now the predominance of the profit-motive as the mainspring of industry leads to dangerous rivalries, which often contain the threat of war. . . .

"Moreover, the system shows signs of ceasing to work. It is unable to provide employment, and therewith the basis for honorable life, to an alarmingly large number of citizens. Even now there are three-quarters of a million unemployed in Great Britain, though all younger men, apart from those in reserved occupations, have been "called up" and production of munitions is being pressed forward. . . . There are people who want to work and cannot work, because they cannot be 'profitably employed.' Profitably to whom? . . .

"If we are to dethrone the profit-motive from its predominance, how is this to be done? Sir Richard Acland proposes universal communal ownership. That might make matters worse; there would have to be an immense bureaucracy, and human egoism would find its outlet in laying hold of the levers of the bureaucratic machine. On the other hand, effective distributivism

payable into various funds: (a) an equalization fund for the maintenance of wages at a standard rate in bad times; (b) a similar equalization fund for profits; (c) a sinking fund for the repayment of capital lent or "invested"; (d) a fund for the extension of fixed capital; (e) a public service fund to be administered as a rule by representatives of the workers (including management) and of the national State or Local Authority.

"(2) *The principle of the Mosaic Law of Jubilee should be applied.* It is perfectly ludicrous that because someone lent money for the building of (say) the Great Western Railway, he should become possessed of a saleable right to levy a private tax upon that railway forever, and that this should pass from hand to hand by process of inheritance or sale as if it were a commodity. Shares should either be "debentures" and repayable at a certain date, or should, after bearing interest for a period of (say) fifty years lose x per cent. of their capital value every year until they are extinguished.

Capital and Labor

"(3) *The contribution of labor, whether managerial, administrative or manual, must, equally with the contribution of capital, and with still fuller right, carry a title to representation on the board of directors.* The investor gets his interest; the workman gets his wages. There is no reason

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why the former should also get control and the latter should not. It is on the whole more reasonable that Labor should hire Capital than that Capital should hire Labor, because Capital can exist without capitalists, but labor cannot exist without laborers. But neither is altogether reasonable. The two are alike necessary and should share the control, so long as the concern is making any use of investments earning interest.

Recovery of Natural Order

"The object of all these proposals is to reverse the reversal of the 'natural order' which is characteristic of our phase of civilization. The 'natural order' is that consumption should control production, and that production should control finance. This order has during the last century and a half been completely inverted.

"It is evident that my proposals imply an authority giving sanction to each scheme. That authority must be charged with the responsibility of seeing that all needs are reasonably met and that no glut of commodities is created: in other words, it must 'plan' our economic life.

"These proposals are put forward as perhaps offering the maximum application of the twin principles of freedom and order—personality and fellowship—in an age of machinery and mass-production. Whether my actual proposals are the best for this purpose, or even good for it at all, I leave to more expert judges to decide; but that is the purpose which Christian citizens must pursue.

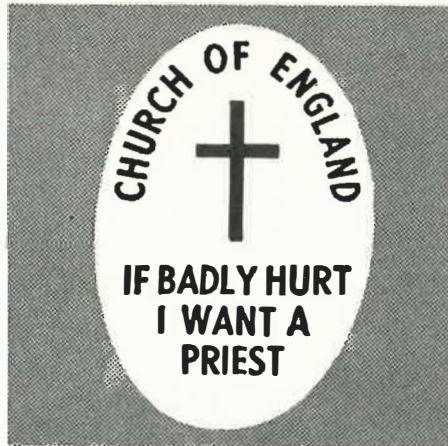
"But we shall pursue it successfully only if we do this as part of the recovery of the natural order throughout life. We shall not succeed in subordinating the economic to the truly human unless we subordinate the human to the divine. Humanism, so right in the qualities which it admires and consciously cultivates, is devoted to an impossible enterprise unless it be grounded in Theism which it has so often repudiated or regarded as indifferent. Man can be saved from mechanism only by devotion to God.

A Christian Fellowship

"Mr. T. S. Eliot (in *The Idea of a Christian Society*) has taught us to distinguish between 'the community of Christians' and a 'Christian community.' Our first appeal is to the former; but if they are to establish the latter, they must call in a great multitude of those whose religious position is that of a stoic theism with a strongly Christian tinge. This is immensely common in our country. These folk, who come to Church on a national day of prayer and perhaps for a harvest thanksgiving, possess something of enormous potential value. Their faith in God as righteous ruler of the world is very real, and when they fall back on it they find in it real strength and support. But they use it for support; they find in it little of fresh impulse. Moreover, though the understanding of God's righteousness is colored by the Christian doctrine that God is Love—sometimes understood in terms of sentiment rather than of purpose—there is little

or no apprehension of the essential Christian Gospel of the Incarnation and Atonement, that God 'hath visited and redeemed His people.'

"What, in face of the urgency of the world's need, is the 'community of Christians' to do in this situation? We need to call so many of this marginal fringe as will respond into a Christian fellowship consisting of both these and of those fully committed members of Christian Churches who will join. Thus would be formed a



AIR RAID IDENTIFICATION TAG: Distributed by the Church of England to Churchmen endangered by Bombs.

great inter-denominational fellowship containing many who, though not yet committed to the Christian faith, were ready to join in seeking the Christian solution of our problems and doing what might be in their power to act on what they find."

Editor's Comment:

We have given *in extenso* these important observations of the Archbishop of York, because they represent an effort on the part of a distinguished Anglican theologian-economist to look beyond the falling bombs and indicate the lines that he feels should characterize a sound world reconstruction. Will Christianity, perhaps through the medium of the newly-organized World Council of Churches, exercise a constructive influence in building on the ruins of the civilization so largely destroyed by two world wars a new society motivated by the basic Christian principles of the fatherhood of God and the brotherhood of man? Or will Christian leaders stand by while the exhausted nations effect some kind of "settlement" that will perhaps stave off war for another 20 or 25 years, and then plunge the world anew into the shambles of another total—perhaps final—war?

France

Estimate Damage to Cathedrals

While German bombs were falling on France, the extent of damage suffered by churches and cathedrals was a matter of conjecture. Now a report from the Vatican has summarized data gathered from French ecclesiastical authorities after the signing of the French-German armistice.

Listed as "Virtually destroyed": Cathedrals of Rouen, Evreux, Arras, Cambrai.

"Badly damaged": Churches of St. Paul and of Notre Dame de Recouvrance in Orleans, Chanaz, St. Genix, Pont de Beauvoisin, and Domessin; St. Maclou in Rouen; the 13th century church in Gisors; and the church at Adelys, a Renaissance masterpiece. "Untouched": The cathedrals of Orleans, Amiens, Chartres, Reims, Laon, and Soissons, which were seriously damaged in the first World War.

Japan

Japanese General Synod Will Meet to Consider Church's Status

Latest reports from Japan now state that the General Synod of the Japanese Church will probably meet early in October to consider the problems which have arisen as a result of the new governmental regulations. Meanwhile, there has been no official indication that the Japanese government aims to unify the Churches by force.

American bishops in Japan must inevitably resign but appropriations from the American Church should continue until final settlement of the present situation, according to a cable received by the Presiding Bishop September 24th, from Bishops Reifsnider and Binsted and Dr. Chapman of the Kyoto council of advice.

The Roman Catholic and Eastern Orthodox Churches are voluntarily subscribing to the new laws. The Russian Orthodox Archbishop has already delegated his leadership to a native Japanese.

Fathers of SSJE to Elect Japanese Provincial to Replace American

The Japanese fathers of the Society of St. John the Evangelist will have to elect a priest of their own race as their provincial superior to replace the Rev. Kenneth L. Viall, SSJE, an American priest. Fr. Viall has been relieved of his duties because of the recent Japanese law prohibiting foreigners from holding executive positions in the Japanese Church.

Indications are that it will be necessary to withdraw all of the American fathers from Japan at present, according to the Rev. Dr. Granville M. Williams, superior of the Society of St. John the Evangelist at Cambridge, Mass.

Native members of the Society in Japan are three priests who have made full life vows and two lay brothers under temporary vows.

Fr. Viall, who has been visiting the monastery at Cambridge, has been appointed master of novices in the American province, replacing the late Rev. C. P. Otis, SSJE, who died on September 12th.

Canada

Former Archbishop Dies

The Most Rev. Dr. James Fielding Sweeney, Archbishop of Toronto from 1909 to 1932, died at his home in Toronto, Ont., on September 18th. He was 82 years old and had been prominent in church work for more than 50 years.

The Archbishop had also been elected Metropolitan of Toronto in 1932, but resigned both offices in September of the same year because his health was poor.

BOOKS

ELIZABETH McCracken, EDITOR

Dr. Goodspeed's "Story" of the Apocrypha

THE STORY OF THE APOCRYPHA. By E. J. Goodspeed. University of Chicago Press. \$2.00.

Among Dr. Goodspeed's many honors not the least is that he is the first to translate the whole Apocrypha from the Greek into English and so has given us the only version that anyone ought to use. This boon he has followed with the present little *Story*, to serve as an introduction to the Books which—if possible—most readers nowadays know even less well than the Bible proper.

Since general ignorance is so utterly profound, he has wisely told his *Story* in story fashion and has assumed no knowledge whatever on his readers' part. A slight sketch of the Apocrypha as a whole, detailed summaries of the 15 Books, a chapter on The Apocrypha in the New Testament, and one on The Apocrypha in the Christian Church fill the little volume; but these tell all that the general reader need know. B.S.E.

A New Theory as to Isaiah

EN-ROEH: THE PROPHECIES OF ISAIAH THE SEER, WITH HABAKKUK AND NAHUM. Introduction, translation, and notes by W. A. Wordsworth. Scribners. Pp. ix-512. \$6.00.

Mr. Wordsworth maintains that the whole book of Isaiah is the work of Isaiah the son of Amoz, the prophet of the eighth century B.C., and that it has to do throughout with Immanuel, the Messiah, the descendant of David and grandson of the prophet Hosea. He also believes that Isaiah wrote many of the Psalms and the Book of Job. His exposition, based largely on word-plays, real or imagined, is incredibly fantastic, and in many places is reminiscent of the lighter works of Lewis Carroll.

CUTHBERT A. SIMPSON.

A New Book by the Abbe Children

NO PLACE LIKE HOME. By the Abbe children. Messner. \$2.00.

Patience, Richard, and Johnny are older now; a bit too old perhaps for some of the naive remarks that are intercalated here and there. But they are as observant as before and as frank in their comments.

Just why they were taken on an extended tour of Europe last summer is not very clear; but, at all events, they went and have set down their impressions at length. And, for those who wish to understand what is happening in Europe at the present minute, these impressions are not without value; for example, a Shirley Temple film was forbidden in Germany because in it she was pert to her parents—the film therefore being a device of Jewish directors to corrupt Aryan family life.

And their conclusion is very sane, "There is no use hanging around a place like Europe if you don't have to." E.

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GENERAL CONVENTION

Training Institute

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The educational program at General Convention has always been popular. Churchmen who enroll in courses profit by the experiences of Church leaders throughout the nation, and many are inspired to enlarge or reorganize their program of activities. Included in the educational program this year is a Church Training Institute presented by the National Council's Department of Christian Education in cooperation with the Forward Movement Commission.

The Church Training Institute this year will operate in three divisions: morning classes open to all; a seminar on The Church and Family Life, open to persons designated by diocesan authorities; and afternoon conferences on Christian education, open to all who care to enroll. The morning classes offering the 14 courses will be held October 15th to 18th, from 9:00 to 9:50 A.M.

The subjects include: Prayer, with Dr. Muriel S. Curtis, professor of Biblical literature, Wellesley College, as leader; The Meaning and Hope of the Kingdom of God, the Rev. Dr. Stanley Brown-Serman, professor of New Testament language and literature, Virginia Theological Seminary; and Social Attitudes and Action, Dr. Spencer Miller jr., consultant on industrial relations in the Department of Christian Social Relations of the National Council.

Refugee Work

Organizing the Parish for Refugee Work, will be the subject of a course led by the Rev. Almon R. Pepper, executive secretary, Department of Christian Social Relations of the National Council, and Miss Edith M. Denison, resource secretary of the Episcopal Committee for European Refugees.

The effect of wars, declared and undeclared, on the mission problems of the Church will be another vital topic of discussion led by Dr. John W. Wood, executive secretary of the Department of Foreign Missions.

Courses will also include China, led by Miss Martha Sherman, teacher in Yunnan, China; Shifting Populations in America, Miss Edith E. Lowry, executive secretary, Council of Women for Home Missions; Problems of Youth, Miss Edith F. Balmford, executive secretary, Church Mission of Help; and The Church's Work with Youth, the Rev. Frederick H. Arterton, secretary for youth, National Council.

Preparing for the Educational Program will be a course in charge of the Rev. Dr. Vernon McMaster, Department of Christian Education, the National Council; Parish and Diocesan Altar Guilds, Miss Mary C. Buchan, president of the Massachusetts altar guild; and Business Methods in Church Affairs, James E. Whitney, assistant treasurer of the National Council, as well as Prof. H. M. Heckman of the University of Georgia, Spencer Ervin, and Stuart C. Rand.

A course on Parish Evangelism, a study of the use of the Half-Hour Papers of the Forward Movement as an aid to parish evangelistic work will be led by Bishop Kemerer of Duluth. The Method of Small Groups in Parochial Life will be another course, under Bishop Block of California, intended especially for those willing to promote and participate in evangelistic activity as proposed by the Forward Movement Commission.

Feminine Hobbies

**Triennial Delegates Grow Dates,
Study Astronomy**

Churchwomen grow cactus plants and dates and Bermuda onions. They keep bees and collect folk songs, remodel early American farmhouses, bind books, and study astronomy. These are some of the hobbies brought to light by a recent survey to determine the favorite pastimes of delegates to the triennial meeting of the Woman's Auxiliary.

The survey showed that reading books is a long way ahead of all other hobbies, except gardening, which runs a close second.

Children are listed among serious interests, but dogs and grandchildren, in that order, appear as hobbies; one woman with a nice sense of symmetry has four of each.

Mass Meetings

**Participants to See Five Aspects
of Church's World-Wide Mission**

The pulse of the Church around the world and pressure of Christian problems in the midst of war will be felt in a series of five great mass meetings during General Convention under sponsorship of the National Council and its various divisions.

The keynote to the series will be sounded by the United Thank Offering meeting the evening of October 10th in the Municipal Auditorium arena. "The Church Marches On" is the theme. Through a commentator addressing the audience in radio fashion; through motion pictures on a huge screen dropped before the Convention altar; through talks by missionaries from far-flung fields, will come the story of the persistent forward march of the Church.

Dr. John W. Wood, executive secretary of the Department of Foreign Missions, well known as a missionary speaker, will give the message of the evening and the Presiding Bishop will say a few words. The announcement of the 1940 United Thank Offering will climax the program. Arrangements for this meeting have been made by a committee of the Woman's Aux-

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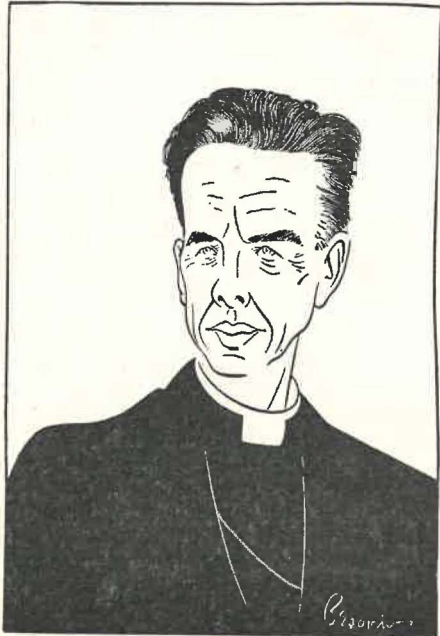
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GENERAL CONVENTION

iliary executive board of which Mrs. Clinton Quin of Houston is chairman, and a Kansas City committee headed by Mrs. Henry Burr.

Brazil, China, Japan

Another picture of the Church's world-wide mission will be provided Sunday evening, October 13th, when, in the Music Hall, under the direction of Dr. Wood, Bishops Thomas of Southern Brazil,



BISHOP SPENCER: *A keen but friendly caricature of the Bishop of West Missouri, host to the 1940 General Convention.*

Roberts of Shanghai, China, and Nichols of Kyoto, Japan, will speak. The formal presentation of the Children's Lenten Offering will be made at this meeting.

A deeply patriotic note will be sounded Tuesday evening, October 15th, at the third of the series in Music Hall. "America for Christ" will be the subject, with Bishop Freeman of Washington; Bishop Bartlett of Idaho; the Hon. William A. Merrill, superintendent of schools, Des Moines, Ia.; and the Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Christian Education, as speakers.

The Church's work with a mighty race—the Negro—will come in for attention on Thursday evening, October 17th, in a program under direction of the American Church Institute for Negroes. A huge mass choir of voices from Negro churches in Kansas City will sing.

The grave plight of missions throughout the Anglican communion, which have been hard-hit by wartime curtailment of funds, will be brought to the attention of the Convention in compelling terms Sunday evening, October 20th. A personal representative of the Archbishop of Canterbury is expected to speak at that time.

Bands from Kansas City high schools will provide the musical setting for two of the meetings.

College Exhibit

Headquarters Will Occupy One of Largest Auditorium Booths

Those in attendance at General Convention in Kansas City, Mo., beginning October 9th, will read the inviting super-scription "The Church and the Colleges," on a facade in replica of a classical building.

Many persons will pass through the open doors and find within one of the largest spaces to be occupied by a single exhibitor. This will be the headquarters of the college work of the Church. One part will be an attractive lounge for visitors, separated from the rest of the exhibit hall.

A chapel will be set up in the room in which services will be held each weekday (except weekends) at 7:30 A.M. There will be corporate Communion for college workers, and all other members of the convention and visitors will be welcome.

An official hostess, Miss Peggy Thompson of Evanston, student worker at the University of Illinois, will be on duty, assisted by women students of nearby colleges, and others. Representative college clergy and women college workers from all parts of the country will be present daily for consultation.

Chief college work event will be a dinner on October 18th, in honor of the Presiding Bishop; Bishop Lawrence of Western Massachusetts, chairman of the National Council Committee for the College Work and Youth Division; and Bishop Keeler, Coadjutor of Minnesota and chairman of the National Committee on College Work. Charles P. Taft of Cincinnati will be the speaker, and the Rev. Dr. C. Leslie Glenn, president of the Church Society for College Work, will be toastmaster. The guests will be those who are interested in the work.

There will also be during the convention daily luncheons at some of which short addresses will be given by distinguished Churchmen and college faculty men speaking on the intellectual approach of the Church to the academic community.

Radio Programs

New Hymns to Be Heard on "Living Church" Broadcast

THE LIVING CHURCH's second triennial General Convention broadcast will present two of the hymns in the newly revised Hymnal upon which the Convention is expected to vote. Time on the air for this purpose has been donated by General Mills, sponsors of Joe Emerson's well-known program, Hymns of All Churches.

The program will be heard on October 10th, from 1:45 to 2 P.M., CST, over Chicago station WMAQ and the Red network, together with some stations of the Blue network, of the National Broadcasting Co.

Convention News

Radio news coverage of General Convention will be provided on three evenings by Dr. Walter Van Kirk, religious news commentator. Dr. Van Kirk will broadcast from Kansas City, Mo., on October 17th, 18th, 19th from 6:30 to 6:45 P.M. EST, over the Red Network of the National Broadcasting Company.

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Dust Bowl

Dioceses in Stricken Areas Grew While Population Dwindled

The communicant strength of the Church in five Dust Bowl states (seven dioceses or missionary districts) has increased about 19% during the past nine years, according to Alexander B. Andrews, Church statistician, who has been checking statistics in the 1931 and 1940 issues of the *Living Church Annual*. This gain has been made in the face of the fact that during the last 10 years the population decrease in these states has been 4%.

"There could," he says, "be no more concrete proof of the Church's progress!" To date census figures have been re-

ported for 22 states. In 17 states there has been a population gain (average 6.4%) during the last decade. But a loss of 291,992 (4.03%) is shown in the five states of Kansas (81,862—4.4%), Nebraska (64,495—4.7%), North Dakota (41,155—6%), Oklahoma (61,603—2.6%), and South Dakota (52,877—7.6%).

From 1930 to 1939 the communicant gain in these five states was 6,371, or 18.9%. The figure increased from 33,584 to 39,951.

The figures on communicants, as shown in the *Living Church Annuals* of 1931 and 1940, are:

	1931	1940	Gain	Per Cent
Kansas	6,155	8,688	2,513	40.82
Salina	1,338	1,928	590	44.09
All Kansas	7,493	10,596	3,105	41.41
Nebr.	5,686	5,941	255	4.48
W. Nebr.	2,368	3,693	1,365	58.63
All Nebr.	8,014	9,634	1,620	20.21
N. Dak.	3,190	3,331	141	4.42
S. Dak.	9,498	9,434	-60	-.63
Okla.	5,389	6,956	1,567	29.07
TOTAL	33,584	39,951	6,371	18.97

Population statistics for 1940 and 1930 follow:

STATE	1940	1930	Loss	Per Cent
Kansas	1,799,137	1,880,999	-81,862	-4.4
Nebr.	1,313,468	1,377,963	-64,495	-4.7
N. Dak.	639,690	680,845	-41,155	-6.0
Okla.	2,334,437	2,396,040	-61,603	-2.6
S. Dak.	639,972	692,849	-52,877	-7.6
Total	6,726,704	7,028,696	-291,992	-4.03

The only state to show a loss in communicant strength is South Dakota. It seemed to Mr. Andrews important to determine whether this loss occurred in the White or the Indian field.

Examining the *Living Church Annual* again, he found the White field gained 698 communicants and the Indian field lost 284, making a net gain of 418 communicants (4.25%), while the population of South Dakota lost 52,877 (7.6%).

These figures, he pointed out, may not be used in the first table above to show a 1931-1940 gain for South Dakota. The total number of communicants of a diocese or district, as given in the *Annual*, is a late 1938 figure. The number of communicants in some parishes and missions, however, may be a 1939 figure, since these numbers are occasionally reported later than diocesan and district totals.

"The figures show that today in South Dakota there is one communicant for each 62.46 of population," Mr. Andrews concluded. "In the United States as a whole (1930) the ratio was one for each 97.35 of population. In 1830, over a century ago, the ratio was one for each 415.85 of population. At that time too, what is more remarkable, settlers and immigrants were largely from the British Isles!"

West Virginia

Celebrate 200th Anniversary of Diocese's "Mother Church"

The "mother church" of the diocese of West Virginia is Christ Church, with three members, in Bunker Hill, W. Va., where



Slaves formerly used the door to the left at old Christ Church, climbing a flight of stairs to the balcony, where they sat during the service. The reconstructed building still stands at Bunker Hill, W. Va.

on September 29th many Churchmen of the diocese took part in a colorful celebration of the church's 200th anniversary.

For the past 15 years Christ Church has been used only occasionally and then for a burial service. Three years ago the Young People's Fellowship of the diocese undertook the task of restoring the building, and the exterior is now completed. The old slave door leading to the balcony has been preserved, but holes made in the walls by bursting shells during the Civil War have been rebricked.

About 1730 Morgan Morgan, a Welshman and an ardent Churchman, built a home on Mill Creek, now in the village of Bunker Hill, Berkeley County, and became the first settler in that part of the Shenandoah valley which now lies within the borders of the state of West Virginia. In or about 1740, the first church was built. Morgan's son served in it for many years as a layreader. The present building, the third, occupies a site not far from that of Morgan's original chapel.

To this small but renowned church came Bishop Strider of West Virginia to celebrate the Communion service which opened the anniversary observance. He was assisted by the Rev. H. Carlton Fox,

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hasn't changed
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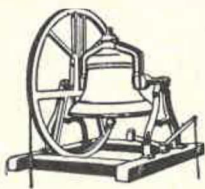
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DIOCESAN

rector of Nelson parish which includes Christ Church, and clerical adviser for the Young People's Fellowship of the diocese; the Rev. J. H. Bomberger, chairman of the diocesan department of Christian Education; and the Rev. Dudley Boogher, guest preacher and former rector of old Christ Church.

An altar cross made of solid oak from the church's 100 year-old door sill was dedicated at the opening service. In the evening the Young People's Fellowship of the parish presented a historical pageant which they had written, using hymns characteristic of the periods portrayed.

Erie

A Chapel for the Penniless Sick

Three qualifications that close most doors on the man who has them assure him a cordial welcome at St. Barnabas' Home, North East, Pa.: friendlessness, sickness, poverty. Occasional gifts to the lay Brotherhood of St. Barnabas, which operates the home on the shores of Lake Erie, have made possible up-to-date medical and surgical care for the penniless guests.

A recent donation has provided a beautiful Norman chapel, named after its donor, Lewis Emery of Bradford, Pa. A sick man himself, Mr. Emery remembered the great work being done at St. Barnabas' Home and sent word that he would make funds available for a chapel.

The chapel for which the brothers had so long prayed was dedicated on September 19th by Bishop Ward of Erie, visitor of St. Barnabas' Brotherhood. The sermon was preached by the Very Rev. William E. Van Dyke, dean of the convocation of Ridgway, who was instrumental in bringing the Brotherhood to the diocese of Erie.

Alaska

"It's Either the Bishop or a Log"

Bishop Bentley, Suffragan of Alaska, is able to enjoy a joke on himself. He relates that on the day before he was due to visit a missionary family on the Yukon, his boat appeared far off in the rainy distance and a little Indian boy ran to the mission house to say, "It might be the Bishop or it might be a drift log."

The missionary's wife, not quite ready for the Bishop, exclaimed, "Well, I hope it's a log!"

Possible government developments in Alaska and his many duties in the field will prevent Bishop Bentley's attending General Convention.

Southern Ohio

Hyphenated Name

Because they believed that a hyphenated name suggested cliques or factions within the merged parish, the members of Grace-St. Luke's in Avondale, Cincinnati, recently voted to change the name of their church to St. Michael and All Angels. The renovated church will be rededicated on September 29th, which is Michaelmas.

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College Work

Christ Church Cambridge, and Dr. Glenn

Cambridge, Mass., is the seat of the oldest institution of higher education in America—Harvard University. It is also the seat of the Episcopal Church's first interest in college work, as is shown by a letter from the rector of King's Chapel, Boston, written to the Archbishop of Canterbury in 1759, before America was a nation:

"The college, my Lord, is placed in that town. . . . It will undoubtedly be of great service to erect a church there, agreeable to the desire of many of the inhabitants; and to entrust the conduct of it with a

gentleman who by his doctrine and good example may give a right turn to the youth who are educated there."

Thus was organized Christ Church, Cambridge, which under the rectorship of the Rev. Dr. C. Leslie Glenn has been the model of successful college work for the Episcopal Church.

Dr. Glenn, although he has recently [L. C., September 4th] resigned as rector of Christ Church to become rector of St. John's Church, Washington, D. C., continues his active interest in college work. Last week it was announced that he had accepted the presidency of the Church Society for College Work, succeeding the Rev. W. Brooke Stabler.

representatives of the National Church, the Diocese of Massachusetts, the Church Society for College Work, Christ Church, and Episcopal alumni of Harvard University. By this comprehensive form of organization the Memorial unites the various groups that have a direct interest in its work.

Seen as Model

The Memorial is believed to be an important beginning toward the long-desired permanent establishment of college work.

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Rhinelander Memorial

College work in the Church enters upon a new autonomous status at Cambridge with the opening of the academic year.

The important announcement is made that the Bishop Rhinelander Memorial has been incorporated to promote and foster, in conjunction with Christ Church, the religious life and work of the Episcopal Church at Harvard University and Radcliffe College.

Bishop Rhinelander, who died last year, graduated from Harvard College in 1891.



REV. F. B. KELLOGG: *His the job.*

During his years as a professor at the Episcopal Theological School in Cambridge from 1907 to 1911 his interest in Episcopal students at the college was one of the foundations upon which college work has grown into a major place in the Church.

Until now, the chaplaincy of Episcopal students in Cambridge has been closely associated with and largely directed by Christ Church. It is not intended that the connection shall be severed.

The new establishment will be self-governing and not in any sense a dependent auxiliary. In its independence, however, the Memorial will be administered by



BISHOP RHINELANDER: *His the memorial.*

The work in most college and university centers has been under the aegis and control of the local church or the diocese, and from them it has chiefly received financial support. Naturally, the success of the work has varied according to the interest of the rector or the bishop, and the local conditions. The Memorial takes the care and responsibility into its own hands and sets up a model to be followed, if successful, in other college communities.

In Cambridge, Christ Church will maintain, through the official connection of its rector and vestrymen on the Board, an interest in and relation to the work as vital and vigorous as ever. The headquarters will remain in the house provided by Christ Church for the student chaplain. This comfortable building has been adapted and suitably furnished during the past summer for the enlarged work.

The Chaplain

The Rev. Frederic B. Kellogg has been chaplain to Episcopal students in Harvard University the last four years. The Rev. Henry B. Robbins is his assistant. Mr. Kellogg is a graduate of Groton School, Princeton University, and the Episcopal Theological School, and received the degree of Master of Arts from Cambridge University, England. He came into the ministry and college work through the initial influence of the Rev. John Crocker;

chaplain to Episcopal students at Princeton, who has resigned, after ten notable years under the William Alexander Procter Foundation, to become rector of Groton School.

"Use Pew 95"

Christ Church has not always had as notable a record in college work as it has maintained since 1930. For years there

was a plaque in the vestibule, which read as follows: "Students attending this church are requested to use pew 95, which is reserved for them." Today, hundreds of students attend the regular parish services, and in these the chaplain participates. In addition, the chaplain conducts daily celebrations of the Holy Communion for students at 7:45 A.M., and a Sunday celebration at 9 A.M. with a short address. At this service the music is furnished by an undergraduate choir.

From the sacramental center of the work, the chaplain and his assistant carry on a diversity of operations. They have a constituency of 2,000 Episcopal students in Cambridge, which makes it one of the largest parishes in the Church.

Describing the new arrangement, Dr. Albert C. Dieffenbach, religion editor of the Boston *Evening Transcript* said: "The Memorial is the Episcopal Church in the College. The incorporation will bring immediate recognition from the clergy and interested laity of the country. Young men and women coming from their local parishes it is expected will enter into the life of the Church at college with increasing participation in the work. They will not become casuals in a minor, transient phase of the life in a parish. There will be no real break in their former church relationship and service; they will continue the religious nurture begun in their home churches."

The Memorial's endowment was begun by Mrs. Rhinelander, widow of the Bishop, in the expectation that the fund will be increased by Churchmen who know how much the effectualness and the permanence of the work at Harvard depends upon an adequate financial foundation.

Editor's Comment:

The establishment of the Bishop Rhinelander Memorial marks a great forward step in the college work of the Church. Like the Procter Foundation at Princeton, it will make possible the carrying forward of an effective ministry to students and faculty without putting an undue strain upon parish resources, and will make it possible to fit the right man to the job. The appointment of Fr. Kellogg as the first Chaplain to Church students at Harvard on the new foundation is an excellent one, as it will permit him to continue and expand the fine student ministry that he has exercised there during the past four years. We are pleased also at the choice of Dr. C. Leslie Glenn, who has done so much for the college work of the Church, as president of the Church Society for College Work.

1941 Provincial Meetings

The Church Society for College Work has announced several provincial conferences already scheduled for 1941. The Sixth province will meet from April 30th to May 4th at Faribault, Minn., under the direction of the Rev. Otis Rice and the Rev. Thomas Wright; the Seventh province will meet during the latter part of January at Ada, Okla., under the leadership of the Rev. Frederic B. Kellogg and the Rev. Stephen Bayne jr.

Speakers are still to be announced for conferences in the Second, Fifth, and Eighth provinces.

Patterson School

Power Plant Being Rebuilt

Financing will be difficult, but George F. Wiese, superintendent of the Patterson School, Legerwood, N. C., is starting right in to build a new power plant to replace the one destroyed by flood.

"We hope to have it in operation by the last of October," says Mr. Wiese. "We shall have to get along as best we can without power until the plant is built, for we have found it impracticable to have the commercial power line extended to us. The loss of the farm income has crippled our ability to offer part scholarships to needy boys, and the enrolment will therefore be less this year."

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Proposed Marriage Canon

(Continued from page 4)

may bless the parties to the union, using such parts of the Office for the Solemnization of Matrimony as are pertinent thereto. In every such case the Minister shall conform to the requirements of Section II. (iii) of this Canon.

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

P A R I S H L I F E

Sleeping Parishioners

Special Fund Provides Antidote

"To help keep our parishioners awake," read a check sent recently to the treasurer of the Church of the Redeemer in Brooklyn, and deposited in a special fund.

The receipt of this and similar checks totaling almost \$5,000 is reported by the

rector of the church, the Rev. Dr. Thomas J. Lacey. Months ago, Dr. Lacey looked down from the pulpit to a congregation obviously dozing—even before the sermon began.

Upon questioning members of his congregation, Dr. Lacey discovered that the parishioners closed their eyes to protect them from the glare of the electric lights. One member confessed that he had gone



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SHRINE MONT—See adv. in display section.

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RETREAT for women. St. Margaret's House, 5419 Germantown Avenue, Philadelphia, Columbus Day, October 12th. Beginning with Mass at 8:30; closing at 4:00. Conductor: Rev. Francis B. Roseboro. Apply to SISTER IN CHARGE.

to another church on Easter Sunday because the lighting was more subdued.

Thereupon Dr. Lacey induced his willing congregation to begin a campaign for a new lighting system. Almost immediately an anonymous donor contributed \$1,000 with the provision that the work be completed before fall. After that the fund for

new lights grew so rapidly that with the surplus, 12 windows of amber glass were installed, and the chancel and other parts of the church were redecorated. There was even enough additional money to erect a new flagpole.

When the church was rededicated on September 29th, the preacher was Bishop

Ludlow, Suffragan of Newark, who grew up in the parish.

Dr. Lacey now contends that the young man who fell asleep listening to St. Paul was also a victim of light glare. "There were many lights in the upper chamber where we were gathered together," it is stated in Acts 20: 8.

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Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

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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

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8:00 A.M., Holy Communion.

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4:00 P.M., Evensong. Special Music.

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Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

Sunday Services

8 A.M., Holy Communion.

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

NEW YORK—Continued

St. Luke's Chapel

Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses: 7, 8, and 9:30 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

RESURRECTION 74th Street East of Park Ave.

THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, and 9:30 A.M.; weekdays, 7:30, except Monday and Saturday, 10 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

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

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

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PENNSYLVANIA

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Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

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High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

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

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30

A.M., Sunday School; 11:00 A.M., Morning Prayer

(Holy Communion 1st and 3d Sun.).

Convention Services in Greater Kansas City

The clergy of churches listed below cordially invite all persons attending the 1940 General Convention of the Episcopal Church to visit these churches for the services noted. The clergy extend a cheerful, friendly welcome to every out-of-towner.

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Very Rev. C. W. Sprouse, Dean

Sundays: 8 and 11 A.M.

Weekdays: 7:30 A.M.

St. Andrew's Church

Meyer Blvd. and Wornall Rd.

Rev. Dr. Earle B. Jewell, Rector

Sundays: 8, 9:30, 11 A.M.; 6:30 P.M.

Friday: 10:30, 11:15 A.M.

St. John's Church

517 Kensington Avenue

Rev. J. B. Matthews, Rector

Sundays: 7:30, 9:30, 11 A.M.

St. Mary's Church

13th and Holmes Streets

Rev. E. W. Merrill, Rector

Sundays: 7:30, 9:00, and 11:00.

Matins, 10:45.

Weekdays: 7:30 daily; others as announced.

Kansas City, Kans.

St. Paul's Church

18th and Washington Blvd.

Rev. Carl W. Nau, Rector

Sundays: 7:30, 9 and 11 A.M.

DEATHS

JOHN W. NICHOLS, BISHOP

The Rt. Rev. Dr. John W. Nichols, retired Suffragan Bishop of Shanghai, China, died on September 10th at Palo Alto, where funeral services were held on September 12th at All Saints' Church. Bishop Nichols had been ill for three years.

Born in Hartford, Conn., in 1878, he received the degrees of Bachelor of Arts, Master of Arts, and Doctor of Divinity from Trinity College. Later he attended the Church Divinity School of the Pacific.

He was consecrated bishop on November 1, 1934, after a ministry spent almost entirely in the Orient on the staff of the Episcopal Church Mission. Bishop Nichols served a short time as assistant at Grace Church, San Francisco, and then enlisted for missionary service. He was in charge of St. Peter's Church, Shanghai, and of a school for catechists in Wusih; he served as canon of the pro-cathedral in Shanghai, and in 1917 became dean of the school of theology at St. John's University, Shanghai, occupying this position until he became a bishop.

He is survived by his wife, two daughters, and a son. His father was the late Rt. Rev. William F. Nichols, former Bishop of California.

Editor's Comment:

Bishop Nichols became an invalid very soon after his consecration to the episcopate, and has lived in Southern California for the past five years. We visited him there last spring and found him feeble in body but strong in his missionary zeal and interested in every phase of the Church's work. He was a true missionary and a consecrated man of God. May he rest in peace.

BERT FOSTER, PRIEST

A former missionary in the frontier districts of Wyoming, Idaho, and Utah, the Rev. Dr. Bert Foster, rector emeritus of St. Mark's Church, Upland, Calif., died on September 5th at his home in Upland.

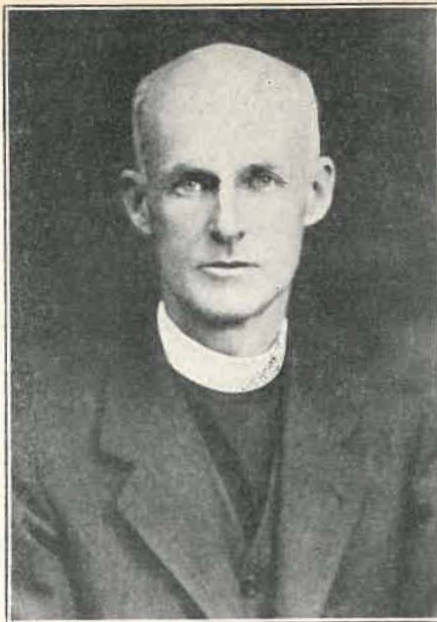
The son of a British army officer, he was born on the high seas in 1861. His ministry began in Ireland, and he came to the United States in 1888. After serving 10 years in the West, he held pastorates in Pennsylvania and New York. He later served churches in California, being rector of St. Mark's in Upland from 1920 to 1936. In 1898 Western University conferred upon him the degree of Doctor of Divinity.

The burial service was held in St. Mark's Church on September 7th. Bishop Stevens of Los Angeles officiated, assisted by the Rev. George W. Barrett, Canon Richard H. Gushee, the Rev. Bertram A. Warren, and the Rev. Stephen C. Clark.

Dr. Foster is survived by his wife; his son, Ethelbert; and two grandchildren.

CHARLES P. OTIS, PRIEST

The Rev. Charles Pomeroy Otis, SSJE, died at the Monastery of St. Mary and St. John in Cambridge, Mass., on September 12th and was buried on September 16th from the Church of St. John the



BISHOP NICHOLS: Died September 10th.

Evangelist, Bowdoin Street, Boston. The weather was bad on the day of the funeral, but the church was filled with the friends of Fr. Otis who had come to pray for the happy repose of his soul.

The Rev. Fr. Williams, SSJE, superior of the society, was celebrant of the Mass. The Rev. Fr. Viall, SSJE, master of the novices, served as deacon; and the Rev. Fr. Banner, SSJE, deputy assistant superior, as subdeacon. The absolutions after the Mass were given by Fr. Williams.

Fr. Otis, who had been assistant superior at the monastery and novice master of the American Congregation of the Society, was found unconscious in his office after a heart attack.

Born in 1885, he was a graduate of Yale and of General and Western Theological Seminaries. He taught at many religious institutions, among them, Nashotah House, the Western Theological Seminary, and the Church Divinity School of the Pacific. He had served churches in Massachusetts, as well as the Church of St. Mary the Virgin in New York, and the Advent in San Francisco, where he was superior of the Western province of the Society of St. John the Evangelist.

Fr. Otis had previously been an examining chaplain of the diocese of California, a deputy to the synod of the province, a member of the diocesan department of religious education, and an assistant editor of the *American Church Monthly*.

He is survived by a brother, Henry.

JOHN C. WELWOOD, PRIEST

The Rev. John C. Welwood, who was rector of the American Church of St. John, Dresden, Germany, during the World War, died on September 13th at Unadilla House, Cooperstown, N. Y., where he had spent the last 12 summers. He was 88.

After he had received the degree of Bachelor of Divinity from the Episcopal Theological School in 1877, he served churches in Massachusetts. During the Spanish-American War he was chaplain of the Second Massachusetts Volunteers in Cuba. From 1899 to 1914 he served Holy Spirit Church, Brooklyn. He died in 1921.

CHANGES

APPOINTMENTS ACCEPTED

BAILEY, Rev. PERCIVAL C., formerly in charge of St. James' Church, Franklin Square, N. Y. (L. I.); is rector of St. Paul's Church, Camden, N. J. Address, 323 Cooper St.

BAIRD, Rev. CHARLES G., formerly rector of St. Stephen's Church, Columbus, Ohio (S. O.); is rector of Grace Church, Pomeroy, and of St. Peter's Church, Gallipolis, Ohio (S. O.). Address, Grace Church, Rectory, Pomeroy, Ohio.

BALLARD, Rev. LOCKETT F., is curate at Christ Church, Greenwich, Conn.

BLISS, Rev. REGINALD T., formerly in charge of Christ Church, Greenville, and of St. Paul's Church, Oak Hill, N. Y. (A.); is rector of St. Matthew's Church, Homestead, Pa. (P.). Address, 1008 McClure Ave.

CRANE, Rev. FREDERICK M., formerly vicar of St. Stephen's Mission, Beaumont, Calif. (L. A.); is director of religious education, All Saints' Church, Beverly Hills, Calif. (L. A.).

DEVLIN, Rev. THEODORE P., formerly rector of the Church of the Nativity, Union S. C. (U. S. C.); to be rector of St. Mary's Church, El Dorado, Ark., effective October 15th. Address, 306 E. Elm St.

DEWITT, Rev. ROBERT L., was added to the staff of Christ Church, Cranbrook, Bloomfield Hills, Mich.

GRAF, Rev. CHARLES H., formerly assistant to the dean of Trinity Cathedral, Trenton, N. J., is rector of St. Stephen's Church, Beverly, N. J. Address at the rectory.

JEFFERYS, Rev. WM. H. JR., formerly assistant at Grace Church, New Bedford, Mass.; is rector of Holy Trinity Church, Marlborough, Mass. Address, 148 E. Main St.

KROMER, Rev. JOHN S., formerly vicar, Church of the Holy Comforter, Washington, D. C. (W.); is chaplain at Groton School, Groton, Mass.

LINDLOFF, Rev. MARIUS J., formerly rector of St. John's Church, Norman, Okla.; is assistant at St. Mark's Church, Berkeley, Calif., and Episcopal student chaplain, University of California, Berkeley.

LITTLE, Rev. THOMAS E., missionary in the district of Wyoming, formerly resident at Ethete; is assistant in the Little Snake River Missions, with address at Dixon, Wyo.

McNAIRY, Rev. PHILIP F., formerly rector of St. Stephen's Church, Cincinnati, Ohio (S.); is rector of Christ Church, St. Paul, Minn. Address, 118 Virginia Ave.

MORRELL, Rev. GEORGE WM. JR., formerly assistant at St. Andrew's, Roswell, N. Mex.; is on the faculty of the Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif.

MORRELL, Rev. G. ROSS, formerly rector of St. Mary's Church, Gowanda, N. Y. (W. N. Y.); to be rector of Christ Church, Guilford, Conn.

PAULSEN, Rev. MARK G., has been called as rector of Calvary Church, Stonington, Conn.

PLANT, Rev. ROBERT W., rector emeritus of Christ Church, Gardner, Maine; was made rector honorarius of the parish of St. Mary the Virgin, Falmouth Foreside, Maine, at a vestry meeting of the parish on September 9th.

PORTER, Rev. LIVINGSTONE, Ph.D., formerly vicar of St. Thomas' Church, Clarkdale, Ariz.; is vicar of St. John's Mission, Capitola, Calif.

RUNNELLS, Rev. ERNEST P., formerly rector of St. John's, Petaluma, Calif. (Sac.); is rector of Emmanuel Church, Grass Valley, Calif. (Sac.).

SANBORN, Rev. JOHN T., formerly rector of Christ Church, Albion, N. Y. (W. N. Y.); is associate at St. Paul's Church, Rochester, N. Y. (Roch.). Address, 109 Tarrytown Rd.

STARR, Rev. HOMER P., of the diocese of South Carolina; is assistant in Christ Church parish, 900 Broadway, Nashville, Tenn.

STINETTE, Rev. CHARLES R., JR., is curate in Trinity Church, Hartford, Conn.

SWEZY, Rev. HERALD C., formerly at Christ Church, Stewart Manor, L. I.; is assistant at St. Paul's Church, Flatbush, Brooklyn, N. Y. (L. I.). Address, 157 St. Pauls Place.

TAMBLYN, Rev. CARL N., has been made a Canon of Christ Church Cathedral, Sacramento, Calif.

WILEY, Rev. H. WARD, formerly vicar of St. Michael and All Angels' Church, Fort Bragg, Calif. (Sac.); is assistant at St. Augustine's Church, Santa Monica, Calif.

NEW ADDRESSES

ANDREWS, Rev. THEODORE, rector of St. Peter's Church, Mountain Lakes, N. J., has his address at 64 Hill St., Morristown, N. J.

BELL, Rev. ROBERT B. H., missionary at the Life Abundant Center, Black Mountain, N. C.; will be in Dade City, Fla., after October 31st through March, 1940, where he expects to continue his work at Spencer Grove.

GASQUE, Rev. Dr. G. W., formerly 885 Gordon St., S. W.; 495 Glendalough Pl., S. W., Atlanta, Ga.

GIBSON, Rev. ROBERT F., formerly 599 Park St.; Ackley Lane, Charlottesville, Va.

HASTINGS, Rev. LEWELLYN B., formerly 945 S. Layton Blvd.; 1006 S. 28th St., Milwaukee, Wis.

JACKSON, Rev. WILLIAM H. R., formerly at St. James' Church Ayden, S. C. (E. C.); 120 Infantry (Rifle) N.G.U.S., Fort Jackson, Columbia, S. C.

MILLIGAN, Rev. RALPH T., in charge of churches in Granite City, Edwardsville, Glen Carbon, and Wood River, Ill., should be addressed at 304 Vandalia St., Edwardsville, Ill.

NEFF, Rev. EDGAR R., formerly 1305 S. Court St.; 216 N. Perry St., Montgomery, Ala.

SARGENT, Rev. Dr. GEO. PAULL T., home address formerly 791 Park Ave., 730 Park Ave., New York City.

SAUNDERSON, Rev. JOHN B. DEB., formerly 888 Beideman Ave., Camden, N. J.; 44 Fourth Ave., Atlantic Highlands, N. J.

STRETCH, Rev. ROBERT N., formerly 1005 Forest Ave., Evanston, Ill.; 4205 Spruce St., Philadelphia, Pa.

WASHBURN, Rev. HENRY B., formerly 3 Mason St.; 1 Waterhouse St., Cambridge, Mass.

ACKNOWLEDGMENTS

REFUGEE CHILDREN

Anonymous M.	\$ 25.00
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Anonymous, Callaway, Va.	5.00
Elizabeth F. Boyde	5.00
Pascal E. Hatch	5.00

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RUSSIAN SEMINARY IN PARIS

E. P.	\$ 20.00
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SAVE THE CHILDREN FUND

Joe James Hampil (home)	\$ 20.00
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6. St. Andrew's, Emporia, Kans.
- 7-9. St. Simon's, Brooklyn.
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Evensong, 5 P.M. Daily.