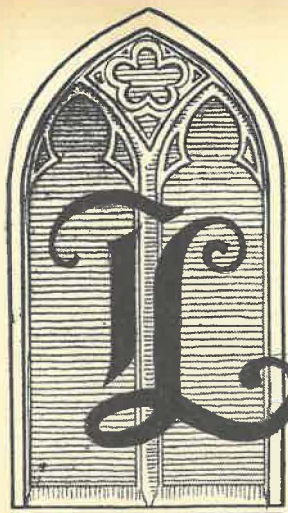
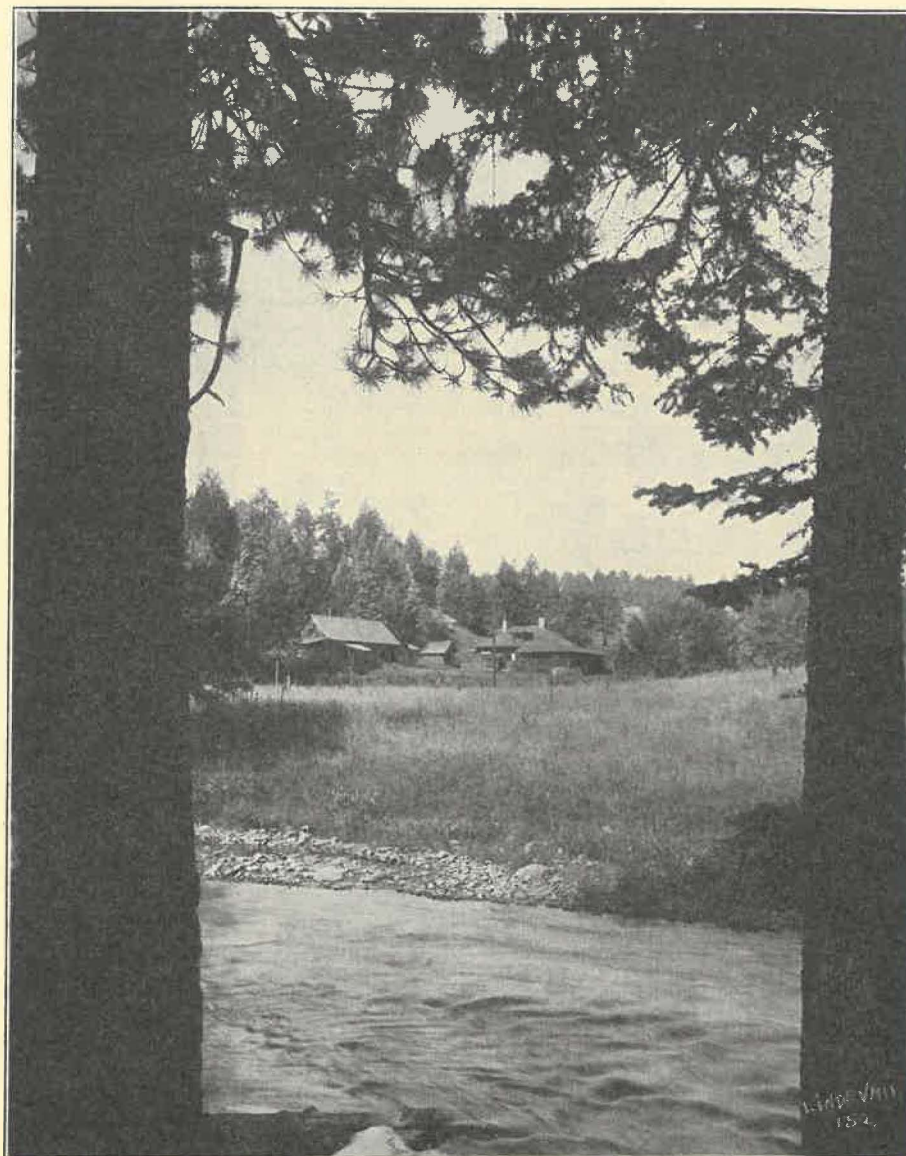
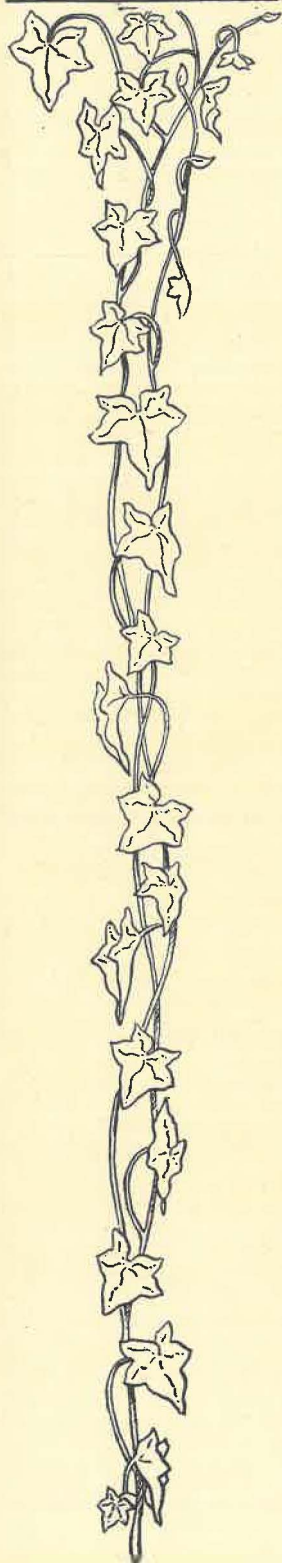


July 24, 1940



The Living Church



CHURCH CONFERENCE CENTER

Above is a view of the Evergreen, Colo., Conference Center, one of the half-dozen most notable of many Church centers for summer relaxation and study.

Vol. CII, No. 25

Price 10 Cents

FOR THE VERY DISCRIMINATING

WE have so many lovely things tucked away here and there in our display rooms that occasionally we completely overlook some attractive items which should have been put before you months and months ago.

For instance—we asked one of the largest of our convents in England to permit us to sell some of the artistic expressions of one of the Sisters of that Community—and as a result we are enabled to offer those who crave beauty and color for a slightly increased price—book markers, and remembrance and greeting cards of a wide variety of size and cost, ranging from 15c to \$2.50.

Would you care to see some of these? A card will bring an assortment for you to look over.

Ammidon & Company
Horace L. Varian, President
31 South Frederick Street
Baltimore, Maryland

AN AMAZING MONEY-BACK OFFER

The next six issues of **FORTH**, including two General Convention issues and the Every Member Canvass number will be mailed direct to families of your parish for only 30c per family. Think of it, if your parish has 100 families, you can send **FORTH** to every one of them for six months for \$30. (The minimum order under this offer, 50 subscriptions.) For particulars, write The Presiding Bishop, 281 Fourth Avenue, New York City.

CONVENT ST. JOHN BAPTIST

Ralston, Morris County, New Jersey
Workrooms for Vestments, Illuminating,
Fine Needlework, Children's Dresses, etc.

ST. MARY'S EMBROIDERY ROOM

St. Mary's Hospital for Children, 407 West
34th Street, New York City. Church Vest-
ments—simple or embroidered.

LESLIE H. NOBBS

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



BELLS CHIMES PEALS

Write for literature. Address Dept. 63
McSHANE BELL FOUNDRY, Baltimore, Md.

CORRESPONDENCE

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

Proposed Concordat

TO THE EDITOR: The Rev. Mr. Murphy's letter [L. C. June 19th] strikes a note that is much to the point.

The Holy Scriptures interpreted by the living Church of each age are the sole standard of necessary doctrine for the English and American Episcopal Churches—"Catholic" tradition is one of the aids to understanding and interpreting the Scriptures. But it is only an aid, and not the sole aid—and it is not a substitute.

A good many of us still fail to understand that the same development of knowledge of the past 100 years that has made the old Protestant dogmatic, supposedly Biblical, uncouth, has also riddled "Catholic tradition" insofar as it is based on Biblical misinterpretation, as much of it is.

This does not matter seriously for Roman Catholicism, for fundamentally the Pope determines doctrine, and not the Bible or tradition. Errors in handling one or the other do not greatly matter. But with us it is far different, or should be. We are bound to understand our Scriptures and to admit nothing as essential that does not clearly appear in them. This limits us severely in requirable doctrine and practice, and throws a great deal of supposed dogma into the region of tenable opinion. The ecclesiastical mind doesn't like this, but it is the tragedy of Anglicanism that it has not stood to it: for the Christian world longs for a true Catholicism, standing on essentials and encouraging variety in all else.

The discouraging thing about the militant attack on the proposed concordat is not the criticism, which should be welcome; but, first, the fear for a tradition of Episcopacy apparently to be ruined by the least modification. It's rather hard to see how we are to join yards with our neighbors, if the smallest gate in the fence is to be inadmissible; and second, the apparent conception of the Church as founded rather in 12 officials, then in a brotherhood guided and shaped by 12 men fired with the love of Christ, and loving the brethren above any system—for His sake. Love creates the Church, and fuses barriers.

(Rt. Rev.) JOHN W. NICHOLS.

Palo Alto, Calif.

TO THE EDITOR: A large part of the Rev. Du Bose Murphy's difficulty with propitiation and absolution is due to a difficulty in the use of terms.

But, first, let us remark that he was not made a "priest of the Protestant Episcopal Church," but a "priest in the Church of God" (Prayer Book, p. 543). And the Church of God has made fairly clear that her presbyters offer sacrifice.

Thus, for example, "it has come to the knowledge of the holy and great synod that, in some districts and cities, the deacons administer the Eucharist to the presbyters, whereas neither canon nor custom permits that they who have no right to offer should give the Body of Christ to them that do offer. . . ." Council of Nicea, Canon XVIII. And we also remember a prayer in the Prayer Book entitled, The Oblation (p. 80).

In regard to propitiation, the *Standard Dictionary* gives two meanings for "to propitiate." I. To appease and dispose to kindness or favor (one who is offended); to conciliate. II. To make atonement.

The Cross is a propitiatory sacrifice in the second sense; the Eucharist in the first sense. That is, the Cross makes a full, perfect, and sufficient satisfaction for the sins of the whole world; the Eucharist is merely a very powerful means of prayer, asking for us God's mercy on the basis of that sacrifice of the Cross. "And we earnestly desire Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son, Jesus Christ, and through faith in His blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion" (Prayer Book, p. 81).

"All Thy whole Church" was officially defined by the last Lambeth Conference, in answer to the Greek Church, to include both living and departed; in addition, we might refer to the clause in the Prayer for the Church (p. 75) and to the Collect for the celebration of the Holy Eucharist at the Burial of the Dead (p. 268).

But there is a little more than this. The current English translation of the dominical words does not represent the force of the Greek participle; namely, present continuing action. "This is My Body which is *being* broken for you. This is My Blood of the New Covenant which is *being* poured out for many for remission of sins." 1 Corinthians 11:24; St. Matthew 26:26. In other words, the Cross was extending itself into the first Eucharist, and so into all Eucharists; or, looking at it from another angle, the Eucharist is gathered up into the Cross. The Eucharist, in short, is the means by which we, in Old Testament phrase, "take hold of the Covenant"; the means by which we grasp hold of the great redeeming act of the Cross.

And, who can forgive sins but God only? True enough. But, also, God alone can bap-

The Living Church

744 N. Fourth St., Milwaukee, Wis.

Established 1878

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

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

THE LIVING CHURCH is published every Wednesday except the last Wednesday in each month (on which day THE LAYMAN'S MAGAZINE of THE LIVING CHURCH is published) by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year; sold only in combination with THE LAYMAN'S MAGAZINE of THE LIVING CHURCH at \$4.00 a year for both. Price for THE LAYMAN'S MAGAZINE alone, \$2.00 a year. Foreign postage additional.

New York advertising office, 14 E. 41st St., New York City.

tize; can confirm; can consecrate the Eucharist; can join the man and woman as one in Holy Matrimony. "What God hath joined together, let no man put asunder." But in all these things God uses the poor human instrument; and yet the grace comes from Him alone. The human priest is but a mouthpiece; *vox, et praeterea, nihil*; Jesus Christ, the only Priest (Epistle to the Hebrews, *passim*), alone baptizes, confirms, unites in Holy Wedlock, absolves.

But He does use human instruments. Whether our correspondent was ordained by the first or second form (Prayer Book, p. 543), makes no difference; either is a valid form; and the grace conferred is the same. The first form is, however, far the more widely used, being used throughout the Anglican Communion; the second form is confined to America.

But the Church makes her meaning plain enough (pp. 7, 24, 76, and 294): the priest has the power of absolving from sins, being, of course, only a mouthpiece of the eternal Priest. And that the Sacrament of Penance does convey the forgiveness of sins is a matter of the fullest knowledge of all who make use of it; this fact is the reason for its continued persistence in the Church. It is, however, a matter of regret that any bishop should be willing to use a form of Ordination which does not express the bestowal of the Holy Ghost on the ordinand. The candidates for Confirmation fare better than that.

(Rev.) EDWIN D. WEED.

Duluth, Minn.

TO THE EDITOR: I am amazed to read under the title, Reunion Negotiations Are Clarified Further [L. C. July 3d], that a memorial to General Convention was unanimously adopted asking General Convention to advise members of "this" Church who are not accessible to the ministrations of the Church "to associate themselves with a Presbyterian congregation—so far as consistent with their continued membership in this Church"!

Surely this is fifth column work with a vengeance. Since the reports from diocesan conventions showed a great majority against the movement, and since the "unofficial" Concordat must be approved by the Lambeth Conference in some dim distant future, therefore (how smoothly the "therefore" follows) let's try this thing out.

And what is the meaning of "so far as is consistent with their continued membership in this Church"? If it is consistent to listen to sermons by ministers who deny certain fundamental doctrines of the Church, will the average layman see anything inconsistent in joining them in Communion?

And is there reciprocity in this matter? And if so, just how far are Presbyterians to place themselves under the ministrations of the priests of the Church? Are we to give them Holy Communion in spite of the definite declaration of the Church on this matter? This would be consistent to them, surely. A college student, a Presbyterian, told me she liked to go to St. Buncomb's church as the minister there always invited her to Communion!

Clarification but muddies the waters.

(Rev.) CARL I. SHOEMAKER.

Philadelphia.

Unity in Action

TO THE EDITOR: I think that I have a story that you will be interested in. Part of my job here at Gunnison is to care for the spiritual needs of the people who live in Lake City. Lake City used to be a booming mining town but is now reduced to about 200 people. It is the county seat of Hinsdale County and is reached over a dirt road fifty

for the 1940 Convention!

a special offer

8 months for only \$2.00!

An Immense Saving for You!

THE LIVING CHURCH, including one issue a month of THE LAYMAN'S MAGAZINE, is \$4.00 a year. Yet we offer you an 8-month subscription for only \$2.00. You get a two-month bonus if you act quickly!

The Living Church

This offer includes 8 issues of THE LAYMAN'S MAGAZINE. It includes THE LIVING CHURCH issues which will carry plans for the 1940 General Convention, as well as detailed news and feature stories on the Convention itself. You won't want to miss an issue containing these detailed reports by our special Convention correspondents. Send us your subscription today!

THE LAYMAN'S MAGAZINE
of The Living Church

27 issues of *The Living Church*, 10c each \$2.70

8 issues of *The Layman's Magazine*, 20c each 1.60

Total, at single copy price \$4.30

But you pay only \$2.00 for the subscription!



The Living Church
744 North Fourth Street, Dept. GC2
Milwaukee, Wisconsin

I enclose my check (or money order) for \$2.00, for which send THE LIVING CHURCH and THE LAYMAN'S MAGAZINE for 8 months.

Name
(New subscriptions only)

Street

City State

The Marriage Laws . . .

The Proposed Concordat . . .

Do you know all you should about these subjects? And about the many other subjects that General Convention will take up? If not, you can get the information you need in THE LIVING CHURCH and THE LAYMAN'S MAGAZINE.

miles long; narrow, steep, and treacherous. In the summer I go up to Lake City each Sunday and conduct a "service." We have a little church building there but there are only one or two Churchpeople now living in Lake City. I celebrate the Holy Communion when I have a congregation.

Last Sunday evening over forty people attended the "service" in the Presbyterian church building. The service began with an opening song. The hymns we sang would scandalize the more proper brethren. But the people sang these Gospel songs with a gusto that put our inarticulate Churchmen to shame. There followed prayers, Scripture reading, and the *sermon*. That's what they want. A twenty-minute sermon with no punches pulled and plenty of action.

But the most interesting feature of this service, to my mind, was the nondescript character of the congregation. There were present Roman Catholics, Lutherans, Baptists, Methodists, Presbyterians, and Episcopalians—and we all had a swell time together. Talk about unity! There you have it with no lines drawn. (Rev.) GEORGE E. GODERHAM, Gunnison, Colo.

British Refugee Children

TO THE EDITOR: We fail in words to commend you on your meritorious work in saving lives by bringing children from the war-torn countries to our blessed United States.

Our sages have presented to us as our heritage the precept that "He who saveth one life is like he who saveth the whole world."

The Jews of Milwaukee, as their brethren throughout this great land, have not had a day without solicitation of funds. If it is not for bread for the living ones, it is for shrouds for the dead ones.

We all appreciate your great work in the present struggling hour. May we too wish you success in your worthy endeavors.

ISADOR S. HORWITZ,
Milwaukee Wochenblatt,
(Jewish Press).

Milwaukee.

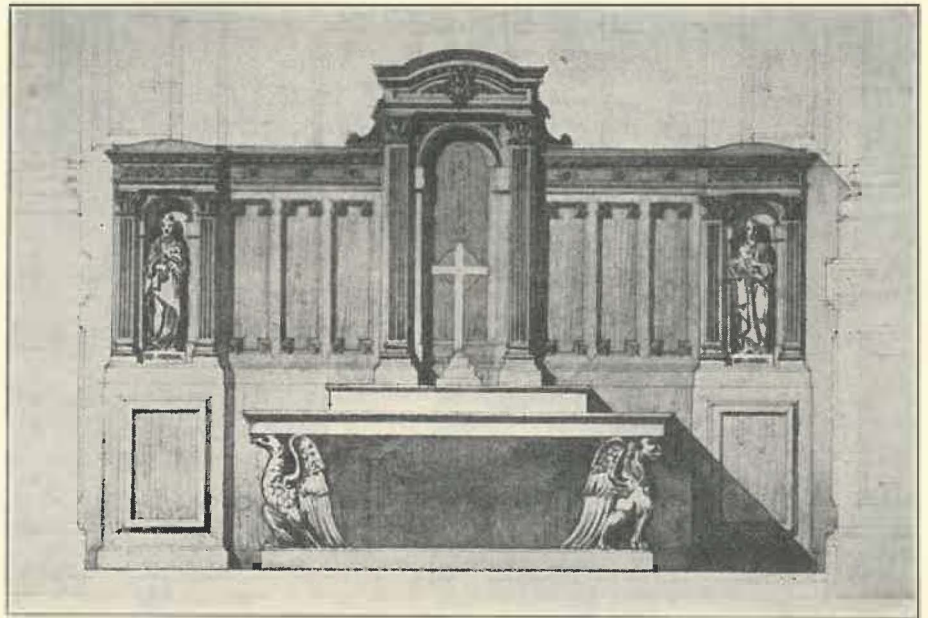
Strategy in the Church

TO THE EDITOR: If, as our favorite hymn proclaims, we are "Christian soldiers marching as to war," let us see whether our present tactics in this Christian warfare are adapted to meet the present desperate emergency.

Examining them, we are overtaken by the disheartening conviction that the "war of position" which led to the ghastly defeats of the Allies thus far in this war, is the only kind we understand. A swift, efficient "war of movement" encircles and entraps defensive positions built with much care and trouble. Such defensive positions prove not only useless, but disastrous.

Our Church has undertaken to build "fortresses," parish churches, at great cost of money and labor, which are almost immediately left behind in swift changes of population. Upkeep of old, decaying parishes, where the few who do come on Sunday into the ancient piles must travel long distances to get there, would maintain many a missionary district. Vast stretches of thickly settled and prosperous residential districts, newly built, are entirely without Church work of any kind, while downtown the old, "fashionable" parishes huddle together, quite empty.

Our thinking is sealed in the tomb of rural England of 200 years ago. The directors of our strategy, like the generals of the Allied armies—and, alas, our own—are caught unaware, helpless, tied down with the terrible liability of outworn tactics, when confronted



NEW REREDOS AT NAVAL ACADEMY

The figures of St. Peter and St. Paul adorn the new reredos in the chapel at the U. S. Naval Academy, Annapolis, Md. Made of hand-carved, quartered white oak, the reredos was designed and executed by Black Starr & Frost-Gorham.

with the new strategy of quick-thinking, swiftly-moving foes.

We have maintained expensive missions for "Episcopal families" instead of converting whole countrysides. We have maintained elaborate and meticulously correct "dress parades," Sunday worship with a melancholy handful attending, while all around us huge crowds flock to the vigorous, forceful teachings of newer strategists, who comprehend the "war of movement" and win great battlefields while we cling stubbornly to a deserted and useless trench, left over from the last war.

The essence of military strength is not display, but discipline. We, as a Church, are strong on display, hut woefully weak on discipline—and that means of the officers. "Victories are not won by evacuations," Winston Churchill told the startled House of Commons. Neither are victories won by dress parades, with display of white, pressed trousers, and glittering tin swords before admiring female spectators. To win a victory, much trench-digging, quick sweeps across muddy fields, and above all a well-planned strategy executed with whole-hearted, well-disciplined precision, are required.

Is it possible for this Church, to adopt a strategy that will win? Must we be forever cumbered down with venerable fossils on the General Staff? It is true that age is not always an indication of senility. Merit does not always grow with years. In the army and navy, sometimes the youngest are the wisest, but also sometimes the oldest in years are the most youthful in quick thinking and effective action.

Is it possible for us to develop a board of strategy that will build up the *weak places*, instead of always pouring our money and our best men into the *strong*? In this new method of warfare, the strength of a fortress often weakens and betrays the country it essays to defend. Cannot we stop this forlorn mockery of dress parade in deserted barracks, and put a quick, forceful, and energetic army in the field?

One means whereby this can be reached is in the adoption at Kansas City of a resolution presented by the Chicago alumni chapter of the General Theological Seminary, and adopted by the Alumni Association at their recent reunion. It is that the dean of the General Seminary, which is the official training school

for its clergy of this American Church, be made a member ex-officio of the National Council and of the Board of Religious Education.

Our purpose in presenting this was to seek a close coöperation (liaison is the fashionable word) between the training of the clergy and the needs of the field. At present the Church's greatest weakness is the *untraining* its candidates get in the seminaries. One step—a small one, true, but a great one—would be the direct acquaintance of the seminaries with the desperate needs of the field.

(Rev.) IRWIN ST. JOHN TUCKER,
President, Chicago Chapter,
Associated Alumni,
of General Theological Seminary,
Chicago.

Reading of Hymns

TO THE EDITOR: May I add a few lines on the topic of Mrs. Sarah S. Pratt's letter [L. C. July 3d] on reading hymns?

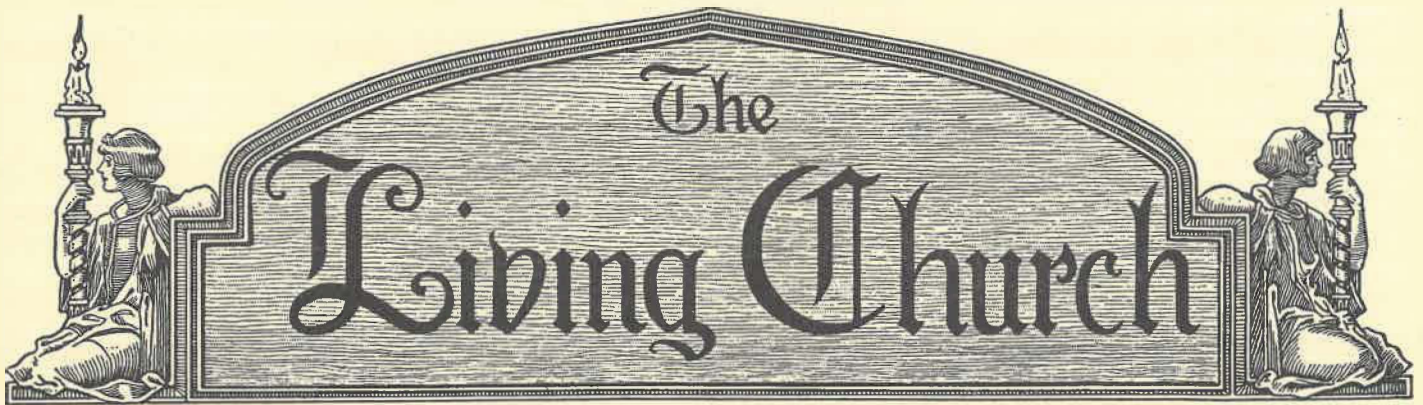
It always seemed to me that a read hymn is likely to be more useful than one poorly sung. At many services in small country parishes it frequently happens that there is no organist and few or none to sing. There are many beautiful hymns in the Hymnal that are never sung in small country parishes because the tunes are too elaborate.

Also, at burials from rural houses and schoolhouses it is impossible to have any singing at all. Therefore throughout my ministry I made it a practice to read one or two hymns on such occasions as Lent services, burials, at the grave in fine weather, and, of course, at Communion for the sick, and quite often at holy day and memorial Eucharists in Church.

At burials I always used Ellerton's hymn, "Now the laborer's task is o'er." Other hymns used were "At even when the sun was set"; "Thou who in Thy first Eucharist didst pray"; and as a meditation, Jane Borthwick's hymn, "Thou knowest, Lord, the weariness and sorrow."

That an occasional read hymn was appreciated I had ample evidence. But the best evidence came from a non-singing vestryman who told me he had never realized how much value there is in our hymns until I began reading them. (Rev.) HERRERT C. BOISSIER.

Salt Lake City, Utah.



VOL. CII

MILWAUKEE, WIS., JULY 24, 1940

No. 25

EDITORIALS AND COMMENTS

The Long View

IT IS easy to fall into a state of hysterical despair these days. Whether we look westward across the Pacific or eastward across the Atlantic, we see warfare and chaos, collapse and ruin. With every passing day the future seems to grow more dark.

Competent observers tell us that whether the war in Europe ends or continues and regardless of which side may be the victor, starvation will be in command of all of Europe next winter. Already the pinch is being felt in most countries. Curiously enough, the two major belligerents, Britain and Germany, are the only ones relatively free from it today. But Britain, as Lloyd George and others warn us, is facing hunger if the sea lanes cannot be kept open or domestic output greatly increased and Germany avoids starvation only by forcefully taking the bread from the mouths of the people she has conquered.

The sudden collapse and defeat of France has been a tremendous shock to all of us. France and America have been friends since the early days of our independence. The Statue of Liberty in New York harbor, given to this country by the French Republic, stands as a monument of the great ideal that bound our two nations together. But liberty has perished in Fascist France and the threat of a new and bloody French revolution hangs like a pall over the conquered land.

Great Britain, more closely bound to us than any other country by ties of common language, common religion, and common tradition, faces the gravest peril in her history. The spectacle of the island empire, ruling millions in all parts of the world, yet almost at the mercy of the powerful enemy with its air armadas poised only a few miles from her coast, is a heart-rending one. That the British will fight hard and courageously, no one doubts; but the struggle is an unequal one and the immediate short-time advantage appears to rest with the Germans.

In this hour of darkness there is serious danger that we too may be defeated, not so much by an external enemy as by ourselves. Despair is in the air and we are in danger of yielding.

But if we keep our heads and take a long view, we shall not despair, even though hatred and force may prevail. Before our time great outpourings of embattled force have gained wide domination. Long ago, a small Italian city established

armed control over the then known civilized world. Into that empire founded on armed might Jesus Christ was born in a province ground down, mistreated, despised. People urged Him to get excited about the iron rule of the Empire. He refused, because He saw history with the long view of God. He knew that empires built on force eventually come to nothing. He bade His followers be patient. He knew the wisdom of the Psalmist who said, "I myself have seen the ungodly in great power and spreading himself like a green-bay tree. I went by and lo, he was gone; I sought him and he could nowhere be found."

And so He bade His followers themselves be true to the way of life by love, and know no fear. It seemed madness to the world in that day, as it does to many in our own, to depend on anything but force alone to resist force. Even the Twelve doubted. They forsook Him and fled. He was hanged on a Cross; but even that did not upset His sureness. You cannot kill God. His followers took courage and rejoined Him. New converts were won. And after not too long a while Rome collapsed, and her legions marched no more.

THE wisdom of the long view does not change. If there is anything good in the present totalitarian systems (as there was much good in the Roman imperialism), that good will survive; the evil in them will destroy itself. Nor need we be patient insufferably long. It will not take centuries to destroy the coercive evil in our time, as it did when Rome slowly declined to her fall. Things move more speedily today. Then as now, the ruin will come from largely within. It is Caesar's own legions who dethrone Caesar.

But it is not enough simply to wait for the ambition of the dictators to overreach itself and their systems to collapse from the gnawing evil within them. We must proceed vigorously and constructively to build up our own values, both material and spiritual. Democracy fell in France not so much because it was attacked from without as because it was rotten within. "The price of liberty is eternal vigilance." More than that, the price of liberty is the maintenance of the spiritual values without which it cannot long exist.

What we need more than anything else is a return to God;

a penitent and self-sacrificing journey along the way of the Cross, which is the only way to final victory.

We must build up our army, our navy, and our air force, of course; because in a world where force prevails only the strong can endure. But our strength will be worse than useless if we as a nation do not have the moral fibre to use it wisely. In the long run military force can only destroy. If we would be constructive we must as individuals and as a nation deliberately and consciously unite our wills with the eternal will of God.

It is hard for us in America to take a long view of anything, because most of us have forgotten the power, even the existence, of God. We think we have no one to depend on but ourselves. We forget that He who made the universe made man within it, and for effective human behavior a law as inexorable as the law which governs the stars in their courses, or the law which brings the seasons in their invariant round. By God's will, man can survive only in love. Hate cannot destroy hate; only love is strong enough to do that. This is the lesson that each generation must learn anew.

GOD will not abandon His people, either in Europe, or in Asia, or in America. His purpose will ultimately prevail—though we must be prepared, like His Son, to suffer agony and death before the final victory. Our Lord never promised His followers an easy life, but He did promise us the strength to endure and to achieve.

Blitzkrieg may temporarily conquer bodies; but it need not overwhelm our souls, nor will it, except with our own consent. We need in these days to see again all things as they are, to look on the world and on ourselves in the light of eternity. That is where the Church comes in, or should. We have small need of bishops, priests, ministers, editors, or conventions that echo shouts of class and clan or that cry aloud for vengeance. We of the Church have a more important task. We should be helping men to see that, far above the present strife, sits One serene between the cherubim; One whose will may indeed be thwarted on earth for a little while, but not for long; One who calls us to share with Him in the victory that has already been won. With Him the years of bitterness are as a watch in the night; and always comes the dawn.

The Church of England

IN THIS hour of England's trial our thoughts and prayers are constantly with our brethren in the household of Faith, the clergy and communicants of the Church of England. May God strengthen and uplift them in the heavy task to which He calls them in these bitter days.

We pray that the great cathedrals and the thousands of parish churches throughout the land may be spared from destruction. We pray that the homes and institutions, the schools and hospitals, maintained and supported by the Church, may continue their constructive work.

But above all we pray that in this tremendous hour of need the Church of England may rise to the fullest height of her loyalty to the Holy Catholic Faith. May her bishops and priests show forth in their own lives the strength and beauty of her divine head and may her lay members live and if need be die as members of the Body of Christ.

What future may be in store for the Church of England no man knows. Perhaps in the stress of the present storm her status as an established Church, which has been at once a source of strength and of weakness, may be brought to an abrupt end. Perhaps shorn of her temporal power she may have to rebuild

her structure on the hearts of her people. If so, let her followers not despair. It has happened before that a national Church, like an individual, must lose its life in order that it may find its life. Disestablishment of the Church of England—yes, even persecution, may be but the beginning of a more glorious chapter in her history than has yet been written.

The Catholic Church does not depend upon earthly kings but upon Christ the King of kings. It does not derive its vigor from endowments nor the monuments of the past but from the life of Christ within. Its people do not find their strength in acts of parliament but in the Sacraments, which are the acts of God in the lives of men.

May God preserve the Church of England and enable her to emerge from this trial purified and strengthened in the Holy Catholic Faith, which is not dependent on any human institution but derived from the very throne of God.

Refugee Children

RESPONSES to our appeal for homes for British refugee children continue to be received in such numbers that we have enlisted the services of two volunteer workers to assist our staff in answering inquiries and registering homes. Even with this assistance it is impossible for us to enter into individual correspondence with sponsors, but we assure them that all of the information that they send is being adequately recorded along with the registration of their applications.

We are also grateful to the many readers who are sending contributions to assist in this splendid humanitarian work. One California parish has designated a special representative to solicit funds and heads the list this week with contributions totalling \$395. This and the other generous contributions are duly acknowledged elsewhere in this issue.

Many people have asked us about the reports from London that the mass evacuation of British children may not take place after all, owing to the lack of ships to convoy the children. The best information that we can obtain is that while this fact may modify the plans somewhat and reduce the number of children that can be evacuated, there will be a considerable movement of children from the British Isles to Canada and thence to the United States. As a matter of fact, a good many of these children are already arriving in Canada each week, and it is anticipated that they will soon begin to be transferred to this country in considerable numbers. Relaxation of the immigration requirements so that these children can now be admitted on visitors' visas, instead of through the rather complicated procedure formerly required, ought to simplify and speed up the process materially. Consequently we are proceeding with the registration of homes and the raising of our share of the \$5,000,000 fund, all of our activities being coordinated with those of the United States Committee for the Care of European Children.

That the help of THE LIVING CHURCH is appreciated in England is indicated by a letter from Mr. Sidney Dark, editor of the *Church Times*, who writes: "We very much appreciate the kindly spirit which has influenced you in suggesting a plan for finding in America Church homes for Church children." We take great pleasure in passing on this word of appreciation to our readers, whose generosity in opening their homes and pocketbooks to British children at this crucial time is a bright silver lining to the clouds of war.

Beauty of Activity

ACTIVITY is only beautiful when it is holy, when it is spent in the service of that which passeth not away. —H. F. Amiel.

What Shall the Church Say to America?

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

IF AMERICA would continue to live through these days that try men's souls, we must not be content merely to rearm. If we do not also amend our way of life, we shall find that we, like all the rest of the world, have become totalitarian slaves; nor will it matter much whether the totalitarianism be one imposed from Europe or one which, in efforts to repel Europe, we create on our own model.

We Americans, in common with the other nations whose governments were founded on a "liberal" or "democratic" basis, have dangerously forgotten the fact that liberty consists not merely in freedom *from certain restraints* but also, and more important, in freedom *for the attainment of certain ends*.

Freedom is given to men and women only that, being free, they may lay down their lives, sacrifice themselves, for the common good; only that, being free, they may become instruments whereby the Kingdom of God comes to exist upon this earth as now and always it exists in heaven. This obligation inherent in freedom is what liberalism—democracy, if you will—has perilously failed to see.

One of England's most thoughtful sociologists, Fr. Eric Vidler, has said that the history of European liberalism has consisted largely of "a series of emancipations each of which became an extravagant perversion." Academic freedom, for example, has resulted in our universities having ceased to be centers of a common culture and become little more than glorified polytechnical colleges.

Similarly, the emancipation of nations from subordination to that United States of the World which was what Catholic Christendom was in medieval days, has resulted in a neo-Machiavellian nationalism which inevitably breeds war. Again, the emancipation of the individual in his business from the restraints of common need has resulted in a *laissez-faire* individualism and in such consequent conflict between capital and labor as hinders production and engenders anarchic class struggle.

There has been, alas, and more basic, an almost complete emancipation of our thinking from a consciousness of control by God. That has given birth to the ignoring of religion in child-training, to a ridiculous cult of self-expression, and to an increasingly hectic search for happiness in terms of this world only. These in turn are the parents of a wilful disregard for others, an ever-mounting greed for possessions, and a decay of any vital sense of personal responsibility. This is, in substance, what Fr. Vidler says of democratic Europe. People emancipated in such a fashion were *in a sense* free, but free only to prey ruinously upon one another.

No nation devoted to that sort of freedom is fit to survive, nor can it for long. Those whose political philosophy is based upon glorification of "intemperate minds," to use Burke's phrase, whenever they are forced to deal with realities, are compelled either to repent or to perish. Democratic Europe would not repent; and so it dies in blood and tears.

In a realization of this failure, more than half of Europe has turned not to the wisdom of God, but rather to blind trust in a new sort of State which promises political and social salvation. They have exchanged their misused freedom for servitude to dictators. These are well-meaning men (no sensible person thinks that Hitler or Mussolini or even Stalin is a fiend) but they are not the servants of that God whom the democracy had forgotten. They are only men dependent upon

their own inadequate wisdom and upon a demonic exercise of power. They can not save Europe. They can only the more efficiently destroy it.

But they could never have come into power—and this is the point—had not the democracies which opposed them become of the world worldly in prevailing desires and, because of individualistic greeds, corrupt and inefficient. Down go all the European peoples.

Meanwhile, by the Providence of God, this American nation has so far been spared. It is not for our deserving that this has happened. We have not been wiser or more good than our brethren overseas.

WE HAVE debased the heritage our fathers won for us, an heritage of freedom to do the will of God; we have made of ourselves a part and parcel of the world which forgot God. We have degraded government into little more than a series of party bids for the votes of the gullible. We have ignored the pressing problem of our own oppressed minority—forgotten those millions of our fellow citizens, the Negroes, who live herded into Ghettos, subject to cruel exploitation from which there is almost never an escape. We have sought to solve maladjustments of poverty and unemployment—gigantic in size—chiefly by a naive Robin Hood device which consists more or less in robbing the wealthy in order to pauperize the poor.

More and more we have glorified money. We have taught that the desire for it, far from being "the root of many kinds of evil," is the main-spring of progress and the source of all good. We have substituted clamor for culture, din for distinction, glamour for goodness, gadgets for godliness. We have flattered the incompetent. We have been notable, even in a lawless world, for disregard of law.

We have taken God out of our schools, out of our arts, as far as possible out of our thinking, and have regarded religion as a tolerated minor art for odd or antiquated people.

Of course, there is much that is good, worthy, fine in our cultural life. In many respects this is a country more admirable than any yet seen upon the earth. But such faults and failings as these that I have mentioned are not casual flaws in an otherwise noble American life. They constitute a cancerous tissue which if uncured will bring the body politic to putrefaction and to death.

Such a nation as ours is not deserving of exemption from the destruction which is overwhelming the world; and yet God has given us that exemption—for a time. We can use that time, if we wish, merely to multiply our fighting forces and arm them to the teeth. That alone will not save us. It is also required that we come to our senses.

To say that America must repent is to insist that armament without righteousness is only the instrument for a more certain self-destruction. All the arms possible for us to manufacture, for sale or use, will not defeat the forces now let loose upon the world, unless those arms are wielded by a nation which has been rededicated to the service of Him who is the All-just, the All-wise, the All-potent.

What is the function of the Church—its bishops and preachers and conventions and spokesmen—in a day like this? Is she to utter, parrot-like, the *cliches* of the hysterical, viciously to curse one group of nations and absurdly to idealize

another group, to overlook the godlessness which has been the common damnation of *all* the nations of our modern world? God forbid! Is she to cry aloud the superlative goodness of our own poor selves, as though we Americans were paladins of all the virtues? Is she to interpret what may easily become only a struggle for self-preservation as some sort of counterfeit crusade? God forbid!

Rather let the Church take for her task the greatest and most necessary of all works, the recalling of Americans to a new and better mind, the bringing of them once more face to face with God—a God of judgment, a God not to be fooled by loud-reiterated pretence. Let us who are Christians stop that easiest and most pernicious of practices, the repenting of other people's mistakes. We have those of our own to attend to. Let the Church help us to cut away from our midst, here in America, the malignancy of fratricidal greed and to expel from our fuddled minds the narcotic fumes of complacency and conceit. Let the Church lead us firmly to weed out of America's own foreign policy all such imperialistic desire to

exploit and dominate as we deem wicked and intolerable in other nations.

If the Church can lead us to such a change of heart and mind, before it is too late, America's fairest days will lie ahead of us. If we clean our own house, this country will not perish, but be God's instrument among the nations in the days that are to be. But if we remain an unrepentant folk, America's freedom will soon be no more. Let the Christian Church preach that, her proper message.

"A hopeless task," someone may say, "to convert America to a realization of God. America thinks today only of her own security, only of such protections as are external to her soul."

Let there be no despair. If we Christians have grace to do our duty, with all our hearts and souls and minds, who knows? Perhaps before it is too late, *America may hear!* And if she will not hear, and so goes down in the common ruin of a godless world, then like the saints and prophets of ancient time, we Christians in the name of God shall at least have told the truth, and so escaped the greater condemnation.

Books of the Day

Elizabeth McCracken, Editor

A Country Preacher in a Thousand

FORTY YEARS A COUNTRY PREACHER. By George B. Gilbert. Harpers. Pp. 319. \$2.50.

THIS book is the product of a nation-wide search for a "typical country preacher." From a selected list of about 1,000 country preachers, the Rev. George B. Gilbert, who has ministered in the rural parts of Connecticut for 40 years, was chosen—greatly to his surprise and perhaps to the surprise of his friends, for, by no stretch of the imagination, can he be regarded as a "typical" country parson.

Born on a Vermont farm, he came to the work of the ministry by a long and hard road. His first connection with the Church was blowing the organ and ringing the bell; then passing to

reading the service in the absence of a minister; incidentally serving as president of a Christian Endeavor Society in a Congregational church; partly earning his way through high school by cutting hair at 10 cts. a head.

Here is the fascinating story of a decidedly unconventional rural ministry—services held in abandoned farm houses as well as in small country churches; congregations gathered in a 10 year-old Nash, spluttering like a locomotive, as it pulled a two-wheeled trailer packed with provisions for the congregational lunch which invariably followed the service. It is the record of a man to whom nothing human was foreign.

After one has reveled in the horse sense of this man who was at one and the same time a preacher, pastor, and farmer, and chuckled over his stories shot through with a keen sense of humor, one is conscious of a fundamental lack in this record of a ministry of 40 years. It is human to an amazing degree, but, so far as the printed story is concerned, there is an entire absence of the mystical and sacramental side of a priestly ministry. It was surely there, but no mention is made of it. It is a thousand pities that here it finds no expression.

Laying little or no stress upon preparation for preaching, not interested in theology, he devoted himself without reserve to the service of men, women, and children; working for better roads, better rural housing, cheaper electricity; more reasonable telephone rates and clean politics; carrying his fight into the legislature where he was one of a handful of Democrats who were as a voice crying in the wilderness in a state which was overwhelmingly Republican.

It was a hard fight, but he won out.

E. CLOWES CHORLEY.

Answering Children's Questions

WHEN CHILDREN ASK. By Marguerite Harmon Bro. Willett, Clark, and Co. Pp. ix—268. \$2.00.

TWO opposing judgments may be made concerning this book. On the one hand, it is an intelligent and interesting psychological study of the child mind, with helpful suggestions as to dealing with its questionings; on the other hand, there is need for a strong word of caution in using it.

While there is much of value for Christian parents, there is also much that should be rejected as pagan and wholly material, notably in relation to the ideals of marriage. There are many anecdotes to illustrate methods of dealing with the child's problems, and the result in general is stimulating.

The author rightly stresses the fact that parents must themselves live the answers if they are to have any weight with the child.

SISTER RAPHAEL, CSM.



REV. GEORGE B. GILBERT
The nation's "typical country preacher."

NEWS OF THE CHURCH

Offers of Homes, Funds Widespread

Government Removes Quota Limitation on Refugee Children; Drive to Place 1,000 Continues

MILWAUKEE—Encouraged by the removal of government quota limitations on the admission of refugee children from European war zones, THE LIVING CHURCH has reached a new peak in its drive to place 1,000 children in American Church homes. To date the readers of THE LIVING CHURCH have offered homes to more than 225 children and have contributed over \$3,000 for transportation and emergency expenses.

Under the new ruling, children will be admitted on visitors' visas instead of under complicated immigration rules.

Many Episcopal organizations are among the 500 groups that have written the United States Committee for the Care of European Children offering to provide homes for 5,000 children.

The trustees of St. Mary's Hall-on-the-Delaware in Burlington, N. J., have agreed to take as many as 25 girls at a minimum rate. A diocesan committee has already raised funds for 11 of the 25 scholarships. The plan was begun by Bishop Gardner of New Jersey.

ENGLISH SCHOOL MAY MOVE

* Bishop Sturtevant of Fond du Lac recently received a request from an English Girls' School, Westcliff, in Somerset, for the use of Grafton Hall in Fond du Lac. The Bishop offered the hall rent-free and is now trying to raise \$5,000 for necessary repairs.

The Rev. Ambler M. Blackford, house father of the Church Home for Children, Jacksonville, Fla., is proceeding with plans for the housing and care of 10 Anglican refugee boys.

In the diocese of Pittsburgh, the board of managers of the Episcopal Church Home has made an offer through Bishop Mann to take 20 boys and girls under their care.

All Saints' School, Sioux Falls, S. D.; Kent School, Kent, Conn., have offered help; and the Sisters of St. Anne have offered the Oakes Home in Denver, Colo., for 50 or more children.

Names of persons offering homes are not listed this week, since many have requested application forms but have not yet returned them for registration. Hereafter THE LIVING CHURCH will list only the actual registrations, beginning with the issue of August 7th.

Those received are promptly registered with the proper authorities, so that homes may be investigated and ready before the children arrive.

Rev. W. B. Carper jr. is Princeton Student Chaplain

TRENTON, N. J.—The Rev. Wood B. Carper jr. was recently appointed student chaplain at Princeton University, replacing the Rev. John Crocker who has become headmaster of Groton School, Groton, Mass.

Mr. Carper, who has been at Calvary Church, Fletcher, N. C., was recently elected a deputy to General Convention from the diocese of Western North Carolina. A Virginian, he was educated at Sewanee, the Virginia Theological Seminary, and the Episcopal Theological School. In 1935 he was married to Miss Eleanor Robson.

Recommend Appointment of Rural Work Secretary

Suggestions for Improvement of Country Churches Made at Conference

MADISON, WIS.—A secretary for rural work should be appointed in the National Council's Department of Domestic Missions, according to a recommendation of the National Episcopal Conference for Rural Church Work meeting from June 24th to July 5th here.

Younger clergy were also urged to consider the opportunities for service in rural fields. Other recommendations praised the program and methods of the Woman's Auxiliary and the plans of Church Action.

The conference, meeting in conjunction with the Town-Country Leadership Training School of the University of Wisconsin, was under the direction of Bishop Fenner of Kansas, the conference preacher.

The Rev. Almon R. Pepper of the Department of Christian Social Relations spoke on the work among refugees.

Others sharing in the program included the Venerable Leonard H. Hagger of Michigan; Clifford P. Morehouse, editor of THE LIVING CHURCH; Miss Eleanor Deuel; the Rev. Dr. Francis Bloodgood; Dr. Mark Rich of the Home Missions Council; Rabbi Schwarzensky, speaking for the National Conference of Christians and Jews; and Dr. Dean Edwards of the Federal Council of Churches.

Officers elected were honorary president, Bishop Howden of New Mexico; president, the Rev. H. H. Heard; vice-presidents, the Rev. David Coombs and Miss Deuel; secretary-treasurer, the Rev. A. L. Schrock; editor of the *Rural Messenger*, the Rev. R. G. Purrington. Messrs. Heard, Coombs, and Purrington were reelected.

Lightning Bolt Damages Roof, Interior of Church

ZANESVILLE, OHIO—A lightning bolt almost destroyed the roof and caused heavy damage to the interior of St. James' Church here, the night of June 11th. The Rev. Duncan Weeks, rector, estimated damage may total \$30,000. The church was covered by insurance.

U. S. Church to Aid England's Missions

Presiding Bishop Tells of Call From British Missionary Society Asking American Help

NEW YORK—That the Church in the United States may be called upon to support sizable portions of the Church of England's missionary program as a result of the war emergency was indicated recently by the Presiding Bishop in a personal letter to all the bishops of the American Church.

Bishop Tucker stated that he has had a call from one of the English missionary societies asking for help. Amplifying his letter to his fellow bishops, the Presiding Bishop said that he expects to submit the whole matter to the General Convention of the Church when it meets in Kansas City, Mo., in October.

The war and its resulting evils only make the need for an advance program on the part of the American Church more imperative, the Presiding Bishop has declared. The substance of his message to the bishops follows:

"WORLD IN NEED"

"It is obvious that the world's need of Christ in the years that lie ahead will be greater than ever before. New opportunities for work will be many. Already a call has come from one of the English missionary societies asking material help from the American Church and no doubt there will be others, due to serious curtailment of missionary work sponsored by European Churches. . . .

"General Convention in 1934 summoned the Church to enter upon the first stage of a Forward Movement. Shall not the convention of 1940 interpret the signs of the times as a call from God to enter upon that second stage which Our Lord described when He commanded His disciples to go into all the world and preach the Gospel to every creature?"

NOT SHORT-TIME DRIVE

"If such a call is issued, its objectives could not be accomplished in a short time. Rather it would require perhaps a 10 year period, in the early part of which we would train ourselves and our clergy for the task. Then we would train lay readers, who, with us, would seek through carefully conceived methods to heighten the spiritual temperature of our present membership; to seek out the lapsed and strayed; to convert those outside the fold. . . .

"I ask your prayers and your advice on these matters. The days are evil. 'Therefore,' says St. Paul, 'we must redeem the time, buy up the opportunity.' Such an attempt will require strenuous effort on the part of every individual, every parish, every diocese, every Church agency. It will call for sacrifice, careful planning, patient endeavor, a zeal that refuses to be quenched by difficulties."

NEW YORK'S
Ideal Hotel Location
FOR WORLD'S FAIR VISITORS

Hotel Imperial offers the utmost in convenience and economy. . . Within ten minutes of the Fair. . . Subways and buses to everywhere AT THE DOOR! - AT THE SHORTEST DISTANCE TO ALL POINTS OF INTEREST.

HOTEL IMPERIAL
 BROADWAY CORNER OF 32nd STREET

DAILY RATES
 from \$1.50 Single
 Double from \$2.50

Unusually attractive accommodations for Schools and Civic Groups.



ONE BLOCK FROM PENN STATION

RECOGNIZED
 FOR HIGH STANDARDS
 PROVEN THROUGH THE YEARS

HOTEL ATLANTIC

The constant policy of "better accommodations at lower rates" has won a reputation for the Atlantic, where the traveler finds comfort and service equal to that of cosmopolitan hotels - at the same time enjoying the personal friendliness that a larger hotel cannot give. Main Dining Room; Tavern; Garden Restaurant; Coffee Shop. Excellent food.

CHICAGO

ERNEST C. ROESSLER
 FREDERICK C. TEICH
 Managing Directors



450 ROOMS
 FROM \$2 WITH BATH

CLARK STREET AT JACKSON BLVD.

When Writing Advertisers Please Mention THE LIVING CHURCH

Hold Services for Chicago Churchman

A. J. Lindstrom Dies in Evanston, Prominent Banker, Member of National Council

CHICAGO—Funeral services for Austin J. Lindstrom, prominent Chicago lay leader and member of the National Council, were held at St. Luke's Church, Evanston, where he was a vestryman, on July 12th. Mr. Lindstrom died on July 10th at the Evanston Hospital after a protracted illness.

Prominent in the city's business life as assistant vice-president of the First National Bank of Chicago, Mr. Lindstrom had a long record of service to the Church.

Mr. Lindstrom was from 1935 to 1937, president of the Church Club of Chicago and had been for many years a member of its board of directors. He also served in 1938 and 1939 as president of the Layman's Association of the diocese. He at one time was also a member of the Forward Movement Commission. He had also been named as a lay delegate to the forthcoming General Convention.

BANK EXECUTIVE

Mr. Lindstrom was born in 1881, in Moline, Ill., and attended the Augustana Business College in Rock Island. He began his banking career as assistant cashier of the Farmer's State Bank at Wausa, Nebr., in 1900, and served successively as executive of other banks in Nebraska and Illinois. He came to Chicago in 1918 as assistant cashier of the State Bank of Chicago and in 1931 became assistant vice-president of the First National Bank.

Mr. Lindstrom is survived by his widow, Esteline; a daughter, Mrs. William McLean Stewart; a son, Robert M.; and three sisters, Mrs. Hilda L. Swanson, Mrs. Arthur Lindorff, and Mrs. Hannah Tornquist.

Funeral services were conducted by the Rev. Gerald G. Moore, assisted by Bishop Randall, Suffragan of Chicago, the Rev. John Huess, and the Rev. Dr. Harold L. Bowen.

Accepts Rectorship in Baltimore

BALTIMORE—The Rev. Odell G. Harris, warden of the Bishop Payne Divinity School, Petersburg, Va., has accepted appointment as rector of St. James' Church here, replacing the late Rev. Dr. George F. Bragg in Baltimore's largest Colored congregation.

Total Collections for June Again Exceed Expectations

NEW YORK—In his last report until fall, Dr. Lewis B. Franklin, treasurer of the National Council, reported that June collections of \$99,224 were 102% of the amount due on expectations. Sixty-four dioceses and districts paid 100% or more.



NEW ALTAR, ST. FAITH'S HOUSE

Blesses Altar in Chapel of Deaconesses' School

NEW YORK—The beautiful altar in the chapel of the New York Training School for Deaconesses was blessed by Bishop Manning of New York at a special service held on June 26th. The former oratory, which became the chapel by the installation and dedication of the altar, was filled with friends of the school.

The altar, which was given by Miss Mary Moffett as a thank-offering for the life and work of Deaconess Susan Trevor Knapp, was designed and made by Leslie H. Nobbs of New York. It is of carved wood, the medallions being gilded and colored, as are the candlesticks.

The beautiful crucifix, also the work of Mr. Nobbs, is similarly carved and embellished. The reredos is of scarlet and gold brocade, the three panels and the top outlined with panels of plain green velvet. The late Deaconess was dean of the school.

Publish Familiar Organ Classics Indicating Hammond Registration

NEW YORK—A carefully selected group of musical compositions arranged for the organ for church, concert, or home playing has just been published under the title *Familiar Organ Classics* by D. Appleton-Century Co. This volume of 51 selections is the first to offer organ compositions which have suitable indications for Hammond registration.

Among the composers represented in the book are Bach, Beethoven, Brahms, Chopin, Franck, Grieg, Handel, MacDowell, Mendelssohn, Rachmaninoff, Rheinberger, Schubert, Schumann, Tschai-kowsky, Wagner, Widor, and others. The book is also readily adaptable for use with the two manual pipe organ.

Consecrate Chicago Church

CHICAGO—St. Barnabas' Church here was consecrated recently by Bishop Randall, Suffragan of Chicago, who was associated with the church for 28 years, first as priest in charge and then as rector.

Nebraska Auxiliary Aids Flooded Areas

Representatives Deliver Articles of Clothing, Bedding Contributed After Bishop's Appeal

OMAHA, NEBR.—Generous aid was offered by the diocese of Nebraska after a storm which recently flooded the northeast portion of the state. Clothing was delivered to the stricken area by Auxiliary representatives, and pledges of financial aid to the extent of \$500 were announced by Bishop Brinker of Nebraska.

The storm hit hardest on June 3d at Winnebago, where All Saints' Mission is located. It was over a week before Bishop Brinker received a letter from John Little Wolf, a member of the Indian mission, describing the catastrophe.

Seven persons had drowned, communications had been cut off, and the water supply was depleted. "Most of our people," the letter said, "are staying at the Dutch Reform Mission. The Red Cross is helping."

Since the pressing need was for clothing, Mrs. James Plumb, diocesan president of the Woman's Auxiliary and Mrs. C. W. Evers, treasurer, traveled to Winnebago by automobile on June 30th with more than 700 articles of clothing, blankets, and linen contributed after the Bishop's appeal.

During their visit, an Auxiliary branch was formed at Winnebago.

Set high on a hill, the mission church had escaped the fury of the water and had served as a refuge for a number of Indians who had lost their homes.

Replace Church Destroyed by Fire

ELLCOTT CITY, MD.—A new St. Peter's Church was opened recently one mile from the site of the old church destroyed by fire last October. The church, semi-Gothic in style, is of brick, representing an investment of \$25,000, exclusive of furnishings and ground. The Rev. Julius A. Velasco is rector.

Elected Chaplain General

LOS ANGELES—Bishop Stevens of Los Angeles has been elected chaplain general of the Sons of the Revolution.

Archbishop of Canterbury Writes Letter of Thanks

NEW YORK—The Archbishop of Canterbury wrote recently to Bishop Manning of New York thanking him for his recent address on the duty of the United States in the present crisis. The Archbishop said:

"I need not say how heartening it is to us to read such strong and cheering words in the midst of great calamities. I think we as a people here are quite sincere in our conviction that our cause affects the future of justice and liberty throughout the whole world."

RECTORS! LAYMEN!

THE LIVING CHURCH offers the best classified advertising opportunity in the Episcopal field. Advertisements may be placed under these headings: announcements, altar breads, anniversaries, appeals, births, boarding, deaths, church furnishings, linens and vestments, marriages, meetings, memorials, personals, positions offered, positions wanted, quiet days, radio broadcasts, resolutions, retreats, special services; and several others.

Churchmen all turn to THE LIVING CHURCH want ads for their classified needs. Last year THE LIVING CHURCH carried more classified advertising than all other national Episcopal Church magazines together.

THE LIVING CHURCH classified advertising rates are low; they are given in detail on page 15. Send us your advertisement today.

The
Living Church

744 North Fourth Street
Milwaukee Wisconsin

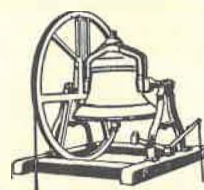
RECTORS — Save Time! Save Money!

Let us do your parish form work.
Multigraphing Addressing Folding Mimeographing Mailing

Write for prices.

Mac's Letter Service

125 East Wells Street Milwaukee, Wisconsin



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

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK
Conferences with reference to the adornment of Churches.
Old Embroidery Transferred
Telephone: Eldorado 5-1058

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

When Writing Advertisers
Please Mention
THE LIVING CHURCH

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.

Kansas City, Mo.

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

Sundays: 7:30 and 11:00 (2d Sun. also 9:00, Matins 10:45).
Weekdays: Wed. 7:00; Thurs. 9:30; Fri. 6:30; Sat. 8:00.

Kansas City, Kans.

St. Paul's Church

18th and Washington Blvd.
Rev. Carl W. Nau, Rector

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

Arrange to Entertain Convention Visitors

Field Mess, Horse Show, Premier Program of Indian Music to be Included in Schedule

KANSAS CITY, Mo.—An army field mess and horse show, a world premier program of original Indian and Southwestern music, and a reception at Kansas City's William Rockhill Nelson Gallery of Art and Mary Atkins Museum are among the entertainment features already arranged for deputies and visitors planning to attend the General Convention to be held from October 9th to 24th here.

A 10 room house in downtown Kansas City is being remodeled and completely redecored for use as headquarters for the 22 local committees. Bishop Spencer of West Missouri and General Chairman W. A. Cochel, with his entire committee personnel, are busy completing arrangements for the sessions.

Pacifists, Non-Pacifists Issue Joint Statement on War and Peace

SWEET BRIAR, VA.—"We, fellow Christians, pacifists and non-pacifists alike, believe that more basic than our views relative to the present crisis is the fact that we are members of a world wide fellowship of the Christian Church." This sentence opened the statement on war and peace approved by the Sweet Briar Conference held here recently.

The statement, adopted after the conference had participated in a panel on the subject of the Christian's position in time of war, in part read:

"We believe the task of the individual Christian is not simply to enjoy life, but to deny himself and take up his individual cross, which means greater sacrifice than any of us have ever made in the past."

The importance of nurturing the truth, insisting on civil and religious liberty, and strengthening democracy were also stressed.

Underprivileged are Given Farm

CINCINNATI—Captain Laurence Hall, C.A., in charge of St. Barnabas' Mission here recently received as a gift a 72 acre farm near Batavia, Ohio, for a permanent camp for use of the mission. Plans are being made to provide an outdoor vacation for more than 100 underprivileged children this summer.

Books on Social Work to be Lent

ST. ALBAN'S, W. VA.—The Rev. Arthur K. Fenton, rector of St. Mark's Church and chairman of the diocesan department of Christian social relations, has announced the establishment of a lending library by the department. The books available are on the subject of social work.

J. EDGAR SMITH, pres.
IKE WALTON, mng. dir.
ED. C. BENNETT, mgr.

400 ROOMS
with bath from \$2



Stay at
HOTEL SHIRLEY-SAVOY in
BROADWAY AT 17th STREET
DENVER



The West beckons, with the greatest recreation facilities in America. Stay in Denver, capital of this vast playground area. Hotel Shirley-Savoy is conveniently located and provides beautiful accommodations. Fine food in the air-conditioned Dining Room, Coffee Shop and Shirley Tavern.

We Sell Books of All Publishers

Place Your Orders With Us

MOREHOUSE-GORHAM CO.
14 E. 41st St., New York City



VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers
Over One Hundred Years 1940

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

NECROLOGY

✠ *May they rest in peace.* ✠

WILLIAM F. WEBER, DEACON

WHEELING, W. VA.—The Rev. William Frederick Weber jr., 32, minister in charge of Calvary Church, Montgomery; the Church of the Redeemer, Ansted; and the Church of the Good Shepherd, Hansford, W. Va.; drowned on July 4th near Valley,

Nebr., while swimming with a friend in a deep sandpit.

Mr. Weber received the degree of Bachelor of Divinity from Bexley Hall in June, 1939. He was ordained deacon by Bishop Freeman of Washington on June 4, 1939, and took charge of the mission work in the diocese of West Virginia.

He is survived by his mother, Mrs. W. F. Weber, and one brother.

MRS. J. E. COWLES

LOS ANGELES—Mrs. Josiah Evans Cowles, 82, pioneer in the women's club movement, died in her sleep on July 5th.

Widow of Dr. Josiah Evans Cowles, she was a former president of the General

Federation of Women's Clubs, as well as the California Federation of Women's Clubs. She served for many years as president of the Women's Guild and Woman's Auxiliary of St. John's, and was frequently a triennial delegate.

SARAH C. TRUE

NEW YORK—The death of Miss Sarah C. True, on the teaching staff of the House of Bethany, Church missionary institution at Cape Mount, Liberia, was reported in a cable received on July 8th by the Presiding Bishop.

Miss True went to Liberia in the spring of 1938, after studying at the Church Training School, Philadelphia.

EDUCATIONAL

SCHOOLS FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address

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

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

An Episcopal boarding school for boys from the sixth grade until ready for college. Large and experienced staff. Ample grounds. Athletic program. Write for catalogue.

GEORGE L. BARTON, Jr., Ph.D., Headmaster

St. Edmund's School

on Eden Hill Stockbridge, Massachusetts

Boarding School for Boys. College Preparatory and General Courses. Junior and Senior High School. Moderate Prices. All Athletics.

Headmaster: Rev. H. Boardman Jones

ST. MICHAEL'S SCHOOL

NEWPORT, RHODE ISLAND

A medium price boarding school for boys from 6th grade through 2d year high school. Beautifully situated in historic Newport. All athletics.

Address: HEADMASTER Newport, R. I.

THEOLOGICAL SEMINARIES

THE BERKELEY DIVINITY SCHOOL

New Haven, Connecticut
Affiliated with Yale University
Dean W. P. Ladd 80 Sacher Street

THE DIVINITY SCHOOL

PHILADELPHIA, PA.

A three year Course, leading to the Degree of Th.B.; eight months Theological Studies, two months Clinical Training each year.

Graduate Studies, leading to Degrees of Th.M. and Th.D.

Department of Women, three year Course and Clinical Training, leading to the Th.B. Shorter Course for professional women.

ALLEN EVANS, Dean 4205 Spruce St.

THEOLOGICAL SEMINARIES

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

THE EPISCOPAL THEOLOGICAL SCHOOL
CAMBRIDGE, MASSACHUSETTS
Affiliated with Harvard University
Dean Angus Dun 3 Mason Street

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS

THE DEAN

Chelsea Square New York City

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA
Address THE DEAN

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrolment of about 850 students. It is recognized as the Church College of Minnesota.

Address: Assistant to the President

Carleton College
Northfield Minnesota

MILWAUKEE-DOWNER COLLEGE

Milwaukee, Wisconsin

An Accredited College for Women

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

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

SCHOOLS FOR GIRLS

ST. FAITH'S SCHOOL

Saratoga Springs, N. Y.—Health Center of America
Episcopal School for 60 girls ages 8-18. Tuition \$500-\$600.
Regent examinations for college entrance. Business, Art, Music, Riding, Winter Sports.
The Rev. F. Allen Sisco, Ph.D., Rector
Protection, Care, Health, Education

SCHOOLS FOR GIRLS

ST. JOHN BAPTIST SCHOOL FOR GIRLS

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

THE SISTER SUPERIOR, Mendham, N. J.

KEMPER HALL

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

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition, \$700.

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

Saint Mary's School

Mount Saint Gabriel
Peekskill, New York

Boarding School for Girls

College Preparatory and General Courses. Music, Art, Dramatics, Typewriting, Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address The Sister Superior.

◆ STUART HALL ◆

97th Year. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for College Entrance Boards and for colleges admitting on certificate. General Course for Non-College Girl. Music, Art, Dramatics. Separate lower school. Courses for high school graduates in intensive college preparation and 1 or 2 years' Secretarial. New Academic building, gymnasium and tiled swimming pool. Sports. Riding the year 'round. For booklet, address

Miss Ophelia S. T. Carr, Prin., Box J-L, Staunton, Va.

If . . .

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

Church schools make good Churchmen!

CHURCH SERVICES

World's Fair

These churches call attention of World's Fair visitors to their Sunday and weekday services:

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

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

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

REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street
REV. JOHN GASS, D.D., Rector
Sundays: 8 and 11 A.M.
Wednesdays: Holy Communion, 12:15 P.M.
Holy Days: Holy Communion, 10 A.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

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: 8 and 11 (Sung Mass) A.M.
Weekdays: 7:30 (Wednesdays, 7:30 and 9:30).
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 4 and 7:30 to 8:30 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 Service: 8 and 11 A.M.
Daily: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St.,
New York

REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers and Devotions, 4 P.M.

Trinity Church

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

DISTRICT OF COLUMBIA

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

REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule, June to October
Sunday Mass, 7 and 10 A.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. 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.).

MONTANA

St. Peter's Pro-Cathedral
Helena, Montana

VERY REV. CHAS. A. WILSON
Sunday Services: 8 & 11 A.M.

NEW HAMPSHIRE

Christ Church, Portsmouth

THE REV. SHEAFE WALKER, Rector
Sundays: Low Mass, 7:30 A.M.; Sung Mass, 11:00 A.M.; Evensong, 7:30 P.M.
Saturdays: Mass, 7:30 A.M.; Confession, 7:00-8:00 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

WISCONSIN

All Saints' Cathedral, Milwaukee

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

ACKNOWLEDGEMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited yearly by a certified accountant.]

REFUGEE CHILDREN

St. James by the Sea, La Jolla, Calif.	\$ 395.00
Mrs. F. S. Cookman	300.00
Mrs. Prescott Evarts	100.00
All Souls' Church, New York City	50.00
In Memoriam, Mrs. Thomas Jenkins	50.00
Rev. James H. Davet	50.00
Mr. and Mrs. J. Clifford Woodhull	50.00
St. Paul's Parish, Bloomsburg, Pa.	35.00
Two Small Churches, Scranton, Pa.	35.00
Anonymous	25.00
Rev. Robert J. Freeborn	25.00
Lynch Luquer	25.00
Elizabeth Dana Marble	25.00
Charlotte B. Morgan	25.00
Rev. H. P. Nichols	25.00
M. A. P.	20.00
E. M. Hubbard	15.00
M. W.	15.00
Anonymous	10.00
Elizabeth Boyde	10.00
Christ Church, Blacksburg, Va.	10.00
Sibyl W. Coates	10.00
C. M. Cochran	10.00
Nancey E. Dahlberg	10.00
Annie B. Dickenson	10.00
Carolyn F. Edwards	10.00
Mrs. F. H. Jealous	10.00
H. C. Morrissette	10.00
Rev. Harry O. Nash	10.00
Minnie Earle Payton	10.00
E. N. Perkins	10.00
Julia R. Porterfield	10.00
Mrs. W. D. Rees	10.00
Adaline T. Tuttle	10.00
C. Ethel Upjohn	10.00
Mrs. R. S. Witherspoon	10.00
St. John's Church, Corsicana, Texas	7.30
A. Appleton Packard and M. W. Packard	7.00
St. Thomas' Church, Providence, R. I.	7.00
Anonymous	5.00
Catharine S. Andrews	5.00
Rev. and Mrs. Octavius Applegate	5.00
Amy V. Arthur	5.00
Mrs. C. H. Boynton	5.00
Josephine S. Bradlee	5.00
Harry R. Buck	5.00
Mrs. Wm. Edward Cox	5.00
Alex E. Fraser	5.00
Mrs. W. W. Higginbotham	5.00
Rev. Dr. John Henry Hopkins	5.00
K. Lee Jones	5.00
J. E. K.	5.00
Marianne R. Martin	5.00
Mrs. J. B. McClelland	5.00
Rev. A. R. Mitchell	5.00
Wilhelmina Munson	5.00
G. O.	5.00
Mary W. Owen	5.00
Rev. Charles R. Palmer	5.00
Mary Boone Peyton	5.00
E. Newman Rogers	5.00
Laura H. Stiles	5.00
K. K. Van Duzee	5.00
C. R. W.	5.00
M. C. W.	5.00
Rev. and Mrs. Charles A. Wilson	5.00
Woman's Auxiliary, Epiphany Branch, Butawville, S. C.	5.00
Fannie Barton	3.00
Mrs. C. H. Cannon	3.00
Rev. G. Moore Morgan	3.00
Martha S. Arvedson	2.00
Rosa B. Greene	2.00
Gertrude M. Simms	2.00
Eugene H. Thompson jr.	1.52
Anonymous	1.00
Rev. S. J. Hedelund	1.00
Lincoln, Nebr.	1.00
Florence M. Smith	1.00
Mrs. W. W. Vail	1.00

\$1,627.82

Previously acknowledged 1,714.81

\$3,342.63

CHINA EMERGENCY FUND

L. K. \$3.00

COMING EVENTS

JULY

26-28. Kanuga laymen's conference, near Hendersonville, N. C.

AUGUST

- 1-15. Sewanee Summer Training School, Sewanee, Tenn.
- 3-31. Kanuga camp for boys, near Hendersonville, N. C.
- 13-15. Indian workers' conference, Lake Tahoe, Nev.

CHURCH CALENDAR

JULY

- 25. S. James. (Thursday.)
- 28. Tenth Sunday after Trinity.
- 31. (Wednesday.)

AUGUST

- 1. (Thursday.)
- 4. Eleventh Sunday after Trinity.

- 6. Transfiguration. (Tuesday.)
- 11. Twelfth Sunday after Trinity.
- 13. Thirteenth Sunday after Trinity.
- 24. S. Bartholomew. (Saturday.)
- 25. Fourteenth Sunday after Trinity.
- 31. (Saturday.)

**AMERICAN CHURCH UNION
CYCLE OF PRAYER**

JULY

- 28. St. Peter's, Weston, Mass.
- 29. Holy Trinity Hungarian, South Bend, Ind.
- 30. St. Saviour's, Maspeth, N. Y.
- 31. Trinity, Fort Wayne, Ind.

AUGUST

- 1. St. Peter's, Freehold, N. J.
- 2. St. Andrew's, Baltimore.
- 3. St. Paul's, St. Paul, Minn.
- 4-11. House of Rest and Retreat, Bay Shore, L. I.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

COURAGE, Rev. MAXWELL B., formerly in charge of Emmanuel Church, East Syracuse, N. Y. (C.N.Y.); is curate at Calvary Church, Summit, N. J. (N'k). Address 31 Woodland Ave.

D'ESSIPRI, Rev. MICHAEL, formerly in charge of All Saints' Church, Aliquippa, Pa., (P.); to be in charge of the Church of the Atonement, Carnegie, Pa., effective September 1st. Address, 931 Fifth Ave.

LEATHERBURY, Rev. JOHN R., formerly rector of St. Matthew's Church, Sparrows Point, Md.; to be rector of St. Luke's Church, Altoona, Pa.

C L A S S I F I E D

ANNOUNCEMENTS

Died

MARSH, RUTH, died on Thursday, July 4, 1940, at her home, 21 East Highland Avenue, Paterson, N. J., in the 95th year of her age.

ALTAR BREAD AND INCENSE

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

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

BOARDING

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

ST. GABRIEL'S Hostel and Retreat House, Mount St. Gabriel, Peekskill, N. Y. Open throughout the year for retreatants and other guests. Address **SISTERS OF ST. MARY**.

GRACE CHURCH in New York maintains two residence clubs for out of town boys and girls. **HUNTINGTON HOUSE FOR GIRLS**, apply: Miss Theodora Beard, 94 Fourth avenue. **HOUSE FOR YOUNG MEN**, apply: Mrs. B. H. Keeler, 88 Fourth avenue, New York City.

WASHINGTON, D. C. THE KERN, 1912 G street, N. W., Tel. Met. 1142. Downtown, near the White House. Has fine accommodations for transient visitors. Double rooms, private bath. One bed \$3.00; twin beds \$3.50. Fine, reasonable-meals nearby. Special rates to family groups or large parties.

ST. RAPHAEL'S HOUSE, Evergreen, Colo. Comfortable rooms and excellent food at reasonable rates. Open during July and August. Address the **SISTERS OF ST. MARY**.

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

SHRINE MONT—See adv. in display section.

BOARDING, north shore of Long Island. Large well appointed house, pleasant rooms and bath-rooms. Excellent meals. Garage on place, if you have car. Shade trees and two ponds. Fine beach and sea bathing. For rates, etc., address **HOSTESS**, P. O. Box 474, Huntington, L. I., N. Y. References exchanged. Telephone No. 1174. Murfreesboro, Tennessee.

BOOKS

EPISCOPAL PRAYER Books and Hymnals, 10 to 50% off. Send for List to Church Section, LYCETT, INC., 317 N. Charles street, Baltimore, Md. Everything for the Church and Church People.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciborium, Patens. Booklet of designs submitted on request. **REDINGTON Co.**, Department 805, Scranton, Pa.

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

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

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

RATES

- a. Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted:

6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions.

- b. Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion.

- c. Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion.

- d. Church Services, 25 cts. a count line (10 lines to the inch).

- e. Minimum price for any insertion is \$1.00.

- f. Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

FOR SALE

HAMMOCKS—Rev. A. SPRAGUE ASHLEY (retired because of failing eyesight) makes high grade heavy cord hammocks, two inch mesh, six feet long. Single mesh, \$5.00; double mesh, \$6.00. Postage 20 cts. extra. Address 411 West 114th Street, New York.

LENDING LIBRARY

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

LINENS AND VESTMENTS

IMPORTATION OF FINE LINENS for Church use is increasingly difficult owing to the war, and prices are rising. We advise purchases now for future needs. Send for our list and free samples. **MARY FAWCETT Co.**, Box 146, Plainfield, N. J.

CHURCH VESTMENTS, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. From Cathedral Studios, Washington and London. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

UNEMPLOYED PRIESTS wanted, to put full time on subscription work for THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. Our clergy salesmen make from \$25 to \$75 a week. Representatives particularly wanted in East and Far West. Write for details to Business Manager, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CHURCH WORKER—Colored woman, age 33, available September 15th. Ten years in present mission. Musical. Specialty children and young people. Would work up mission in new field under direction of Bishop. Southwestern diocese preferred. References. Box J-1458, THE LIVING CHURCH, Milwaukee, Wis.

RECTORY wanted for month of September in return for Sunday duty. Mountains or seashore, Middle Atlantic States. Box D-1468, THE LIVING CHURCH, Milwaukee, Wis.

LAYMAN, seminary-trained, desires general office work in or near parish or mission field which he can serve in free time. Fully experienced in office and mission work. References. P. O. Box 354,

(Har.), effective August 1st. Address, 806 13th St.

McKAY, Rev. MAURICE P., formerly in charge of St. John's Church, Donora, Pa. (P.); to be curate at the Chapel of the Intercession, New York City, effective August 1st. Address, 3681 Broadway.

MORGAN, Rev. LUMAN J., formerly rector of Trinity Church, Rochester, Pa. (P.); to be curate of the Cathedral of St. Paul, Erie, Pa. (Er.), effective September 1st. Address, 129 W. 6th St.

MULLER, Rev. FREDERICK B., deacon, is assistant at Christ Church, Mandan, N. D.

NELSON, Rev. CHARLES W., formerly of Honolulu, is rector of Christ Church, Bethel, and in charge of churches in Randolph, Randolph Center, and Royalton, with address at Christ Church Rectory, Bethel, Vt.

RICHARDSON, Rev. J. MILTON, formerly rector of St. Timothy's Church, Atlanta, Ga.; is assistant rector at St. Luke's Church, Atlanta, Ga. Address, 198 Ponce de Leon Ave., N.E.

SUMMER ACTIVITIES

BROWN, Rev. CRAWFORD W., rector of the Church of the Redeemer, Elgin, Ill.; is in charge of St. Luke's Church, Monrovia, Calif., from July 18 to September 1.

KRUSEN, Rev. HENRY P., rector of Holy Trinity, Manistee, Mich.; will be in charge of Holy Trinity Church, 316 E. 88th St., New York City during August.

ROBERTSHAW, Rev. GEORGE A., rector of St. Gabriel's, Hollis, N. Y.; is in charge of services at the summer chapel, Saranac Inn, N. Y., during July and August, and should be addressed at the rectory there.

NEW ADDRESSES

ANDERSON, Rev. F. E. B., formerly 1 rue Pierre Louys, Paris, France; Copacabana Palace Hotel, Rio de Janeiro, Brazil.

RESIGNATIONS

BYRER, Rev. Dr. CHARLES E., formerly dean of Bexley Hall, Gambier, Ohio; has retired and should be addressed at 82 Brunson Ave., Columbus, Ohio.

JOHNSTON, Rev. DONALD K., rector of St. Peter's Church, Uniontown, Pa., since 1919; to retire on pension. Address, 18 Howe St., New Haven, Conn.

DEPOSITION

BAUKNIGHT, JULIAN E., Presbyter, by the Bishop of Dallas, July 6, 1940. Deposed.

ORDINATIONS

DEACONS

MICHIGAN—In Christ Church, Cranbrook, Bloomfield Hills, Mich., on June 29th, Bishop Creighton of Michigan ordained the following to the diaconate:

G. CLARE BACKHURST, presented by his father, the Rev. George Backhurst, and to be in charge of St. Christopher's Church, Detroit, effective August 1st.

ALLAN L. RAMSAY, presented by his father, the Rev. Charles L. Ramsay, and to be in charge of St. Mary's Church, Detroit, Mich.

KENNETH GASS, presented by the Rev. Dr. Wm. R. Kinder, and to be on the staff of St. John's Church, Detroit, Mich.

The Rev. Francis B. Creamer preached the sermon.

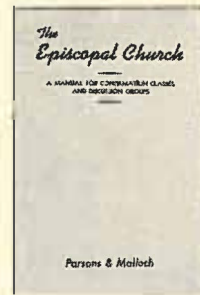
PITTSBURGH—JAMES OAKLEY CARSON, JR., was ordained deacon by Bishop Mann of Pittsburgh in St. Stephen's Church, Sewickley, Pa., July 7th. He was presented by the Rev. Louis M. Hirshon who also preached the sermon. The Rev. Mr. Carson will be vice-rector at St. James' School, near Hagerstown, Md.

SPRINGFIELD—ARTHUR LOGAN BICE was ordained to the diaconate in St. Paul's Pro-Cathedral, Springfield, Ill., on June 9th, by Bishop White of Springfield. He was presented by the Ven. Edward J. Haughton, and will be in charge of Trinity Church, Lincoln, and of St. John's, Elkhart, Ill. The Rev. Joseph P. Hollifield preached the sermon.

MARRIAGE

PENNINGTON, Rev. EDGAR L., rector of Holy Cross Church, Miami, Fla., and Miss Gertrude Querry Barnett were married in St. Barnabas' Church, DeLand, Fla., on June 25th. Bishop Wing of South Florida officiated.

RECENT PUBLICATIONS



KNIGHTS OF JESUS

By the Rev. W. J. Alberts

This is a 24 page booklet, primarily for boys and girls 12 years and up, providing a simple and complete instruction on the meaning, purpose and use of the Sacrament of Penance.

Besides the instruction itself, the booklet contains a method of self-examination, questions and explanations about various sins, what to do in the confessional and how to do it, form of thanksgiving after confession, and brief preparation and thanksgiving for Holy Communion.

Order a copy for examination purposes — you will want to place copies in the hands of all your younger communicants. Price, 20 cts.; \$2.00 per dozen.

THE EPISCOPAL CHURCH

By the Rt. Rev. Edward L. Parsons
and Very Rev. James M. Malloch

This is a manual for Confirmation classes and discussion groups, and at this time of year an examination of this book with a view toward using it in the Fall will pay dividends many times over. There are ten units of study, each unit concluding with test questions and "things to do." Young people's organizations can use it as a study course book. Price, 30 cts.

AN OUTLINE OF THE ENGLISH REFORMATION

By the Rt. Rev. Frank E. Wilson

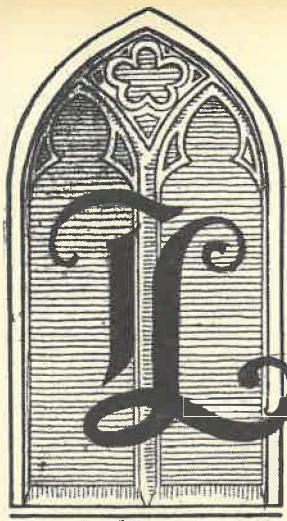
This is another booklet in Bishop Wilson's outline series. The title itself is an explanation of what this booklet covers. Bishop Wilson is well known throughout the Church for his pointed writings, and here in his latest booklet he has set down in logical sequence the tangled events of this important period of Church History. Price, 30 cts.

Published By

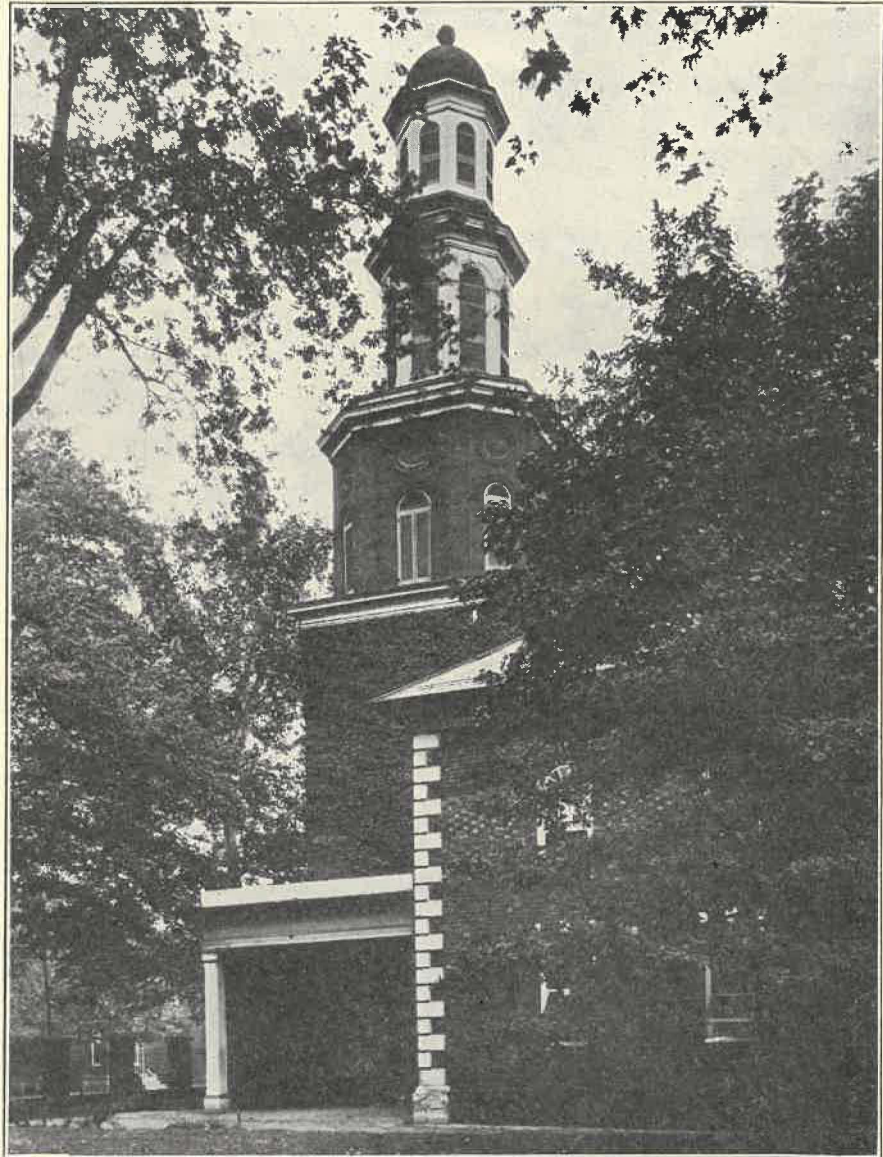
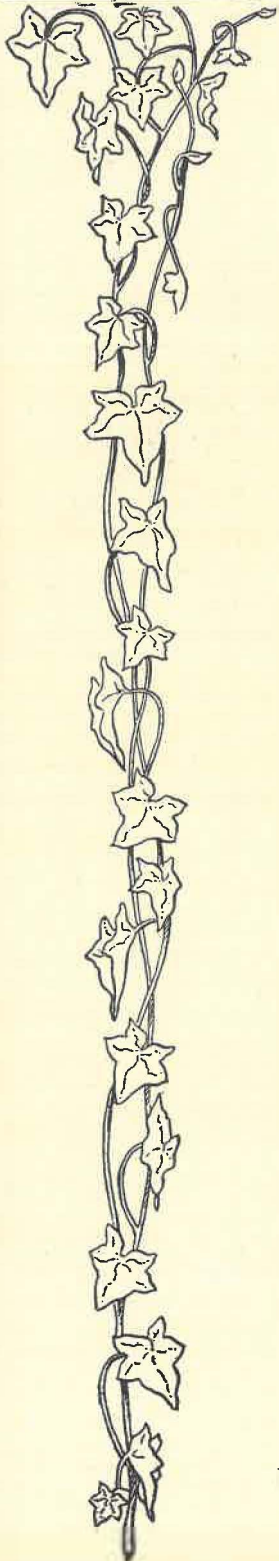
MOREHOUSE-GORHAM CO.

14 EAST 41st ST.,
NEW YORK CITY

August 7, 1940



The Living Church



ST. JOHN'S CHURCH, ALEXANDRIA, VIRGINIA

Ten miles from Mount Vernon stands St. John's Church, where George Washington worshiped. A communicant of the Episcopal Church, he served for a number of years as vestryman.
(Ewing Galloway Photo.)

CORRESPONDENCE

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

Proposed Concordat

TO THE EDITOR: As the article by the Rev. Dr. Zabriskie on the proposed concordat, recently published in the *Southern Churchman*, has been reprinted and generally circulated, I think it right, through your columns, to comment upon one of its statements.

There is much in Dr. Zabriskie's article with which I should take issue, and to which ample reply has been made, but I refer to the statement as to my part in the discussions relating to the famous case of the Rev. Dr. Briggs. Dr. Zabriskie's statement as to this is wholly mistaken and has no foundation in fact.

I took no such position as that which Dr. Zabriskie ascribes to me in regard to the ordination of Dr. Briggs. My relations with Dr. Briggs were most friendly and continued so until his death. Dr. Briggs was deeply anxious to promote true Church unity, as I have been through all my ministry, but from my knowledge of him and of his convictions on this great subject, I do not believe that he would have approved so artificial and destructive a measure as the proposed concordat.

Dr. Briggs' convictions as to Church unity were similar to those of that apostle of true unity, Dr. William Reed Huntington, who said that nothing real can be accomplished by attempting "to glue the denominations together at their edges."

For my part, I agree heartily with the objections to this proposal so well expressed by Bishop Strider. It is, I believe, now agreed by almost all that no such divisive measure as this should be brought into our General Convention as we face the present appalling world situation, and that no action whatever should be taken in regard to it until it again becomes possible for the bishops of the Anglican communion to take counsel together at a meeting of the Lambeth Conference.

(Rt. Rev.) WILLIAM T. MANNING.
New York.

TO THE EDITOR: Christianity is eminently a practical religion. The Christian should always have something to show for what he does. In the matter of reunion, and particularly as regards the concordat now under consideration, there is so much confusion that essential facts are sometimes lost to view.

It is highly important that our brothers, the Presbyterians, and other Protestants who think us narrow-minded and one-sided in our emphasis on Holy Orders, should be plainly and simply informed as to the reasons for our actions. May I say, in passing, that I was raised in Westminster Presbyterian Church, Detroit, and am fully cognizant of the Protestant point of view. I have been a lifelong student of the Bible.

The apostolic succession is the only reason for an organized Church. The bishops are the spiritual descendants of the apostles themselves, through generation after generation of the laying on of real hands. As such, they constitute a group of living witnesses to the historical reality of Christ's death and resurrection. This is their function, and in this is their value.

What will be the effect if we deny the succession, or if we go so far as to abolish

it altogether? Simply this. We shall then deprive Christianity of its evidence, and of its chief arguments before the heathen, atheists, and agnostics of the world. The existence of living bishops is the one practical argument "in a nutshell" that we have to offer. There they stand, the witnesses.

When, for example, one thinks of the existence of a living Chinese as an actual descendant of Confucius, one gains a new vision of Confucius as a once-living man, and not as a mere shadowy character in a book; likewise, the bishops, as regarding the people and events of the New Testament. A Biblical program on the radio is only a weak attempt at securing such a vision. Consider well the strength of evidence inherent in a living episcopate.

Now if the apostolic succession be a lie, then we have nothing left but an abstract philosophy which to the unbeliever and, sad to say, even to many "believers" might be true or might not.

But all the laws of probability, all the evidence of history, and a serious comparison with the science of heredity and the art of genealogy point to the truth of the succession and to a very high improbability of its having been a lie. Do not forget that the apostolic succession was in existence before the New Testament had been compiled (Acts 1: 26). And we live by faith. Serious study will convince a serious thinker.

FREDERICK E. T. PROUTY.

Detroit.

Japan's Monroe Doctrine

TO THE EDITOR: In your editorial of June 10th, you speak of the "ominous moves of Japan in the Far East." (I dare say there are people who talk about the

ominous moves of America in the Americas, but that is an aside!)

Japan's course, at the present moment, conforms to the principle, openly avowed for at least 70 years, upon which her policies have been consistently based, that the Far East, particularly the ideographic East, must cease to be treated by the European powers as an open field for subjugation and exploitation. That they did so treat it, seizing large areas of Japanese and continental territory, and that they have gone on doing so in the face of Japanese protests is a matter of record.

Down to the turn of the century, the European powers, including Britain, assumed a derisive and hostile attitude toward this Japanese position. Americans, though somewhat unilateral in their own attitude toward Japan, were usually sympathetic and a little avuncular in sentiment. From 1900 to 1918, Japan generally enjoyed the sympathy and support of both Britain and the United States. There was some friction over immigration laws, but these were susceptible of conciliatory explanation and their workings were ameliorated by informal agreements.

From 1918 onward, a considerable portion of the American press, with some encouragement from President Wilson, was definitely anti-Japanese, and in 1924, largely as a result of this, immigration laws became disambiguously and gratuitously insulting to Japan.

This volteface was not due to any change in Japanese policy which has been the same for 70 years. But American Christians would do well to take note of the fact that, so long as the government of Russia was in Christian hands, the leading New York and other American newspapers were sympathetic toward that policy. From the moment Russian Far Eastern penetration came to be directed by anti-Christian ideologists, many of these newspapers became hostile to a policy which bears obvious similarities to our own Monroe Doctrine and is, if anything, even more defensible on moral grounds.

Christian missions in Japan are supported mainly from France, Britain, and America. It does the cause of Christianity no good when professing Christians in those countries pronounce judgments which the Japanese cannot but consider unjust, and seem to employ the language of religion as an instrument of irreligious policies.

(Rev.) JOHN COLE MCKIM.
Peekskill, N. Y.

Canon Bell on Education

TO THE EDITOR: I have been one of the many, I imagine, who have been in sympathy with the articles Canon Bell has been writing on education.

For weeks I have been intending to write and express my appreciation, but unfortunately have never gotten beyond the good-intention stage. Now I am compelled to write because of the article, What Shall the Church Say to America? It expresses in Canon Bell's usual forceful and colorful language, what so many of us have vaguely been trying to articulate. It seems to me just the sort of lead our Church should be giving.

(Rev.) CHARLES MARTIN.
Bryn Mawr, Pa.

The Living Church

744 N. Fourth St., Milwaukee, Wis.

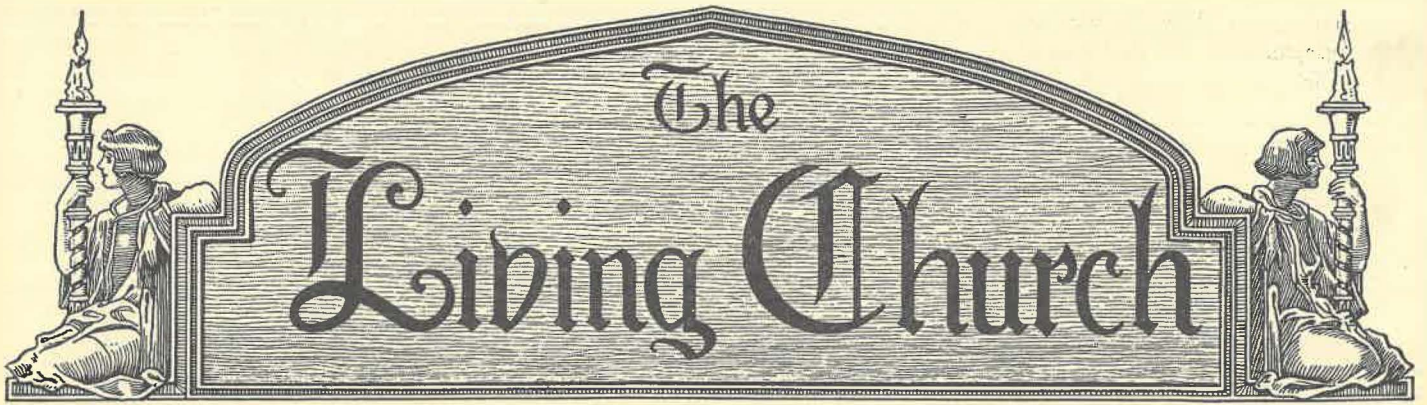
Established 1878

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

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

THE LIVING CHURCH is published every Wednesday except the last Wednesday in each month (on which day THE LAYMAN'S MAGAZINE of THE LIVING CHURCH is published) by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year; sold only in combination with THE LAYMAN'S MAGAZINE of THE LIVING CHURCH at \$4.00 a year for both. Price for THE LAYMAN'S MAGAZINE alone, \$2.00 a year. Foreign postage additional.

New York advertising office, 14 E. 41st St., New York City.



VOL. CII

MILWAUKEE, WIS., AUGUST 7, 1940

No. 26

EDITORIALS AND COMMENTS

Creedless Christianity

(Condensed from *THE LIVING CHURCH* of August 25, 1923)

TODAY it is fashionable to look down on creeds of all sorts. They are assumed to be the result of the hampering and binding instinct of ecclesiastical organizations in their efforts to fetter the freedom of mankind. There is apparently, also, a clamorous, insistent outcry against dogmas. An articulate prejudice against both dogmas and creeds has almost succeeded in investing these two respectable words with an atmosphere of evil connotation which it is practically impossible to dissipate. We are "narrow" if we believe in "creeds." We are "hide-bound" if we profess our faith in "dogmas." We must necessarily be restricted in our sympathies, confined as to outlook, and narrowed as to vision, if we have the temerity to defy present-day fashion sufficiently to affirm our convictions in the fundamental Christian statements of them.

Our friends would have us abandon creeds and jettison dogmas. It would be well, say they, for the Church of today to keep pace with the modern discoveries, and disassociate itself from the ancient formularies and outworn dogmas of the "Dark Ages." We are exhorted to look forward, and to prepare for the rise of a new type of Christianity, freed from the bonds of inveterate tradition, rejoicing in the new liberty of intellectual freedom, and radiant with the liberty of utter independence of the hampering dead hand of the past. The clarion call has sounded, calling us to the defense of the new creedless Christianity.

There is a famous character in that classic of English literature, whose philosophy has much to recommend it: "Impenetrability, that's what I say!" Words are a curious thing, and Humpty Dumpty enjoyed a freedom from precedent which did not cramp his style in the least. He made words mean what he wanted them to. But most of us have a rather uneasy feeling that it is well to use words with the meaning which usage has attached to them. Words, at the most, are social conventions, for that is one thing "usage" implies. We are, for the most part, reduced to the humbling position of following ordinary usages of speech. "Usage" also implies history, for the usage is the present term of a vast perspective reaching back to the past. Unless, then, we wanted to climb upon the wall

beside Humpty Dumpty, it is an advisable exercise in self-denial and humility to stand on the ground along with the rest of mankind, and to use the words in the meaning which their history gives them.

Christianity is a historical religion. It might be interesting to make a new and ideal religion completely conforming to our needs and aspirations, and completely separated from any historical foundation, but if we do so we cannot call it "Christianity," unless we follow the Humpty Dumptian usage. When we talk about Christianity, we are driven to the facts of history to define what it means. When we investigate these facts, we find that one of the marks of Christianity, in truth, a seemingly inevitable component of its very self, is the emphasis upon certain convictions about a historical Person who gives His name to the religion.

The immediate circle of His disciples believed in Him with various degrees of trust, confidence, and conviction. To such great lengths does this confidence in the Great Personality go, that, fellow man though they knew Him to be, they implicitly ascribed to Him more than the properties of a mere man; they trusted Him, they followed Him, they believed Him, they gave Him implicit obedience, and they died for Him. In short, as Bishop Gore so well points out, the earliest circle of Christian believers treated the Master as *having for them the value of God*.

AFTER His ascension they had to put forth an effort to make their belief catch up with their faith, for "belief" means the allegiance of the head, while "faith" describes the allegiance of the whole personality. A very few years later the process and results of the action of the corporate mind of Christianity may be epitomized in the statement: Jesus had the *value* of God, because He *was* God. Before the closing of that body of writings which we call the New Testament, the early Church had to deal with the problem set by those whose convictions differed from her own. The Church knew well that her own experience, codified in some form of expressed conviction, and set down for all those who would follow the Master, would keep the Christian character true to type, and

train his followers after the example of His immediate disciples. According to the model of the fragmentary creeds (the existence of which in the New Testament suggests a much earlier date for definite formulations of Christian conviction than is generally supposed), there came a time when the old body of more or less unphrased convictions was found insufficient to cover new contingencies. So the great definitions of the ecumenical councils, under the pressure of urgent demand, took articulate form. The insistent question was always, What message has the Gospel for this new situation? What adjustment and explicit statement of the attitude of Christian believers must be made to meet this new contingency?

It is not that the Church was keen about defining doctrines: nearly every definite formulation was wrung from her by the insistence of circumstances. New issues continually arise, and the chief test of vitality and life is their ability to cope with unforeseen emergencies. Just as one of the great results of higher education consists in its preparation for the unforeseen, so the adjustment to environment is one of the tests and criteria of the life of an organism. A living thing has to respond to a new issue; a dead thing may remain unmoved. A living thing must continually create new responses to the changing environment; just to preserve its identity, if for no other reason. To preserve its identity it must continually change its response to environment; yet "to preserve its identity" it must remain the same. Herein lies the paradox of Christianity, that it remains Christianity by dint of offering new responses to novel circumstances. It is just because of this fact that the Catholic Christianity may rightly offer itself as the ultimate type, forever the same, yet continually manifesting power of fresh adaptations, and ever developing, yet still maintaining its historical identity.

CREEDS and doctrines enshrine and embody Christian experience. No matter how simple or seemingly obvious one brief moment of spiritual experience may be, when we would phrase it in a thoughtful statement we find that we are driven to recognition of all sorts of "dogmas" which we take for granted as the basis and even the means of our experience. The simplest prayer and its answer imply certain "dogmas": there is a God; He is a Person; He is the kind of Person who has power to help me; He is willing to help me, and (praise be to Him) He does help me! The seemingly intricate dogmas and doctrines of Christianity are built on the corporate experience of believers, and they have the weight that attaches to experience. What more "authority" can one ask? Moreover, no evidence is forthcoming that the Christian experience is possible without the Christian faith.

Creedless Christianity is a misnomer, for it is a contradiction in terms; it is a historical anomaly. If the Christianity of the future is to be Christianity at all, it must continue to transmit the Christianity of the past. More necessary than the skeleton to a highly articulate living organism, more vital to the body than its capacity for self-preservation and self-perpetuation, are the creeds to Christianity. They are not ends in themselves, for Christianity does not consist in the profession of *formulae* no matter how precisely worded and exact they may be in statement; creeds are not ends in themselves, as if Christianity were a philosophy of a certain type demanding adherence to the orthodox opinion and speculation of its school; but creeds and doctrines are necessary, as inevitable and concomitant evidence of the Christianity of the ages as well as of the future. Creeds are for the life of the whole man—mind, body, and soul, in union with his fellows, and incorporated in the integral fellowship with his God.

Conscientious Objectors

THE Rt. Rev. Dr. W. Appleton Lawrence, Bishop of Western Massachusetts, telegraphs us as follows:

"Do you realize that Burke-Wadsworth bill as drawn at present makes no legal provision for any individual freedom of conscience? Even though it is said the bill will be interpreted liberally, there is no surety that this courtesy will be equally applied or will be indefinitely continued. It is seemingly much more drastic than British law and puts practically everything in hands of President, thus letting Hitlerism in at back door trying to keep it out at front. Hope you will comment editorially. Church on record in favor of freedom of conscience, but action now will prove sincerity far better than sympathy later."

In its original form, the Burke-Wadsworth bill, which provides universal registration for conscription in peacetime as well as wartime, provided that members of religious bodies opposed to war, such as the Quakers, might be assigned to non-combatant service. As we pointed out in an earlier resolution, the same provision ought to be made for all bona fide conscientious objectors, regardless of the religious body to which they belong. We understand that the bill now pending has been changed to make such provision. If so, and if "non-combatant service" be so defined as to include agricultural, industrial, and relief activities under government supervision, it seems to us that the rights of the conscientious objector are adequately protected.

It is true that there are thorough conscientious objectors who will not participate even in non-combatant or alternative service if they feel that this might be of any assistance, however remote, to the nation at war. If one carries his conscientious scruples to that extent he ought also to refuse to pay taxes, or at least the considerable proportion of his taxes that are used directly or indirectly for war purposes. But such a conscientious objector must realize that in taking such a stand he must also be prepared to take the consequences of his decision, and if necessary to go to prison on account of his principles. In so doing he would be in good company, for many a Christian saint from the time of the Apostles to the present day has chosen prison or even death rather than the violation of his conscience.

There may rightly be differences of opinion as to the advisability of conscription in time of peace—or in wartime either, for that matter. In this time of grave international disorder and lawlessness, however, it may well be the only effective means of guaranteeing the preservation of our liberties, even though it does infringe upon the individual freedom of citizens. The Burke-Wadsworth Bill is an honest effort to meet a critical situation, and many of us feel that in its main outlines it is a wise and necessary step at this time. Every effort should be made to respect the honest scruples of conscientious objectors by providing that they be assigned to non-combatant or alternative service; indeed, to service as far removed from military operations as possible. They ought to be not only permitted but encouraged to render humanitarian services, as under the Red Cross or such efforts as those of the Friends Reconstruction Unit in the last war. We do not feel, however, that they are justified in demanding complete exemption from all responsibilities if they are to continue to enjoy the privileges of citizenship and the protection of the state.

If a man's convictions are strong enough to make him demand complete exemption even from non-combatant or alternative service, they ought to be strong enough also to enable him to take the consequences courageously.

Flight From Paris

An Interview With Dean Beekman on His Arrival From France

By E. Sinclair Hertell

NOBODY can work with the Boches. They are against God and religion. Do you think I would stay there with the Germans telling me what to preach?"

His keen eyes flashing, the Very Rev. Dr. Frederick Warren Beekman made this statement on his arrival in New York on the liner *Manhattan*. He was one of 799 passengers—the "last ditch" Americans they were called—who refused to quit Paris until the Nazis were at the city gates. The tall, Massachusetts-born clergyman has worked in France for 23 years, going over with the AEF in 1917. He has been dean of the Cathedral Church of the Holy Trinity in Paris for 22 of those years and in service is the senior American Episcopal clergyman on the continent.

"I haven't resigned," the Dean told me with one of his good-natured smiles for which he is famous. "I am on what you can call a summer's holiday. I hope to return to Paris eventually and round out 25 years as dean.

"The cathedral is still open and Sunday services are held by Lawrence K. Whipp, who has been our organist and choir-master for 15 years," he added. "Mr. Whipp is a layreader who is now living in the deanery and conducting morning and evening prayer services in the cathedral. He is even continuing his regular organ recitals."

With a normal communicant list of 500, there were actually only five or six parishioners left in Paris when the Dean departed on June 12th, the day before the Nazis entered the city. Practically all of Holy Trinity's members have fled to the south of France. If and when the Nazis permit them to return to Paris, where most of them own property and manage businesses, then Dean Beekman will make plans for arranging ministerial services at Holy Trinity. But he doubts that many will return to the former capital until the Nazis give the French a free hand in the city.

"The night before I left Paris," the Dean said, "I got seals from the American Embassy, put them on the cathedral doors and on the deanery showing that the buildings were American property. The American flag still flies from these buildings as well as from the American Student Center, which Holy Trinity built and owns."

Mrs. Beekman left Paris ahead of the Dean, going to Brittany. They met again at the Spanish border.

The Dean says he will never forget driving his automobile in the flight from Paris. The roads teemed with thousands of refugees, some on foot, some on horseback, some on bicycles, some in farm wagons, aged folk and babes in arms all massed together in a driving swarm.

"The French were simply magnificent," the Dean said



DEAN BEEKMAN
(Acme Photo.)

with great emphasis. "I never heard a single syllable of complaint from their lips. I shall never forget them. Neither will I forget those few minutes when we were driving through a village and Nazi planes suddenly appeared overhead. They swooped low and sprayed us with machine gun bullets. I had to dash to a nearby house to take shelter until the planes disappeared."

The wait at the Spanish border was gruesome. Some refugees had been there several days waiting their turn to cross. Many of them lacked food and water. Some fell from exhaustion. One child became insane. But the Dean and his wife finally got across. They and the others sighed with relief to think that they had left the Nazis behind.

But what they saw in Spain made them rub their eyes. The Nazis were all over, strutting in their uniforms with side arms visible. German armored cars whizzed along Spanish

roads. The swastika flew menacingly in the Spanish sunlight.

"There are 60,000 Nazis in Spain," the Dean told me. "The country is virtually owned by Germany. It's common talk in Spain that Hitler and Mussolini have promised to give Portugal to Franco for his help in an attack on Gibraltar. Franco is working with Hitler and the enormous oil imports from the United States into Spain go to Germany via France."

At Lisbon the Dean and his wife boarded the *Manhattan*. Surely, the refugees thought, now we can forget the Nazis who have made exiles of us. But once again they were mistaken. On shipboard they soon found that most of the stewards were pro-Nazi. Dean Beekman was outspoken in his remarks about them.

"These stewards are naturalized Americans—former Germans," he explained. "Their sympathies are with the Nazis, and they don't conceal them. My room steward and the man who cut my hair were openly pro-Nazis. Others not only spoke German to one another, but tuned in on German radio broadcasts and gloated over every Nazi advantage.

"We Americans were disgusted with the ship's newspaper, too. It was so defeatist in tone that one might have supposed Dr. Goebbels had edited it by wireless. But most offensive of all was the arrogant and insulting attitude which these pro-Nazi naturalized Americans assumed toward French women on board with their American husbands.

"I am not blaming the United States Line," he added "They have to take the stewards the union gives them."

On the Sunday morning during the voyage 200 passengers—Episcopalians, Roman Catholics, Protestants, and Jews—crowded into the ship's lounge at 11 o'clock for Morning Prayer and sermon. Dean Beekman read the service. The preacher was the Rev. Clayton William, pastor of the Amer-

ican Church (Presbyterian) in Paris. Afterwards the Dean celebrated the Holy Communion and gave the Sacrament to some thirty persons who remained for this service. "It was an unusual service," the Dean said, "because I had no vestments with me and the preacher had no Geneva gown."

WHAT lay behind the French collapse? "Treachery," the Dean said without hesitation. "Treachery on the right and on the left. The French people were betrayed by military and political incompetence. The treachery of the King of the Belgians opened it all up. That conspiracy had been going on for six months. Leopold was known to be pro-Nazi. He called for help from Britain and France, and they had to respond, and then he surrendered in cold blood. Twenty-four hours after the British and the French imperiled their own safety by going to the Belgians' aid, they knew they were trapped. The King would not cooperate. He refused to put his armies under Weygand. It was cold-blooded treachery."

At the moment the French are still too stunned to gather their wits about them. But the Dean is convinced they will arise once more free. Meanwhile the Nazis are working day and night to turn the French against the British.

"The Nazis have taken liberties from the French," Dean Beekman said, "and now they are systematically taking the food of France and sending it to Germany. When the French realize they have neither liberty nor food, they will also realize who their enemy is—and they'll know it isn't England."

Dean Beekman proposes to make his stay in this country—his "summer holiday" as he humorously calls it—an opportunity to awaken Americans to the utter necessity of helping Great Britain in the battle which lies before her. He will preach, lecture, write and talk over the radio on the war and its effect on this country.

"Great Britain today is civilization's front line of defense," the Dean declared. "We must do everything we can to help her defend it. It is the battle for human freedom and it touches us just as much as anyone in Europe. Every American of intelligence should urge that this country support Great Britain with planes, tanks, munitions, and food. It is not enough to be sympathetic. We must translate sympathy into action. Believe me, if England goes down, this country will face the greatest depression it has ever known. We shall be attacked first economically and later on the battlefield by the totalitarian powers, including Japan. Every ounce of our energy and every iota of our resources should be placed at Great Britain's disposal. I am not advocating war, but I am advocating everything short of war."

The Dean has seen defeatist propaganda at work in France. The Nazis bombarded France with it all winter, and it had an inevitable effect in the end. "We must guard against it in this country," he said, "for it can be very dangerous. But I have confidence in the future. All Germany's victims so far have been pushovers, including France. Now for the first time the Nazis are up against a real opponent in England. I am convinced the Nazis cannot beat England. We Americans have got to help see that she isn't beaten."

Time-Redeeming Wisdom—A Prayer

O GOD of time and eternity, who makest us creatures of time, to the end that when time is over we may attain to Thy blessed eternity: With time, which is Thy gift, give us also wisdom to redeem the time lest our day of grace be lost, for the sake of Jesus Christ Our Lord. Amen.

—Christiana G. Rossetti.

CHURCH MUSIC

Rev. John W. Norris, Editor

Needs of Small Parishes

ONE of the real needs of many of our small parishes appears to be music suitable for the celebration of the Holy Communion. Recently a number of letters have been received in which inquiry is made concerning music that is good and at the same time suitable for small or untrained choirs. Yet this constitutes but part of the problem, for usually the letters state that the choirmaster or rector has only a small amount of money available for the purchase of new music. The need cannot be met by merely recommending certain compositions.

Church music is expensive. Single copies will range in price from eight to 50 cts. for anthems and service music. When one has to provide copies for 15 or 20 people, the cost arises so rapidly that it is often prohibitive. Improvement in the music of our parishes would receive great impetus if some philanthropic group could undertake the publication of good Church music at cost.

In the meantime one source of help should be the supplement to the hymnal. Our present hymnal supplement makes excellent provision for the chanting of canticles. All of the canticles needed, together with some of the psalms for use in the Occasional Offices, are provided with a sufficient number of suitable chants so that no parish needs another book, such as a service book. Of course a psalter would be necessary if the psalms were to be sung regularly.

When we turn to the section devoted to music for the Holy Communion, we find that the provisions have not been as well made. Only one complete Communion Service is provided, namely the Merbecke setting. This in itself is good, but what is needed is at least two more and a full plainsong setting. As it is, the balance of the music, if one depended solely on the hymnal supplement, would constitute a "hash" service; that is, one made up of the works of a number of composers. Let us look at the present supplement.

Six settings of the responses to the Commandments are provided, while only four are given for the three-fold Kyrie, and only one for the nine-fold Kyrie. Yet throughout the Church today we see more and more churches dropping the Commandments at the late service and using the Summary of Law followed by the three-fold or nine-fold Kyrie.

Five settings are provided for the Sanctus, only one of which, the Merbecke, has any relation to the other music in this section of the supplement. Three settings, including the familiar Old Chant, provide all the music for the Gloria in Excelsis.

In the musical art form known as the Mass, which had its beginning in the 13th century, there is a structural unity to the music which binds the whole work into one. This ideal has been carried on down through the ages and remains today in the structural unity of our modern Communion Services. In view of the growing tendency to make every service a liturgical unity, it seems preferable that the music employed in a particular service also should have unity of structure.

The service music in the hymnal supplement should be carefully considered before a new book is published. It would be an aid certainly to the poorer parishes to have Merbecke and at least two other modern works in the hymnal.

Missions — A Casualty of War

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary, Universal Christian Council

DURING the first World War German Churches were cut off from their missions in Asia and elsewhere. The non-Roman Churches of Allied lands then raised more than \$2,000,000 to keep those missions going, and after the peace they were handed back to the German societies.

Today the same kind of problem has arisen on a far larger scale. For not only are the German missions menaced by the cutting off of support, but also by the policies of a vigorously anti-Christian government (Hitler said in *Mein Kampf* that "mission education in Africa is based on the absurd notion of making lawyers out of half apes"). War itself has isolated (through Nazi violation of neutral nations) the missions of Norway, Denmark, Holland, and Belgium, while Russian invasion has drastically crippled the Churches of Finland which have an extensive missionary work.

This is bad enough, but it is not all. The defeat and partial occupation of France has disrupted the life of the French Evangelical Churches to an almost catastrophic degree. From a financial and industrial angle the French Evangelical Church is largely dependent upon the strong communities of the North and East, now broken and scattered. Funds for parish work are hard enough to get. Raising funds for missionary support is almost impossible.

Similar, although by no means such serious limitations are imposed by war upon the Anglican and other British Churches in their support of foreign missions.

The consequences cannot easily be imagined by those who have not known of the extent or the quality of the mission work done by Christians from all of the lands above mentioned. But it does not take much imagination to realize that work must stop at a particularly critical time if there is no money to carry it on.

At a recent meeting of representative Lutherans in New York, it was reported that one-half of all the Lutherans in the world are now under Nazi domination. When the normal missionary outreach of these churches is taken into account, the magnitude of the catastrophe can be understood. It is little short of staggering. With the aid of the careful reports secured by the Foreign Missions Conference of North America, let us look at the facts in more detail. They come dramatically in such cables as this one from Moukden, Manchuria:

"DANISH LUTHERAN MISSION MANCHURIA STRANDED FROM JULY FIRST CAN YOU APPEAL LUTHERAN CHURCHES OR OTHERS. SIXTY TWO MISSIONARIES TWENTY SIX CHILDREN ANNUAL BUDGET EIGHT THOUSAND FIVE HUNDRED STERLING TWO HUNDRED FIFTY EIGHT NATIVE WORKERS THREE HOSPITALS SEMINARY TWO TRAINING INSTITUTES TWO HIGH SCHOOLS NUMEROUS PRIMARY SCHOOLS ORPHANAGE ANNUAL FOREIGN SUPPORT ONE HUNDRED TEN THOUSAND MANCHURIAN DOLLARS WRITING BARKER STEWART PRESBYTERIAN CONFERENCE EXECUTIVE CABLE EVANGEL. MOUKDEN."

Here is another from Beirut, Syria, signed by my friends Rev. H. H. Riggs and Rev. James H. Nicol, secretary and treasurer of the Near East Christian Council.

"JOINT COMMITTEE CONSERVATION DANISH MISSIONS URGE AMERICAN CHURCHES UNDERWRITE REDUCED BUDGETS SYRIAN WORK AIR LETTER FOLLOWS. RIGGS NICOL."

The normal expenditure of the Churches of Norway for

their missions has been about Kr. 2,936,033—over three quarters of a million U. S. dollars. That is now cut off.

Relief for German societies, the largest of all those involved, had been in part arranged through the Dutch government before the invasion of Holland. But calls for assistance come in from all over the mission lands. Take China as an illustration. The National Christian Council has reported that the German missionaries are in especial need because of the rapidly rising costs of food. There are 199 missionaries listed in one dispatch of recent date from N.C.C. in Shanghai.

It is moving to learn that the missionaries in China of other than German Churches had given over \$2,500 up to January of this year to aid their stranded colleagues. Similar sacrificial gifts are reported from the missionaries in Angola, Africa, and Netherlands India.

Before the Hitler "protective invasion" of Scandinavia, the Churches in Norway had contributed Kr. 30,000 to the Finnish missions; Denmark had given a like amount, and Sweden Kr. 90,000.

The story of what has been done along similar lines in India comes to us through the *Christian News Letter*, published in London by my colleague, Dr. J. H. Oldham.

"The Tambaram Conference revealed the reality of the ecumenical Christian fellowship and laid upon its delegates the solemn charge of maintaining it. The delegates from India little dreamed that within a few months this fellowship, so wonderfully manifested and so highly prized, would be subjected to the fiery ordeal of a world war. But the crisis found the Church ready, and the part it took in conserving the work of the German missions, from which, for a time, the men missionaries were removed, will form a kindling page when the Christian history of these troubled times comes to be written. The story can be shortly and simply told. Immediately on the outbreak of war all German male missionaries, both Protestant and Roman Catholic, were interned, and to the National Christian Council and the Roman Catholic Church authorities fell the responsibility of seeing that their work was conserved. It was the express wish of the government of India that mission work should be adequately cared for, and to this end it invited the coöperation of the National Christian Council. The Protestant missions affected were the Gossner Evangelical Lutheran Church of Chota Nagpur and Assam, the Schleswig-Holstein mission in Orissa, the Leipzig mission in South India and the Basel mission on the Malabar coast. With the ready and effective help of the Federation of Lutheran Churches, the provincial Christian Councils, neighbouring missions, individual missionaries and Church leaders, together with the friendly coöperation of government, satisfactory interim arrangements were made and the work suffered little interruption. Within a few months practically all the interned missionaries were released, and it is worthy of note that the only pledge they were asked to give was an undertaking to do nothing to the prejudice of the British government in India. This compromised neither their religious nor their national allegiance. Churches and missions were themselves facing formidable measures of retrenchment, and individual Christians were groaning under increased taxation and other inhibitions, but the Council felt that the support of the released missionaries entrusted to them was a debt of Christian honor that could be met only by an appeal to Christian liberality.

"On the basis of a carefully prepared estimate by the executive council of the Federation of Lutheran Churches in

India, it was agreed in consultation with the Federation to sponsor an appeal for Rs. 130,000. Since the missions directly concerned were of the Lutheran persuasion, primacy in rendering help naturally fell to their denominational brethren, and prompt steps were at once taken by the World Convention of Lutheran Churches to render all possible assistance. This is coöperation of the best quality. But the Christian forces face an obligation here that carries beyond denominational and racial frontiers. While the Churches in America could be trusted to bear the lion's share of this Christian giving and the hard-pressed Churches in Great Britain and the Continent to do what in them lay, the National Christian Council felt that in this emergency lay a clear call to the Christian generosity of India. The Council was encouraged to ask an offering of at least Rs. 10,000. The response was immediate and gratifying, and yet not surprising, for the Church is not unmindful of the magnificent service German missionaries have given to the cause of Christ in India. To them we owe some of the greatest pages in the history of Christian Missions in India, and we will not forget."

IN ENGLAND and Scotland, response to these appeals has been immediate but under the circumstances it cannot go far toward meeting the need for additional support to the amount of approximately \$3,500,000 a year which is the present estimated total for non-Roman missions already cut off from regular home base support, according to the New York office of the International Missionary Council.

When it is remembered that events in Continental Europe have brought to penury and disruption the home base of these world missions—and in all the above statements nothing has up to this point been said about the need in the European Churches themselves—it becomes perfectly clear that the Christian Churches as a whole stand at this hour before the most staggering breakdown of their work in modern times.

The question which confronts all Christians who care about the ideals of the Kingdom of God and their world-wide spread as the only possible basis of lasting peace is: *What are we going to do about this challenge?*

Missions on a Business Basis

THE missionary work of the Church that for so long was an adventure for God and depended for its continuance on Faith alone has now reached the point where it is to be placed on a good business basis.

To us older ones who have been steeped in the glory of the past—who have been enthralled and inspired by the lives of the missionaries of a hundred years who went literally into all the world and who knew nothing of business or asked for any assurance of anything but a meagre living and a few dollars for funeral expenses when fever, starvation or violence should put an end to their oftentimes pretty short careers—to us, I say, who have these things in mind this coming era of good business spells disaster to the missionary cause.

However, I suppose we must remember that to those who are facing the responsibility of the future it points to certainty and solid progress, and so, they believe, there is no less a basis of Faith and there will be just the same adventure for God. It is only fair that we should let them have opportunity to work out their problems: aye, even more than that, that we should give them all the help of which we are capable.

This, surely, need not blind our eyes to the suggestions I have made that the missionary on the field must from the first have in mind doing a work that will never get too far ahead of its own possibilities for self-sustaining; I am quite positive this will in the future be the real key to all development.

—Bishop Mosher.

Summer Reading

IT was interesting to find in the current issues of the *Church Times* (London) and the *Times Literary Supplement* (London) news stories of the radio talk of Desmond MacCarthy in which he advised people to read books that would "keep their minds off the war." Both papers commended Mr. MacCarthy for his suggestions. Also, both added to the list several new books which seemed likely to be fortifying.

Relaxation is a good thing; it prepares for increased activity. We are following the example of our English friends and suggesting for summer reading a few books that will "rest the mind."

First, four or five novels which lay people are eagerly awaiting a chance to read. *Ember Lane*, by Sheila Kaye-Smith (Harpers. \$2.50), has its scene set in Sussex, but the central figure of the story is the young girl from London, who is what the Scots call "fey." This is one of the best, and certainly the most absorbing, of Miss Kaye-Smith's tales.

Through the House Door, by Helen Hull (Coward-McCann. \$2.50) is another story of a young girl. The scene is New York City—rather minutely so, even to the floor plan of the average apartment on Morningside Heights. Children determine the plot of another novel, *The Bird in the Tree*, by Elizabeth Goudge (Coward-McCann. \$2.50). The question of divorce is presented in a remarkable way—worthy of the author of *The City of Bells*. Two rather lighter novels are *A Lion in the Garden*, by G. B. Stern (Macmillan. \$2.50), and *Before Lunch*, by Angela Thirkell (Knopf. \$2.50). Humorous as they are, both books arouse sympathy with certain kinds of persons who are too often thoughtlessly ignored or even patronized.

There is surely some special significance in the fact that all these novels, each one by an author of distinction, seek to present the point of view of the children and young people involved in the several problems considered. Youth is "on our minds" always, but perhaps most persistently in time of war.

A good book, *American Youth Today*, by Leslie A. Gould, with a Foreword by Mrs. Franklin D. Roosevelt (Random House. \$2.00), might well be made the subject of special study this summer. Another unusual book is *An Adopted Child Looks at Adoption*, by Carol S. Prentice (Appleton-Century. \$2.00). Americans who are planning to receive into their families the little "guest children" from England will find this book illuminating.

Publishers in the United States, as well as in England, declare that they have about the customary number of "forth-coming books" on their lists as in time of peace. There are fewer "war books." People are not demanding them as they did in the years 1914 to 1918. More important still, events move so rapidly that even magazine articles are quickly in need of revision.

A book of poignant interest in its relation to war, however, is *What's Democracy to You?*, by Joseph Gollomb (Macmillan. \$2.00). This should be read by every American and read this summer. Another book, in a different field but germane to this subject, is *The Pan-American Highway: From the Rio Grande to the Canal Zone*, by Harry A. Franck and Herbert C. Lanks (Appleton-Century. \$5.00). This is rather expensive, but the book would make a useful addition to any library: it is timely without being temporary.

What about religious books for summer reading? Among the most necessary are books of prayers. Various publishers have issued new editions of books of "devotions in war-time," first published during the 1914-1918 war. There is one new compilation of very great value: *Prayers in Time of War*, edited by Hugh Martin (Student Christian Movement. Imported by Macmillan. \$1.25). This book is arranged for both private and corporate use. The litanies are of particular excellence.

A religious book which will be of immense help to Christian people is *Can Christianity Save Civilization?*, By Walter Marshall Horton (Harpers. \$2.00). The book grew out of Dr. Horton's journey to the International Missionary Council at Madras in 1938, finally taking shape in two courses of lectures delivered on his return home. The book, just published, was practically completed when war broke out. But Dr. Horton states in his Preface that subsequent events have confirmed him in the convictions set down in early September, 1939. Therefore, his book has been in no wise altered. In this fact is its great interest, as well as its unique value. It seeks to find out what religion can actually do today, and how. If only one book can be read this summer, let it be this one.

ELIZABETH MCCracken.

NEWS OF THE CHURCH



ASSISTANT BRICKLAYERS

The rebuilding of St. Mary-of-the-Angels Song School, Addlestone, Surrey, England, has captured the imagination of the choir boys and they lend a hand to the masons. Pictured with them is Mrs. Desmond Morse-Boycott, the wife of the school's headmaster. The building was destroyed in a fire on April 18th [L. C. May 22d].

Two Special Committees Appointed in Rochester

Rev. Dr. Jerome Kates to Lead Study
of Church, State

ROCHESTER, N. Y.—Bishop Reinheimer of Rochester has announced the appointment of two special committees which will study and report to the next diocesan convention.

The Rev. Dr. Jerome Kates will head the committee on Church and State taking the place of Dr. William A. Eddy, president of Hobart College. New members of the committee are William M. Leffingwell, Miss Isabel Mayo, and the Rev. Frederick M. Winnie.

The Rev. Howard H. Hassinger will continue as chairman of the advisory committee on Church unity. New committee members are J. G. Case, Mrs. Gladys Brokaw, and Mrs. Walter Durfee.

Bishop Reinheimer also announced the personnel of the departments of the executive council. New chairmen are Paul E. Emerson, finance; the Rev. C. Dalton Scott, social service; and Henry Selden, missions.

Advanced to Professorship

NEW YORK—At a recent meeting of the board of trustees of the General Theological Seminary, the Rev. Dr. Cuthbert A. Simpson was elected professor of the literature and interpretation of the Old Testament. Dr. Simpson has for several years been assistant professor.

The Rev. Dr. Edward R. Hardy jr. has been advanced from lecturer to instructor, and will teach Hebrew and cognate languages, as well as advanced Greek.

Youngest Refugee Soon to be En Route to U.S.

MILWAUKEE—Youngest refugee for whom arrangements have been completed is little Margaret Miriam Collins, 2, of London. Margaret will soon be on her way to this country, consigned to Mr. and Mrs. Stephen Swisher of Fox Point, Milwaukee suburb, who will give her a home for the duration of the war.

Margaret's parents, realizing that she was too young for the mass evacuation plan, which applies only to children from 5 to 16, appealed through a mutual friend to the Rev. Cyril E. Bentley, of the staff of the American Church Institute in New York, to find an American home for her. Fr. Bentley solicited the aid of THE LIVING CHURCH, and arrangements were soon completed through the Milwaukee branch of the United States Committee for the Care of European Children. A special appropriation from THE LIVING CHURCH RELIEF FUND will meet the expense of bringing Margaret to Milwaukee, and it is hoped that she will soon be in her new home.

Three Postulants Take Summer Work in District of Nebraska

OMAHA, NEBR.—Three Nebraska postulants have been working during the summer in their missionary district.

Donald Robinson of the Episcopal Theological School has gone to St. Luke's at Wymore. Gerald Claudius and Eric Asboe of Seabury-Western have gone to St. Paul's mission at Niobrara and Christ Church, Central City, respectively.

Refugee Children to Enter on Group Visa

First Mass Evacuation to Take Place
at Beginning of August; State
Department to Admit 1,000

THE first mass evacuation of British refugee children will take place at the beginning of August when 1,000 children selected by London representatives of the United States Committee for the Care of European Children will be sent to this country on a "group visa" issued by the American State Department.

Since individuals and groups have taken over the project of evacuation abandoned by the British government, one of the major considerations has been the transportation of possibly 200,000 British children registered for evacuation through the official Children's Overseas Reception Bureau in London.

Another difficulty has been the uncertain attitude of the British government in regard to the advisability of evacuating children at the present time. Prime Minister Winston Churchill told the House of Commons on July 18th that evacuation to Canada and the United States was "most undesirable," but that any movement to send American ships to remove children from the British Isles "would immediately engage the most earnest consideration of His Majesty's government."

REGISTRATION CONTINUES

Meanwhile, registration of persons willing to give homes to evacuated British children for the duration of the war has continued in the office of THE LIVING CHURCH and other branches of the national committee. Readers of THE LIVING CHURCH have to date offered homes to more than 400 children and contributed nearly \$4,500 for emergency expenses.

St. Margaret's Guild of St. John's Church, Jacksonville, Fla., have appropriated \$1,200 for reconditioning a cottage at the church's home for children so that 10 or 12 refugee children may be received.

According to the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations in the National Council, 30 Church schools and children's homes in 21 states have offered placement for 539 children, including 282 girls, 58 boys, and 199 others unspecified. Most of these institutions have not offered free tuition or care and would have to be subsidized by the United States Committee.

Since one of the standards of the Children's Bureau of the Department of Labor is placement in family homes, institutions may be used only for the temporary care of refugee children. Those placed in secondary schools must also have "foster families."

Care of College Students, Needy Neighbors to be Role of Institute's New Center

FORT VALLEY, GA.—Distribution of clothing to the needy by the Woman's Auxiliary is only part of the program planned for the new Church center at Fort Valley College here.

Eight services held by the chaplain, the Rev. Henry J. Brown, during the summer school had an attendance of 643, and more than 700 persons, White and Colored, have visited the center in little over a month. A health survey will be made in fall to determine whether a nurse should be secured for the surrounding rural areas.

Sponsored by the American Church Institute for Negroes, the center was opened to extend the work of the Church among the students and members of the community since the college has been taken over by the state.

All Under One Roof!

CHURCH Furniture, Church Art, Religious Literature, Teaching Material, Silverware, Altar Brasses—*everything* needed for The Episcopal Church and Episcopalians, all under one roof here—a service not equalled elsewhere in America, we truly believe.

We welcome personal visits from as many priests and lay people as can find their way to Baltimore—but for those who must deal with us by mail we promise a prompt, tireless and efficient attention to your letters—and—all our mail is given our personal attention.

If any of you are skeptical of our ability to make good on *your* particular need, we pleasantly challenge you to try us out.

Ammidon & Company

Horace L. Varian, President
31 S. Frederick Street
Baltimore, Maryland

ST. MARY'S EMBROIDERY ROOM

St. Mary's Hospital for Children, 407 West 34th Street, New York City. Church Vestments—simple or embroidered.

LESLIE H. NOBBS

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

When Writing Advertisers Please Mention
THE LIVING CHURCH

Secretary of Church Periodical Club Dies

Hold Funeral Services in East for
Miss Mary E. Thomas, Worker
in Mission Literature Field

NEW YORK—Funeral services were held on July 26th in Skaneateles, N. Y., for Miss Mary Evelyn Thomas, aged 79, since 1914 executive secretary of the Church Periodical Club.

As a young woman in Skaneateles, Miss Thomas was active in Church work at St. James' parish. Coming to New York City in 1906 she joined Trinity parish, working in the Chapel of the Intercession, later becoming a New York diocesan officer.

The Church Periodical Club is an Episcopal Church organization which exists to distribute literature not otherwise available to missionaries, rural missions, hospitals, and schools.

AIDED MISSIONARIES

Two college libraries in China and one in Japan are largely the product of the CPC. Books and papers for Navajo hogans on the New Mexico desert, bush schools in the Liberia hinterland, clergy who travel on horseback to mountain missions in southern Brazil, and for a reading room in Arctic Alaska have all been a part of any day's work for Miss Thomas.

Miss Thomas was also the oldest member of the Conference Foundation for Church Workers, a group responsible for the annual summer school which started at Richfield Springs, N. Y., in 1904 and now draws several hundred men and women each year to sessions at Wellesley, Mass. Until recent years, she was a central figure at the annual conferences.

She is survived by two nieces, Miss Dorothy M. Craig and Mrs. M. L. Wallace.

Completion of Parish House, Erection of Chapel Planned by Newly United Parishes

MEMPHIS, TENN.—Grace and St. Luke's Churches here recently ratified plans for unification of the two parishes worked out by their vestries under the supervision of Bishop Maxon of Tennessee.

St. Luke's parish had a debt-laden church more than sufficient for its ordinary congregations, and the basement story of a parish house. Grace Church had the proceeds of the sale last year of its downtown property, together with sanctuary furnishings and memorial windows from the old church.

The combined parish with 1,412 communicants will probably be known as Grace-St. Luke's. A chapel will be added to the church, and another story to the parish house.

The Rev. William G. Gehri of Grace Church will be rector; the Rev. Dr. Charles S. Hale of St. Luke's associate rector.

Urges Anglo-American Coöperation in Caribbean

BELIZE, B. H.—Coöperation between the American and English dioceses of the West Indies was urged by Bishop Burton of Haiti when he conducted a retreat for clergy and preached at the opening service of the synod of the Anglican diocese of British Honduras and Central America. The synod met from July 6th to 13th here.

Bishop Wilson, Assistant of British Honduras, was a recent visitor to the United States. The Most Rev. Dr. E. Arthur Dunn, Archbishop of the West Indies and Bishop of British Honduras, is another well-known figure in the American Church.

50th Anniversary Sees Changes in School Policy

NEW YORK—Celebration of the 50th anniversary of the founding of the New York Training School for Deaconesses will take place in autumn. Several new policies will then be inaugurated.

An expansion program will be offered to graduates and other Church women. Evening courses on the Church and Her Teachings will be provided for groups of 10 or more. Special training will be offered certified teachers who wish to prepare for work in parochial or mission schools.

Students will have the opportunity to participate in weekday religious education activities in city parishes. Those desiring to specialize in religious education or parish social service may take the third year for such specialization at the Teachers' College of Columbia University.

Chapters in 24 Dioceses Raise Pi Alpha Membership to 1,000

BUENA VISTA SPRING, PA.—The membership of Pi Alpha fraternity numbers approximately 1,000 and includes 10 bishops and 93 priests in 48 chapters in 24 dioceses, according to reports at the seventh annual meeting of the fraternity's supreme council held recently at Pi Alpha House here.

Pi Alpha elected new officers and voted to participate in the Council of Representatives of Youth Organizations at General Convention. The fraternity, which is the only national Greek letter Christian society in the Church, aims to promote Churchmanship among boys and young men.

Officers include the Rev. A. G. Pfaffko, president; the Rev. L. S. Charters, secretary; the Rev. Frederic Witmer, treasurer; and the Rev. Dr. J. W. Albinson, chaplain.

Begins Work at Brazilian School

NEW YORK—Miss Lois Biddle Stephens of Baltimore recently began work at St. Margaret's School, a Church institution at Pelotas in Southern Brazil with an enrollment of 140 students.

A member of the Church of St. Michael and All Angels, Baltimore, Miss Stephens is an experienced teacher.

Women of Marine Corps, Army, Navy to Join in UTO

SAN FRANCISCO—Although a large percentage of its 260 wandering members have not been reached because ship movements are secretive and transfers rapid, the Service Committee of the United Thank Offering recently reported that its triennial offering would exceed \$1,500 by October.

A unit of the Woman's Auxiliary, the Service Committee was organized in 1935 in an effort to give opportunity for Church service to wives of men in the Army, Navy, Marine Corps, and other government services. The average member lives in a parish from one to four years and seldom becomes an official parishioner.

In 1937 the triennial offering was \$532. Miss Harriet Neal is general chairman of the committee.

Japan Brotherhood Feels Brunt of War

High Prices, Supply Shortage Leave
BSA in Desperate Need; Work at
Tokyo Universities Goes on

TOKYO—"The war situation has cracked down in real earnest," Prof. Paul Rusch, executive secretary of the Brotherhood of St. Andrew in Japan, reported recently. There is a shortage of everything and prices are five times as high as before. The Brotherhood is in desperate need of funds.

Prof. Rusch praised the loyalty of his co-workers and pointed out the success of the Brotherhood's new work in two of Japan's leading universities, Waseda and Keio.

TOKYO WORK ADVANCING

The Waseda student group has 18 members and meets two times a month with Prof. Paul Noguchi as counsellor. The Keio group numbers 28 members and is expected to have a membership of 100 by autumn; it is under the counsellorship of Prof. Eiichi Kiyooka.

In spite of the difficulty of getting paper, Prof. Rusch stated that the publication of *Zenshin*, the Japanese edition of *Forward—Day by Day*, has not been interrupted. *Zenshin*, he said, is the most successful Bible-reading booklet ever tried in Japan.

Table Tennis, Lecture on Nature to Provide Action "During Recess"

HELENA, MONT.—Table tennis, a lecture on nature, and a treasure hunt will supplement the activities of the summer school for young people in Montana to be held from August 19th to 25th at Temple Hill.

Discussion groups will be led by the Rev. Curtis W. V. Junker, the Rev. Donald G. Smith, Mrs. W. L. Fitzsimmons, and Mrs. Esther Hughey. Among the courses will be one on Daily Direction by Bishop Daniels of Montana.

Dean Dun to Conduct Conference Retreat

Leaders in Church College Work to
Discuss Importance of Theology
at Adelynrood Sessions

CAMBRIDGE, MASS.—The Very Rev. Dr. Angus Dun, dean of the Episcopal Theological School, will conduct a retreat during the last 36 hours of the conference to be held at Adelynrood Retreat House in South Byfield, Mass., September 3d to 7th, under the auspices of the New England Provincial Commission on College Work.

Clergymen, schoolmasters, professors, and laymen will hear well-known leaders in Church college work discuss the importance of theology for student work, which will be a major feature of the conference, and other subjects, such as Teaching Secular Subjects With Christian Implications.

The whole field of religion for students will be covered by a series of papers, and discussions will deal with actual conditions and promotion. The conference will follow the pattern of the meetings held in recent years at the College of Preachers in Washington. After Adelynrood, there will be similar weeks of prayer and study in every province next winter and spring.

Among the speakers will be President Kenneth C. M. Sills of Bowdoin College; the Rev. John Crocker, rector-elect of Groton School and former chaplain at Princeton University; Canon Bernard Iddings Bell of Providence, R. I.; the Rev. Dr. C. Leslie Glenn, vice-president of the Church Society for College Work; the Rev. Dr. Alden D. Kelley, secretary for college work of the National Council; the Rev. Frederic B. Kellogg, chaplain at Harvard University; Dr. R. S. M. Emrich of the Episcopal Theological School; the Rev. Stephen F. Bayne jr., chaplain at Smith College; and the Rev. George D. Langdon, Pomfret School, Pomfret, Conn.

Canal Defense Program Hinders Building in Colon

COLON BEACH, C. Z.—The great expansion and defense program of the Canal has made the immediate reconstruction of charred Colon an almost hopeless task. The supply of material is limited and prices are high.

As a result, many clergymen have been homeless since the recent fire that destroyed about one-fourth of the city. The suggestion has been made here that an outpost be provided by the Church to serve as a home for clergymen.

Lay 50 Year-Old Cornerstone

LOUISVILLE, KY.—Using the same order of service and the same cornerstone that were used over 50 years ago in the old building, Bishop Clingman of Kentucky recently laid the cornerstone of the new St. Andrew's Church here. He was assisted by the Rev. J. Wilson Hunter, rector.

The congregation has been meeting at St. Thomas' Church for several years since a flood destroyed much of the old St. Andrew's Church.

**WICKS
ORGANS**
Within the reach of all!

Illustrated is the new sensational one manual organ just created by Wicks. This all-electric pipe organ is complete in one unit. As easy to install as a radio. Attractive new brochure will gladly be sent upon request.

A REAL PIPE ORGAN priced from \$775 up

HIGHLAND, ILLINOIS • Dept. LC

LOOK AHEAD TO YOUR FALL PROGRAM

Begin sowing the seeds which will bring results! Provide year-round educational material for your Fall Canvass by putting the new and striking official magazine of the Church—*FORTH—The Spirit of Missions*—into every home in your parish. Mailed direct each month for one year for as little as two postage stamps per family per month.

For particulars write
The Presiding Bishop
281 Fourth Ave., New York, N. Y.

HANGINGS

Materials - Fringes - Ornaments
Vestments for Choir and Clergy
Clerical Clothing

Catalog Free.
THE C. E. WARD CO.
NEW LONDON, OHIO

THE GUILD OF ALL SOULS

OBJECTS— 1. Intercessory Prayer: i. for the dying; ii. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

T. E. SMITH
125 Prospect Park West Brooklyn, N. Y.

**BELLS CHIMES
PEALS**

Write for literature. Address Dept. 63
McSHANE BELL FOUNDRY, Baltimore, Md.

Get
FULL VALUE
In
CHICAGO
Stop at **HOTEL**
ATLANTIC
CLARK ST. AT JACKSON BLVD.

Rates
FROM
\$1.50
E. C. ROESSLER
F. C. TEICH
Managing
Directors

RECTORS! LAYMEN!

THE LIVING CHURCH offers the best classified advertising opportunity in the Episcopal field. Advertisements may be placed under these headings: announcements, altar breads, anniversaries, appeals, births, boarding, deaths, church furnishings, linens and vestments, marriages, meetings, memorials, personals, positions offered, positions wanted, quiet days, radio broadcasts, resolutions, retreats, special services; and several others.

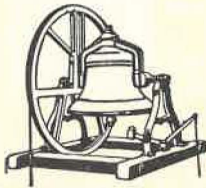
Churchmen all turn to THE LIVING CHURCH want ads for their classified needs. Last year THE LIVING CHURCH carried more classified advertising than all other national Episcopal Church magazines together.

THE LIVING CHURCH classified advertising rates are low; they are given in detail on page 15. Send us your advertisement today.

The
Living Church

744 North Fourth Street
Milwaukee Wisconsin

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



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



VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Robats—Collars

Custom Tailoring for Clergymen

Church Vestment Makers
1837 Over One Hundred Years 1940

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

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery

147 E. 47th Street NEW YORK

Conferences with reference to the adornment of Churches.

Old Embroidery Transferred
Telephone: Eldorado 5-1058

RECTORS — Save Time! Save Money!

Let us do your parish form work.

Multigraphing Addressing Mimeographing Mailing

Write for prices.

Mac's Letter Service

125 East Wells Street Milwaukee, Wisconsin

NECROLOGY

† May they rest
in peace. †

WILLIAM S. CHASE, PRIEST

NEW YORK—More than 300 persons, including 40 clergymen, attended the funeral services held on July 19th at Christ Church, Brooklyn, for Canon William Sheafe Chase, president of the Religious Union to End War.

Rector of Christ Church since 1913 and honorary rector since 1932, Canon Chase died on July 16th at the age of 82. The service was conducted by Bishop Larned, Suffragan of Long Island, acting for Bishop Stires during his illness. Bishop Larned was assisted by the Rev. Reginald H. Scott of Freeport, L. I., and the Rev. John Gerstenberg of Merrick, L. I.

Canon Chase received the degree of Bachelor of Divinity from the Episcopal Theological School and the Degree of Doctor of Divinity from Brown University. He was married in 1887 to Susan Gladding in 1887 and in 1914 to Fannie Louise Jackson.

He served churches in Massachusetts and New York before becoming honorary canon of the cathedral in Garden City, and, from 1902 to 1905, chaplain of St. Paul's School, Long Island. Canon Chase was general secretary of the Federal Motion Picture Council in America, Inc.

ELLA HOLMES GRAVES

MILWAUKEE—Mrs. Ella Holmes Graves, wife of Robert C. Graves, died suddenly July 23d at her home here.

Mrs. Graves was the daughter of the late Byron M. Holmes, pioneer Milwaukee lumberman. For many years she was active in the Woman's Auxiliary at All Saints' Cathedral and in the diocese. Her husband, manager of the savings department of the Marshall & Ilsley bank, has been a member of the Cathedral Chapter for many years.

In addition to her husband, Mrs. Graves is survived by two sons, Niles and Marshall C. Graves; two daughters, Mrs. Howard Pepper and Louise N. Graves; and a sister, Susan E. Holmes.

The funeral service with a requiem Mass was held July 26th at All Saints' Cathedral with the Very Rev. Henry W. Roth officiating, assisted by Bishop Ivins of Milwaukee.

IRA HARRIS

NEW YORK—Ira Harris, long an official of the Church Pension Fund and its affiliated organizations died July 25th after a protracted illness.

Mr. Harris joined the staff of the Fund in 1916, during the campaign for initial reserve before the Fund started active operations. He has served continuously since then except for a period of service overseas as a first lieutenant in the AEF during the first World War.

For many years, Mr. Harris has been comptroller of the Church Pension Fund,

the Church Life Insurance Corporation, and the Church Hymnal Corporation, and treasurer of the Church Properties Fire Insurance Corporation.

LOUIS F. MONTEAGLE

SAN FRANCISCO—Louis F. Monteagle, San Francisco pioneer and prominent layman, died of pneumonia at St. Luke's Hospital on July 16th. He was 84 years of age.

Born in Scotland, Mr. Monteagle came to California in 1875 and was a vestryman of St. Luke's Church here for almost 50 years.

Mr. Monteagle was active in diocesan affairs, serving on the standing committee, the board of directors of Grace Cathedral, and the board of St. Luke's Hospital, of which he was president emeritus. He was a deputy to General Convention many times and had been elected for the 1940 Convention. He was formerly a member of the National Council.

Mr. Monteagle and his family were generous contributors to Grace Cathedral, and his will included a gift of \$5,000 for its building fund. He left \$5,000 also to St. Luke's Church for its endowment fund.

He is survived by two sons, Paige and Kenneth. Bishop Block, Coadjutor of California, and the Rev. W. W. Jennings officiated at the funeral.

JOHN V. NORCROSS

CHICAGO—Funeral services were held recently at Trinity Church, Highland Park, for John V. Norcross, who was chancellor of the diocese of Chicago for the past 10 years. Mr. Norcross died on July 17th.

Born in 1867, Mr. Norcross practiced law first in Janesville, Wis., and then for many years in Chicago.

He was counsel for Seabury-Western Theological Seminary and for the bishop and trustees of the diocese. He was a member of the diocesan council and a former director of the Church Club of Chicago.

Mr. Norcross is survived by his wife, Mary; a son, Dr. John R. Norcross; a daughter, Mrs. William Haviland Morris; and a brother, Dr. Edward Norcross.

HENRY LOUIS RINGWALT

PITTSBURGH—Henry Louis Ringwalt, the oldest living member of the Confraternity of the Blessed Sacrament, died on July 18th in his 92d year.

A communicant of Calvary Church for 60 years and a member of the Guild of All Souls, Mr. Ringwalt was, from 1887 until 1934, director of the Ringwalt Choral Union, which gave hundreds of concerts for charity. Previously he had been choirmaster of the first men's and boys' vested choir in this city, at All Saints' Church.

Mr. Ringwalt was in the insurance business since 1882. His first wife, Mary Elliott Peoples, died in 1929. He is survived by his second wife, Nancy Ila Ringwalt.



H. L. RINGWALT

To Address Conference

LEXINGTON, KY.—The Rev. Thomas N. Carruthers will speak at the clergy and lay conference to be held on September 18th in the Church of the Good Shepherd here.

COMING EVENTS

AUGUST

- 1-15. Sewanee Summer Training School, Sewanee, Tenn.
- 3-31. Kanuga camp for boys, near Hendersonville, N. C.
- 13-15. Indian workers' conference, Lake Tahoe, Nev.

1,000 Participate in Celebration

LOS ANGELES—Over 1,000 persons participated in the recent celebration of the 75th anniversary of St. Paul's Cathedral parish, the oldest non-Roman church in Southern California.

E D U C A T I O N A L

SCHOOLS FOR GIRLS

ST. FAITH'S SCHOOL

Saratoga Springs, N. Y.—Health Center of America Episcopal School for 60 girls ages 8-18. Tuition \$500-\$600. Regent examinations for college entrance. Business, Art, Music, Riding, Winter Sports.
The Rev. F. Allen Sisco, Ph.D., Rector
Protection, Care, Health, Education

The Girls' Collegiate School OF CLAREMONT, CALIF.

Close to Sierra Foothills
Accredited College Preparatory Junior and Senior High School
Muriel Sait Mary A. Edwards
1102 Amherst Avenue Claremont
also: Meadowlark School for younger girls

ST. JOHN BAPTIST SCHOOL FOR GIRLS

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

KEMPER HALL

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

MARGARET HALL

Under Sisters of St. Anne (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding, Board and tuition, \$700.
FOR CATALOG, ADDRESS: MOTHER RACHEL, O.S.A., BOX B, VERSAILLES, KY.

Saint Mary's School

Peekskill New York
College Preparatory and General Courses
For catalog address
THE SISTER SUPERIOR

STUART HALL

97th Year. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for College Entrance Boards and for colleges admitting on certificate. General Course for Non-College Girl. Music, Art, Dramatics. Separate lower school. Courses for high school graduates in intensive college preparation and 1 or 2 years' Secretarial. New Academic building, gymnasium and tiled swimming pool. Sports. Riding the year 'round. For booklet, address
Miss Ophelia S. T. Carr, Prin., Box J-L, Staunton, Va.

SCHOOLS FOR BOYS

St. Bernard's School

Gladstone, N. J.

A Church Boarding School for boys of limited financial resources who wish a liberal secondary school education under the influence of the Church, and who are willing to contribute toward their own expenses by manual work in the various departments of the school life.

Situated on a farm of 165 acres
Grammar Grades 6-8 High School I-IV
Courses: Classical, Scientific, General
Approved by Dept. of Education, State of N. J.

Tuition, Board and Lodging—\$450.00
Founded 1900 Enrollment 78
Additional financial aid is provided a limited number of students who show a definite need and scholastic ability.
Address H. D. Nicholls, Headmaster

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address
The PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

An Episcopal boarding school for boys from the sixth grade until ready for college. Large and experienced staff. Ample grounds. Athletic program. Write for catalogue.
GEORGE L. BARTON, Jr., Ph.D., Headmaster

St. Edmund's School

on Eden Hill Stockbridge, Massachusetts

Boarding School for Boys. College Preparatory and General Courses. Junior and Senior High School. Moderate Prices. All Athletics.

Headmaster: Rev. H. Boardman Jones

ST. MICHAEL'S SCHOOL

NEWPORT, RHODE ISLAND

A medium price boarding school for boys from 6th grade through 2d year high school. Beautifully situated in historic Newport. All athletics.

Address: HEADMASTER Newport, R. I.

THEOLOGICAL SEMINARIES

THE BERKELEY DIVINITY SCHOOL

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

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA
Dean, Henry H. Shires, 2457 Ridge Road

THE DIVINITY SCHOOL

PHILADELPHIA, PA.

A three year Course, leading to the Degree of Th.B.; eight months Theological Studies, two months Clinical Training each year.

Graduate Studies, leading to Degrees of Th.M. and Th.D.

Department of Women, three year Course and Clinical Training, leading to the Th.B. Shorter Course for professional women.

ALLEN EVANS, Dean 4205 Spruce St.

THE EPISCOPAL THEOLOGICAL SCHOOL

CAMBRIDGE, MASSACHUSETTS
Affiliated with Harvard University
Dean Angus Dun 3 Mason Street

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS

THE DEAN
Chelsea Square New York City

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA
Address THE DEAN

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrolment of about 850 students. It is recognized as the Church College of Minnesota.

Address: Assistant to the President

Carleton College
Northfield Minnesota

MILWAUKEE-DOWNER COLLEGE

Milwaukee, Wisconsin

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

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

When writing to Advertisers please mention THE LIVING CHURCH

CHURCH SERVICES

World's Fair

These churches call attention of World's Fair visitors to their Sunday and weekday services:

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

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

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

REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York Madison avenue and 35th street REV. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.
Holy Days: Holy Communion, 10 A.M.

St. James' Church, New York Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector
Sunday Services
8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon

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: 8 and 11 (Sung Mass) A.M.
Weekdays: 7:30 (Wednesdays, 7:30 and 9:30).
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 4 and 7:30 to 8:30 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 Service: 8 and 11 A.M.
Daily: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

Trinity Church

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

DISTRICT OF COLUMBIA

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

REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule, June to October
Sunday Mass, 7 and 10 A.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. 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.).

MONTANA

St. Peter's Pro-Cathedral Helena, Montana

VERY REV. CHAS. A. WILSON
Sunday Services: 8 & 11 A.M.

NEW HAMPSHIRE

Christ Church, Portsmouth

THE REV. SHEAFE WALKER, Rector
Sundays: Low Mass, 7:30 A.M.; Sung Mass, 11:00 A.M.; Evensong, 7:30 P.M.
Saturdays: Mass, 7:30 A.M.; Confession, 7:00-8:00 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

WISCONSIN

All Saints' Cathedral, Milwaukee

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

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.

Kansas City, Mo.

Grace and Holy Trinity Cathedral
415-25 West 13th Street
The Very Rev. Claude 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 and 11:00.
Weekdays: Thurs. 9:30; 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.

New Parish House for Oldest Church

PINE BLUFF, ARK.—A new parish house of red brick will be built at Trinity parish, which has the oldest church building in the diocese of Arkansas.

Purchase of a double lot adjoining the church was made possible through the gift of Mike Danaher in memory of his wife, Aggie Willeford Danaher. The parish house will be erected to the memory of the late Rev. Hanson A. Stowell, who was rector for 26 years.

CHURCH CALENDAR

AUGUST

11. Twelfth Sunday after Trinity.
18. Thirteenth Sunday after Trinity.
24. S. Bartholomew. (Saturday.)
25. Fourteenth Sunday after Trinity.
31. (Saturday.)

**AMERICAN CHURCH UNION
CYCLE OF PRAYER**

AUGUST

- 4-11. House of Rest and Retreat, Bay Shore, N. Y.
- 11-18. Convent of the Resurrection, St. Augustine, Fla.

Lithuanian Concordat**With Vatican Canceled**

ROME—Cancellation of the Lithuanian concordat with the Vatican was announced recently, apparently due to pressure from the USSR.

Lithuania is the only Baltic country with a majority of Roman Catholics. There are 1,200 Roman Catholic priests and 244 parochial churches.

C L A S S I F I E D**ANNOUNCEMENTS****Died**

MARSH, RUTH, died on Thursday, July 4, 1940, at her home, 21 East Highland Avenue, East Orange, N. J., in the 95th year of her age.

THOMAS, MARY EVELYN, executive secretary of the Church Periodical Club, at her home in New York City, July 24, 1940.

ALTAR BREAD AND INCENSE

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

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

BOARDING

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

ST. GABRIEL'S Hostel and Retreat House, Mount St. Gabriel, Peekskill, N. Y. Open throughout the year for retreatants and other guests. Address SISTERS OF ST. MARY.

GRACE CHURCH in New York maintains two residence clubs for out of town boys and girls.
HUNTINGTON HOUSE FOR GIRLS, apply: Miss Theodora Beard, 94 Fourth avenue.
HOUSE FOR YOUNG MEN, apply: Mrs. B. H. Keeler, 88 Fourth avenue, New York City.

ROOMS, attractive, near Flushing Gate, World's Fair. Parking free. Rates reasonable. Mrs. K., 134-28 Maple Avenue, Flushing, N. Y. Telephone 9-3261.

ST. RAPHAEL'S HOUSE, Evergreen, Colo. Comfortable rooms and excellent food at reasonable rates. Open during July and August. Address the SISTERS OF ST. MARY.

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

SHRINE MONT—See adv. in display section.

BOARDING, north shore of Long Island. Large well appointed house, pleasant rooms and bathrooms. Excellent meals. Garage on place, if you have car. Shade trees and two ponds. Fine beach and sea bathing. For rates, etc., address HOSTESS, P. O. Box 474, Huntington, L. I., N. Y. References exchanged. Telephone No. 1174.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciborium, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

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

CHURCH FURNISHINGS

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

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

FOR SALE

HAMMOCKS—REV. A. SPRAGUE ASHLEY (retired because of failing eyesight) makes high grade heavy cord hammocks, two inch mesh, six feet long. Single mesh, \$5.00; double mesh, \$6.00. Postage 20 cts. extra. Address 411 West 114th Street, New York.

LENDING LIBRARY

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

LINENS AND VESTMENTS

IMPORTATION OF FINE LINENS for Church use is increasingly difficult owing to the war, and prices are rising. We advise purchases now for future needs. Send for our list and free samples. MARY FAWCETT Co., Box 146, Plainfield, N. J.

RATES

- a. Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted:

6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions.

- b. Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion.
- c. Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion.
- d. Church Services, 25 cts. a count line (10 lines to the inch).
- e. Minimum price for any insertion is \$1.00.

- f. Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

LINENS AND VESTMENTS

CHURCH VESTMENTS, plain or embroidered, surplices, exquisite Altar linens, stoles, burse, and veils. From Cathedral Studios, Washington and London. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

PRIEST wanted, young, unmarried, assistant for parish New York state. C-1474, THE LIVING CHURCH, Milwaukee, Wis.

HOUSEMOTHER wanted for children. Box J-1472, THE LIVING CHURCH, Milwaukee, Wis.

THIRD PRIEST for city parish in California; with knowledge of religious education, experience with children, and ability to teach. Required for pastoral calling in parish and to develop mission work in residential suburb. To start in 1941. Moderate salary. Give references. Apply immediately to REV. A. RONALD MERRIX, 116 Montecito Avenue, Oakland, Calif.

UNEMPLOYED PRIESTS wanted, to put full time on subscription work for THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. Our clergy salesmen make from \$25 to \$75 a week. Representatives particularly wanted in East and Far West. Write for details to Business Manager, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CHURCH WORKER—Colored woman, age 33, available September 15th. Ten years in present mission. Musical. Specialty children and young people. Would work up mission in new field under direction of Bishop. Southwestern diocese preferred. References. Box J-1458, THE LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS EDUCATION, social worker and teacher desires position as companion, secretary, or tutor—summer or longer. Box P-1473, THE LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST, young, extremist, celibate, General graduate, best references, desires change as assistant or rector. Box W-1475, THE LIVING CHURCH, Milwaukee, Wis.

LAYMAN, seminary-trained, desires general office work in or near parish or mission field which he can serve in free time. Fully experienced in office and mission work. References. P. O. Box 354, Murfreesboro, Tennessee.

RETREAT

RETREAT for associates and other women at St. Raphael's House, Evergreen, Colo., beginning with Vespers on Sunday, August 18th, and closing with Mass on Thursday, August 22d. Conductor: Rev. Gustav A. Lehman. Notify SISTER IN CHARGE, St. Raphael's House.

CLERICAL CHANGES

ORDINATIONS

DEACONS

GEORGIA—**GEORGE EMANUEL HARPER** was ordained to the diaconate by Bishop Barnwell of Georgia in St. Augustine's Church, Savannah, July 14th. He was presented by the Rev. John H. Brown, and is vicar of St. Augustine's Church, with address at 422 W. Bolton St. Bishop Barnwell preached the sermon.

LOS ANGELES—**C. BOONE SADLER, JR.**, was ordained deacon by Bishop Stevens of Los Angeles in St. Paul's Church, San Diego, Calif., July 25th. He was presented by the Rev. Canon C. Rankin Barnes, and is assistant at St. Paul's Church, 8th and C Sts., San Diego, Calif.

EDWARD MCNAIR was ordained to the diaconate by Bishop Stevens in St. James' Church, La Jolla, Calif., July 26th. He was presented by the Rev. John M. Krumm and is vicar of missions at Del Mar, Encinitas-Leucadia, and Carlsbad. Address, Del Mar, Calif. The Rev. Douglas Stuart preached the sermon.

NEW JERSEY—**RICHARD S. BAILEY** and **SAMUEL STEINMETZ JR.**, were ordained deacons by Bishop Gardner of New Jersey in Trinity Cathedral, Trenton, on June 15th. Mr. Bailey was presented by the Rev. Thomas L. Ridout, and will be curate in Grace Church, Merchantville, with mission work in Holy Trinity, Delair, N. J.

The Rev. Mr. Steinmetz was presented by his father, the Rev. Dr. Samuel Steinmetz, and is engaged in mission work at St. James', Paulsboro, and at St. Stephen's, Mullica Hill, N. J. The Rev. Thomas L. Ridout preached the sermon.

ACKNOWLEDGMENTS

REFUGEE CHILDREN

St. James by the Sea, La Jolla, Calif.	\$165.00
Trinity Church, Michigan City, Ind. (proceeds of a lawn social)	105.00
Lorin T. Blodget	25.00
Chester E. Dimick	25.00
Charles M. Morris	25.00
Anonymous, New York, N. Y.	25.00
Mrs. C. L. S. Tingley	25.00
Mrs. J. W. Hampil	24.00
St. John's Mission, Bostonis, Calif.	11.56
Offering at Adult Conference, Camp Allen, Texas	11.22
Mrs. William S. Hart	10.26
Rt. Rev. Charles Fiske, D.D.	10.00
Mrs. F. A. MacMillen	10.00
Member of Christ Church, Coronado, Calif.	10.00
Rev. Lewis G. Morris	10.00
St. Andrew's Mission, La Mesa, Calif.	7.48
Anonymous, Eau Claire, Wis.	5.00
Anonymous, Hyannis Port, Mass.	5.00
Miss Virginia M. Chetwood	5.00
F. E. Cupid	5.00
Mrs. Douglas H. Duer	5.00
Miss Ethel A. Hatch	5.00
Mr. and Mrs. Thomas Hodgson	5.00
A. B. L.	5.00
Miss L. Lawrence	5.00
Marguerite Ogden	5.00
Mrs. A. B. Quarrier	5.00
Miss Florence Farrar Thomas	5.00
Miss Penelope P. Whitehead	5.00
Woman's Auxiliary, St. Luke's, Hastings, Minn.	5.00
Miss Cynthia P. Littlejohn	3.00
M. S. B., Washington, D. C.	2.50
Mrs. Franklin Smith	2.00
Althea Judd	1.00
Mrs. Mary Pye Oliver	1.00

\$ 578.52

Previously acknowledged\$3,918.74

\$4,497.26

CHINA EMERGENCY FUND

Anne Ambridge	\$ 3.00
Mrs. R. Keith Kane	3.00

\$ 6.00

READY AUGUST 15th

THREE NEW WORK BOOKS FOR THE CHURCH SCHOOL

WORK BOOKS ARE BOUND, PUNCHED, AND PERFORATED

OUR FAMILY, THE CHURCH

COMPILED BY THE REV. GEORGE B. SCRIVEN

The purpose of this work book is not to give the student a theoretical knowledge of worship, but to aid in giving Junior children a participation in, an intelligent appreciation of, and an attachment for the life of worship in their Christian Family, the Church. The units of work to be taken up in this course are entitled: Membership in the Family; The Parish Church; The Festivals of the Family; The Family's Ministers; The Holy Communion; All Through Life. A brief teacher's guide is available. Illustrated. Price, Pupil's Work Book, \$.70; Procedure Guide, for teacher, \$.20.



An Illustration from the Work Book

CONFIRMATION MADE INTERESTING

COMPILED BY THE REV. ROBERT S. LAMBERT AND FLORA S. FENDER



Based on the "Offices of Instruction" in the Book of Common Prayer, this work book has been prepared for use either by the Church Schools in their year-round curriculum as a course during the year preceding Confirmation, or by the clergy in their Confirmation classes. Illustrated. Price, Pupil's Work Book, \$.70

THE LIFE OF OUR LORD JESUS CHRIST

COMPILED AND ILLUSTRATED BY BEATRICE ELIZABETH ALLEN

The work book follows the course by Dr. Chalmers, "Lessons on the Life of Our Lord Jesus Christ," but may be used separately from the Pastoral Series as a work book on the Life of Christ with the Chalmers book as a teacher's guide. The "Set Questions" as used in Dr. Chalmers' course are included as an entirely separate section. The illustrations, also by Miss Allen, include plans for a Shadow Play of the Good Samaritan and also the costuming of a Christmas Play. Illustrated.



Prices:—

Pupil's Work Book, Illustrated \$.70

Teacher's Manual—

Chalmers—Lessons on the Life of Our Lord Jesus Christ \$1.10

Postage Additional

MOREHOUSE-GORHAM CO.

14 East 41st St.

New York City