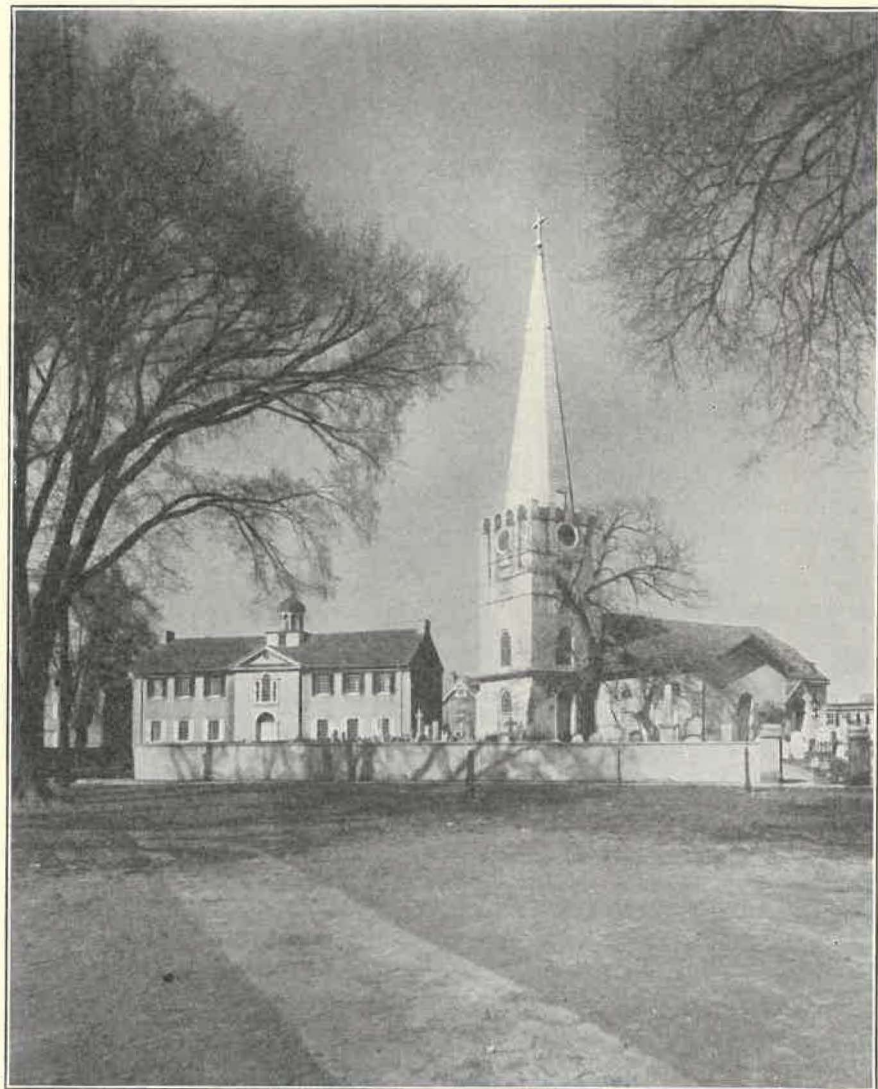
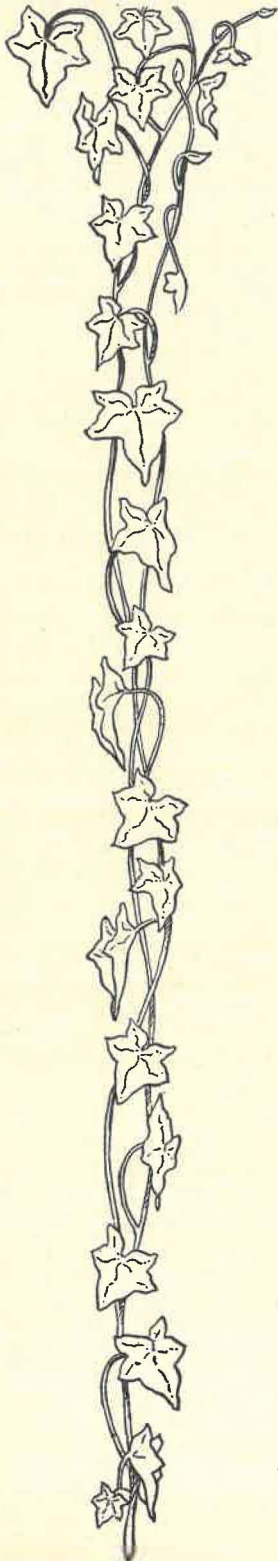


August 14, 1940



# The Living Church



## EIGHTEENTH CENTURY CHURCH

A shining steeple, a gnarled tree in a sunny churchyard, and a fringe of silver green foliage lend enchanting beauty to Immanuel Church, New Castle, Del. The church was built in 1703 on the site of an Old English fort. (Photo by H. N. Haut.)

Vol. CII, No. 27

Price 10 Cents

## The Uncertainty of Imported Church Art

To those churches or individuals who are contemplating the purchase of religious statuary, or other pieces of church art which come from abroad, we are addressing this note of urgency — that the matter be taken up quite promptly. We still have a wide range of subjects here, but the matter of replacements now is something of a conjecture.



We do hope that most of our friends in The Church have overcome some of the silly notions they have had about statues or shrines. We don't worship the actual shrines — we worship in our hearts those whom the shrines so beautifully portray. They are like the pictures of our departed loved ones on the walls at home. Many a church or home would be the richer for some such adornment.

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## CORRESPONDENCE

### The Preaching of Hate

**TO THE EDITOR:** Though some of us may be of more extreme pacifist views than those expressed by THE LIVING CHURCH, I hope you will give us a chance in your correspondence columns so that all sides may be heard.

When certain other magazines, including Church magazines, are basing subscription drives on hate campaigns against foreign countries, it is wonderful to find your paper using its space to help with taking care of refugee children. Christian men and women can find enough loving to fill all their minds in these days of tragedy without being taken in by those who are trying to teach us whom we should hate.

With my congregation being almost 50% English or Canadian born and with the counsellor for the British consulate being one of these, I am naturally pro-English. I cannot see, however, why I should preach hate for other peoples or destruction of their governments. If such preachments of hate are not appropriate in my pulpit, certainly they are not appropriate in the high places of our Church.

When the Forward Movement Commission, which we have always strongly supported, comes out with an official statement supporting the war-mongers, many of us are forced to withdraw our support. The statement issued from the Chattanooga meeting is that "We must choose between the lesser of evils . . . There can be no compromise between the Christian faith in God and dictatorships which defy the State." I have not so learned Christianity that we must choose between the lesser evils. I had understood that we must choose right and stay with it even if we have to be persecuted for it. And it is still wrong to kill.

The statement goes on to demand that we must be prepared to sacrifice our lives, if need be, for truth. I should be willing to sacrifice my life in the service of the Prince of Peace, for there alone can I be sure of truth. But to fan the war-fever so that other men must lay down their lives for our opinion of the news which is coming out of Europe, or to encourage a program which sends out our armies to kill, is certainly far from the original intention of the Forward Movement.

It is not against the nation arming itself that we protest, but against the Church becoming a channel for hate-propaganda and a field for war-mongers.

THE LIVING CHURCH is courageous in publishing the statement of the Archbishop of Armagh, "That is why France and Britain are fighting—not for the sake of high ideals, but to maintain the balance of power in Europe. . . . Refuse to think it part of your duty to be a good hater. We may resist our enemies, but we do not need to hate them." Let us not forget that there is still a verse in a well-known book, "Love your enemies, bless them which persecute you."

(Rev.) SYDNEY A. TEMPLE JR.

Los Angeles.

### A Prodigal Generation

**TO THE EDITOR:** To the question that is disturbing many minds today, "Why does not God stop this war?", might not God answer with a counter-question, "Why did man start this war?"

This war was not started almost a year ago, nor even more than a quarter of a century ago with a declaration of belliger-

ence. It was started long before 1914 with a declaration of independence of God.

God has given man the liberty to choose his path. If he chooses the more alluring path of independence of God's will, he must finish the way on which he is started. And there are but two possible ends to that way—humiliating defeat or humble acceptance.

The love of God is that of a Father, devoted to highest purposes of His children, not that of a father, indulgent of their every whim. The object of His love is not a child spoiled, but a child spared for His service.

When this prodigal generation confesses its waste of its divine inheritance and repents, it will find a Father ever ready to forgive, and to rescue it from its self-made distresses.

FRANK D. SLOCUM.

Guilford, Conn.

### Convention Masses

**TO THE EDITOR:** During the General Convention period there is to be a daily celebration of the Holy Communion in all of the parish churches in Kansas City. I have been asked by the chairman of the committee on religious services to furnish him with the names of those who care to celebrate these 7:30 Masses at St. Mary's. There also will be an opportunity at St. Mary's for other daily celebrations. . . .

I am writing, therefore, to ask any who wish to celebrate daily at St. Mary's to inform us to that effect at least by the early part of September. It would be well to state preference for hour, although we shall have to arrange the hours as seems most expedient. Celebrants are asked to bring cassock and alb or surplice; we probably will be able to supply the other vestments, in one color or another.

We may possibly feel it necessary to limit the celebrants to those in official attendance at the Convention, but all stripes of Churchmanship are welcome to our altars if they wish to make use of them. Perhaps I should add that the church and parish house will not be used by the committee on halls and meeting places, and therefore will be available should need arise.

(Rev.) E. W. MERRILL.

Kansas City, Mo.

## The Living Church

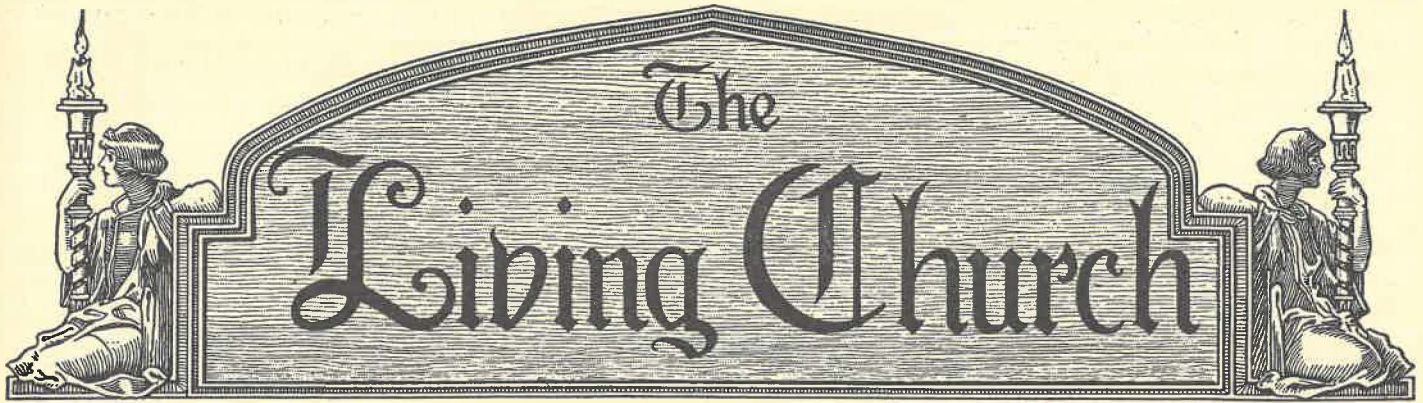
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No. 27

## EDITORIALS AND COMMENTS

### Churchmen and the Concordat

**T**HE proposed concordat between the Episcopal Church and the Presbyterian Church in the USA has now been under public discussion in both communions for about a year and a half.

Originally published in *THE LIVING CHURCH* of November 9, 1938, the text of the concordat has subsequently been revised by the representative bodies of the two Churches in joint session, but the underlying principle remains the same. Basically the purpose of the document is to provide that in a community in which only one of the two Churches is represented, the minister of that Church may be authorized to give the sacraments and pastoral oversight to communicants of the other Church. In order to make this possible provision has been made for what has come to be called "extension of ordination."

A great deal has been written both for and against the proposed concordat during the year and a half that it has been under discussion. Although there has been some objection to the concordat in the Presbyterian Church, Presbyterians generally have been favorable to it and the Department of Church Coöperation and Union, which is the Presbyterian negotiating body, has indicated that the concordat would be acceptable to the Presbyterian Church in its present form.

In the Episcopal Church, however, there has been a great deal of opposition to the proposed concordat. The Commission on Approaches to Unity, our own official negotiating body, has itself been divided on the subject, some of the members being in favor of the proposed concordat, some opposed to it, and some undecided. All, however, have agreed that no final action should be taken on the document so far as this Church is concerned until there is opportunity to consult with the bishops of the entire Anglican communion in the Lambeth

Conference. This of course will not be possible until after the war.

**I**N AN effort to obtain an accurate cross-section of the opinion of Churchmen, both clerical and lay, on the subject of the proposed concordat, *THE LIVING CHURCH* sent questionnaires to 1,200 clergymen and 1,200 laymen asking their views. Selection of clergymen and laymen was made proportionately by states in order that the results might be truly representative. The names of those selected were unknown to the selectors and thus no possible partisan bias could enter into the selection.

The returns from the questionnaire are tabulated in the box accompanying this editorial. It will be noted that there was a relatively high rate of return, nearly

one-half of the clergy and somewhat under one-quarter of the laymen replying. As regards the laymen, it is interesting to note that a number of others returned the questionnaire with the statement that they were not sufficiently informed in the matter to cast their votes.

Of those voting, slightly less than one-third of the clergymen (32%) and somewhat more than one-third of the laity (35%) expressed the view that the proposed concordat should be adopted. More than two-thirds of the clergy (67%) and nearly two-thirds of the laity (65%) expressed the belief that the concordat should be disapproved. It has sometimes been said that opposition to the proposed concordat is mostly clerical. This vote does not bear out that statement, for the laity voted against the proposed concordat in almost the same proportion as the clergy.

Rather more difference between the clergy and the laity is noted however in the vote on the question as to whether or

#### SURVEY OF EPISCOPAL CHURCH OPINION ON THE PROPOSED CONCORDAT

	Clergy	%	Laity	%
1. The proposed concordat should be adopted . . . . .	170	32%	84	35%
2. The concordat should be disapproved, but negotiations with the Presbyterian Church in the USA should be continued along other lines . . . . .	275	52%	101	41%
3. The proposed concordat should be disapproved and negotiations with the Presbyterian Church in the USA should be terminated . . . . .	85	16%	58	24%
	530	100%	243	100%

not negotiations with the Presbyterian Church in the USA should be continued. Those who voted against the proposed concordat were given the option of expressing the view that negotiations should be continued along other lines or that they should be terminated entirely. It is significant that more than half of the clergy (52%), while believing that the concordat should be disapproved, felt that negotiations with the Presbyterians should be continued along other lines, only 16% of them voting to terminate negotiations entirely. On the other hand, only 41% of the laymen voted for continuation of negotiations with the Presbyterians along other lines, while nearly one-quarter of them (24%) voted to terminate the negotiations entirely.

One fact stands out very clearly. If this cross section be taken as representative of the views of the clergy and laity of the Episcopal Church—and we believe that it can—Churchmen are overwhelmingly opposed to the proposed concordat with the Presbyterians.

On the other hand, there is a very considerable sentiment for continuation of negotiations with the Presbyterians in the hope that a measure of unity may ultimately be achieved.

**A**N IMPORTANT clue to the reasons for such overwhelming rejection of the proposed concordat is, we believe, to be found in the article in this issue entitled *The Concordat in the Rural Field* by the Rev. Charles B. Persell, Jr. Most of the discussion in the Church press has been concerned with questions of doctrine and ordination. The discussions of the two negotiating bodies have been almost wholly concerned with these matters.

But the average Churchman is rather more concerned with the practical aspect of the whole matter. No matter how convincingly spokesmen for the concordat may demonstrate that the official formularies of the Presbyterian and Episcopal Churches, dating from the 16th and 17th centuries, parallel one another, the average Churchman knows that in practice there is a wide gulf between Presbyterians and Episcopalians.

As Fr. Persell well observes, the average Churchman set down in a community in which there was no Episcopal church would be very likely to select almost any other church as his temporary spiritual home rather than the Presbyterian. Fr. Persell has mentioned the Lutheran church, and certainly many of us would feel more at home among the Lutherans than the Presbyterians.

Beyond this many thousands of Churchmen—and not only Anglo-Catholics either—would feel more at home, be it frankly said, in a Roman Catholic church than in any Protestant one. This editor, brought up to believe that attendance at Holy Communion is a Sunday duty, has frequently attended the Roman Catholic church in communities in which there is no Episcopal church, and he is not ashamed to confess the fact. Nowhere else could he be sure of finding the observance of Our Lord's own service on His day.

Nor is the question even necessarily one of the celebration of the Holy Communion. Nowadays when travel by motor car is so common, the Churchman who is traveling often has to choose on a Sunday between attending an early service and not going to church at all, for it is seldom convenient to interrupt his journey by waiting for the respectable hour of 11 o'clock to attend a long church service with sermon. In what Presbyterian church could he find an early service to attend in order to fulfil his Prayer Book obligation of Sunday Church attendance?

In short, as Fr. Persell points out, at the present time the members of the two Churches scarcely even talk the same

language—or rather, talking the same language, they invest the words with quite different meanings.

At any rate the vote on this question certainly indicates that, however greatly we may and do wish for unity with our Presbyterian brethren, there is still a great deal of preparatory and educational work to be done on both sides before the Church is ready for any such concrete proposal as that embodied in the proposed concordat.

### Care of Churches

**W**E HAVE received from England an interesting publication entitled *The Care of Churches: Their Upkeep and Protection*. The book is the 8th report of the Central Council of Diocesan Advisory Committees for the Care of Churches and is issued by the Press and Publications Board of the Church Assembly at 2/6.

Although the book deals entirely with English churches it is valuable for American Churchmen who are interested in the cleaning, repair, and restoration of old churches. The report records a vast amount of work, extending to almost every English diocese, on the care, rebuilding, and preservation of churches, memorials, and ornaments. It contains a large number of photographs, some of them really fine ones, showing what can be done along these lines.

One illustration, that on page 63, is both amusing and mysterious. Entitled "Alabaster monument at Swine in Yorkshire before and after cleaning and repair," the page contains two similar portraits of a tomb topped by effigies of a knight and his wife. The strange thing is that the upper picture, captioned "Before Cleaning," shows the good lady in due proportion to her lord and master but the lower picture, captioned "After Cleaning," shows her less than half his size. Apparently she was made of a poor grade of alabaster and shrank in the cleaning process—or else the latter picture shows her effigy as a small child!

### Migrants in the East

**U**NDER the somewhat ironical title of "A Summer in the Country," the National Child Labor Commission has published a survey concerning migratory agricultural workers in New Jersey. The social service department of the diocese of New Jersey made a summary of it and distributed it among the clergy and social workers.

During the summer of 1938, living and working conditions in every important producing area of New Jersey were observed. In the autumn, 251 families were visited at their homes in Philadelphia and definite information secured as to their summer work and experience. The returns from agricultural work provided a very meager reward for the time and energy expended by those employed in it. Weekly earnings for those who spent about 18 weeks in the country averaged \$17 with an average of four family workers, counting children, contributing their labor. Total earnings paid little more than expenses and many of the group studied, who had received relief leaving the city, were compelled to apply for reinstatement soon after they returned to the city.

Like most other undertakings of the kind, this situation created "rackets," and the padrones and bosses, many of whom have grown rich, exercised great power. "Being unsupervised and unregulated by the State, there is no way to hold them responsible for the promises they make regarding wages, amount of work, housing, and living conditions," says the report.

The situation was and is one that calls for the attention of federal and state authorities. The welfare of the children is

made a consideration secondary to the profits to be made out of crops. They are forced to work hard and fast for long hours in heat, cold, rain, and mud to gather the ripe fruits and vegetables before they spoil and to meet the marketing schedule.

Living quarters for these workers are miserable and beyond words, and many of them are unfit for human habitation. Large families occupy one or two rooms below a leaking roof; there are no screens on the doors or windows. Children are subjects to all the moral hazards and physical discomforts of overcrowding. Sanitary toilet facilities are practically unknown and drinking water is often unprotected from pollution. The study included a photograph of a former chicken-house that had been partitioned to house 10 families, one to a room. They all shared in common an outdoor fireplace. Another instance given is that of a barn subdivided into tight rooms housing six families of 33 people. Not all the "grapes of wrath" are in California!

Seasonal unemployment is a danger anywhere as has been pointed out time and again by social service organizations and by Steinbeck and other writers, but it seems particularly dangerous when it occurs near large cities where the families can be easily and inexpensively transported.

It is an encouraging fact that the social service forces of the diocese are giving publicity to the facts and are seeking to correct them.

### Washington Cathedral Inventory

VALUABLE to students of Church history is the *Inventory of Washington Cathedral Archives* prepared by the Historical Record Survey of the Works Project Administration. The second volume, just published in mimeographed form, contains a valuable account of the historical background of Washington Cathedral as well as full details about the Cathedral organization, the plan for the magnificent structure being erected on Mount St. Alban, and a list of the archives records, collections, and gifts preserved at the Cathedral.

The first volume now nearing completion will include the archives of the diocesan offices and the various parishes, missions, and institutions in the diocese.

Selection of the Washington Cathedral for the survey's first publication in the field of Church records was based largely on the national character of the Washington Cathedral and the widespread interest in its history and work. Although the present publication is in temporary form, it is hoped to publish the two volumes ultimately in permanent form, attractively printed and bound.

### Fighting Printed Filth

RELIGIOUS papers, especially the Roman Catholic press, are waging a quiet war to drive salacious pulp magazines off the news-stands in several cities. There seems to be no organization directing the drive, but we have heard of the same tactics being used in widely separated areas.

They are simple—a regular newsstand customer for newspapers and magazines tells the dealer that he'll buy no more until the books with the naughty covers go out of sight. A few incidents of that kind can quickly wipe out the narrow profit margin of most small dealers, and the pressure is often effective in driving the dirt under the counter.

That may do the trick, for magazines of that character depend for their sales on prominent display, and we doubt that they can survive if they have to be bootlegged past militant crusaders. Their disappearance would be no loss. They are parasites on the free press privilege.

—Editor and Publisher.

## The Church's Service

By the Rev. Frederick L. Gratiot

Rector, Church of Our Saviour, Chicago

*Considerable interest has been shown by parishioners and visitors in a statement read occasionally at the Church of Our Saviour, Chicago, by the Rev. Frederick L. Gratiot, rector. The statement, outlining the nature of the Communion service, is given out during the late service on Sundays at announcement time. ¶ It reads as follows:*

THIS is an Episcopal Church.

The Episcopal Church is that part of the Catholic Church which has jurisdiction in this country. It is a daughter of the Church of England.

The distinctive thing about the Catholic Church is that it has come down in unbroken line from Jesus Christ and His apostles through bishops. This truth is called Apostolic Succession.

The Holy Catholic Church was not founded by any human being, man or woman, but by Jesus Christ Himself, and is, therefore, a divine institution.

This service we are offering as the chief act of worship each Lord's Day is called variously Holy Communion, The Lord's Supper, the Holy Eucharist or, as in the First Prayer Book printed in English after the Reformation, the Mass.

It is the chief act of worship for various reasons:

1. Our Lord instituted it as a re-presentation of His holy sacrifice of Himself on the Cross—"Do this . . . in remembrance of Me."

2. Our Book of Common Prayer more than implies that it is the chief service on any given Holy Day. On Palm Sunday, for instance, the Second Lesson in Morning Prayer is the first part of the story of Our Lord's Passion and the Gospel in Mass is the rest, and the main part, of the story.

3. It is the unbroken tradition throughout the ages from "the breaking of bread" in the Acts of the Apostles to our time. The service of Morning Prayer which is so often substituted for our Lord's own service, is a medieval devotion, originated by the monks and used as a preparation for Mass. It was preferred by the Puritans because their emphasis was on the reading of the Bible and on preaching rather than on Sacraments. Incidentally, the service of Holy Communion is the only one in which a sermon is called for in the rubrics. (Rubrics are the directions for conducting the various services and are so called because they were originally printed in red. They constitute our liturgical laws.)

4. This service centers around the Real Presence of our Lord. By virtue of the words and acts of a duly ordained priest—and only such can offer the Holy Sacrifice as the rubrics of our Prayer Book declare—our Lord is really present for our worship and for Communion under the outward form of bread and wine.

We try to offer the service reverently and beautifully, accompanied with appropriate music. Our purpose is to help you feel God's nearness, His majesty and His love. From the Introit, through to the Benediction, the service should be to all an experience of spiritual uplift, inspiration, and comfort.

If any of you who are not communicants, or perhaps not even baptized Christians, are interested, I shall be glad to arrange for your instruction and reception.

I bid all strangers welcome to this House of God and to our worship. May this service be to you a blessing which you will wish to share with us each Sunday and Holy Day.

# The Concordat in the Rural Field

By the Rev. Charles B. Persell jr.

· Rector of Zion Church, Avon, N. Y.

WHEN we gather round the table with our friends of other communions to talk unity, we get on quite well with matters of doctrine, but it is in matters of taste that we are often the farthest apart."

The memory of this statement by the late Dr. Frank Gavin gives me the courage to stress the importance of certain minor results of the proposed concordat between the Episcopal and Presbyterian Churches, particularly in relation to the rural field, where it is chiefly designed to operate.

We have already considered matters of Faith and Order that are as important in the country as in the city. But we have not gone into the difficulties of actual work under the concordat, discussing many things which the scholar and the zealot for unity will consider trivial, things which nevertheless touch the lives of people probably more than does the matter of Orders and nearly as much as matters of Faith. Customs and habits regarding places of meeting, vestments and ritual, frequent Communions, and the Church calendar are details which, apart from Faith and Order, are the very things people love, and will be reluctant to part with.

Consider, for example, the case of a member of the Church in a rural area where there is a decided Presbyterian majority. The Episcopal board of missions might decide to close his church and license the local Presbyterian pastor to minister to him. The first thing the Episcopal Churchman would have to give up would be a beautiful house in which to lift up his heart to God. He might experience no little difficulty in worshiping in a room similar to an auditorium, whose focal point was a pipe organ instead of an altar and a cross. He might find it easier to worship at home or out-of-doors where so many things remind him of God.

If the tables were reversed, it would be equally difficult for the Presbyterian to leave the auditorium-like house of worship which is a part of him and his approach to God. The Presbyterian would have as much violence done to his soul by being compelled to fix his eye upon an altar and a cross, to say nothing of a crucifix, which he has been taught to look upon at least with suspicion.

This may seem to be an unfair statement, but in recent years a Presbyterian minister in a village almost large enough to be outside the rural classification was astounded one Sunday morning when part of his congregation arose and stalked out of church. He had hung on the rostrum a copy of a famous religious painting to which he planned to refer in his sermon. The dissenters later remarked that when they got ready to worship images they would go to a Roman Church. Even though this may be an extreme case, several Presbyterian ministers have told me of their difficulty in efforts to beautify the interior of their churches.

All that has been said thus far might also be applied to vestments, candles, processional crosses, and a liturgical service. The Episcopalian would miss them, and the Presbyterian would resent them. Of course, there would be exceptions to this statement on both sides.

Another thing which the Episcopalian would find it difficult to give up would be the opportunity to make his Communion at least once a month. The Presbyterian practise is to celebrate the Holy Communion four times a year. It may be said that once such a step as the concordat is taken that

the Presbyterians will undoubtedly increase the frequency of their Communion services. This seems very improbable; since humans are inclined to continue in their old ways.

A few years ago a Presbyterian elder suggested to the men of his Sunday school class that he thought it might be well for the Presbyterians to have the Holy Communion at least once a month. He was amazed at the intense feeling with which all the men immediately squelched him. A year ago in the week preceding Ash Wednesday, the Avon newspaper printed all the notices for Zion Episcopal Church under the Central Presbyterian Church heading. The Presbyterian minister was called on the phone by a parishioner who demanded to know, "What crazy thing are you doing now, having Holy Communion at 7:30 in the morning?" The minister said that he believed the man was serious.

THIS anecdote suggests another thing which the Episcopalian would be sure to miss were he compelled to forsake his own church for the Presbyterian. This is the Church calendar. The Episcopalian Churchman has been taught that at the very least he should make his communion on Christmas and Easter. However, our Presbyterian friends do not celebrate Christmas in their churches, except when it happens to fall on Sunday and then not with a celebration of the Holy Communion. It is quite possible that there are rural Presbyterian churches in the United States which still ignore Easter.

We have mentioned Christmas and Easter, but what of Epiphany, Whitsunday, and Trinity Sunday to say nothing of other Holy and Saints' Days? Our Presbyterian friends are beginning to take some notice of Lent, but while they have learned the words, they still are quite unfamiliar with the tune. The result is that we find them holding so-called Lenten teas, musicales, and fellowship hours. The difference between these and regular teas, musicales, and fellowship hours seems to be that they are social affairs held in Lent.

We have noted that an Episcopalian would miss the frequency of Communion to which he is accustomed. He also would find it disturbing to be served by a lay elder, and not a few of our fellow-churchmen would question the validity of the Sacrament celebrated with grape juice.

Were the Episcopalian to be taken ill and desire to make his confession and Communion and be anointed, one can only wonder what would happen. Although the Presbyterians claim to hold much the same doctrine concerning the Sacraments that we do, their practise would seem to disprove this contention.

There are other fields in which Presbyterian doctrine and practice seem to vary greatly. Theoretically, every Presbyterian minister is a bishop, yet many a Presbyterian minister will confess that he is greatly handicapped by not having a bishop at the head of his presbytery. The very fact that they consider all of their clergy worthy and capable of the Apostolic office is evidence that they consider the office in quite a different light. The country is, of course, the place where episcopal oversight is most needed.

One of the most serious defects in the concordat appears to be the predicament in which it would place a clergyman of either Church licensed to minister to those of the other.

(Continued on page 8)

# From Texas to New York

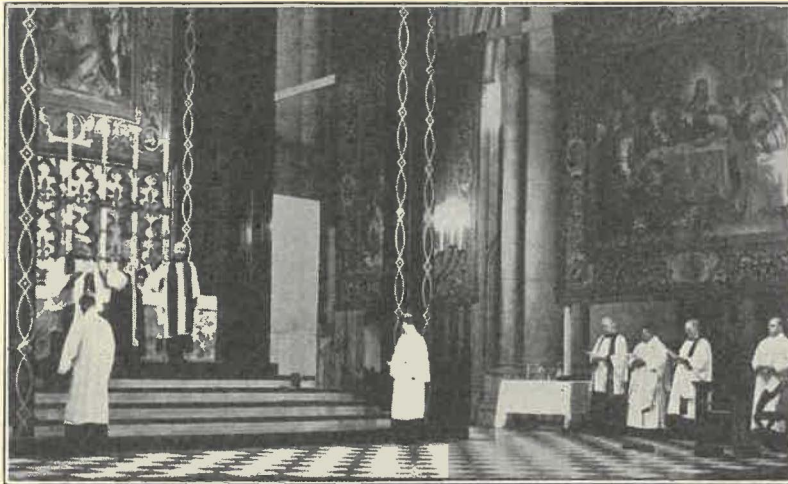
*An Interview With Dean De Wolfe  
of the New York Cathedral*

By E. Sinclair Hertell



The Dean is pictured with Bishop Manning of New York (above) after his installation in June.

I HAD not been talking for longer than two minutes with the new dean of the Cathedral of St. John the Divine, the Very Rev. James Pernette De Wolfe, D.D., before I had two clear cut impressions of his personality. The first and strongest impression was that of spontaneous friendliness. The second was that of a quick mind. Both of these things should serve Dr. De Wolfe well in his new work.



The new dean stands at the great altar in the cathedral in New York at the service of installation. He is seen at the far left. (Wide World Photos.)

Dean De Wolfe spoke animatedly of his recent transition from parochial work in Texas—where he was rector of Christ Church, Houston, for the past six years—to an entirely new field as dean of the New York Cathedral. Although the Dean realizes that most of his labors in New York will probably fall under the heading of administration, he is keenly alive to the fact that this aspect of a great cathedral can never overshadow its spiritual force.

"We want to make the cathedral a great evangelical center," the Dean told me, "a place of real devotional activity and spiritual life. If there were any guide which I might follow, it would probably be that brief quotation from Ralph Adams Cram, the architect of the cathedral, which I included in the sermon which I preached at my installation. Dr. Cram said, 'It is the church not only of the Bishop but of every soul within his jurisdiction. It is the common meeting ground of all, the center of light and education and evangelical energy. It is the heart and brain of the ecclesiastical organism.' I shall try to measure up to that high purpose in my work here at St. John's," Dean De Wolfe said.

Quoting Dr. Cram led me to remark of the coincidence that this Boston architect had also designed St. Andrew's Church, Kansas City, Kans., where the Dean's 12 year rectorship saw the parish grow from 90 to more than 1,000 communicants and the beginning of the construction of what will eventually be one of the finest Gothic churches in the Middle West.

"Yes," Dr. De Wolfe replied with a slight laugh, "and that is another reason I looked forward to coming to New York, for, although Dr. Cram designed our Kansas City

church, my acquaintance with him has been entirely by correspondence. Now I hope to really meet and know him."

The Dean and his family have found a warm welcome in New York. They were at first a little afraid that coming from a parish in a city of moderate size to a cathedral in a metropolis, they might feel isolated and perhaps lonely for the friendliness of a parish. But that has not happened. "Everyone has been most cordial," the Dean told me, "and we all feel very much at home. Not only have the cathedral clergy been more than friendly, but the laity also."

Speaking of his family now settled in the lovely Gothic deanery in the Cathedral Close, Dr. De Wolfe said that James P. De Wolfe jr., 22, who has had a year of study for the ministry at Seabury-Western will transfer to the General Theological Seminary in autumn so that he can live with his family. The other son, Phillip William, 20, will return to the University of the South for his senior year. He is a pre-medical student. Their sister, Elizabeth Caroline, is 17.

"Mrs. De Wolfe and the children have all been greatly interested in New York," the Dean said. "They have gotten great pleasure out of some of the Stadium concerts as I have, too."

THIS interest in music is natural for the Dean. He was a director of the Houston Symphony Orchestra and chairman of its program committee, a rather unusual post for a clergyman.

"I've kept abreast of musical life in New York," Dr. De Wolfe said, "so I don't feel entirely a stranger in that field

here. For years I have taken the *New York Times* just to read its musical column."

Who are the Dean's favorite composers? Quickly he replied, "Franck and Beethoven." "And," he added with a twinkle in his dark eyes, "I think I shall add Brahms, even at the risk of being considered high hat for doing so."

On the subject of liturgical music, Dean De Wolfe has definite ideas. He thinks it a mistake to restrict the music to that of one period—say plainsong—to the exclusion of all other periods of Church music. "Every period of liturgical music has some good examples in it," he said. "Perhaps the Victorian period has fewer than others, but even there we can find some magnificent works worthy of the sanctuary. I think we should make free use of the best things in all the various periods, but I also think very strongly that we should avoid secular harmonies."

When I chatted with the Dean in early July, he told me he was technically on his holiday. But he planned to stay round some weeks to catch up on the details of his work and prepare the autumn and winter programs. He does plan to have a holiday, however, and he said he would probably go fishing along the New England coast, perhaps at Cape Cod. Fishing is the Dean's great sport. He learned it down in Texas where he said the Gulf Coast is "a fisherman's paradise," and where he has spent many a happy day catching tarpon and kingfish.

But it was obvious that though the Dean did look forward to his fishing trip, he looked forward even more to the year's work which now lies ahead of him as dean of the New York Cathedral. Although he realizes that a great part of his work will be administration, the Dean is determined not to lose the pastoral touch. "All great helpful preaching," he told me, "comes from pastoral experience. I am going to continue to follow the plan which I used to lay before my curates as the ideal for parish norm. First, the administration of the Sacraments and the preaching of the Gospel. Second, pastoral administration. Third, just plain administration."

## The Concordat in the Rural Field

(Continued from page 6)

Could it be anything short of dishonest for a clergyman to prepare a candidate for Confirmation or membership in a Church in which he himself did not believe?

There is one weakness at the very heart of the concordat which practically dooms it to failure. Although this may be entirely unintentional it appears to be an arrogant piece of legislation drawn up by city folk for the country. General Convention and General Assembly can legislate from now until doomsday, but neither Presbyterians nor Episcopalians have been used to a discipline which herds them about anywhere the shepherd or board of shepherds seems to think they ought to be.

A Presbyterian finding himself in a community having no Presbyterian church will go to any of the others before he will go to the Episcopal church. If the case is reversed, the Episcopalian might select the Presbyterian church, although that is doubtful if there should be a Lutheran church in the community.

It is frequently said that under the concordat each communion will be contributing its choice gifts to a greater communion. The Presbyterian attitude toward their elders might well inject some healthy blood into our attitude toward wardens and vestrymen. However, if the testimony of recent converts from Presbyterianism is of any value, they come into

the Episcopal Church because she has so much more to give. I have been unable to find anything else our Presbyterian friends can bring which we haven't in overabundance already: *i. e.*, coldness, stiffness, money, culture, and social position.

**T**HERE are two generally recognized divisions of Christians in the United States, Protestants and Roman Catholics. Nevertheless, both Protestants and Roman Catholics recognize the fact that we do not actually belong in either of these classifications. The Roman Catholic will admit that we have an honest-to-goodness theology, which he will not admit for the Protestant. And the Protestant is happy to say that we are practically the same as the Roman Catholics, which he feels is about as mean a charge as he can lay at our door. If the concordat is adopted, there will be no doubt in anyone's mind as to our classification—there will be one more Protestant sect.

It is easy to be negative in criticism, and it is also easy to do nothing because there are obstacles in the path. I would not conclude this paper on either of these notes. It appears to me that the concordat is poorly timed. The Presbyterians are beginning to nibble at many of the things we love and hold dear, yet, as we said regarding Lent, they haven't quite mastered the tune. If only we could wait until that has been mastered we could sing in greater harmony without risking the destruction of both choirs.

We could recommend to our Presbyterian friends a few definite things for them to try on their own, such as: a Church calendar, Communion at least six times a year instead of four, the use of their own Book of Common Worship, a sympathetic attitude toward the use of vestments, symbolism and beauty in general, a study of the Scriptures and history to see if perhaps there are not other Sacraments than the two "generally necessary to salvation." Then, it would be hoped that they should suggest to us certain things they think it would be well for us to adopt for a number of years. In this way we might grow to at least talk the same language, which we hardly do at the present.

Clergy and laity of our own and other Churches, both Protestant and Roman Catholic, seem amazed that the Presbyterian and Episcopal Churches should be considering unity. To them, these two Churches appear to be about as far apart as they could be.

No good can come from saying that we are alike when we are not alike. We want an honest unity, one which is built on actual similarity of belief and practise and not one reared on wishful thinking. Further study of each Church by the other and the adoption of practices found helpful to the other, as fast as they are understood and appreciated, work to this end.

## Missions and Civilization

**T**ODAY the earth has no remote parts, and physical conveniences are such that there is practically no demand made that calls for hardihood and endurance. Civilizations of the East and West have met and have crossed each other to an extent that was unbelievable at the beginning of my own missionary life. The missionary of the future must realize from the outset that in matters of the mind and spirit, he has to supplement, adjust, and apply, rather than to supplant.

—*Bishop Mosher.*

## Correction

The sales price of *Forty Years a Country Preacher*, by George B. Gilbert, was incorrectly listed as \$2.50 instead of \$2.75 [L. C. July 24th].



# NEWS OF THE CHURCH

## Broadcast Service to Boston, England

Morning Service in Cathedral Church of St. Paul, Boston, is Heard by British Churchmen

**B**OSTON—Broadcast to Boston in Lincolnshire, England, and heard there amid the bursting of bombs and roaring of anti-aircraft guns was the morning service on July 21st in the Cathedral Church of St. Paul here. The broadcast included a special message from Governor Leverett S. Saltonstall and an address by the Rev. Dr. Edward T. Sullivan.

For the first time in 10 years an American clergyman of note did not preach on Two Bostons Day from the pulpit of old St. Botolph's. The friendly and significant dual service in the mother and daughter cities was begun when the new Boston contributed a sum of money to save the historic tower of the beautiful church in old Boston.

Dr. Sullivan recalled the cultural and moral heritage which America's Boston derived from the old Boston, which now lies in a militarized area on the east coast of England. Old Boston also gave the American city her name, her vicar, John Cotton, and about half her population, he pointed out.

### To be Guests of Church Club

CHICAGO—Deputies to General Convention will be guests of the Church Club of Chicago on October 8th. A motor sight-seeing trip and a 12:30 luncheon will be included in the program.

## Bishop of London Speaks in British Radio Series

NEW YORK (RNS)—The Bishop of London, Dr. Fisher, one of the most influential younger leaders in the Anglican Church, has been scheduled to speak on August 11th, in the second of a series of four Sunday afternoon broadcasts to the United States by British Church leaders.

The addresses are heard over station WEAJ and the Red Network of the National Broadcasting Company from 1:30 to 1:45 P.M. EDST.

Third in the series will be the address on August 18th by the Rev. Dr. Robert Bond, moderator of the Federal Council of Evangelical and Free Churches. The final speaker on August 25th will be the Archbishop of Canterbury, the Archbishop of York, or Lord Halifax.

## Massachusetts Mobilizes to Aid Refugee Children

BOSTON—Bishop Sherrill, of Massachusetts, through a letter to his clergy, has mobilized the diocese for service to refugee children.

The Church Home Society with Ralph Barrow as executive director has been named as the focal point for diocesan effort. It is affiliated with the United States Committee for the Care of European Children.

Interested in similar projects in behalf of refugees, the National Council's Department of Christian Social Relations has asked its diocesan chairmen to send in information in regard to community interest in refugees, money contributions, affidavits, scholarships, hospitality, and resettlement.

## Points out Weakness in Conscription Bill

Bishop of Western Massachusetts Speaks Before House Committee on Military Affairs

**W**ASHINGTON (RNS) — Upholding the right of conscientious objection, Bishop W. Appleton Lawrence of Western Massachusetts, chairman of the Episcopal Pacifist Fellowship, was one of the religious leaders who appeared on July 30th before the House committee on military affairs to voice opposition to the Burke-Wadsworth conscription bill.

Bishop Lawrence stated that it is the duty of a minister to counsel his people to obey their consciences and that he would continue to give such counsel after the bill was passed.

The Rev. Roswell P. Barnes, associate general secretary of the Federal Council of Churches, asked that the bill be amended to provide exemption for conscientious objectors in any well recognized communion rather than only "members of any well recognized religious sect whose creed or principles forbid its members to participate in war in any form."

Though the Senate committee voted to approve such an amendment soon later, pacifist leaders told Religious News Service that the Senate committee's amendment is little more than a "minor improvement." According to John Swomley, vice-president of the National Council of Methodist Youth and national youth secretary of the Fellowship of Reconciliation, the bill fails to state whether or not conscientious objectors would be obliged to serve in a non-combatant capacity or would be completely exempt from all service.

NEW YORK—More than 200 additional educators, clergymen, and other American leaders have authorized their endorsement of the declaration against conscription recently published by the Committee on Militarism in Education, it was announced here by Edwin C. Johnson, executive secretary of the committee.

Mr. Johnson said the new endorsements have raised to about 450 the number of outstanding Americans who have indicated their opposition to military conscription in peacetime.

### Appointed to CMH Post

NEW YORK—Mrs. Dorothy Partridge Ellsworth has been appointed executive secretary of the Youth Consultation Service, Church Mission of Help, of the diocese of New York, to succeed Miss Marguerite Marsh. Mrs. Ellsworth came to CMH as case adviser in January, 1939, and since the resignation of Miss Marsh in January, has been acting secretary.



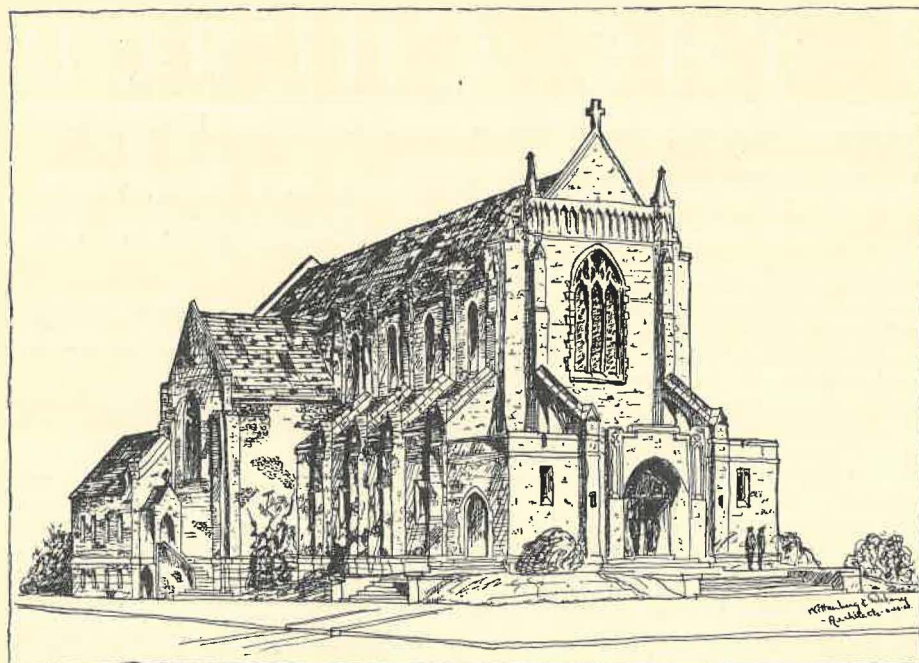
REFECTORY

BROWN SOCIAL HALL

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And ART HALL

CENTRAL BUILDINGS AT SHRINE MONT

More than 1,000 original sketches, oil paintings, and watercolors by the late John Douglas Woodward will be displayed at Shrine Mont in Art Hall, the lower floor of Tucker Lodge, right. The hall and its contents are the gift of the artist's widow. The lodge itself was dedicated during the recent seminar for clergy, July 15th to 26th, in the presence of the Presiding Bishop.



#### RECONSTRUCTION PLAN

The new Christ Church in Little Rock, Ark., will rest on the stone foundation of the old edifice destroyed by fire in 1938. Approximately \$120,000 will be spent in reconstruction, but the work will go forward without debt at any time, paid for by insurance and by subscriptions solicited during a successful building campaign in the early part of 1939.

## Dean Kinsolving Chosen as Rector in Pittsburgh

PITTSBURGH—The Very Rev. Dr. Arthur B. Kinsolving II, dean of the Cathedral of the Incarnation, Garden City, Long Island, has been unanimously chosen by the committee and vestry as the rector of Calvary Church here.

The election has been approved by the advisory council and by Bishop Mann of Pittsburgh, and Dean Kinsolving will assume his new duties in November. During September and October the Rev. William S. Thomas jr. will carry on as priest in charge of Calvary Church.

Dean Kinsolving was born in Rio Grande, Brazil, the son of the late Bishop Lucien Lee and Alice Brown Kinsolving. A graduate of the Virginia Theological Seminary, he was ordained a priest in 1925 and was chaplain of the United States Military Academy, from 1926 to 1934. In 1934 he was elected dean of the Cathedral of the Incarnation.

## Church Ranks Fifth in Inches

### Printed in Nation's Newspapers

NEW YORK (RNS)—The Episcopal Church ranks fifth among Churches in regard to the number of column inches of news published in the nation's newspapers, according to a three month survey conducted recently among 45 newspapers in 16 states by the publicity committee of the United Lutheran Church.

Of the total of 114,120 inches of Church news printed during that period, the Roman Catholic Church received 30,717; the Methodist Church, 10,764; the Lutheran, 10,177; Presbyterian, 9,188; Episcopal, 7,535; Baptist, 6,710; Jewish, 4,947; all others and general editorial matter on religion, 34,082.

## \$40,000 Addition to Parish House to Aid Church in Role as Active Community Center

BETHLEHEM, PA.—To aid the Church in its role as a community center, a new parish house unit is being built at Trinity Church here.

The construction will be completed by November.

Funds for the \$40,000 addition were raised by members of the parish in a one week campaign confined to the parish. The goal was exceeded by over \$5,000.

The campaign was organized by Lt. Col. William R. Coyle.

The new unit will include a chapel given in memory of the late Edward S. Knisely, former vice-president of the Bethlehem Steel Co. The classroom unit was given in memory of the late Mrs. E. T. Parker, who taught in the church school for 52 years.

## Radio Address Comments on Religious Introversion

NEW YORK—Religious introversion and its relation to Christian service were discussed by Bishop Capers of West Texas during his broadcast on August 11th for the Episcopal Church of the Air, over the Columbia Network.

The Bishop said:

"This, it seems to me, is where our Christian faith is failing in its leadership. We have made the Christian religion an instrument of service to ourselves without regard to our service to others. . . . We have grown to look upon the Church as *our* sheltering Mother, forgetful of those outside of the Church who share with us our inheritance but who are not getting the blessings of the victory of Christ, because of our cruel indifference and selfishness."

## Britain's War Work Curtails Church Life

### Church Union Quietly Celebrates Anniversary, Postponing Plans for Anglo-Catholic Convention

LONDON—With Great Britain transformed into a floating fortress and a large part of its citizens taking an active part in preparations for repulsing invasion, it is inevitable that many Church activities should be curtailed. Among other things, the war has torpedoed the plans of the Church Union for an Anglo-Catholic convention.

The meeting was to have been held during the present season, when it was expected that many bishops of the Anglican communion overseas would be in England for the Lambeth Conference. Perhaps it was expected to rekindle the fire and enthusiasm of those great Anglo-Catholic congresses which assembled in Albert Hall, Kensington, in the years after the peace of 1918, with the late Bishop Weston of Zanzibar as their leading spirit.

#### QUIET ANNIVERSARY

As it was, the July anniversary of the Church Union scarcely stirred a ripple in ecclesiastical waters. Not even a meeting on a modest scale was deemed advisable.

There was, however, a fair attendance of supporters at a High Mass in St. Alban's, Holborn, which the Church Union's secretary, Bishop Rocksborough-Smith, attended. The preacher was the Rev. G. R. Vernon, Bishop-designate of Madagascar. Owing to the present international situation, Fr. Vernon's sailing to the French island colony has been postponed.

The Church Union Summer School of Sociology is postponing its annual meeting at Oxford from July 22d to September 30th, when the situation may have cleared sufficiently to permit a large attendance.

## Chosen as Principal of Okolona Industrial School for Negroes

OKOLONA, Miss.—The Rev. Richard T. Middleton of St. Thomas' Church, Columbus, has been elected principal of the Okolona Industrial School, a trade school and junior college under the auspices of the American Church Institute for Negroes.

A graduate of Tugaloo College and Bishop Payne Divinity School, he is perhaps the only third generation Negro priest in the church. At the age of 28, he will be the youngest head of a Negro college or junior college.

Mr. Middleton succeeds Principal A. M. Strange. In 30 years the only other principal has been Dr. Wallace Sattle.

#### Queen's Gift on Display

KINGSVILLE, MD.—A pewter service, the gift of Queen Anne, was on display during the recent celebration at St. John's Church of the 260th anniversary of the founding of the parish.

## Conference to Hear 2 Episcopal Bishops

Presiding Bishop and Bishop Strider  
to Take Part in University's An-  
niversary Program

**P**HILADELPHIA—The Presiding Bishop and Bishop Strider of West Virginia are on the list of distinguished religious leaders who will share in the religious program of the University of Pennsylvania Bicentennial Conference to be held from September 16th to 20th here.

The program of the conference, as announced by the university, "will consist of lectures and papers by a group of distinguished European and American scholars and leaders in the various fields of science and thought."

With Dr. John Alexander Mackay, president of the Princeton Theological Seminary, Bishop Tucker is to discuss the role of the Church as a world force.

Membership in the conference will be by application and is open to staff members of invited organizations and institutions. The public may attend any session, if space permits.

Among those who will take part in the program are Dr. Jacques Maritan of l'Institut Catholique de Paris & l'Institut d'Etudes Medievales de Toronto; Dr. Reinhold Niebuhr of Union Theological Seminary; Dr. Joseph L. Hromadka of Princeton Seminary; William J. McGarry, SJ, editor, *Theological Studies*; Dr. John Augustine Ryan of the Catholic University; and Dr. Paul Johannes Tillich, Union Theological Seminary.

## Diocese of Los Angeles Loses 3 Noted Members

**LOS ANGELES**—Three prominent members of the Church in the diocese of Los Angeles died recently within a day of each other.

Ms. Eleanor Banning Mac Farland, 47, died on July 27th and was buried on July 30th from the Church of our Saviour, San Gabriel. She was one of the founders of the Southern California branch of the English-Speaking Union and was the only woman member of the board of regents of the University of California. The burial service was read by Bishop Stevens of Los Angeles.

Federal Judge William P. James, 70, was fatally injured in an automobile accident on July 27th. Formerly a district attorney and judge of the superior and appellate courts, he was at the time of his death senior federal judge in Southern California. The Rev. Dr. John R. Atwill officiated at the funeral service on July 31st.

A. C. Denman, 60, president of the Southern California Iron and Steel Co., died on July 28th. He served the city for a time as health commissioner, fire commissioner, and as a director of the Chamber of Commerce. A communicant of All Saints' Church, Beverly Hills, he was buried on July 31st. The Rev. W. W. Fleetwood officiated.

## NECROLOGY

† *May they rest* †  
*in peace.*

### JAMES T. BOVILL, PRIEST

**GREENVILLE, TEX.**—The Rev. James Thompson Bovill, former archdeacon of Salina, died in a Dallas hospital on August 1st after a major operation.

Born in England in 1866, Mr. Bovill attended Cambridge University there. He served churches in Milwaukee, Mississippi, and Salina, retiring last year and making his home here.

For many years he was treasurer of the district of Salina, chairman of the standing committee, and a deputy to General Convention. He is survived by his wife, the former Florence Gaede, and by a son, Willard Bovill.

### WILLIAM W. DAUP, PRIEST

**DECATUR, ILL.**—The Rev. William Wesley Daup, 53, for the past five and one-half years rector of St. John's Church here, died on June 29th at the Mayo Clinic, Rochester, Minn., where he had been seriously ill for 10 days after a kidney operation.

Mr. Daup was a graduate of the Virginia Theological Seminary and Hobart College. He also had served parishes in Texas and Indiana.

Active in religious and civic affairs in Decatur, Mr. Daup played a prominent part in the Coöperative Vacation Church School of Decatur, the largest in the world. He was a member of the executive committee of the Illinois Church Council, a member of the bishop's council, chairman of the department of missions and Church extension, and an examining chaplain. He was also a member of the Masonic Lodge and of the Rotary Club.

In 1912 he was married to Miss Ada Howard who survives him. He also leaves a brother, Louis G. Daup, and three sisters.

Mr. Daup was buried from St. John's Church on July 2d. Bishop White of Springfield officiated. The Burial Service was read by the Rev. J. McNeal Wheatley.

### EDWARD R. DYER, PRIEST

**CHARLOTTESVILLE, VA.**—The Rev. Edward Ryant Dyer, missionary in China since 1911, died here on July 27th after an illness of several months. He was 55 years old, a native of Ohio.

Since 1920 Mr. Dyer had been in charge of the Church of the Holy Cross at Wusih, China, a mission with seven outstations and about 1,500 members. He left when the staff evacuated in November, 1937, after a month's severe bombing, which damaged the mission buildings.

Mr. Dyer was graduated from Kenyon College, where he also received the degree of Master of Arts, and from the Virginia Theological Seminary in 1911. He taught for a short time at St. John's Academy, Delafield, Wis., and then went to China.

He is survived by his wife, the former Dr. Anne Humphreys; his father, the Rev.

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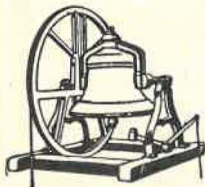
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Rolla Dyer, retired priest of the diocese of Texas; and two grown children.

**JAMES A. McLEARY, PRIEST**

NEWARK, N. J.—The Rev. James Alexander McLeary, retired priest and second oldest clergyman in point of service in the diocese of Newark, died here on July 19th in St. Barnabas' Hospital, where he had been a patient for two years with a coronary ailment. He was 77 years old. His home was in Nutley.

Born in Toronto, Ont., Mr. McLeary was a graduate of Nashotah House and the General Theological Seminary. He entered the Newark diocese as a clergyman 49 years ago. Four years ago he was appointed archdeacon.

He is survived by his wife; a brother, Harry McLeary; and a sister, Miss Emily Harriet McLeary.

Funeral services were held on July 22d, at Grace Church here.

**ELWOOD WORCESTER, PRIEST**

BOSTON—Funeral services were held on July 22d at Leslie Lindsey Memorial Chapel here for the Rev. Dr. Elwood Worcester, author, philosopher, and leader of a movement for Christian mental healing. Dr. Worcester, who was 78, died on July 19th.

About 30 years ago Dr. Worcester founded the Emmanuel Movement for Christian application of psychotherapy to nervous and other disorders. His views on the survival of personality and possible communication with the departed were well known.

Dr. Worcester received the degrees of Doctor of Philosophy from the University of Leipsig; Doctor of Sacred Theology, Hobart College; Doctor of Divinity, the

University of Pennsylvania and Columbia University.

After 25 years of service, he resigned his rectorship of Emmanuel Church here in 1929. He had served churches in Brooklyn and Philadelphia and had been professor of philosophy at Lehigh University.

He is survived by four children, among them Professor David Worcester of Harvard University.

**FRANK BROWNE**

MONTGOMERY, ALA.—Frank Browne, 75, Montgomery florist and Churchman, died here on July 13th after a brief illness.

A generous contributor to charitable institutions, Mr. Browne bequeathed most of his estate valued at nearly \$100,000 to a welfare organization in London.

Recently he gave a \$1,000 bond to the altar guild of St. John's Church, where he was a communicant. Funeral services were conducted at St. John's by the Rev. Edgar R. Neff.

**EMILY COOKE GRESHAM**

SAN FRANCISCO—Mrs. Emily Cooke Gresham, wife of the Very Rev. J. Wilmer Gresham, dean emeritus of Grace Cath-

**ACKNOWLEDGMENTS**

[Checks 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.]

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Deaconess Heath Dudley	.....	5.00
E. B. R.	.....	5.00
Grace Church School, Port Orange, Fla.	.....	5.00
Grub Hill Sunday School, Virginia	.....	5.00
Rev. and Mrs. C. A. G. Heiligstedt	.....	5.00
Rev. C. P. Lewis	.....	5.00
E. and C. Munds	.....	5.00
Portsmouth, N. H.	.....	5.00
Mrs. Nellie Brown Rogers	.....	5.00
Rev. Gilbert P. Symons	.....	5.00
Mrs. Helena V. K. Tanner	.....	5.00
Anonymous, Allendale, N. J.	.....	4.00
St. Paul's Church, Malden, Mass.	.....	3.15
S. E. Bevins	.....	3.00
Alice I. B. Massey	.....	3.00
R. H. R.	.....	3.00
St. John's Church, North Adams, Mass.	.....	3.00
Walter G. Turley	.....	3.00
Portland, Oregon	.....	2.50
Episcopal Sunday School, Ogden, Utah	.....	2.00
Trinity Church Guild, Michigan City, Ind.	.....	1.25
A. Grace Denton	.....	1.00
Mrs. Ralph Precious	.....	1.00

\$ 432.40

Previously acknowledged .....\$4,497.76

\$4,930.16

**CHINA EMERGENCY FUND**

St. John's Parish Vacation School, Poultony, Vt. ....\$ 3.61

**INTERNATIONAL CHILD SERVICE COMMITTEE**

Miss Martha E. Jones (needy German children in Germany) .....\$ 1.00

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dral here, died on July 19th after an illness of more than two years.

Funeral services were held in Grace Cathedral on July 22d. Bishop Block, Co-adjutor of the diocese, officiated.

Mrs. Gresham was married in 1898 and assisted her husband in his work at churches in Louisiana, South Carolina, and California.

**MARION VAUGHAN PHILLIPS**

EDGEWATER, N. J.—Marion Vaughan Phillips, wife of the Rev. Albert E. Phil-

lips, rector of the Church of the Mediator here, died suddenly on July 16th while vacationing in Vermont.

Her family included early settlers of Vermont. On her maternal side Mrs. Phillips was a descendant of John and Priscilla Alden.

After her marriage in 1918, Mrs. Phillips assisted her husband in his work in several churches in New York and New Jersey.

She left several bequests to the Church and to charity.

**Received From Polish Church**

CEPAR RAPIDS, IA.—Bishop Longley of Iowa recently received the Rev. Dominic Loferski, formerly of the Polish National Catholic Church, as a priest of the Episcopal Church. Fr. Loferski has become rector of St. John's Church here.

**AMERICAN CHURCH UNION  
CYCLE OF PRAYER**

AUGUST

18-25. Little Portion, Mt. Sinai, N. Y.

**E D U C A T I O N A L**

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# 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.,  
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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. ROGH, 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.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

ANDREWS, REV. THEODORE, formerly assistant at Christ Church, Hackensack, N. J.; to be rector of St. Peter's Church, Mountain Lakes, N. J. (N'k), effective September 1st.

ARMSTRONG, REV. JOSEPH GILLESPIE, 3d, formerly rector of Christ Church, Georgetown, Washington, D. C.; to be rector of St. Mary's Church, Ardmore, Pa., effective September 15th. Address at the rectory.

APPLEY, REV. BYRLE S., formerly assistant at St. Stephen's Church, New York City; to be

rector of Christ Church, Brooklyn, N. Y. Address, 481 Bedford Ave. Effective September 1st.

BOND, REV. B. FOREST, formerly curate of St. Paul's Church, Rochester, N. Y.; to be curate of Trinity Church, Buffalo, N. Y. (W. N. Y.), effective September 10th. Address, 371 Delaware Ave.

BROWN, REV. THOMAS LEE, formerly rector of the Church of the Holy Communion, Paterson, N. J. (N'k); to be rector of St. Paul's Church, Savannah, Ga., effective September 1st.

DORON, REV. JOSEPH S., formerly in charge of St. John's mission, Bisbee, Ariz.; is in charge of St. Edmund's mission, Richmond, Calif. Address, 927 Barrett Ave.

EICHELMAN, REV. GEORGE C., JR., deacon, is vicar of St. Andrew's Church, Elsinore, Calif. (L.A.).

FUESSLE, REV. RAYMOND E., formerly rector of the Church of the Resurrection, Greenwood, S. C. (U.S.C.); to be assistant at St. Alban's Church, Washington, D. C., effective September 1st. Address, Mt. St. Alban, Washington, D. C.

GIBSON, REV. ROBERT J., formerly rector of St. John's Parish, Accokeek and Pomonkey, Md. (W.); to be curate on staff of Trinity Parish and chaplain of Trinity and St. Agatha's Schools, New York City, effective September 1st.

HARTE, REV. JOHN J., formerly vicar of All Saints', Miami, Okla.; to be curate of Trinity Church, Tulsa, Okla., effective September 1st. Address, 501 S. Cincinnati Ave.

NIKEL, REV. FRANK, on September 1st, will become assistant at Christ Church, Lynbrook, L. I., N. Y. Address, 155 Sherman St.

RODGER, REV. ALEXANDER MACD., deacon, to be assistant at St. Stephen's Church, Wilkes-Barre,

## CLASSIFIED

### ANNOUNCEMENTS

#### Died

GILBERT, ZELIA LAW, widow of Henry C. Gilbert and daughter of the late Captain R. L. Law, U.S.N., died at her home in Terre Haute, Ind., on Wednesday, July 17th.

#### Memorial

OCKENDEN—In ever loving memory of Albion Charles Ockenden, priest, entered into Life Eternal August 5, 1938.

#### APPEALS

ST. MARTIN'S CHURCH, destroyed by fire nearly two years ago, will be re-opened in a few weeks. All of our equipment was lost. Altar ornaments, communion vessels, vestments, and furnishings are sorely needed. Articles of this kind, not in use or which may be repaired, are solicited. We shall be glad to purchase at a low figure if an outright gift cannot be made. Kindly communicate with the REV. JOHN H. JOHNSON, 18 West 122nd St., New York City.

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

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### 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.

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.

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HOUSEKEEPER—Position in boys' school wanted by woman with superior qualifications. Can tutor elementary subjects. Or act as hostess-housekeeper for a gentleman. Excellent manager, rector's widow. Position in New England preferred. Box T-1476, 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.

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Pa. (Be.). Mr. Rodger is director of St. Stephen's camp for boys at Vosburg, Miss.

TATE, Rev. EDWARD E., assistant at St. Stephen's Church, Wilkes-Barre, Pa. (Be.); has accepted a call to the rectorship of Emmanuel Church, Alexandria, Va. Effective in the fall.

TISDALE, Rev. CHARLES H., deacon, will assist in St. Paul's Parish, Chattanooga, Tenn. Address, 305 W. 7th St.

WOODWARD, Rev. DONALD R., recently ordained to the diaconate by Bishop Sherrill of Massachusetts; is curate at the Chapel of the Intercession, Broadway and 155th St., New York City.

### NEW ADDRESSES

COOKE, Rev. ALLAN W., formerly 253 S. Douglas Ave.; 1600 E. High St., Springfield, Ohio.

JOHNSON, Rev. WILLIAM, retired, formerly Aiken, S. C.; 118 Maple Ave., Bala-Cynwyd, Pa. The Rev. Mr. Johnson was elected rector emeritus of St. Thaddeus' Church, Aiken, S. C.

LEALTAD, Rev. ARTHUR L., retired, from 1167 E. 21st St.; to 921½ E. 32d St., Los Angeles, Calif.

SNELL, Rev. LAIRD W., retired, formerly 70 Prospect St., Jamestown, N. Y.; 60 Thaxter St., Hingham, Mass. From October 1 to May 1, address at Fairhope, Ala.

### SUMMER ACTIVITIES

GRANGER, Rev. GEORGE L., vicar of churches in St. Cloud and Kissimmee, Fla.; will be in charge of St. Mary's, Daytona Beach, Fla., during August.

HENNESSY, Rev. JOHN M., rector of Redeemer Church, Superior, Wis.; will be in charge of St. Mark's Church, West Orange, N. J., during August.

MASON, Rev. ERNEST J., rector of Holy Trinity Church, Spokane, Wash., will be acting chaplain of Kemper Hall, Kenosha, Wis., during August.

SAYRE, Rev. SAMUEL H., rector of St. Barnabas' Church, Los Angeles, Calif.; to serve at St. Luke's Church, South Richmond, Va., during August. Address, 306 Hampton Roads Ave., Hampton, Va.

### ORDINATIONS

#### PRIEST

SOUTHWESTERN VIRGINIA—The Rev. HASKIN VINCENT LITTLE was advanced to the priesthood by Bishop Phillips of Southwestern Virginia at Stras Memorial Church, Tazewell, Va., July 23d. He was presented by the Rev. Warren A. Seager and will be rector at Trinity Church, Richlands, and Stras Memorial Church, Tazewell, churches where he was formerly in charge. Bishop Phillips preached the sermon.

#### DEACON

DULUTH—DONALD S. LABIGAN was ordained to the diaconate by Bishop Kemerer of Duluth in the Church of Our Saviour, Little Falls, Minn., June 11th. He was presented by the Rev. Reginald M. Harris, and the Rev. John I. Byron preached the sermon.

### DEGREE CONFERRED

TEMPLE UNIVERSITY—The degree of Doctor of Sacred Theology was conferred on June 13th upon the Rev. Percy George Hall, rector of St. Martin's Church, Philadelphia.

### MARRIAGE

FAIRFIELD, Rev. LESLIE L., American Church Mission, Wush, Kiangsu, China, and Miss Mary Allerton Parke were married in St. Agnes' Church, Anking, Anhwei, on June 12th. The Rev. Henri B. Pickens and the Rev. Li Huang Wen officiated.

LITTLE, Rev. HASKIN V., and Miss Janet Koe Kessinger of Alexandria, Va., were married in Emmanuel Chapel at Virginia Theological Seminary by the Rev. Dr. Charles W. Lowry. Mr. Little will be ordained to the priesthood on July 23d and will then become rector of Stras Memorial Church at Tazewell and Trinity Church at Richlands, with residence at Tazewell.

### CHURCH CALENDAR

#### AUGUST

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