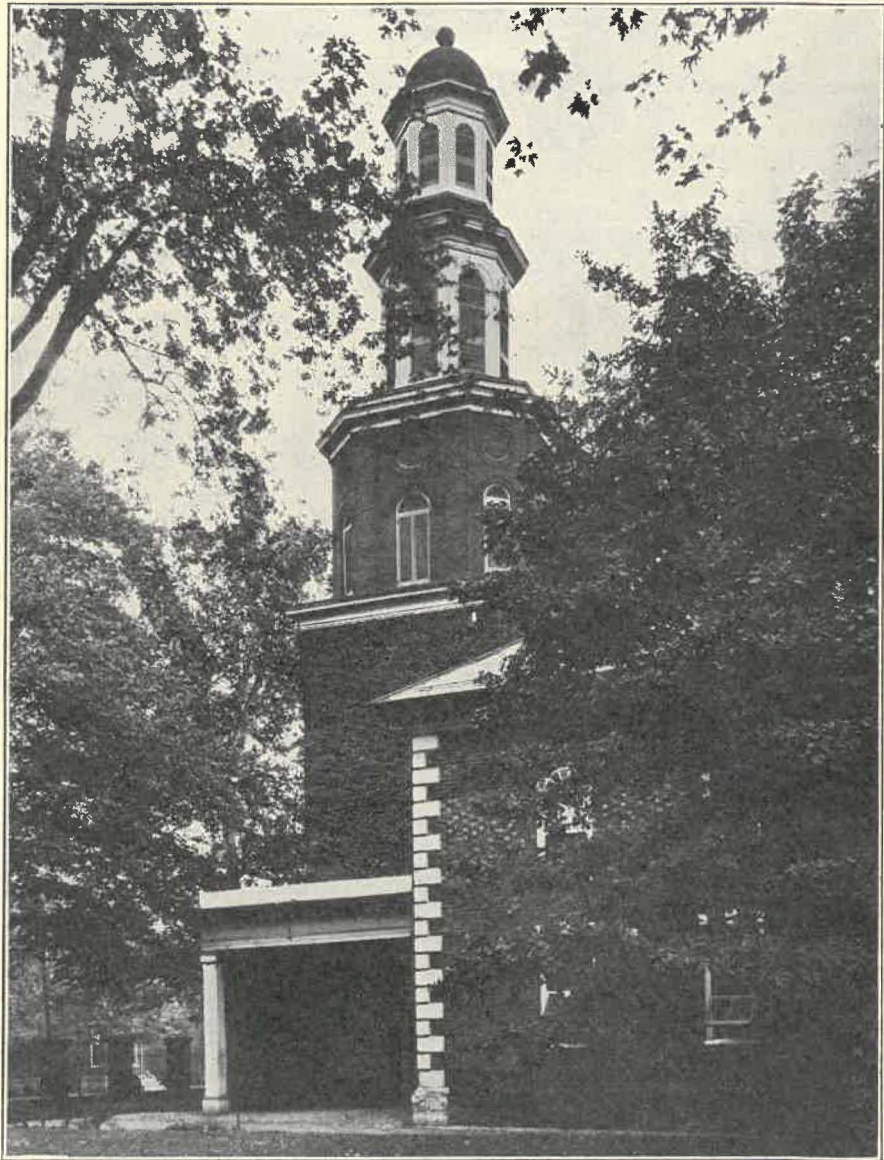
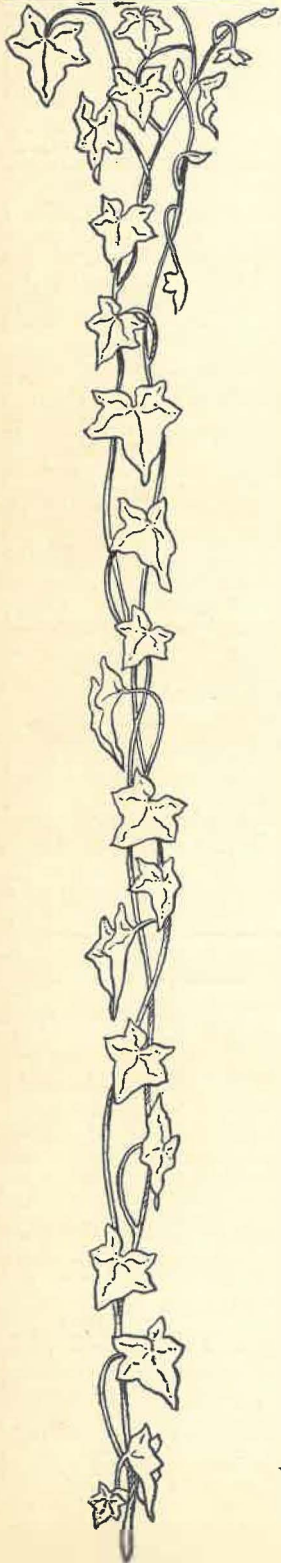


August 7, 1940



The Living Church



Christ 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.)

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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

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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-Nazis. 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.

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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 enrolment 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 Templod 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.

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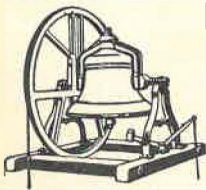
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NECROLOGY

✠ 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

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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
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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.

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DISTRICT OF COLUMBIA

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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.).

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Helena, Montana

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NEW HAMPSHIRE

Christ Church, Portsmouth

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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.

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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.

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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
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Miss Ethel A. Hatch	5.00
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